

Issue #1

PARSHAS BECHUKOSAI, SHABBOS
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Weekly Insights on Geulah U'Moshiach



MOSHIACH IN THE PARSHA

Physical Reward?

In this week's Parshah, Hashem tells us the **physical** reward we will receive by fulfilling his Mitzvos. Similarly, many pesukim speak of the **physical** benefit during the era of the Geulah.

The Meforshim ask: Why is there a stress on the physical gain? Seemingly, the spiritual reward (attaining great heights in the knowledge of hashem, etc.) is far greater?

The explanation: When something is the core and life force of a person, it permeates through his entire existence – from head to toe. Furthermore, we find that when a person is truly happy, it is **specifically** expressed through the **lowest** part of the body – dancing with his **feet**.

The same is true regarding Torah and

Mitzvos. Being that it is the essence of every Yid, its outcome and reward effects even the most external part of a Jew - his physical life. In other words, the proof that Torah is every Yid's source, is that it affects even the most insignificant thing.

Therefore, the Torah specifies the physical reward – stressing that Torah and Mitzvos is our not only the thing we do, but our very essence.

Similarly, when Moshiach will come, the world will fill with the knowledge of Hashem, and we will understand in a **revealed** way that Hashem is the source of everything. This will be expressed through Hashem's supernatural power effecting even the lowest of creations (i.e., the physical reward). (Likkutei Sichos, vol. 37.)



LIVING WITH MOSHIACH

Stories of those who 'lived with Moshiach'

On the 11th of Iyar, 5749 (1989), the late Chief Rabbi of Israel, Rabbi Mordechai Eliyahu z"l, had a Yechidus (private audience) with the Lubavitcher Rebbe. At one point, the conversation turned to the laws pertaining to the era of the Geulah. One of the many discussions, was regarding making a Shehechyanu upon the arrival of Moshiach.

Towards the end of the discussion, Rabbi Eliyahu remarked: "If only Moshiach would arrive immediately - before Pesach Sheini - and the Rebbe Shlitah will come to Eretz Yisroel, bring the korban Pesach, and we will be able to clarify all our doubts with Eliyahu Hanavi – including the din in relation to the Brochah of Shehechyanu."

The Rebbe smiled and replied: "I will try to bring with me a new garment – which will release me from any doubt, and it will be unnecessary to ask Eliyahu Hanavi. It is better to save the time of asking, for probalems that cannot be resolved by wearing new clothing!" (Sod Siyach, pg. 41.)



MOSHIACH WITH THE REBBE

Many think of Moshiach as an abstract idea, often brought down in the deep mystical parts of the Torah. However, the truth is, that there are many places in the revealed and 'simple' parts of Torah ("Nigleh") that the immediate coming of Moshiach is also discussed.

For example: In Gemarah Ta'anis, the Chachomim state that even nowa-days a Kohen is forbidden from drinking wine. They reasoned that very soon Moshiach will come, and it's forbidden for one to serve in the Beis Hamikdash while intoxicated.

Well, doesn't he sober up? Are we really worried that when Moshiach will come he will still be drunk? The answer is yes! There are two (halachic) ways for the intoxication to dissipate:

1. sleeping 2. waiting the time it takes to walk a mil. A mil is anywhere between 18 to 24 minutes. That means, the Chachomim are worried that Moshiach will come within those 23 minutes and 59 seconds, and the Kohen will be disqualified from his essential duty in the Beis Hamikdash.

This is a clear proof from the revealed parts of Torah that Moshiach is not a fantasy, but a reality which can occur in less than 24 minutes! (From Likkutei Sichos, vol. 2, pg. 118.)

DID YOU KNOW?

"When Moshiach comes, the value of the simplicity and artless devotion of the common folk, who recite Tehillim with heartfelt sincerity, will be realized". (Hayom Yom, 24th of Iyar.)

Anyone who does not believe in him [Moshiach] or does not await his coming, denies not only [the statements] of the other Nevi'im, but [the statements] of the Torah and Moshe Rabeinu. (Hilchos Melachim, 11, 1.)