

Dvar Torah Outline — Sefirat HaOmer (Week 7): Malchut, “Vehamitnaseh Lechol Rosh,” Amalek, and Recognizing Hashem’s One Will

Abstract

Rabbi Shulman explains that the final week of Sefirat HaOmer corresponds to **מלכות**, the divine attribute of “kingship,” rooted in the pasuk recited when the Torah is taken out: “לך ה' ... לך ה' הממלכה” as **מלכות** He develops “**רצון והמתנשא לכל ראש**”—the unifying will that gives direction and cohesion to all reality—and shows why its historical manifestation is the ultimate defeat of **עמלק** and the confrontation with **גוג ומגוג**. Along the way, Rabbi Shulman uses the Ramchal to address the tension between Hashem’s absolute will and human free choice, and concludes with how **מלכות** is lived personally through **אמונה**: receiving, recognizing, and unifying life under Hashem’s purpose.

I. Setting the framework: the final sefirah-week of the Omer is **מלכות**

A. The Omer’s seven-week structure

- Rabbi Shulman frames the Omer as **seven weeks** corresponding to **seven fundamental מידות** (ways Hashem runs the world).
- The class is entering the **last week**, identified as **מלכות**.

B. The textual anchor: the pasuk from Divrei HaYamim used at Keriat HaTorah

- Rabbi Shulman cites the pasuk said when taking out the Sefer Torah:
 - “לך ה' הגדלה והגבורה והתפארת והנצח וההוד כי כל בשמים ובארץ לך ה' הממלכה והמתנשא לכל לראש”
(“Yours, Hashem, are the greatness, the might, the splendor, the victory, and the majesty, for all that is in heaven and earth is Yours; Yours, Hashem, is the kingdom, and You are exalted above every head.”)
- He notes a structural feature:
 - Six מידות appear in one run (“לך ה' ... כי כל בשמים ובארץ”),

- then the pasuk “**restarts**” with another “לך ה'” introducing **הממלכה**.

C. First key question

- Why is “לך ה' הממלכה והמתנשא לכל ראש” set off as a *standalone* climax?
 - What is the meaning of “והמתנשא לכל ראש”, and why does it appear alongside מלכות?
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II. The Gemara's mapping: מלכות → מלחמת עמלק; גוג ומגוג (5:00) → “והמתנשא”

A. What the Gemara is doing

- Rabbi Shulman explains: the Gemara in Berachot identifies each מידה with an event where that divine attribute is most visible in history.

B. מלכות: מלחמת עמלק

- The Gemara associates מלכות / הממלכה with **מלחמת עמלק**, culminating in Amalek's annihilation by משיח.

C. “והמתנשא לכל ראש”: מלחמת גוג ומגוג

- The Gemara ties **מלחמת גוג ומגוג** (exaltedness/elevation) to **והמתנשא**.

D. “לכל ראש”: authority of every leader comes from Hashem

- Rabbi Shulman cites the Gemara's final line:
 - “לכל ראש” includes *any* appointment of leadership—even a minor supervisor—whose authority ultimately derives from Hashem.
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III. Defining מלכות: why a king is not just “power” but transcendent (6:30) רצון

A. מלך vs. dictator

- Rabbi Shulman defines a true **מלך** as someone who stands in a qualitatively different “place” than everyone else:
 - he rules not merely by force, but by **a different perspective** and guiding vision.

B. Etymological/drash support: מלך as guidance through “consulting”

- Rabbi Shulman notes the connection between מלך and נמלך (to consult / reconsider):
 - kingship implies the capacity to *guide* due to an overarching grasp of direction.

C. Why only one king: the nature of רצון

- Central claim: רצון is מלכות—the singular will that defines the whole system.
- Therefore:
 - “Two kingships cannot overlap even a hair’s breadth” (Chazal’s idea Rabbi Shulman references),
 - because two competing “wills” means there is no unified מלכות.

