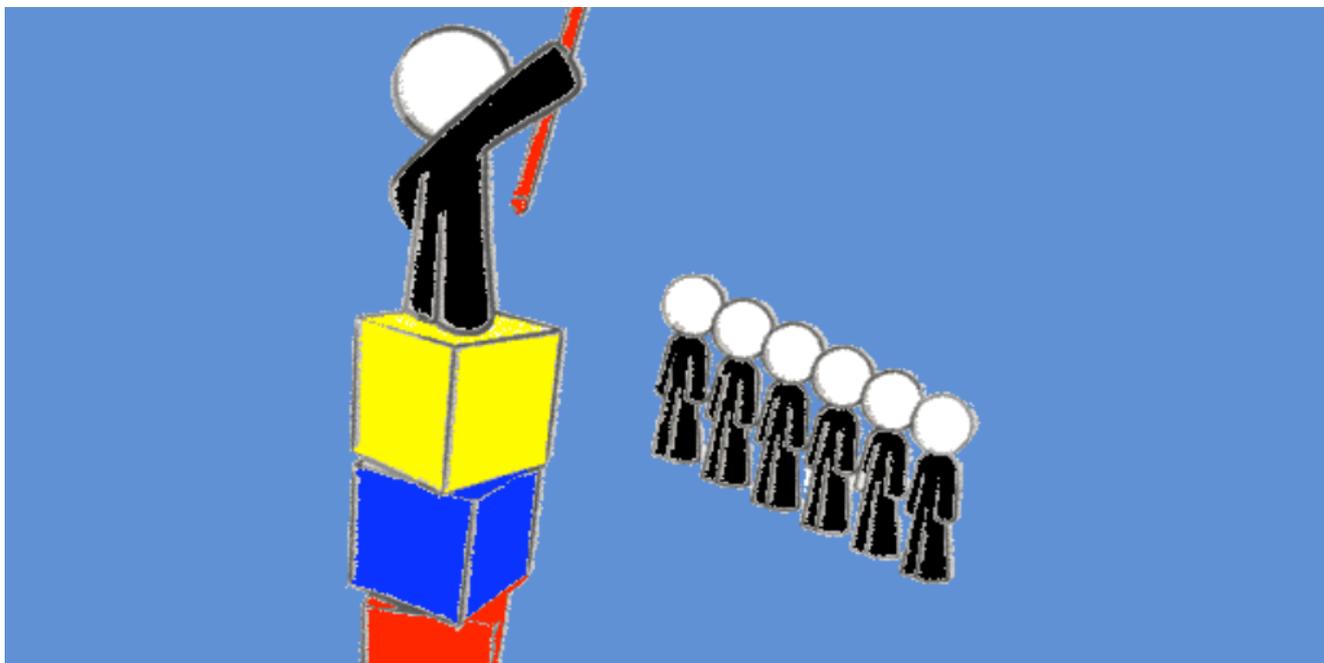


Whether you know it or not

written by Davy Dombrowsky
February 7, 2019



“In every Jew there is an aspect of *malchut*, (rule, authority or influence). Everyone [rules] according to how much they possesses this influence. There [can be] one who rules over his household, another whose rule is even broader and even one who rules over the entire world...This aspect of *malchut* can be manifest in the revealed or in the hidden”. ([Torah 56](#))

What does [Rebbe Nachman](#) mean, that a person’s *malchut* can be manifest in the revealed or in the hidden? Sometimes we clearly see that a person has overt authority. For example, the president of a country, in many ways, rules over its citizens. But other times, it may seem that a person has no authority over anyone at all, but in the most concealed way he rules over many. In fact, after delivering this lesson, the Rebbe said, “You think the only influence I have is over you. But the truth is that I have power over all the *tzaddikim* of the generation, only it’s hidden” (Tzaddik #150).

How does a person exercise his *malchut*? In [Torah 49](#) the Rebbe taught that prayer is the way to lift up one’s *malchut*. When

we pray with full belief in our prayers, we can certainly increase our affect on people and the world at large.

But why does Hashem allow one person to rule over many others? And why does Hashem have this unique relationship with the *tzaddik* and, in a certain sense, leaves us in the *tzaddik's* jurisdiction?

Let's take a step back. Hashem Himself also maintains this hidden influence over everything. In fact through the prophet Malachi, Hashem said "In every place, offerings are burned and presented to My Name". This is referring even to idol worship. As Rebbe Nachman elaborates later in the lesson, in the most covert way, Hashem exists even in the greatest sins. There is no space in which Hashem doesn't exist, but in sin He is greatly concealed. He made it that way, so that we can have free choice. If we were fully aware of His presence, we would be coerced to obey His will. The same is true with the *tzaddik*. If we were aware of his influence, we would be forced to follow his lessons, thereby losing our free choice. So, because of Hashem's kindness and desire to reward us, he conceals Himself and allows free choice.

Now back to the original question. Why are we under the *tzaddik's* jurisdiction? Can't we have a direct line to Hashem?

Hashem created such a big world with millions of different organisms in it, ranging from rocks and leaves, to animals and mankind. But who did He create it for? He created it for mankind. But let's be even more specific. Did he create it for all of mankind? Well, as [Rashi](#) tells us, in the first word of the *Torah* אֶרֶץ כְּנָעַן, Hashem created the world for the Jewish people (אֶרֶץ כְּנָעַן אֶרֶץ כְּנָעַן אֶרֶץ כְּנָעַן). But He didn't just give us this world as a present that we don't earn. אֶרֶץ כְּנָעַן also is referring to the *Torah* (אֶרֶץ כְּנָעַן אֶרֶץ כְּנָעַן אֶרֶץ כְּנָעַן). He created the world for us to learn the *Torah* and follow His perfect instructions how to live in the world.

Unfortunately, not all of us are living up to this task at every moment. Because of our shortcomings, and our lack of connection to the Torah, there are moments when it seems that Hashem, if you could say this, made the world for nothing. But Hashem is the best CEO. He doesn't make a business plan and not carry it out. In His amazing kindness, he chooses to deal directly with the most righteous people, who justify the world's creation at every moment. (For how the world can exist when the *tzaddik* is not learning Torah, see [Tinyana 78](#)). The word *tzaddik*, of course, means to justify. The *tzaddikim* justify the world's creation, as we clearly see with the first person the Torah calls a *tzaddik*, Noach.

So, it's because Hashem loves the Jewish people and desires the continuation of the world that He allows us to attach ourselves to the *tzaddikim* and relate to Him. Because the *tzaddikim* are so awesomely humble, our relationship to Hashem through them is totally unadulterated. It's the cleanest pipe possible. In fact, they want nothing more, and they sacrifice everything they have just so that we can connect with Him, which is why He chooses to interact with us through them. If we attach ourselves to the *tzaddikim*, then we will have a more intentional connection to Hashem. If we don't, He will interact with us through them without our knowledge.

But don't forget how we started this article. We all have the capability of lifting up our own *malchut* and affecting others too. That comes from a real desire to affect the world outside us, peeling away the concealment, believing in our prayers and praying for the good of the world. So let's get to work...

Originally published on [Ahallel Davar](#).