

# True Power And Strength

*Based on the Dvar Malchus of the Shabbos Parshas Matos-Masei, 5751*

## **Shabbos Chazak**

We will be finishing this Shabbos the fourth book of the Torah, Bamidbar, and will joyfully proclaim in a loud voice all together, "Chazak, chazak *vinischazek*"! We bless ourselves that we should become stronger in all Torah matters. Therefore this Shabbos is called "Shabbos Chazak".

How is it possible for such a Shabbos, "Shabbos Chazak", to occur during the three weeks, sometimes even during the nine days? This is a time when *kidushah* is weakened. What is the connection between the "three weeks" to a Shabbos whose purpose is to help us strengthen our Torah and mitzvos?

The Rebbe Melech Hamoshiach asks another question. Let's look into what both parshios are all about. The word *Matos* comes from a Hebrew word that means a strong stick, or a government that runs a country. To call this Shabbos "Shabbos Chazak" would then apply. The name of the next parsha, *Masei*, means in Hebrew a trip or journey. During a trip we move


around from place to place, a time when we don't "stand strong". What does this have to do with "Shabbos Chazak"? The fact that we do proclaim in a loud voice "Chazak, chazak *vinischazek*" after reading this parsha tells us that there's a connection between the two. What is the connection?

## **Real strength**

Some people are strong in a physical sense, whereas other are strong in a spiritual sense. Every child understands that real strength is required when someone opposes you. The child stays strong. A strong person stands firm when someone attacks or bothers him. He has enough strength not to pay attention to those people bothering or oppose him, unmoved or unchanged by such people.

If the person is really strong, he'll just walk up to the person that's bothering him, unimpressed by whatever he'll tell him, and change him into a person that loves him.

This is the difference between the



two parshios of Matos and Masei. When we meet up with someone that opposes Torah and mitzvos and Judaism, it can either be any person or even ourselves, our *yetzer hora*. Hashem gives us strength to stand up strong and do His will in spite of what someone else wants to say. This strength is unlimited, because it comes from Hashem.

For this reason, the parsha is called Matos, which also means a strong stick. The Mishnah in Pirkei Avos teaches us, "Who is considered strong? One who conquers his *yetzer hora*." The person acts like a ruling government that does what Hashem wants.

If we are really serious and try our best, putting our whole selves into it, we can change someone that bothers us into someone that helps us. This is a really hard job and as we already said, we have to put our whole selves into it. It requires a lot of effort on our part to reveal these special abilities, but it's worth it.

This is the message behind the word Masei. We should improve ourselves more and more. We climb the spiritual ladder with all of our might. For that reason, we proclaim at the end of parshas Masei in a loud voice, "*Chazak, chazak vinischazek!*"

We see a similar thing during the three weeks when the *Beis Hamikdash* was destroyed, with the ultimate


purpose of building the third *Beis Hamikdash* followed by the complete redemption.

When the Jews left Egypt, they sang on the shores of the Red Sea, "*Mikdash Hashem Konenu Yadecha, Hashem Yimloch Liolam Vaed.*" If they would have done what Hashem wanted, the first *Beis Hamikdash* would have lasted forever.

The Rebbe Melech Hamoshiah Shlita at this point says an amazing thing. Everything in the Torah is true and is forever, but because of their sins then, the *Beis Hamikdash* was destroyed. The reality of the matter is that for Hashem the *Beis Hamikdash* is around in every sense of the word. We don't see it here in our material world, but it still exists in the upper spiritual worlds. We want and need the *Beis Hamikdash* here in our world.

We're now getting ready for the third *Beis Hamikdash* with Hashem's full and complete revelation, which is the message behind parshas Matos (our full, complete, and strong service to Hashem). It will be built through our work that we're doing now (strong and changing into good), which is the message behind parshas Masei. Therefore, it will last forever, never to be destroyed.

We should do what Hashem and the Rebbe Melech Hamoshiach want us to do with all of our might, not



moved by anyone in the least bit, neither by the *yetzer hora* nor from our surroundings. Furthermore, we should make our surroundings a glowing and Chassidishe place. As a result, the third *Beis Hamikdash* will come down to us.

Therefore, this Shabbos, when we read parshios Matos and Masei together during the three weeks, is called "Shabbos Chazak", because it makes our Torah study and mitzvah performance stronger. And why is that so? Because this Shabbos is connected to the true and complete redemption as well as the Third *Beis Hamikdash*.

### **Ahavas Yisrael**

The first day of the month of Av is the *yom hilulah* of Aharon HaCohen. The Mishnah in Pirkei Avos says, "Be one of Aharon's students - Love peace, run after peace, love all creations and bring them closer to the Torah." We should do as Aharon did, who loved every Jew, and therefore was able to bring them closer to the Torah.

We always knew that because of *sinas chinam*, hate for no reason, the

*Beis Hamikdash* was destroyed. Only with *ahavas chinam*, love of a Jew for no reason, will it be rebuilt.

Today, no one speaks about destruction of the *Beis Hamikdash*. When we will once again see the Rebbe Melech Hasmoshiach, he will unite the whole Jewish nation. Now is the time to emphasize our love for every Jew, which will bring about the rebuilding of the *Beis Hamikdash*, but even more important, because we are already starting to "taste" the wonderful love of the true and complete redemption.

This idea is similar to a story that once happened to someone who said, "I'm waiting to see the Rebbe once again in order that I'll be able to love every Jew." It's worth waiting for, just to have such a feeling.

This is the meaning of the words in the Mishnah, "... Love all creations and bring them closer to the Torah." Our *ahavas yisrael* brings us closer to the "new Torah" that will be revealed to us in the near future.

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

יו"ל ע"י תנועת הנוער צבאות ה' אה"ק

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