

The Lecture Series With Reb T (Biweekly): The Shiur where we talk a topic per session with some practical lessons, Tonight's topic is "**The Loyalty of Royalty**"

Sources from Sefaria (unless noted otherwise); Lookout for the *Points To Carryover (PTC's)*

All Shiurum on shiurenjoyment.com/shiurim/shiurim-reb-t/ -Shoutout to Jake W. & Eli N.!

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-The Shiur should serve as a **zechus for the refuah sheleimah of** anyone sick or needing a yeshuah or refuah

What do you think of when you hear the term "Royalty"? What comes to mind when you picture a "Royal"? You probably think about a king or queen, maybe a prince, princess, castles, formal balls and attire, rules, etc. You might think of the Prince of England or a Grand Duke in some faraway land, in a castle tucked away into the woods. You might even think of the kingship and malchus LHAVDIL of our Jewish history past starting with David and his son extending into history.

I want to challenge and change the notion of what Royalty can **really mean** and how we can truly incorporate the concept into our lives.

All of us in the world, every single Jewish soul on this earth are what I would call actual "Royals". Why? How can that be, you might ask? I'll explain it. Think about how we relate to Hashem. By definition we refer often to Hashem as **the King of all kings**, the only true ruler and being, the one true G-d, the only true being. What would and what does that make us by definition? If we are his sons and daughters and we are his chosen nation, then by very definition, we are all princes and princesses as Hashem is the king of all the land, of all the Earth. In fact, the nation of Israel is compared to as his bride or his partner, in elevating the world through the gift of the Torah.

Thus, **we are all born of real royalty**. I want to incorporate this notion to challenge us to think how we live our lives, if we really do so in a royal and proper fashion. If LHAVDIL Prince Harry can't show up to an event without royal attire, LHAVDIL how can we show up to Shul or to Shabbos or the like, without our royal attire, at least with dressing like a mensch in a modest way?

If a prince would never use bad language or derogatory language or speak in such a way or dress in such a way or act in such a way, how can we? We are the sons and daughter of the one true King, and we must go about as such with all that we do, in how we dress, talk, act, and behave which must be in a modest, proper, and appropriate manner. We must be "Mekadesh Shem Shamayim" sanctifying G-d's name in the world.

We are supposed to be a “Mamleches Kohanim VGOY KADOSH” a kingship of priests and a holy upright nation, bringing and doing good for the world and uplifting the world around us, and it’s time we act like the **Royals** that we are, with dignified lives being loyal to Hashem and the Torah living wonderful lives full of mitzvos, Chessed, and Torah that is befitting true royalty.

As we come to Pesach this week, nowhere is this seen more than the Pesach Seder. Hashem literally took us out of Egypt, from intense slavery, to be free men and woman, to be a nation of Royals serving under the one true king, Hashem. In fact, many things at the Seder point out the idea of “Freedom” and acting like royalty. We eat and drink while leaning, indicative of how rulers used to eat and drink in the olden days. Someone is supposed to pour for us, indicative of royalty. The married men wear kittels, and the women and children dress in their Shabbos “Royal” finest indicating our status as free people, the children of Hashem. We eat fine foods and delicacies at the seder as well as use fancy tablecloths, silverware and cutlery (unless you get special ones that are disposable etc.) and at the yom tov meals, befitting kings, queens, princes, and princesses. We buy new clothing, new food changing over the house, getting new items befitting the royal family in our own home to usher in the special holiday that makes us feel like Royals.

It is important to note that we should always feel like royals and act like royals every single day. We need to prove **our loyalty to our royalty**, by properly following in the ways of Hashem through the guidebook of the Torah doing its mitzvos and Chessed, leaning Torah, going above and beyond to act and behave in the spirit of the law, in a royal fashion.

In fact, Author Emunah Braverman points out on aish.com

Don't apologize for being a Jew. You're royalty.

We need to realize that “I am a son or I am the daughter of the King of the Universe” and, as such, I should definitely straighten my crown.

