

B"H

DVAR MALCHUS

From the
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A Free Translation
on the Sicha of
Shabbos Parshas Emor 5751

SHABBOS PARSHAS EMOR

20TH DAY OF IYAR

1. We have already spoken at length last Shabbos regarding the fact that the Hebrew word for “redemption” (*geulah*) is composed of the word “exile” (*golah*) with the addition of the letter *alef*. At that time we explained two implications of this relationship between the word *golah* and *geulah*.

First of all, the transformation from *galus* to *geulah* is made by inserting the letter Alef, which represents G-d. This shows that the redemption does not mean the dismantling and dissolution of exile, but rather the “insertion” and revelation of G-d *within* the exile. *Geulah* comes about through bringing out G-d’s presence within the exile, and showing that He is the true Master of the universe.

The second implication is that the redemption is “composed,” so to speak, of our service of G-d during the time of *galus*. Just as the word *geulah* is not made from a separate set of letters, but from the very letters of the word *galus*, so too the redemption comes through our service in exile — not through some different sort of service.

Today we will speak of a number of related points which will further explain the special mission of the Jewish people in this particular time immediately before the redemption. We will do this by first explaining more deeply the first *geulah*, that from Egypt, which contained both aspects of *geulah* mentioned above.

When the Jewish people left Egypt, they took with them the gold, silver, etc. of the Egyptians, to the extent that Egypt

was emptied out of its wealth. By doing this, they carried out G-d's intention in giving it to the Egyptians in the first place — that the Jewish people should purify it by using it for holy purposes. The Jewish people did not merely flee Egypt; they took Egypt itself (i.e. its possessions) and “inserted” G-d's presence by revealing its holy potential. The revelation was so complete that the Egyptians even gave them things they didn't ask for! (*Rashi*, Ex. 12: 36) Even more surprisingly, even when the Jews refused to take some of the wealth, the Egyptians actually forced it upon them! (*Berachos* 9b)

This would seem difficult to understand: it is the opposite of human nature for one to willingly give away one's own belongings. In addition, the Egyptians were never even commanded to give their things away; the *Jews* were commanded to take them!

This is all understood in light of the abovementioned. The *Alef* — i.e. the presence of G-d — must be revealed *in* the *golah* itself. This was accomplished through eventually bringing the Egyptians to the recognition that this was the ultimate purpose of them having this wealth. Once this was accomplished, they gave over everything willingly.

The second aspect of *geulah* — that the word *geulah* is composed of the letters *golah* — is also evident in the first redemption. How was this elevation and “redemption” of the wealth of Egypt achieved? It came about only through their descent to Egypt, to *golah*, showing that the *geulah* was clearly composed of the *golah*. This serves as a prototype for all other redemptions, in particular the ultimate redemption through *Mashiach* — all of which show the two dimensions we have discussed.

2. This is not totally understood, however. Granted, the *geulah* from Egypt accomplished the elevation of exile, of *golah*. But there were much higher revelations associated with this *geulah*. The *geulah* came through the revelation of G-d

Himself “in His Glory and Essence.” Furthermore, the purpose of the *geulah* was in order that the Torah be given. The Torah itself is higher than the world and preceded it, and was given with a G-dly revelation which transcends the world. The revelation at Mt. Sinai was therefore much higher than that represented by an *Alef*, which is G-d as Creator and Master of the world.

The question is even more striking when we speak of the ultimate redemption through *Mashiach*. This will be with a revelation that totally transcends the world, together with the revelation of a totally new and superior dimension of Torah, as G-d said, “A new Torah will come out from Me” (*Yeshayahu* 11:9). How then can we say that *geulah* is composed solely of *golah* with the insertion of an *Alef*, which just represents the level of G-dliness which can be revealed within the mundane world?

The explanation of this is that there are several levels of meaning to the letter *Alef*:

1) *Alufo shel olam*, which, as discussed previously, refers to G-dliness revealed within the world.

2) From the expression *a'alefchah chochnah*, which refers to Torah, which is higher than the world, but still close enough that it is somewhat related to it, and can be compared with it.

