

B"H



	Candle Lighting	Shabbat Ends
Brooklyn	7:06	8:06
Chicago	7:00	8:03
Cincinnati	7:45	8:47
Los Angeles	6:58	7:55
Miami	7:21	8:14
Montreal	7:09	8:13
Philadelphia	7:10	8:10

Vayikra
6 Nissan, 5785
April 4, 2025

Long Live the Rebbe King
Moshiach Forever and Ever!

122
YEAR
since the birth of the Rebbe MH"M shitta

Published By:
Chabad World Center
to Greet Moshiach



Getting Close

The third and central book of the Torah, Vayikra, is named after its opening word, which translates as “And He called.” Rashi explains that G-d calling Moses was a sign of the affection He had for him. Accordingly, “Vayikra” reflects the love G-d has for Moses, and by extension, for His people — the Jewish people.

What is the central theme of Vayikra? *Korbanot*, which is usually translated as sacrifices. The fact that these laws are prefaced by the word Vayikra, a word which connotes affection, compels us to conclude that the sacrifices were expressions of G-d’s love for us.

Now the question is: Why does the offering of sacrifices serve as an expression of love and affection?

The Hebrew word *korban* actually means “closeness” rather than sacrifice. The *korban* was G-d’s way of letting us get close to Him. And indeed, there is no greater sign of affection for another than allowing that person to get close to us.

How can a finite being get close to an Infinite G-d? The answer is that it is impossible. However, G-d, just as He transcends the finite world, so too does He transcend the limits of the infinite. His love for us motivates G-d to transcend the parameters of both the finite and the infinite.

One may still ask this question: Granted that the *korban* is not just a sacrifice but rather G-d’s way of demonstrating His love for us. But why did we have to offer animal sacrifices? And why do we pray for the restoration of the sacrificial order in the future Temple?

There is a two-part answer to this question:

First, our offering a *korban* involves seeking to fulfill G-d’s will. If we only give someone that we love a gift that we appreciate, then we are not expressing true love. Only when we give them what **they** want regardless of how we feel about it does it represent a gesture of genuine and

unconditional love.

Second, we must reiterate that a *korban* is not really a sacrifice. A sacrifice implies destroying one thing to preserve something else which we deem more important. A *korban*, by contrast, represents preserving the original, albeit in a different and higher form.

The *korban* we offered in the Beit HaMikdash involved a representation of every form of existence. It required salt — a mineral; flour, oil and wine — vegetation; an animal and a Kohen — a human being. These four aspects of creation offered in the Temple represented all of the inanimate, vegetative, animal and human forms that exist throughout the world. When the Kohen offered this *korban*, he was in effect taking all of existence and elevating it to the level of the Divine. Nothing was sacrificed. Everything was elevated. Externally, it may look like a sacrifice, but the inner dynamic of the *korban* is the validation of all that is offered to G-d.

When a child grows and develops into an adolescent and then into an adult, he or she does not sacrifice his or her childhood to become an adult. Rather, a child takes his or her childhood identity and elevates it into a higher form of life. Therefore, while the state of childhood remains in the adult personality, it is now an elevated child who is absorbed and subsumed within the more sophisticated state of adulthood.

The ultimate manifestation of the *korban* ideal will be realized in the Messianic Age. All of existence will undergo the process of *korban* — elevation, not sacrifice. The changes that will occur will not destroy or negate anything that exists in the present that is positive. Gradually and seamlessly, we will grow into a higher and more delightful state — the ultimate growth and validation; the ultimate *korban*, united with our Creator. ■



Just the Right Moment

Malka P. was born in Florida, and she spent her childhood living in a typical Jewish-American home in Las Vegas, Nevada. While the education she had received as a young girl was based on proper ethics and morals, it was devoid of any Torah values or mitzvah observances. One day years later, when she was a psychology student at Arizona State University, she meandered into the campus Chabad House, run by the Rebbe's emissary, Rabbi Shmuel Teichtel.

Slowly but surely, Malka's connection with the Chabad House became stronger, and she participated regularly in Torah classes and gatherings. Last year, she heard about a special Shabbaton for college students in Chabad World Headquarters at 770 Eastern Parkway, and she signed up immediately.

After hearing once in the Chabad House about the importance of connecting each Jew to the Rebbe, the head of the Jewish people in our day, she sat down and wrote a letter to the Rebbe, detailing the change taking place in her Jewish life over time. "Help me to know exactly what your role is in my Judaism," she asked the Rebbe.

That same day, a Chabad woman in Crown Heights approached Rabbi Teichtel, and handed him an envelope containing several dollars she had received from the Rebbe back in the seventies. "You are an emissary of the Rebbe," she said to him. "Give these special dollars to anyone you consider appropriate." Rabbi Teichtel thanked her profusely and then placed the dollars in his case.