In fact, I shouldn't just straighten it, I should polish it until it shines. We have lost our way. We have forgotten that we are royalty. We have forgotten the responsibility that goes with that – as well as the privilege. We are true princes and princesses – and not just because we had the party at 4 with the requisite paper plates, cups and costume! We need to carry ourselves as such. We need to remember our ancestry.

A true son and daughter of royalty walks erect, secure in the confidence that the heavenly Father is both beaming down with pride and holding us up. He is our support, our confidence, our rock.

It's hard to recognize our royal status in our casual world. The scrutiny lavished on the English duchesses is nothing compared to that directed towards the Jewish people. We are under a

microscope, our every step and misstep catalogued. There are those who are eager to pounce, waiting for us to fail.

This is all the more reason for us to carry ourselves with dignity and pride, all the more reason to recognize that we are children of the King and not to allow ourselves to fall victim to the canards in the press. We have nothing to apologize for – unless we don't live up to our potential, unless we betray our royal roots.

The Jewish people will never win a popularity contest. But that's not our goal. Our fortunes wax and wane along with world opinion. But it doesn't really matter. Because as long as we are behaving as we should, as long as the King of Kings is pleased with His subjects, nothing else counts.

Our challenge is to continue to rise up despite how those around us behave, to focus on our inner dignity and sense of self despite the external pressures, to enjoy the privilege of being a people who have chosen a deeper relationship with the Almighty with all its difficulties and struggles – and pleasures.

Some days and some generations that feeling of being overwhelmed arises more frequently. But we should never forget whose daughter or son we are. And we should always place a smile on our faces, straighten our crowns and keep moving forward.

aish.com also points out that

Look at the Torah evaluation of human beings. Every person is created in the image of God. We are all nobility and should view ourselves accordingly. Lowly self-images are based on mistaken notions - and we all have the ability to change those notions if we choose.

We should dust off our crowns in everyday life and wear them proudly. The crown of our kippahs. The crowns of our Tefillin (literally on the head and the hand opposite the heart). The Crown of our tallis which literally go over our head. The crown of our tzitzis. The crown of the sheitel and the tichel. The crown of our dress, our deeds, our acts, and our ways of life. Cling to the life tightly, embrace it, and show the world you're loyal to being a true Torah royal.

[aish.com](#) points out

Finding an Heir to the Throne, [a story by Tuly Flint](#)

In another time and another land, there was a wise and benevolent king and queen. The kingdom prospered under their enlightened rule. But there was a problem. As the royal couple reached old age, they had no heirs.

“Yes,” the queen said, “I can see this is a problem. We don't want to leave a legacy of battles over who will ascend to the throne. We don't want the kingdom we have worked so hard to build to be torn apart after we pass on.”

So the king and queen came up with a plan. They asked their advisors to call together all of the children from all corners of the kingdom. Within a month, the gathering took place. All of the children of the kingdom, ages 8 to 16, gathered in the courtyard of the palace. They cheered when the king and queen appeared. A servant followed the royal couple as they made their way through the crowd. The servant carried a huge basket. From the basket, each child drew a small bag of seeds.

“Each of you should go home and plant the seeds you drew from the basket,” the king proclaimed. “In three months, we will tour the kingdom. The child who plants these seeds who grows the nicest and most creative flower garden with these seeds will be our heir.”

Not everyone was pleased with the royal couple’s plan. After all, they expected the heir to be a wise and trustworthy leader, a person with vision, not a gardener. But, out of respect for the king and queen, they acquiesced. Each child took the seeds and tried to be as creative as they could be with their gardens. One grew flowers in the bathtub and other planted the seeds in an old shoe. Someone else grew flowers in an old coat.

All of the finalists grew beautiful flowers. All except for one small girl. People laughed when the girl applied to be considered as one of the finalists. No matter how hard she had tried, nothing at all grew from her seeds. She changed the earth, watered the seeds and added fertilizer, but it was all for naught.

When asked to explain her apparent lack of success — and why she thought she deserved to be considered as heir to the throne — the girl said, “Your Highnesses, I have tried everything and talked with everyone who could teach anything about growing flowers. I thought of finding other seeds, but your orders were explicit — to grow what we could, using the seeds from the bag. I have a second garden, which grew beautifully with other seeds. But, no matter how hard I tried, Your Highnesses, nothing at all grew from the royal seeds.”