3) The three letters which make up the letter *alef* (אָלֶף) are *alef*, *lamed*, and *fei*. These same letters can be rearranged to form the word *peleh* (פֶּלֶא), or “wonder.” This represents a level of G-dliness which is completely beyond comparison with the world.

The letter *Alef* therefore contains three levels or stages in the G-dly revelation necessary to completely transform *galus*.

The first stage is to reveal within the world that G-d is its Master. Since the world itself conceals the G-dliness within it (the word *olam* related to *helam*, concealment), a Jew must

serve G-d in a way that reveals that everything within the world has G-dliness within it. The second stage is through revealing the dimension of G-d which transcends the world. This is done primarily through learning Torah, which, as mentioned above, preceded the world not only in time, but in the intensity of G-dly revelation within it. We then come to the third dimension, that of *peleh* — the *niflaos* (wonders) of redemption which totally transcend the creation.

In *Chassidic* terminology, these three levels correspond to the supernal *Sefiros*. The first level corresponds to *Malchus*, as G-d is “King of the world” (i.e. connected to the world), and to *middos* in general, since it is through them that G-d conducts the world. The second level corresponds to *mochin* (intellect), but the level of *mochin* which is still connected to *middos*. The third level of *peleh* is that of *mochin* as they are themselves, separate from *middos* and the world — connected instead above, with the *Sefirah* of *Kesser*. This corresponds to the well-known explanation of the difference between our service of G-d now as compared with the days of *Mashiach*. During *galus*, our service is in the purification and elevation of the seven *middos* (corresponding to the conquer of the seven nations of Canaan), including the level of *mochin* connected with *middos*. The service of *geulah* is that of *mochin* themselves, corresponding to the additional three lands which will become part of *Eretz Yisrael* in the days of *Mashiach*: *Keini*, *Knizi* and *Kadmoni*.

This represents the progression of G-dly revelation leading to the days of *Mashiach*: 1) G-dliness within the world, 2) G-dliness higher than, but still connected with the world, and 3) the revelation of G-d’s essence. Our service of G-d in *galus* (which consists of bringing the *Alef* into *golah* to bring the *geulah*) must correspond to these three levels. And through this we bring about these kinds of G-dly revelation alluded to by the letter *Alef*.

This means that we must reveal the presence of G-dliness within the world by using all physical objects for a holy purpose — “for the sake of Heaven” (to correspond to the level of G-dliness within the world). Furthermore, we must bring down and reveal the second level through learning Torah, and reveal the third level of *peleh* by learning *Pniniyus HaTorah, Chassidus*, which corresponds to the level of *peleh* in Torah.

We can extend this idea further: in addition to the revelation of the level of *peleh* through the study of *Chassidus*, it is revealed through the very exile itself. The prophet Yeshayahu said (12:1), “On that day [(of redemption)] you will say, ‘I thank you G-d for having been angry with me.’ ” This verse seems somewhat puzzling. Granted that we will be thankful for G-d’s nullification of exile — but this expression of appreciation would not really be wholehearted. One would praise G-d even more completely if there had been no exile to begin with!

In light of the above this can be easily understood. Redemption comes about from and is composed of the very exile itself. We are therefore thanking Him deeply for the exile since we realize that it has brought the highest revelations, including that corresponding to the level of *peleh*.

3. Since the ultimate redemption will come through *Mashiach*, it is self-understood that *Mashiach* will also embody these three levels. This can be seen from the statement of the *Rambam* (Commentary of the *Mishnah, Chelek, Yesod 12*) that *Mashiach* stems from “the house of Dovid and is a descendant of Shlomo.” The connection with Dovid *HaMelech* is clear, since he is the primary source of monarchy; but why is Shlomo *HaMelech* relevant here?

The inner reason for this is that the era of Shlomo *HaMelech* closely resembled the Messianic Age. In the days of Dovid *HaMelech*, there were wars which made it

impossible for him to build the *Beis HaMikdash*, as G-d told him, "You have spilt much blood." The days of Shlomo *HaMelech*, however, were characterized by world peace reminiscent of the Messianic Age. This is alluded to in his name, which itself means peace (*Shalom*).