At the end of the Shabbaton, all of the students returned home, and Malka continued her participation in the Torah classes at the ASU Chabad House. Rabbi Teichtel had become quite impressed by Malka's seriousness and intensity when she was learning Torah and Chassidus, and he decided to give her a dollar from the Rebbe as a gift.

For some reason, presenting Malka with the gift was delayed for about a month. Although Malka arrived several times at the Chabad House, something always came up and the dollar remained in Rabbi Teichtel's office.

In the meantime, Malka's family was not very encouraging, to say the least, of the steps she was taking

to embrace Judaism. Her mother pressured her to forget about the Chabad House and invest all her energies in her psychology studies.

One day, Malka got a telephone call from a friend who had also gone through a similar process, who recommended that Malka study Judaism at the Machon Alte Institute in Safed, Israel.

After she hung up the phone, Malka began to think about everything that had led her recently to get closer to her Jewish roots. She eventually came to the conclusion that she must make a decision, one way or another: continuing her psychology studies or going to learn in a Torah institute. She decided to register in Machon Alte. She went online and filled out an application. Before clicking, she closed her eyes and asked from the depth of her heart: "Please, Hashem, send me a sign so I'll know that this is my destiny – to learn in a Chabad religious institution!"

Just then, Malka remembered that one of her regular Torah classes was about to take place in the Chabad House, and she immediately started in that direction. On her way there, she called her mother and told her that she had registered to learn with Machon Alte in Israel.

Her mother was not pleased at all. She declared her strong opposition to this decision of hers, adding that she would not pay a single cent towards her tuition there. She particularly rejected the idea of her daughter traveling to Israel despite the tenuous security situation in the Middle East.

Malka was plagued by tremendous uncertainty, and her mother's harsh reaction to her decision seriously affected her mood.

Rabbi Teichtel, who was delivering the lecture, called specifically on her among the 15 people participating in the class and asked that she read a portion of a story about the Rebbe. Malka then began to read the following (excerpted from the book "Towards a Meaningful Life"):

"The Rebbe was separated from his parents in the late 1920's, when he was 26 years old, and did not reunite with his mother until 1947. His father had passed away three years earlier. The Rebbe often expressed his anguish at not having had the opportunity to fulfill his obligation of honoring his parents for so many years.

"Once the Rebbe was reunited with his mother, he visited her every day, walking to her house in the late afternoons to serve her tea and to spend time talking.

"Soon after his mother died in 1964, the Rebbe was visited by a teenage girl who wanted to discuss a conflict she was having with her mother. The girl was angry that her mother would not give her as much money as she felt she needed.

Moshiach in the Parshah



Give It All You've Got

This week's Torah portion discusses the *korbanot*, or animal offerings, brought by the Jews as gifts to G-d. The verse says, "From the choicest of your vows" (Devarim 12:11). From this we learn that we should bring the best possible animal for an offering, not sufficing with an animal that is merely unblemished.

Maimonides points out that it is a merit to bring the best animal in one's possession as a *korban*. He adds that this applies to any mitzvah. Although according to the letter of the law it would be satisfactory to fulfill the mitzvah with any accessories that meet the minimal requirements, it is a special merit to seek out the most beautiful accoutrements with which to fulfill a mitzvah — for example, a beautiful pair of *tefillin*, or *mezuzot*, or an *etrog* for Sukkot.

The physical accessories that we use to do a mitzvah enable us to fulfill the Divine will. In other words, they are not the main focus, but through them the mitzvah is fulfilled. The main purpose is that we are carrying out the Divine will.

This is the reason that we are not necessarily obligated to fulfill a mitzvah with the most beautiful accessories possible. They are only accessories, after all.

However, if we want special merit, as Maimonides says, to forge a stronger connection with G-d — then we should invest more, and use the best and nicest possessions we have to fulfill a mitzvah.

The word *korban* in Hebrew has the same root as *lekarev*, to become close. The whole purpose of bringing a *korban* (offering) is to become closer to G-d. For this reason, Maimonides chose to mention the above matter within the laws of *korbanot*, offerings.

When we invest the best, we have into our relationship with G-d, and we arouse within Him a special love for us. In this way, we nullify all evil decrees, and bring about the rebuilding of the third Holy Temple, where we will once again bring the offerings. ■

(The Rebbe, Likutei Sichot vol. 27, p. 8).

"The Rebbe replied with sadness: 'I just lost my mother this year. Do you know how much money I would give to see her just once more? You have your mother with you, and yet you allow money to tear you apart.'"

The Divine Providence stunned Malka. The story was speaking directly to her and the current situation.

After the class, she wanted to go over to Rabbi Teichtel to tell him what had just happened. However, as soon as she approached him, the Rabbi said, "Oh, Malka, it's good that you came over! Wait here just a minute and I'll give you the gift that's been waiting for you in my office for a month..."

Rabbi Teichtel went into his office and came back holding an envelope. She opened it and was amazed to see a dollar from the Rebbe. She told Rabbi Teichtel about her conversation with her mother and its connection to the

reading material in the class immediately afterwards. As a result, it gave her the encouragement and motivation to make every effort to maintain a good connection with her mother.