The royal couple smiled at her explanation. They chose her as their heir, over children who had grown beautiful and elaborate floral displays.

There was, of course, a great uproar when the royal couple announced their choice. It was outrageous enough that the king and queen wanted a child who was capable of gardening rather than leading or governing. But why would the royal couple choose the very worst gardener in the kingdom, the one who could grow nothing at all from the royal seeds?

The king and queen explained their plan. “This wasn’t a test of gardening,” they explained. “It was a test of character. All of the seeds in the royal basket were boiled before they were given to the children. None of them were capable of growing flowers. Clearly, only one small girl had the courage to play by the rules, tell the truth and keep bringing people together and learning, despite her frustration. She’s shown you what she’s made of, and why she’s worthy of being your next queen.”

Merom Klein on aish.com explains on the story that

One definition of courage is ometz lev, which translates literally as, "strength of heart." Ometz lev starts with individual conviction that there is a better way, but it doesn't stop there.

With ometz lev, you play to win by bringing others with you and encouraging them to take their game to a higher level. You draw others in, rather than pushing them out of the way. You earn a mandate to experiment and take initiative, rather than sneaking around and being deceptive.

If the seeds you are given don't take root and sprout, you'll face a moment of truth. The choice is yours. One choice, of course, is to make do with a barren garden and excuse your lack of productivity by saying, "I just followed orders." You can become indignant at the king and queen by suspecting that they've set you up to fail.

If you choose the path of courage, you also have a choice. You can choose chutzpah, like the prospective heirs that the king and queen rejected. Or you can choose ometz lev, by earning a mandate to take initiative and become a thought-leader for the rest of your organization and bring others with you.

Growing flowers wasn't the quality that the king and queen sought, after all. Courage — the ometz lev variety of courage — was. In the end, it wasn't the child who grew the most bountiful bed of flowers, but the child who demonstrated...Candor, purpose, will, rigor, and risk.

aish.com also points out that

The Dubner Magid offered the following parable: A king owned a magnificent diamond which accidentally sustained a deep scratch. The royal diamond cutters said no amount of polishing would remove the flaw entirely. But one expert volunteered, "I can rectify the flaw in a manner that will render the diamond more valuable than before." The king told him to go ahead, and with great skill he engraved rose petals on the diamond. The deep scratch served as the stem of the flower.

Similarly, said the Dubner Magid, a person can transform negative traits into virtues. With creativity, you can use your mistakes and faults in a way that will gain you more than you would have otherwise.

Hashem of course is the king. He gives us life and makes us into royals. He chooses us to be his spiritual heirs to bring life to this world, and we are the biological heirs as well to fix and help the world. Hashem gives us seeds, he gives us ideas, capabilities, talents, what are we going to do with them? He gives us fertilizer and life for ourselves and everything around us with the breath of the Torah. How will we use it to plant those seeds?

He gives us the abilities to live royally with finding proper clothing, using proper speech, engaging in proper actions, doing mitzvos and a lot of Chessed. We must stand up and be loyal to Hashem the only true good Royal, every single day. Take your seeds of your life that you were

given by Hashem and plant them in the right way. Take the dirt off of your own diamonds and create them or shine them anew in your own life.

We Recently had rosh chodesh Nissan, which as pointed out by Rabbi Broker of aish.com is the beginning of the year for kings, as clearly pointed out by [Rosh Hashanah 2a](#):

אַרְבַּעַה רֵאשִׁי שָׁנִים הֵם בְּאַחַד בְּנֵיטָן רֵאשׁ הַשָּׁנָה לְמַלְכִּים וְלְרִגְלִים:

MISHNA: They are four days in the year that serve as the **New Year**, each for a different purpose: **On the first of Nisan is the New Year for kings**; it is from this date that the years of a king's rule are counted. **And** the first of Nisan is also the New Year **for** the order of **the Festivals**, as it determines which is considered the first Festival of the year and which the last.