D. Implication for political structures

- Rabbi Shulman argues:
 - if a system is run by many competing decision-makers, it may function, but it lacks the defining feature of מלכות (one unifying will).
 - He contrasts this with the ideal:
 - the only “true” kingship is מלכות שמים, embodied on earth through מלכות בית דוד.
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IV. Malchut as Hashem’s absolute will, and the free-will problem (19:30)

A. The theological tension

- Rabbi Shulman sharpens a problem:
 - Existence of created beings doesn’t diminish Hashem’s existence,
 - but **independent will** seems to contradict Hashem’s absolute kingship.

B. Rambam’s framing: an irreconcilable dichotomy at our level

- Rabbi Shulman references the Rambam in Hilchot Teshuvah:
 - Hashem’s omniscience and human הבחירה look contradictory only because we cannot grasp divine knowledge.

C. Ramchal (Klach Pischei Chochmah) — “other wills” are granted, not autonomous

- Rabbi Shulman reads and explains Ramchal's idea:
 - all other רצונות are “עלולים מרצון העליון”—emanating from / granted by Hashem's higher will.
- He states the consequence in strong terms:
 - from Hashem's “register,” humans are not truly בעלי בחירה;
 - from our “register,” we fully experience choice and are accountable (reward/punishment).

D. “Two registers” model (analogy)

- Rabbi Shulman compares the dual-truth framework to incompatible-but-true models (e.g., Newtonian vs. quantum descriptions):
 - both work within their domains, but don't reconcile cleanly.

E. Important correction: avoid simplifying

- Rabbi Shulman rejects the idea:
 - “Hashem lets you choose and then adjusts the plan.”
 - Instead:
 - on Hashem's level there is **no deviation whatsoever** from His רצון;
 - our choices are enormously meaningful **for us**, but do not “steer” the macro-plan.
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V. Why Amalek blocks the revelation of “כס” מלכות: and the incomplete throne (17:30) יה”

A. The pasuk about the war with Amalek

- Rabbi Shulman cites:
 - “כִּי יָד עַל כִּסֵּי יְהוָה מִלְחָמָה לֵה' בְּעַמְלֵק מִדֹּר.”
(“For a hand is on the throne of Yah; war for Hashem against Amalek from generation to generation.”)

B. Chazal's teaching: the כסא and the שם are not “whole” while Amalek exists

- כס is written incomplete (כס instead of כסא),
- יה” appears instead of the fuller divine Name.
- Rabbi Shulman explains:
 - Amalek prevents **the revelation** of Hashem's מלכות (not its existence).

C. Amalek as the refusal of oneness

- Rabbi Shulman characterizes Amalek as the embodiment of:
 - randomness and/or שניות (a “two-ness” that opposes oneness).
- He frames Amalek as the distilled essence of Esav’s opposition to Yaakov:
 - Esav/Amalek’s identity is “being against” Yaakov,
 - and Yaakov represents the expression of Hashem’s will in the world.

D. Why “remember to erase”

- Rabbi Shulman addresses the paradox:
 - If we must erase Amalek, why command remembrance?
 - Answer:
 - we remember the principle Amalek highlights: it is **impossible** for anything to stand against Hashem’s רצון.
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VI. “Vehamitnaseh” and Gog u’Magog: the claim to be “greater” (33:30)

A. Gog u’Magog as a different opposition than Amalek

- Rabbi Shulman distinguishes:
 - Amalek opposes oneness,
 - Gog u’Magog (linked to Yefet) expresses התנשאות—claiming superiority.

B. Yefet as “the older brother” of Shem

- Rabbi Shulman cites the idea that Yefet is described as:
 - “אָחִי יֶפֶת הַגָּדֹל” (“the brother of Yefet the elder”) (concept referenced in the shiur)
 - Maharal’s interpretive move (as Rabbi Shulman presents it):
 - Shem is tied to the line that bears Hashem’s presence into the world (through Israel),
 - Yefet’s “exaltedness” is an attempt to place itself above that.
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VII. “Even a foreman”: every leadership role must be seen as granted by Hashem (35:00)

A. Extending “לכל ראש”

- Rabbi Shulman emphasizes the Gemara’s point:
 - even minor authority is sourced in Hashem.

