

## Eleven - The Number Of Redemption

Based on the Dvar Malchus of the Shabbos Parshas Beshalach 5752

### **Everything connects to the geulah**

In parshas Beshalach and Yisro, B'nai Yisroel are preparing for Matan Torah. In parshas Beshalach, yitziyas mitzrayim and krias yam suf acted as a preparation to Matan Torah, as the posuk teaches us, "When Hashem takes you out of Egypt, you will serve Him on this mountain". Parshas Yisro recounts how Moshe's father-in-law, Yisro, came to thank Hashem for the miracles he did for the Jewish nation. This is also to be regarded as a preparation to Matan Torah.

The Rebbe Melech Hamoshiach Shlita relates this to something that's so important and vital to us, the true and complete redemption, a time when the "Torah Chadasha" will be revealed, as the posuk teaches us, "A new Torah will come from me". The two parshios of Beshalach and Yisro acted as a preparation for the giving of the Torah. They also act, and primarily so, as a preparation to the Torah Chadasha that will soon be revealed to us.

### **Question**

At the beginning of our parsha, the Torah tells us that "And Hashem didn't lead them through the Land of

the Plishtim". Hashem didn't lead them through a shorter and faster way, through the Land of the Plishtim.

If the Jews would have gone through their land, they would have been in Israel in only eleven days. However, due to the punishment we received because we sinned in the desert, Hashem took us around the desert for a total of forty years until we finally entered the Land of Israel.

How do their sin and punishment relate to the complete redemption, something that is completely good?

### **Every number has significance**

The Rebbe Melech Hamoshiach Shlita explains the matter in a positive light according to Chassidus. Generally speaking, the number ten as it appears in the Torah refers to the ten sefiros, which are connected to the Ten Commandments Hashem gave us at Har Sinai. In contrast, the number eleven hints to Hashem Himself, His essence, who will reveal the "Torah Chadasha" that we will soon receive in the time of our redemption. This "Torah Chadasha" is the foundation of Pinimiyus Hatorah that is hidden within the Ten

Commandments.

The number forty hints to a person's understanding and comprehension, as it says in Pirkei Avos, "Forty is the age for understanding".

Hashem wanted to reveal to us the big revelation that's hinted to in the number eleven. Because of His great love for us, He made our journey through the desert last for forty years, in order that the Jewish nation, during this time, would be able to internalize this great revelation and make it part of themselves.

What helped them in fact internalize this awesome revelation during these forty years?

The Rebbe Melech Hamoshiach explains that when a Jew fulfills the Ten Commandments, including the Torah and its mitzvos, at home, in school, or in shul, he reveals Hashem's presence in the world, in the ten sefiros above. But, when a person goes out into the desert, as we did when we left Egypt, but now a desert is referred to a place where there is no Yiddishkeit, and in such a place begins to study Torah and do mitzvos, in addition to influencing others to do the same, he brings this really high revelation of Hashem,

referred to as "eleven", into the world.

This is what the Jews did in the desert for forty years. A desert is an impure place. Through their Avodas Hashem in the desert, they were able to elevate the holy sparks that were there. The tremendous effort they had to exert in the desert is what helped them receive Hashem's greatest revelations.

### **The answer**

This is also the reason for the long journey in the desert to the complete redemption. The long journey served as a preparation for the redemption when Hashem Himself, His essence, will be revealed. Then, "The new Torah will come from Him"... in all of His glory and honor.

### **Eleven - The Rebbe Melech Hamoshiach**


The Jews started out in the desert. Over the next two thousand years plus the Jews were scattered all around the world in exile in all kinds of "deserts", in places that made it difficult for them to study Torah and do mitzvos. They didn't let these distractions bother them and were able to elevate the holy sparks wherever they were. While

יו"ל ע"י תנועת הנוער צבאות ה' אה"ק  
כיכר מד"א ת.ד. 1035 געליט 17110  
טל': 04-6462770 פקס: 04-6578485



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doing so, they brought into the world Hashem's big revelation of "eleven". We are now ready to receive this "new Torah" together with the revelation of the Rebbe Melech Hamoshiach Shlita.

What do the Rebbe and the number eleven have in common? The month of Shvat, when the Rebbe became Rebbe, is the eleventh month (when starting from Nisan). In addition, the month itself, Shvat, has to do with Moshiach, as the posuk teaches us, "...And a staff (referring to a strong king) will arise from Israel..."

As such, the Rebbe Rayatz finished his holy work on the tenth day of Shvat and was nistaleik on that day from the world. The following day, the eleventh day of Shvat, our avodas Hashem rises to a higher level, when Hashem's unique revelation of "eleven" is revealed in the world.

The Rebbe hinted on occasion that we were given the privilege that on this day the Rebbe himself - the King Moshiach, would become the Rebbe and even caused it to be. The Rebbe's birthday is also on the eleventh day of Nisan.

In the year תשנ"ב, 42 years after the Rebbe became Rebbe,

corresponding to the 42 journeys through the desert, our avodas Hashem finished. Our journey is about to end, and soon we will enter the Land of Israel with the true and complete redemption.

### **Tachlis**

We have to add and to make up for the past (not that something is missing, but there's always room for improvement) anything of the Rebbe Rayatz, such as to learn his Chassidus and follow his ways, while at the same time to meifitz the maayonos of Chassidus with happiness.

**"...Especially davening for the true and complete geulah (specifically after all the deadlines have passed and all matters in our avodas Hashem have also been done, as my father-in-law, the leader of our generation, said). In addition to longing and really wanting the geulah to come (until now), there has to be a happy feeling that the redemption is now taking place, literally.**

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