We ourselves are the children of the one king and hence it is a beginning for us as well. This is when we were redeemed and freed. We were let out in Nissan and we count the year from that event in terms of holidays.

Think about the pasuk in [Shemos 19:6](#)

וְאַתֶּם תְּהִיוּ לִי מַמְלַכְתַּת כֹּהֲנִים וְגוֹי קְדוֹשׁ אֱלֹהֵי הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל:

but you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the children of Israel.”

[Rabbeinu Bahya, Shemot 19:6:1 points out on the pasuk](#)

. וְאַתֶּם תְּהִיוּ לִי מַמְלַכְתַּת כֹּהֲנִים וְגוֹי קְדוֹשׁ . “and you are to be for Me a kingdom of priests and a holy nation.” The plain meaning of these words is that “you will be My share.” **G’d calls the Jewish people “kings, priests, and holy nation,” at the time they received the Torah in order to make clear that he who wears the כִּתְרוֹת תּוֹרָה, the crown of Torah, also has attained the stature of the other two crowns i.e. priesthood and Royalty.** This is the meaning of the statement by the sages in Horiot 13 that the meaning of [Proverbs 3,15](#): “she (wisdom, read Torah) is more precious than rubies.” Seeing that the “crown” of Torah includes the two other crowns it is more precious than rubies. Although the High Priest (crown of priesthood) may enter the Holy of Holies, a great distinction, the crown of Torah is superior even to that distinction.

We are meant to be a royal nation, every singles one of us, loyal to the mission of the Torah and loyal to the one true Royal, that of Hashem.

The Gemara points out in [Bava Metzia 113b](#)

דאמר אביי רשב"ג ורבי שמעון ורבי ישמעאל ורבי עקיבא כולהו סבירא להו כל ישראל בני מלכים הן

The Gemara rejects this suggestion: **If it enters your mind that Rabban Shimon ben Gamliel maintains this reasoning, there is nothing that is unfit for him. As Abaye said: Rabban**

Shimon ben Gamliel and Rabbi Shimon and Rabbi Yishmael and Rabbi Akiva all hold that all Israel are the children of kings. In other words, a Jew is never deemed unfit to use a certain item, even if it is a luxury item. **And it was taught in the name of [Rabbi Yishmael](#), and it was similarly taught in the name of [Rabbi Akiva](#): All of the Jewish people are fit for that cloak. One's clothing is not sold to pay a debt, and since all Jews are worthy of wearing the finest garments, this halakha applies to an expansive cloak as well.**

And [Shabbat 111a](#) points out that

רבי שמעון אומר: כל ישראל בני מלכים הם.

[Rabbi Shimon](#) says: All of the Jewish people are princes, and it is permitted for them to smear rose oil on themselves on Shabbat.

We should dress in the finest clothing on Shabbat especially, but even in nice well kept modest clothing during the week as bespokes our status as royalty. We should take care to maintain our appearance in being kempt, with cleanliness and hygiene as it relates to our royal status. We should upkeep our houses, our cars, our items that helps upkeep our royal status and have the proper self esteem to realize how important each one of us are as loyal royals in the house of Hashem.

When we think about what we could do as royals in our own kingdom, in can bring to a mind a famous book called *The Phantom Tollbooth* LHAVDIL which I read as a kid, and whose author, Norton Juster, a Jew, recently passed away.

As Dr. Yvette Miller explains on the book on [aish.com](#)

“There was once a boy named Milo who didn't know what to do with himself - not just sometimes, but always,” The Phantom Tollbooth begins. Nothing seems important to Milo, and nothing interests him. In words that many of us will probably recognize from moments of frustration and hopelessness in our own lives, Milo notes “it seemed a great wonder that the world, which was so large, could sometimes feel so small and empty.”

Milo comes home one day to find that a mysterious stranger has left him a magical toy: a phantom tollbooth that transports him to a wondrous world that is in desperate need of saving. Milo goes on thrilling adventures (which often involve clever wordplay and puns), picks up two helpers, and eventually restores two wise princesses - named Rhyme and Reason - to their positions mediating disputes, banishing ignorance, and once more bringing peace and happiness to the realm.