B. Practical מוסר: leadership as ביטול or שמים

- If a person experiences authority as “my independent will rules here,” it becomes a **ביטול מלכות שמים**.
 - If the person sees their authority as a delegated expression of Hashem’s will, it aligns with **מלכות**.
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VIII. Why מלכות is separated by a second “לך ה’”: malchut as the unifying vessel and (39:30) אמונה

A. Returning to the opening structural question

- Rabbi Shulman answers:
 - the second “לך ה’” indicates malchut as the **climax** and unifier of all the preceding מידות.

B. Malchut as “receiving and unifying” (the נוקבא aspect)

- Rabbi Shulman describes malchut as the “feminine” aspect:
 - not producing new force, but **receiving** all forces and holding them in unity.

C. The inner אמונה: עבודה as living malchut

- Rabbi Shulman links malchut to אמונה:
 - “everything is coming from Hashem,”
 - “everything is unified under one רצון,” even when we cannot see how.
 - He frames this as the personal expression of:
 - **צדיק באמונתו יחיה** (referenced by Rabbi Shulman).
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IX. Malchut, the number seven, and “לית בה מגרמה כלום” (41:00)

A. Seven as distinct from the six directions

- Rabbi Shulman uses Maharal's numerical symbolism:
 - six directions describe the physical spread (like a cube),
 - the seventh is the **central/inner point** that unites.

B. A note on Maharal's different mappings

- Rabbi Shulman notes:
 - Maharal sometimes links the “central point” with תפארת,
 - elsewhere links it explicitly with מלכות;
 - he treats this as “אלו ואלו דברי אלקים חיים,” with the shared theme being: the seventh stands apart.

C. “לית בה מגרמה כלום”

- Rabbi Shulman cites the kabbalistic description of malchut:
 - “לית בה מגרמה כלום”—it has nothing of its own.
- Meaning:
 - the world already contains all “parts,”
 - the missing element is **recognition of purpose**—what everything is for (תכלית).

D. Contemporary note: living near the end of history

- Rabbi Shulman comments that much of what is “needed” is already in place; the task is unveiling the telos through recognition of malchut.
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X. Questions and closing applications: why stop at seven (not ten), and what Amalek “does” (44:30)

A. Application to self: malchut is less “offensive,” more integrative

- Rabbi Shulman contrasts:
 - earlier מידות as active/initiating,
 - malchut as receiving, integrating, and unifying one's life under Hashem's רצון.

B. Why not include בינה, חכמה, כתר as Omer-weeks?

- Rabbi Shulman answers:
 - the “top three” have no concrete expression in time/space at present.
- He supports with patterns:
 - a week has seven days, musical structure has seven notes, conquest involved seven nations.

C. Future expansion: ten in the עולם הבא register

- Rabbi Shulman notes traditions that לעתיד לבוא:
 - there will be **ten** notes (e.g., “עלי עשור” as a ten-string instrument),
 - ten nations are listed in Torah though only seven were conquered historically—pointing to a future completion.

D. Final definition of Amalek's function

- Rabbi Shulman concludes:
 - Amalek's “function” is ultimately to be destroyed,
 - so it becomes clear that opposition to Hashem's רצון is impossible;
 - Amalek distracts from cohesion and מלכות שמים—but that distraction is meant to be overcome.
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In Summary

- Rabbi Shulman identifies מלכות as the culminating Omer-ידה: רצון, the one unifying will that gives direction and unity to all reality.
- The pasuk's structure (“לך ה'” twice) highlights malchut's distinct role as the **integrating vessel** that unifies all the other מידות.
- The Gemara ties malchut to history's endpoint: **the defeat of Amalek** (blocking revelation of Hashem's kingship) and **Gog u'Magog** (a different challenge of self-exaltation).
- Using the Ramchal, Rabbi Shulman frames human free choice as real on our level, while Hashem's absolute will remains utterly undiminished—fueling a lived posture of אמונה and recognition of delegated authority (“לכל ראש”).