

In The Direction Of The Torah Chadasha

Based on the Dvar Malchus of Shabbos Parshas Lech licha, 5752

Our parsha talks about general and really important things on the history of the Jewish nation. At the beginning of the parsha Hashem commands Avraham Avinu, "...Lech licha meiartzicha..." Afterwards He promises to give the Land of Israel to his descendants forever. At the end of the parsha, Hashem commands Avraham to perform a *bris mila* on himself.

The word *Torah* is similar the word *huraa*. The *zohar* comments on this similarity and says that the Torah teaches (*huraa*) us what to do in any given situation. Whenever we learn Torah we should apply it to our daily lives. It's not easy when we get to our parsha.


The Rebbe Melech Hamoshiach Shlita clarifies the question even more: "The Arizal writes that regarding Hashem's command of "lech Licha" Avraham Avinu didn't go on a regular trip to the Land of Israel; it was a preparation for *Matan Torah* four hundred years later. We, on the other hand, are more than three thousand years after *kabolas hatorah*.

Every year we get it again like the first time mamash and as a result climb the spiritual ladder higher and higher. How is a preparation for *Matan Torah* applicable to us now in our days?

We can ask the same question about the story when Avraham went around the Land of Israel as a gesture of ownership. In the times of Yehoshua, the Jewish nation conquered the land and settled it. Since then it belongs to us forever. Even when we talk about the spiritual *avoda* of "make Israel here", making the entire world Israel (spiritually), the reason for us going into *galus*, we're approaching the end and completion. Why then do we talk about a preparation to inheriting the Land of Israel, something that already belongs to us for the longest time?

Just Moshiach

When we know what was promised to us, we will then be able to understand what's missing. When Hashem promised Avraham the Land of



Israel at the *bris bein habisarim*, He enumerated ten nations that the Jewish nation would inherit. We conquered seven of those nations in the time of Yehoshua. The remaining three, Keini, Knizi, and Kadmoni will be inherited in the *yimos hamoshiach*.


The Rebbe Melech Hamoshiach Shlita explains that these three nations are an inseparable part of the complete Land of Israel. As long as we didn't inherit their land, we aren't in full control of the land even on those parts that we already conquered.

Now we can understand why we are planning on inheriting the land. The Rebbe says:

"...Since...*Achake lo bichol yom sheyavo...* therefore Jews throughout the generations are longing for the words in the posuk "*...Lech licha meiartzicha...el haaretz asher areka...*" to take place and to take possession of all the ten nations..."

The Rebbe continues:

"...In addition, this matter is especially relevant in our generation and in our times, especially something that was mentioned in the past, that all of the deadlines for the coming of Moshiach have already finished. The Rebbe my father-in-law informed us that everyone has repented and the bottoms have already been polished. Base on all the signs, our generation is the last one in *golus* and at the same time the first one of the *geula*.



In light of the above, it would be an appropriate time to already put into motion the preparations for "*...Lech licha meiartzicha...el haaretz asher areka...*" immediately *mamash*, and they should take ownership of the entire Land of Israel, all ten lands, which are an eternal inheritance for the Jewish nation, an inheritance from our forefathers since the time of the *bris bein habisarim*.

The uniqueness and novelty now will be that the Jews will acquire the (other) three lands in a pleasant and peaceful manner, because then (in the *yimos hamoshiach*) there won't be there, etc., war, etc. The nations of the world will give them (the land) to the Jews in the spirit of good will..."

The Rebbe Melech Hamoshiach Shlita relates a similar explanation regarding the preparation to *matan torah*, our subject under discussion, which as already mentioned, the *Arizal* says that the preparation to *matan torah* already begins from parshas *lech licha*.

The Midrash says that the Torah that a person learned in this world is considered as insignificant when compared to the teachings that the Moshiach will reveal. Therefore, even though we already received the Torah from *Har Sinai*, a lot of effort is still required toward the great revelation of the *Torah chadasha*.

How do we get ready?

A Jew should put his entire head into Torah learning, everyone according to his/her abilities. This isn't something new. It's understood and obvious that we should use our abilities to the fullest when learning Torah.

At a time when we are now getting ready for the revelation of the *Torah chadasha*, all of us should reveal our hidden abilities when learning Torah, referring to abilities that were never used before and abilities that no one would ever believe we were capable of having such abilities. Now, when we are getting ready for Moshiach's revelation, anything is possible. Even those who didn't know much or found it difficult to understand certain concepts can begin to understand really deep concepts in the Torah. Even the biggest gaon can greatly increase his Torah knowledge.

The secrets of the Torah that will be revealed when the *Melech Hamoshiach* will finally be here and will improve and refine a Jew's mind. Now is the time to get ready for this by revealing our hidden intellectual abilities.

Something else

When we learn Chabad Chassidus, something that explains the secrets of the Torah, we are in essence preparing ourselves for the secrets of the Torah that Moshiach will reveal to us.

The Rebbe Melech Hamoshiach Shlita also stresses here the special *segula* of learning about *geula* and Moshiach and concludes with a blessing for the *geula* which is so close:

"...From "*lech licha*" we immediately go to "*Vayeira eilav havaya*", to be completed in the true and complete *geula*, when "*Vihayu einecha roeos es morecha*", souls invested in bodies that are healthy and whole. In addition, and most important, it should come about immediately *mamash*."

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כיכר מד"א ת.ד. 1035 ג.עלית 17110

טל': 04.6462.770 פקס: 04.6578.485



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