A lesson to learn from Norton Juster's The Phantom Tollbooth is that

As expressed in the book ... “When they began to count all the time that was available, what with 60 seconds in a minute and 60 minutes in an hour and 24 hours in a day and 365 days in a year,

it seemed as if there was much more than could ever be used. 'If there's so much of it, it couldn't be very valuable,' was the general opinion, and it soon fell into disrepute. People wasted it and even gave it away."

Too often, life can seem to be a series of days to get through: a whole world of entertainment exists to help us pass the time.

Yet we each have a unique mission in life that we are charged with accomplishing. In The Phantom Tollbooth, Milo has to save the kingdom. In real life, we each have to find our own purpose and missions to accomplish. Time isn't something to take for granted; it's a finite resource that we dare not waste...

In a sense, we're all like Milo, trapped in a cycle of mindless, unimportant jobs, and neglecting the much more important purposes and tasks that we really have to do. Yet like Milo, we each have a tool to help us. Milo has a magic staff to aid him; we have the timeless Jewish wisdom.

When Jewish leaders faced long workdays, they nevertheless made time to focus on learning Torah and remembering what is important in life, even when it was difficult to carve out the time. Rashi, one of the greatest Jewish sages, was a busy wine maker whose days were consumed with business: yet he still found the time to write reams of inspired works. Rambam, another major Jewish thinker, was a busy physician employed by a royal court. His letters describe how exhausted he was and how he hardly ever had a moment to himself. Yet he used those precious minutes to study and write some of the most important Jewish books.

We all are here to help the kingdom of Hashem. We all have to use our friends "rhyme and reason" to make a difference in a sensible and practical way using our talents, abilities, and capabilities without forgetting or losing sight that we are of royalty. We must be loyal to our true royal roots enhancing the kingdom of Hashem on this Earth every chance we get. Don't waste the time here, don't forget the purpose here, act and behave like a true loyal royal in how we dress, how we behave, and how we go about life. Remember why we were freed from Egypt as Passover comes upon us and use our true freedom to be true loyal and royal to change the world around us for the better, every single day.

Let's Look At Some other sources.

[Jeremiah 10:7](#)

Who would not revere You, O King of the nations? For that is Your due, Since among all the wise of the nations And among all their royalty There is none like You.

[Pirkei Avot 4:13](#) משנה אבות ד' י"ג

Rabbi Shimon said: There are three crowns: the crown of torah, the crown of priesthood, and the crown of **royalty**. but the crown of a good name supersedes them all.

[Pirkei Avot 6:1](#)

The sages taught in the language of the mishnah. Blessed be He who chose them and their teaching. [Rabbi Meir](#) said: Whoever occupies himself with the Torah for its own sake, merits many things;... And it bestows upon him royalty, dominion, and acuteness in judgment... And it magnifies him and exalts him over everything.

[Pirkei Avot 6:2](#)

[Rabbi Joshua](#) ben [Levi](#) said: every day a bat kol (a heavenly voice) goes forth from Mount Horeb and makes proclamation and says: “Woe unto humankind for their contempt towards the Torah”, for whoever does not occupy himself with the study of Torah is called, nazuf (the rebuked. As it is said, “Like a gold ring in the snout of a pig is a beautiful woman bereft of sense” ([Proverbs 11:22](#)). And it says, **“And the tablets were the work of God, and the writing was the writing of God, graven upon the tablets” (Exodus 32:16). Read not haruth [‘graven’] but heruth [‘freedom’]. For there is no free man but one that occupies himself with the study of the Torah. And whoever regularly occupies himself with the study of the Torah he is surely exalted**, as it is said, “And from Mattanah to Nahaliel; and Nahaliel to Bamoth” ([Numbers 21:19](#)).

[משנה אבות ו'ר"ט:6](#)

Greater is learning Torah than the priesthood and than **royalty**, for **royalty** is acquired by thirty stages, and the priesthood by twenty-four, but the Torah by forty-eight things.

