

Abstract

Rabbi Shulman frames the final week of ספירת העומר as the culminating עבודה that leads directly into שבועות: the מידה of מלכות. Unlike the earlier weeks' focus on "doing" (active character refinement), and recognizing הוא הקדוש ברוך הוא is about "receiving"—aligning oneself with the singular מלכות His unified dominion in all events. He connects this to עול מלכות שמים through שמע ישראל, explaining that Hashem's oneness and kingship are mutually defining, and that this awareness is the core of אמונה.

I. Entering the final week of ספירת העומר: why is harder to grasp מלכות

A. The context: the "final week" as the lead-in to שבועות

- Rabbi Shulman notes that this is the last week of the עומר, functioning as a kind of "מכה בפטיש" that ushers a person into שבועות.
- Many can relate to חסד or גבורה, but מלכות feels less intuitive—especially for "non-kings."

B. The central question

- What does it practically mean for an ordinary person to "work on מלכות"?
-

II. Kingship means singular רצון: why "two kings" cannot overlap (2:03)

A. חז"ל's principle

- Rabbi Shulman cites the teaching that **the dominion of two kings cannot overlap** אפילו כחוט השערה (even a hair's breadth).

B. Defining a "מלך: בעל הרצון"

- A king is the one **whose will is being carried out**—the בעל הרצון.
- He sets the tone and defines "what is going to be."

C. Why overlap is impossible

- If two רצונות operate in one space, then there is no שלטון (no single authority).
- The presence of one king unifies the nation because everything becomes an expression of **one purpose and one direction**.
- Introducing a second רצון creates הפקר—each force pulling toward its own direction.

D. The takeaway for עבודה

- requires identifying what is truly “in charge” and refusing to live with מלכות, עבודה as spiritual competing “ultimate wills.”

III. מלכות is fundamentally different from the first six מדות (3:30)

A. The “seven מידות” pasuk as a hint (Gemara in Berachot)

- Rabbi Shulman points to the verse recited when taking out the ספר תורה:
 - “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 triumph, and the glory—for all that is in heaven and earth is Yours; Yours, Hashem, is the kingdom, and You are exalted over all as the Head.”)
- Key observation: the verse says “לך ה'” twice—once for the first six, and then it “restarts” for מלכות.

B. What the structure teaches

- The first six מדות are מדות של פעולה—ways of acting and doing.
 - לכן: we imitate Hashem through action (e.g., being בעלי חסד, אנשי גבורה, people of אמת, etc.).
- מלכות stands alone because it is not primarily about action.

IV. מלכות of עבודה: being a מקבל and seeing unity (4:31)

A. Not doing, but receiving

- Rabbi Shulman explains: מלכות is **how we take things in**, not how we express ourselves outwardly.

- It is recognizing the **unity** of all the earlier מדות as they converge into one integrated direction.

B. Making oneself an extension of the King's will

- shaping one's own expression so that it becomes an extension—מקבל means becoming a מלכות of רצון ה'.
 - It is training oneself to see the world and its events as expressions of **one שולט**, one מלך, one רצון.
-

V. קבלת עול מלכות שמים and שמע ישראל: oneness and kingship (5:00)

A. The anchoring declaration

- Rabbi Shulman connects שמע ישראל to מלכות:
 - “שמע ישראל ה' אלקינו ה' אחד”
(“Hear, O Israel: Hashem is our God, Hashem is One.”)
- This is the essence of קבלת עול מלכות שמים.

B. Why “ה' אחד” is tied to מלכות

- “You can only have one king.”
 - Therefore:
 - If Hashem is One, that establishes Him as King.
 - If He is King, that expresses His oneness in lived reality.
-

VI. רצון as אמונה מלכות: recognizing the singular behind everything (5:30)

A. מלכות defined through אמונה

- Rabbi Shulman defines אמונה here as seeing that everything is an expression of the רצון of the Creator—moving toward one תכלית.

B. The unified purpose of creation

- No matter how events appear, everything is heading toward the divine purpose: להיטיב (to do good).

C. Practical inner avodah

- Not only:
 - to subordinate one's will to 'רצון ה',
- but even deeper:
 - to recognize that there is **no true independent will** other than 'רצון ה'.

D. The conclusion

- Approaching שבועות with this mindset can make the experience “extraordinary,” because one arrives prepared through the שלמות of מלכות.
-

In Summary

- Rabbi Shulman teaches that the final week of the (מלכות) עומר is the culminating preparation for שבועות.
- it is less about action and more about receptivity—integrating all מידות: differs from earlier מלכות traits under one unified רצון.
- A “king” is defined as the בעל הרצון; therefore true מלכות means recognizing only one ultimate רצון governing reality.
- This is the lived meaning of שמע ישראל and קבלת עול מלכות שמים, and it becomes the core of אמונה: seeing all events as part of Hashem's single, benevolent תכלית.