

# The World Assists The Jews

Based on the Dvar Malchus of Shabbos Parshas Breishis, 5752

## Shabbos Breishis

The Rebbe Melech Hamoshiach Shlita starts the weekly "Dvar Malchus" with the well known expression associated with Shabbos Breishis, "...Raboseinu Nisieinu used the expression..." **The way we conduct ourselves on Shabbos Breishis will determine the rest of the year... meaning that our conduct on Shabbos Breishis affects and acts upon the entire year...**

The Rebbe Melech Hamoshiach Shlita explains this expression and says that the month of Tishrei is full of Jewish holidays and is a general all encompassing month that influences the entire year. We accept the yoke of Heaven for the whole year as a result of Rosh Hashanah and Yom Kippur, whereas our happiness on Sukkos and Simchas Torah brings happiness into our daily life over the course of the coming year.

During this month a Jew becomes holier and uplifted, days that are filled with mitzvos and a time when we are in shul for most of the day davening. It's no wonder that we become more inspired and make good decisions.


At the end of the month we start the

long year with the regular weekdays and routine. We leave for the most part the shul and go out into the world. Our spiritual arousal vanishes and our *avoda* becomes more difficult. We might even fail to carry out our good decisions that we just made.

Shabbos Breishis was given to us so that we would avoid such difficulties. It bridges and connects the holidays of Tishrei with the rest of the year. This Shabbos is one of those regular days after the holidays, but still under the uplifted feeling and holy atmosphere that existed then. Shabbos Breishis is a good time to use the energy we received and new positive attitudes that were revealed within us during this month and to continue with them over the course of the year.

## What's the connection?

We can see all of the above in this week's parsha that starts with the words *breishis bara elokim*. Rashi, based on the Midrash, explains that the world was created for two things that are called *reishis*; for the Torah, about which it says, "*Hashem kononi reishis darko*", and for the Jewish nation, who are called "*Kadesh yisrael lashem reishis tivuasa*".



The *pasuk* also has a simple meaning that refers to the beginning of creation.


It would seem as if both meanings on the same *pasuk* are very distant and have little to do with each other. The first explanation tells us that the Torah and the Jewish nation are the most important things ever and were created before the world, while the second explanation talks about the creation of this lowest of all worlds.

We should bear in mind a well known general rule of the Torah that all explanations all interrelated and connected. Let's look into the connections between these two seemingly distant explanations.

### *In the World*

The Rebbe Melech Hamoshiach Shlita explains that when we learn that Hashem chose the Jewish nation to be the *reishis* of the world, the most important thing in the world, we might think that the reference is to the Jewish soul which is pure and always carries out Hashem's will. This is certainly the most important thing in the world.

But the Tanya explains things differently. The Alter Rebbe explains that the words "...*Uvanu vacharta mikol am vilashon...*" also refers to a Jew whose soul isn't seen and obvious in addition to a body similar to that of a non-Jew. He can also act like them, to the extent that a person will be unable to tell the difference between a Jew and a non-Jew. Even regarding



such a Jew the Torah tells us "...*Uvanu vacharta mikol am vilashon...*" A Jew looks like the other nations around the world, yet Hashem decided to choose us as His most special nation. We cannot understand why.

### *The world is aware of our quality*

The Torah hints to this with the two explanations on the word *breishis*, for the sake of the Jewish nation and the creation of the world. The created world recognizes and feels the true quality of the Jewish nation in all matters.

It was clear to all that we are above the world when underneath the throne of glory (*kisei kakavod*), before the soul enters a body. The Torah emphasizes that even down here in this world when a Jew can look like everyone else around him he is seen as higher than everyone else. It doesn't make a difference where the Jew is holding.

The above explanation by the Rebbe Melech Hamoshiach Shlita is what Shabbos *Breishis* is all about. Even when a Jew is involved in the world during the course of the year, he has the ability to look at everything from above. He has to remember that he's the son of the king of all kings.

### *Do it*

We see then that the quality of the Jewish nation, the Chosen People, is seen when doing things in this

physical and material world, which determines how a Jew will do his *avoda*, especially during the *galus*.

The world was created for the sake of the Jewish nation. Even when a Jew is here in this world, he's above his surroundings. From this we can understand that Jews are above everything what's going on in the world. Therefore, a Jew has to know and remember that a Jew doesn't depend on the kindness of the nations of the world. Our souls aren't delivered into the clutches of the *galus*, nor are our bodies. A non-Jew has no control over a Jew. On the contrary, the nations of the world recognize our special quality and only help us carry out our *avoda*.

### ***Moshiach***

The revelation and recognition of the nations of the world of the Jewish quality and virtue becomes stronger and stronger from one generation to the next as we approach the true and complete redemption, a time when "...The nations of the world will go by your light..." and "... And kings shall be your nursing fathers and their princesses your wet nurses..."

The above is especially true in more recent years when Russia, that

was once referred to as "that country" has been allowing Jews to leave and helps them. The United States also helps Jews.

The Rebbe stresses that it's important to know who paved the way, the leaders of our generation, starting with the Rabeiim, the first being the Alter Rebbe, who was responsible for Russia's victory over Napoleon, with the explicit purpose of bettering the spiritual standing of the Jewish nation all the way up to our generation when the material standing of the Jews in Russia has greatly improved, thereby enabling them to immigrate to Israel.

The Rebbe Melech Hamoshiach Shlita concludes the *farbrengen* with a reminder to learn *chitas* as he would do every year when we would start the Torah once again.

**"...It should come about immediately, mamash, on Shabbos Breishis, *heyei tihei shnas niflaos ba, a time for Hashem's revelations until the greatest of all wonders, kimei tzeischa meieretz mitrrayim arenu niflaos, in the true and complete redemption through Moshiach Tzidkeinu...*"**

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