PTC. Studying Torah gives us true royalty and we are really free when doing Hashem's work

[הגדה של פסח, הלל, מסיימים את ההלל י' Pesach Haggadah, Hallel, Second Half of Hallel 10](#)

And let the righteous, who do thy will and all thy people the house of Israel, joyfully praise, bless, laud, glorify, exalt, reverence, declare holy and ascribe **royalty** to thy name. O our King.

[Berachot 58a](#)

[Rabbi Sheila](#) praised God for saving him from danger: **“Yours, O Lord, is the greatness, power, glory, triumph, and majesty; for all that is in heaven and on earth is Yours; Yours is the kingdom, O Lord, and You are exalted as head above all” (I Chronicles 29:11). They asked him: What did you say? He told them: This is what I said: Blessed is Merciful One who grants kingdom on earth that is a microcosm of the kingdom in heaven, and granted you dominion and love of justice.**

[Shabbat 31a](#)

There was **another incident involving one gentile who was passing behind the study hall and heard the voice of a teacher who was teaching Torah to his students and saying the verse: “And these are the garments which they shall make: A breastplate, and an *efod*, and a robe, and a tunic of checkered work, a mitre, and a girdle” (Exodus 28:4). The gentile said: These garments, for whom are they designated? The students said to him: For the High Priest. The**

gentile said to himself: I will go and convert so that they will install me as High Priest. He came before Shammai and said to him: Convert me on condition that you install me as High Priest. Shammai pushed him with the builder's cubit in his hand. He came before Hillel; he converted him. Hillel said to him, to the convert: Is it not the way of the world that only one who knows the protocols [takhsisei] of royalty is appointed king? Go and learn the royal protocols by engaging in Torah study. He went and read the Bible. When he reached the verse which says: "And the common man that draws near shall be put to death" (Numbers 1:51), the convert said to Hillel: With regard to whom is the verse speaking? Hillel said to him: Even with regard to David, king of Israel. The convert reasoned an *a fortiori* inference himself: If the Jewish people are called God's children, and due to the love that God loved them he called them: "Israel is My son, My firstborn" (Exodus 4:22), and nevertheless it is written about them: And the common man that draws near shall be put to death; a mere convert who came without merit, with nothing more than his staff and traveling bag, all the more so that this applies to him, as well.

PTC. As we are Hashem's children and he is the king, we are princes and princesses make sure to follow the Torah to act in a true loyal and royal fashion

[Rashi on Exodus 1:21](#)

ויעש להם בתים HE MADE THEM HOUSES — houses (dynasties) of the priesthood and the Levites and of royalty which are all termed בתים, "houses", as it is said, (1 Kings 9:1) "and Solomon built the house of the Lord and the house of the king": "the house of the Lord" i. e. a dynasty of priests and Levites — from Jochebed (Shifrah); and "the house of the king", i. e. a royal dynasty — from Miriam (Puah), just as it is stated in Treatise [Sotah 11b](#).

[Sotah 11b:22ב"כ"א י"א](#)

The verse relates the midwives' reward: "And it came to pass, because the midwives feared God, that He made them houses" (Exodus 1:21). Rav and Shmuel disagree as to the precise interpretation of these houses: One says that God made the houses of the priesthood and the Levites descend from the midwives, and one says that God made the houses of royalty descend from them. The one who says that it is referring to the houses of the priesthood and the Levites is referring to Aaron and Moses, who were sons of Jochebed. And the one who says that it is referring to houses of royalty is referring to David, who also comes from Miriam, as it is written: "And Azubah," the wife of Caleb, "died, and Caleb took to him Ephrath, who bore him Hur" (I Chronicles 2:19) and, as will be explained further, Ephrath is Miriam. And it is written: "David was the son of that Ephrathite of Bethlehem in Judah" (I Samuel 17:12). Therefore, he was a descendant of Miriam.