Later, Malka decided on the advice of her Rabbi that studying in Machon Chana in Brooklyn would be a better option for her, thus removing any concern her mother might have for her safety. Malka began learning in Machon Chana, named after the Rebbe's mother, Rebbetzin Chana Schneerson, of blessed memory. The students there are called "the Rebbe's daughters," and she is happy and pleased that she has discovered Judaism, as illuminated through the inner teachings of the Torah. ■



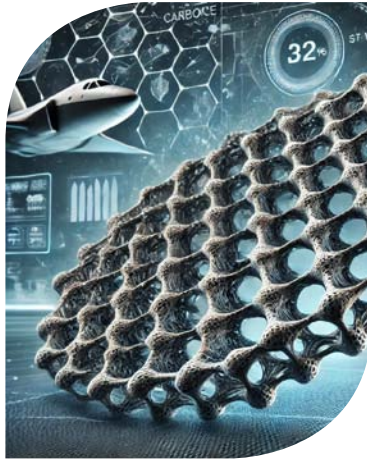
Resilience Under Pressure

Imagine a material as strong as steel but as light as Styrofoam — something that could revolutionize cars, planes, rockets, and even space missions. The lighter a vehicle is, the less fuel it needs, leading to lower costs, better performance, and less pollution. Traditionally, materials like aluminum and titanium have been used, but each has its own limitations. Aluminum is lightweight and strong, but loses effectiveness under high stress and heat. Titanium is stronger and more durable, but is expensive and difficult to produce.

A breakthrough material, carbon fiber, is incredibly strong and lightweight, making it ideal for aerospace and high-performance industries. However, it is brittle, prone to cracking, costly to produce, and hard to recycle. Researchers have been working to combine the strength of carbon fiber with greater durability and lower costs. Using AI, they designed thousands of nanolattice structures — super-light, but strong structures inspired by natural shapes like bones and honeycombs. These structures spread stress evenly, making them strong under pressure without adding extra weight.

AI ran simulations to refine weak points and create stronger, lighter designs. The result? A material five times stronger than titanium but much lighter. This could revolutionize aerospace and other industries that rely on strength and efficiency.

• • •



Strong yet lightweight; durable yet flexible. These qualities define not only the perfect material, but also the ideal leader. True strength, in both the material and spiritual realms, lies in the ability to absorb pressure and adapt without breaking.

In this week's parshah, the first word, *Vayikra* ("and he called"), is written with a small aleph. This symbolizes Moshe's humility, despite his greatness. Chosen by G-d

to lead the Jewish people, Moshe recognized his abilities were gifts from G-d, not signs of personal superiority. He believed that if someone else had his gifts, they would have done even more with them. Moshe's humility allowed him to channel divine strength far beyond his own.

Moshe embodied *bitul* — self-nullification — by surrendering his ego to align with G-d's will. This humility enabled him to wield great strength without arrogance, adapting and persevering while staying true to his mission.

Moshe was particularly humbled when reflecting on the generation that would usher in the Moshiach. Though this generation has only a limited perception of G-dliness, they served G-d with deep humility and self-sacrifice. This understanding deepened Moshe's humility, teaching him that true greatness lies not in spiritual heights, but in simple, selfless devotion. Our generation's ability to absorb pressure, and to adapt and remain humble, will be the key to ushering in the redemption. ■

Will We Ever Have the Gift of Prophecy Again?

With the redemption, G-d will “pour his spirit upon all flesh” – when everyone, without exception, will be granted a spirit of prophecy.

In the book of Joel (3:1-2), there is a prophecy regarding the time of redemption:

“I will pour My spirit upon all flesh; your sons and daughters will prophesy, your elders will dream dreams, your youths will perceive visions. Even upon the servants and maidservants, in those days, I will pour My spirit.”

This verse carries a dual meaning. On one hand, it foretells that in the era of redemption, G-d will grant a spirit of prophecy to all people without exception. At the same time, not everyone will experience prophecy in the same way. Some will attain the level of full-fledged prophets, others will perceive visions, and some will merely have the spirit “poured” upon them in a more general sense.

According to the tradition of our sages, prophets of old wore distinctive garments that identified their status. The Lubavitcher Rebbe raises an intriguing question: If, at the time of redemption, prophecy will be widespread, will anyone still wear these special garments? The Rebbe suggests that since there will still be varying levels of prophecy, those who reach the highest levels will wear these garments, allowing others to recognize them as sources of clarity and guidance regarding prophetic insights.

Maimonides states that at the very end of exile, prophecy will reawaken as a preparation for the coming of Moshiach. At that time, prophecy will rest upon select individuals. The Lubavitcher Rebbe, Melech HaMoshiach, declared that our generation — the final generation of exile — has already merited this revelation. His pronouncement of Moshiach’s imminent arrival, he emphasized, was made in a spirit of prophecy.



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