

Realize That We Are In The Era Of The Geula

Based on the Dvar Malchus of Shabbos Parshas Shmos, 5752

How does this relate to the geula?

The *parsha* starts with the words, "And these are the names of *B'nai Yisrael* that came to Egypt... Reuven, Shimon, Levi, and Yehuda." The *Midrash* says and even proves how each of the names is connected to the *geula*. Before they actually went to Egypt, the tribes remembered and mentioned the eventual exodus and redemption from it!

The same *Midrash* on the *pasuk* says also hints to the true and complete redemption which we are all waiting for by explaining the connection between *Yosef's* name to the *geula*. *Yosef's* name in Hebrew looks and sounds like the Hebrew word for addition, *hosafa*. In other words, in the future Hashem will add on to (the *geula* from Egypt) but this time will completely redeem the Jewish nation from the evil government.


At this point in the *farbrengen*, the Rebbe Melech Hamoshiach Shlita asks, "How can this *pasuk* (according to the *Midrash*) be talking about the complete redemption when we see clearly that it

only talks about their descent into Egypt?"

Another question that the Rebbe asked on numerous occasions is, "The Torah isn't a history book. The word Torah in Hebrew comes from the word *horaa*, a directive (a lesson for us to learn from in our daily *avodas Hashem*). When we learn this *pasuk* once again in the year 5767, what should we learn from it? How will the contents and meaning of this *pasuk* change and influence our lives?"

The galus is part of the geula

The Rebbe Shlita answers both questions with a new Torah insight. "...When the *pasuk* says that the Jewish nation came to Egypt, it was in essence their redemption. We see superficially that the Jewish nation did in fact descend into Egypt. However, when we look at the matter from the inside, how things really are, we can say that not only is the descent for the sake of the eventual ascent and redemption from Egypt, it is also part of the ascent, part of the true and



complete redemption. The Midrash therefore says, "And these are the names of B'nai Yisrael that came to Egypt... the names are mentioned here because they refer to their redemption...also referring to their future redemption..."

What does the Rebbe mean with the above explanation? How is that so? We will explain shortly.

Leaving Egypt – even during the galus

The *Mishna* quotes the *pasuk*, "In order that you should remember the day you left Egypt for the rest of your life. The words "for the rest of your life" include the *yimos hamoshiach*." From here we can understand that we recite the words in the *krias shma* "...I am Hashem your Hashem that took you out of the Land of Egypt..." in the **daytime** as well as the **night**.

The Rebbe Melech Hamoshiach Shlita explains that our exodus from Egypt is a mighty foundation and a strong pillar in our Torah and belief. Essentially speaking, from a spiritual point of view, leaving Egypt means overcoming the evil inclination, leaving the restrictions and limitations of the body and doing what the good inclination tells us what to do, such as learning Torah and doing mitzvos, thereby connecting ourselves to Hashem.

The *Mishna* emphasizes that we also mention our leaving Egypt at night. This teaches us that even when we are encounter difficult situations (night), even during the *galus* when Hashem's light doesn't illuminate the way for us and we get all confused as if walking in the dark, we are able to overcome such situations when we leave our own personal spiritual Egypt and connect with Hashem, as we did when we first left Egypt and will do in the *yimos hamoshiach*.

We feel the geula in the middle of the *galus* when we leave our "Egypt".

Rabbi *Elazar ben Azarya* taught this *Mishna* on the day he became the *nasi* of the Jewish nation. The Rebbe Melech Hamoshiach Shlita explains that the *nasi's* job is to connect the Jewish nation with the *geula* while still in *galus*. Therefore Rabbi Elazar ben Azarya taught the above *Mishna* on the day he became the *nasi*, because it talks about every Jew's connection with the *geula*.

This is precisely why the Rebbe Melech Hamoshiach Shlita *nisi doreinu*, upon becoming Rebbe, said the *maamar* "*Bosi Ligani*" on *Yud Shvat*, because it discusses our *shlichus* of bringing Moshiach in *actuality mamash*.

The answer – even today everything is centered on geula

Let's go back to the question we

asked at the beginning of the "Dvar Malchus" why those names who the Torah says "...came to Egypt..." are called so because of the *geula*.

The purpose of "leaving Egypt" is in order for us to feel the *geula* even in a time when things are spiritually dark. Being that the case, we can say that the Jewish nation is already connected to the *geula* even at a time when they already came to Egypt, because this descent into Egypt, coming to Egypt, is part of the complete *geula*!

What are we suppose to learn from all of this and apply it to our own lives? The Rebbe teaches us what to do by bringing one of the 12 psukim, "*Bichol dor vador chayav adam liros es atzmo kiilu hu yatza mimitzrayim*". Every day in *galus* is considered as if we are in Egypt. We have to leave our Egypt and proceed on to the complete redemption.

Now that it's clear to us that coming to Egypt is part of the *geula*, we will know how to change this current *galus* and show that in reality we aren't in *galus*, but instead are in the midst of the *geula*!

Tachlis

(After discussing the matter, what should we do?) The Rebbe says, "...**Our avoda is "...to bring about the *yimos hamoshiach*..." – to already reveal immediately how "...they came to Egypt..."**, being in *galus*, is really the Jewish nation's *geula*..."

How do we do this? "...**By preparing ourselves and others to be in the *yimos hamoshiach*..."**

The Rebbe explains that this is done being part of and helping others learn Rambam on a daily basis (his *yom hahilula* is on the 20th day of Teves). Children can learn the Rambam's *Sefer Hamitzvos*. Special emphasis should be placed on learning those mitzvos that are related to the *Melech Hamoshiach*.

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