PTC. The truly important houses come from those who sacrifice for Torah; These are the enduring ones and are prerequisite through the lens of Torah that lead to real loyal royalty

[Horayot 13a](#)

GEMARA: Apropos precedence, **the Sages taught** in a *baraita*: **If one and his father and his teacher were in captivity, his release precedes his teacher's** because one's own life takes precedence, **and his teacher's release precedes his father's release. His mother's release precedes the release of all of them. A Torah scholar precedes the king of Israel, because in the case of a Sage who dies, we have no one like him, but in the case of a king of Israel who dies, all of Israel are fit for royalty.**

[Rabbeinu Chananel on Exodus 25:23: ר' חננאל על שמות כ"ה:כ"ג:א'1](#)

The Torah, in describing the table in the Tabernacle as overlaid with gold, illustrates that the **function of Royalty was primarily to make a great impression on the outside world.**

[Daat Zkenim on Genesis 49:8:1](#)

יחיד, "Yehudah your brothers will agree to your becoming king;" (your father's sons will prostrate themselves before you [end of the sentence] (B'reshit Rabbah 99,8) We find this prediction having come true in the time of King David.. **The numerical value of the letters in the word "Yehudah," equals 30, corresponding to the 30 qualities required of a person who is fit to become Royalty.** (Ethics of our fathers, 6,6) The thirty qualities (virtues, and privileges accorded) referred to have been enumerated in the Talmud tractate Sanhedrin, folio 18. An alternate interpretation of the words: יחידך: all the Israelites collectively, not only the members of his tribe will become known as יהודים, "Jews," derived from his name Yehudah. (B'reshit Rabbah 98,6) Not only this, but the Messiah, the king of the Israelites after the final redemption will be descended from him....

גור, all young free roaming animals are known as גור. Yehudah is distinguished as being described as a young lion, the king of the beasts. This was a hint that David, in due course, would be descended from him. The numerical value of the first letters in the three words: גור אריה יהודה, is the same as that of the three letters in the name מטרף בני עליה: גור אריה יהודה, "you removed yourself from the kill, my son;" [our author does not accept this as the appropriate translation. Ed] He interprets the line as a prophecy, i.e. David's eventually becoming the King of all of Israel, will be based on the skills he will demonstrate in overcoming attacks upon him by a bear and a lion, and his having prevailed in those encounters. (Compare Samuel I 17,36) His performance when facing Goliath was witnessed by many, in addition.

[Tur HaAroch, Exodus 28:2:2](#)

לכבוד ולתפארת, "for glory and splendour." **Nachmanides writes that this means that by wearing the garments described forthwith the wearer would enjoy glory and splendour in the eyes of those who saw him wearing these garments.** The reason was that the garments that will be described now were all of the type worn by Royalty only. Already when Yaakov had a tunic, כתנת, made for Joseph, this was meant to distinguish the wearer, to set him apart from less distinguished peers. The מעיל, robe, was similarly a garment worn only by Royalty or other highly distinguished individuals.

[Rabbeinu Bahya, Shemot 25:11:2:ב'1:א'2](#)

The reason is that the table itself was a symbol of the “crown” of **Royalty**, whereas the altar was a symbol of the “crown” of priesthood ... **The “crown” of priest-hood as well as the “crown” of Royalty is acquired by its wearer at birth, through inheritance.** The “crown” of Torah is not acquired by birth....Hereditary **Royalty** in Israel was the exclusive right of Kings descended from David, whereas hereditary priesthood was reserved for the descendants of Aaron.

[Rabbeinu Bahya, Shemot 28:2:1'א':ב':ח'כ'ג'ד'ה'](#)

The garments he was to wear were typical of Royal garments as we know from a number of verses in which these garments are associated with **Royalty**.

PTC. Any one of us can feel majestic and royal by following the Torah ways and with utilizing the Royal Garments such as that of the tallit kattan/tzitzit, the Tallit Gadol/Tallis, the Tefillin, the kippah, the sheitel, tichel, and with dressing and acting in proper and modest ways

[Rabbeinu Bahya, Shemot 25:39:3'ג':ט':ה'ו':ז':ח'ט'י'כ'ל'](#)

The Torah, in describing the table in the Tabernacle as overlaid with gold, illustrates that the function of **Royalty** was primarily to make a great impression on the outside world.