Shlomo *HaMelech* was able to attain this because of his unsurpassed wisdom (*chochmah*). This wisdom nullified the unholiness of the non-Jewish nations without the necessity for war, and was so complete that they came by their own accord to bring him gifts, including the sparks of holiness within them — similar to the state of affairs which will exist in the days of *Mashiach*. And this shows his greatness not only in *Chochmah*, but in *Malchus* (kingship), as we see that even after Dovid *HaMelech* ruled, he faced many challenges. Shlomo *HaMelech*, however, "Rested on the throne of G-d," and experienced, in general, tranquility and peace.

This is the connection with *Mashiach*, who will fully embody the superior qualities of monarchy (similar to Dovid) and wisdom (like Shlomo). The *Rambam* actually says that the wisdom of *Mashiach* will in fact *surpass* that of Shlomo *HaMelech*. This will enable him to go beyond the level of *Chochmah* which is connected with *middos* and reveal the level of *peleh*. We can see this same point from the fact that *Mashiach* is both a king and a *rav*, and will teach the entire Jewish people Torah, including the level of *peleh*, i.e. *Chassidus*.

In order for each individual to absorb and internalize these revelations, he must find these three levels within himself and accentuate them. Every Jew actually has a spark of *Mashiach* within, as can be seen from the prayer said when taking the *Sefer Torah* out of the Ark on the holidays: "May there be realized *in us* the verse which says, 'And there shall rest on him the spirit of the L-rd....' " — a verse which refers to *Mashiach*. Each individual must actualize and reveal within

himself 1) *malchus* and *middos*, 2) *mochin* which are connected with *middos*, and 3) the higher level of *mochin*.

This is alluded to in the beginning of this week's chapter in *Pirkei Avos*, chapter Four. The *Mishnah* lists four qualities: "Who is wise?...Who is strong?...Who is wealthy?.. Who is honored?..." These correspond to the four general levels of which all ten soul-powers are composed. "Wise" corresponds to *Chochmah*; "strong" corresponds to *Binah*; "wealthy" corresponds to *Tiferes* (which includes all the *middos*); and "honored" corresponds to *Malchus*.

Furthermore, these *four* levels correspond to the *four* letters of G-d's Name, which in turn are contained within the Jewish soul. The Jewish soul is a "portion of G-d" (*chelek Elokah mi'ma'al*), the word *Elokah* being connected with the name *Elokim*, representing the level of G-dliness revealed within nature. The soul is also called *chelek Havayah [anno]*, corresponding to the level of G-dliness which transcends the world. A Jew must also draw down the third level of G-dliness — that which transcends the world completely, that of *peleh* — by being even more scrupulous than *halachah* requires. And by revealing these four levels, we bring about the ultimate monarchy of *Mashiach*, whose rule is compared to a throne which has four legs. Although a chair will remain upright even with only three legs, the throne is even stronger and more solid with four legs, representing perfection in *Malchus*.

This idea is yet further emphasized on Shabbos, which corresponds to the *Sefirah* of *Malchus*. This is even more striking during *Sefiras HaOmer*, especially in a year when we begin counting on Sunday, and the *Malchus* of each week therefore falls on Shabbos. And this week in particular has unique significance, being *Malchus she'b'Hod*, since *hod* is connected with the idea of *hoda'ah* — the level of *peleh*.

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4. The abovementioned receives yet further stress in the Shabbos immediately following *Lag BaOmer*, the *yahrzeit* and festive day of Rashbi. The Rashbi revealed the inner dimension of Torah in written form (the *Zohar*), and in such a way that it could be clearly understood by those who learn it. He also connected *Pniniyus HaTorah* with the revealed part of Torah, similar to unifying the level of *peleh* (the highest of the three levels) with the second level, that of Torah in general. And through the unification of these two levels he was able to reveal these higher levels of G-dliness even within the world.

This can be seen from the Talmudic saying (*Megillah 29a*), "Rabbi Shimon bar Yochai said, 'Everywhere the Jews were exiled, the Divine Presence was with them: they were exiled to Bavel and the Divine Presence was with them...'" This shows that even within the lowest level of existence — that of exile — the Divine Presence is nevertheless manifest. This is also connected with the fact that *Lag BaOmer* corresponds to the *Sefirah* of *Hod she'b'Hod*. As mentioned above, *hoda'ah* corresponds to the level of *peleh*, the reason being that it is an acknowledgement of G-d which completely transcends natural limitations, even those of intellect. However, even this level is drawn down and into the level of intellect.

