

## Basics in Ahavas Yisrael

Based on the 'Dvar Malchus' of Shabbas Parshas Vayakhel 5752

We learned in Parshas Ki Siso that the name of the parsha tells us what it's all about. As such, Parshas Vayakhel tells us of the need to gather together the entire Jewish nation, which is the mitzvah of Ahavas Yisrael.

### Together with another Jew

In תשנ"ב we read Parshas Shkalim on the same Shabbos we read Parshas Vayakhel. The Rebbe explained the connection between the two. When Hashem commanded Moshe Rabeinu about the mitzvah of *machatzis Hashekel*, He said, "Twenty gera will be the shekel, a half shekel will be a contribution for Hashem". Hashem emphasized that every Jew is considered only a half shekel. Only when he gets together with another Jew is he considered a (whole) "shekel hakodesh".

When a soldier in Tzivos Hashem excels in his studies, learns a lot of Torah, and does a lot of *maasim tovim* (good deeds), he is considered only a half shekel. In order to be a (whole) "shekel hakodesh", to be a faithful soldier and connected to the Rebbe, he has to get together with another half shekel. When we sit with another Jew who we love and are willing to help whenever and whatever he needs, the Rebbe has a lot of *nachas*. Such a

person is referred to as a "shekel hakodesh".

### We are one

The Rebbe Melech Hamoshiach Shlita emphasizes that the mitzvah of Ahavas Yisrael not only applies to a Jew that lives close to you. It applies to all Jews, even to those who are at the end of the world who you never saw. People are inclined to like those who they know or did them a favor because they liked them. The mitzvah of Ahavas Yisrael is so much more than that. There are no reasons or conditions why we should love a fellow Jew.

The reality of the matter is that each and every one of us is "a divine part from above - *mamash*". We are all part of the One G-d. When a person really and truly feels this, then it shouldn't mater whether or not he knows the person, for in any event we are one unit.

The Rebbe Melech Hamoshiach Shlita teaches us a very important rule:

**"When a person wants to help his friend get rid of a bad character trait, the most effective way of doing so is in a friendly way".**

When we want to help a friend become a better person, we should do

this in a very kind and loving way. We should never attack him or make him feel bad. Instead, we should always keep in mind that all of us are one unit and are part of the One Hashem. Then we will always feel good about our friend and talk to him in a pleasant way. True love between two people takes place when Hashem is between them.

This idea is also hinted to in the mitzvah of *machatzis hashekel*. Every shekel has two halves and every half is worth ten geros. Hashem and the Jewish nation are one unit. A Jew without Hashem is considered only a half. Hashem without a Jew, so to speak, is also considered a half shekel. A Jew, a half shekel, has ten powers of the soul. Likewise, Hashem revealed himself in the ten sefiros above. When the two come together, we have a whole shekel worth twenty gera.

### **Moshiach**

The Rebbe Melech Hamoshiach Shlita announces:

**"Special emphasis is placed on all of the above...when we see in the last couple of years "Vayakhel" before our very eyes, how Jews from all over the world come to Israel, so much more than in previous generations."**

We are privileged to be part of the redemption as it begins to unfold. The

ingathering of the Jews from all over the world has already started. During the complete redemption, the entire Jewish nation will be united and together in Israel. As we begin to come to Israel, special emphasis is placed on love for a fellow Jew.

### **Tachlis**

Those who are use to giving *tzedaka* should give more. We can always add more. Whoever until now gave *maser* (a tenth of one's earnings) can give *chomesh* (a fifth). Whoever gave a fifth of their earnings until now can fulfill the posuk, "A person will give al that he has for the benefit of his soul".

The Rebbe Melech Hamoshiach Shlita emphasizes that giving *tzedaka* isn't only with one's hands. One should also think and speak about *tzedaka* in order that we will be totally involved when performing this mitzvah. Then Hashem will also give us *tzedaka* and bring all of us back to the Holy Land immediately, *mamash*, as the posuk tells us, "A large assembly will return here".

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**יחי אדוננו מורנו ורבינו מלך המשיח  
לעולם ועד!**

לזכות

**הרבי מלך המשיח שליט"א  
מהרה יתגלה ויגאלנו!**

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