And this process has continued through the subsequent generations, notably that of the AriZal, when it became "a *mitzvah* to reveal this wisdom [of *Pniniyus HaTorah*]." It was carried further by subsequent *Chassidic* leaders, beginning with the Baal Shem Tov and the Maggid, and with even greater intensity through the Alter Rebbe. This process continued through the subsequent *Rebbeim* down to my sainted father-in-law, and increases from year to year — up to these very days with the first-time printing of certain *Chassidic* discourses from handwritten manuscripts.

As mentioned above, this draws down the level of *peleh* (which is essentially beyond understanding) to the sphere of understanding. This same idea is expressed in the Alter

Rebbe's explanation of the beginning of chapter 89 in Psalms, *Maskil L'Eisan HaEzrachi*. *Eisan* refers to the essence of the soul, which is on the transcendent level of *peleh*. *Maskil* refers to the sublime intellectual level which is both higher than understanding, but nevertheless the source of intellect (corresponding to the second level). *Ezrachi* is related to the word "to illuminate," i.e. that through the level of *maskil*, it is possible for the level of *Eisan* to be revealed in all levels of the soul. And although the complete attainment of this will be in the days of *Mashiach*, it is still accomplished to a certain extent even now. Furthermore, it gives one the ability to reveal G-dliness even within the world, as indicated by the last verse of the Psalm, "Blessed is the L-rd forever (*l'olom*, literally "to the world"), *Amen* and *Amen*."

From this Psalm we proceed to Psalm 90, "A prayer by Moshe, the man of G-d," which also alludes to this same concept. We request, "May the pleasantness of the L-rd our G-d (*no'ann Hashem Elokeinu*) be upon us," again referring to the revelation of a sublime level (*no'ann Hashem*) coming down to our level ("upon us"). This theme continues with the rest of our request, "Establish for us the work of our hands," which refers to the building of the Third *Beis HaMikdash*.

This will be hastened through the study of Torah, and of *Chassidus* in particular. This also includes looking into the face of your Rebbe, which helps one's understanding, as the Gemara (*Eruvin* 13b) quotes R. Yehudah HaNasi as saying, "This that my sharpness exceeds that of my colleagues is because I saw R. Meir from the back; and if I would have seen him from the front, I would be even sharper."

All this will help further purify the world and reveal G-dliness within it. It must be accompanied by the additional G-dly service of each particular Jew, by keeping away from evil and, furthermore, doing the utmost to fulfill the oath administered to his soul before birth, "You shall be a *tzaddik*." One might object and point out that in *Tanya* itself it is written

that not every individual can necessarily become a *tzaddik*, and that one doesn't have complete free choice in this area. However, since the Jew has the essence of G-d within him, ultimately even this is within his reach. Furthermore, after all the purification, etc. of the Jewish people over the course of time, now every Jew is able to reach the level of *tzaddik* — similar to the way things will be in the Messianic Age.

All this contains straightforward guidance in what all Jews should be doing to further hasten the redemption — in all three levels alluded to by the letter *alef*. This means first of all revealing G-d's presence *in* the world through using all worldly objects for a holy purpose, etc. In addition, there must be a special increase in Torah study — and particularly the study of *Chassidus* — in a way that it should be clearly understood in *Chochmah*, *Binah*, and *Daas*. Included in this is also influencing others to follow suit.

May all this hasten the redemption so that it come immediately, even before we have a chance to remove our "unclean garments"; and only afterwards will we be told to remove them (see *Zechariah*, 3:3 ff). And then the entire Jewish people will come out of exile together with all the houses of study, *shuls* and the Torah scrolls within them. This includes the *Sefer Torah* which was completed this week through the efforts of Jewish women (Bais Rivkah School), and brought to its place in *shul* with great joy, singing, etc. And may it be G-d's will that we all come together to the holy city of Yerushalayim and the Holy Temple Mount with the construction of the Third *Beis HaMikdash*.