[Rabbeinu Bahya, Bamidbar 6:2:3'ג':ב':א':ד'ה'ו'ז'ח'ט'י'כ'ל'](#)

Crowns are worn by **Royalty**, i.e. people in authority. A Nazir is so called because he is like a king in that he rules over his desires, unlike the majority of mankind who are slaves to temptation.

[Sforno on Genesis 49:26:5'ה':כ"ו':כ"ז':כ"ח':כ"ט':ל'](#)

ספורנו על בראשית מ"ט:כ"ו:כ"ז:כ"ח:כ"ט:ל', ולקדקד נזיר אחיו, seeing that he had remained pure, resisted temptation, he became crowned with the crown of **royalty** among his brothers.

PTC. Royalty means wearing a crown over your evil inclination fighting and lording over it

[Zevach Pesach on Pesach Haggadah, Magid, Four Questions 2:1](#)

Regarding the statements in *Mah Nishtanah*: The questioner sees that on this night we do certain things that make us look like free people, royalty, worldly counselors and wealthy nobles,¹⁹Based on [Job 3:14-15](#) and other things are the opposite, that make us look like humble and contemptible slaves. On the one hand we say, “On all other nights we are not obligated to dip even once but tonight we are obligated to do so two times”²⁰Although Abarbanel rejected this reading of the first of the four questions, none the less he continues to use this reading in explaining the text since most people would have continued to use this text. This makes us look like free people and noblemen since, like nobles, we eat our foods with all types of dips, like the fine foods of the wealthy. On the other hand, we do something the opposite, “On all other nights we eat leavened or unleavened bread; tonight we are obligated to eat unleavened bread.” This certainly looks like slavery. *Matzah* is the bread of affliction as well as the food of slaves and laborers as I have said. Similarly, on the one hand, “On all other nights we eat all types of vegetables (stewed along with meat); on this night we only eat bitter herbs.” We eat the bitter

herbs, another sign of slavery and suffering. On the other hand, “On all other nights we sitting or leaning but on this night we all lean. This makes us appear as free people since all of us, young and old, eat while leaning with great honor. On this night, then, we have two things that symbolize freedom: dipping and leaning. We also do two things that are the opposite of them. There are two of each because of the principle of Jewish law; testimony must be based “on the testimony of two or more witnesses....” (Deut. 17:6) The Mah Nishtana brings two witness for slavery and two more witnesses for freedom. It does not mention eating of the Passover offering since it does not signify either freedom or subjugation, nor does it mention the four cups of wine since slaves often drink wine, as Solomon said, “Give strong drink to the hapless and wine to the embittered.” (Proverbs 31:6)

[Maarechet Heidenheim on Pesach Haggadah, Kadesh 3:1 קדש של פסח, מערכת היידענהיים על הגדה של פסח, ג'א:](#)

The reason for leaning is that this is the manner of freedom; it is also the manner of **royalty** to lean....It means 'to cause to lie down' in the way of **royalty** who recline on their couches.

PTC. Royalty can be seen in how we act, how we treat others, and how we treat even the items or things in our lives

[Shenei Luchot HaBerit, Torah Shebikhtav, Vayeshev, Miketz, Vayigash, Torah Ohr 59 שני לוחות הברית, תורה שבכתב, וישב, מקץ, ויגש, תורה אור נ"ט](#)

Ideally, the "crown" of Torah should be paired with two other "crowns," namely the "crown" of מלכות, **Royalty**, and the "crown" of כהונה, the "crown" of Priesthood....There is also a need for the כתר מלכות, the "crown" of **Royalty**, in order to infuse the people with due respect for G-d's law. They must be encouraged to be diligent in observing Torah statutes.

[Marbeh Lesaper on Pesach Haggadah, Magid, Ha Lachma Anya 3:3 מרבה לספר על הגדה של פסח, מגיד, הא לחמא עניא ג'ג:](#)

The people felt like **royalty** and joyously celebrated even in Babylonia. They opened their homes in great joy and generosity to celebrate this occasion.

PTC. We should always take great pride in our way of life, in our culture, religion, and all aspects of Torah life. Feel proud to be a Jew and be proud to be a loyal royal of Hashem

[Kedushat Levi, Exodus, Yitro 11 יתרו י"א, קדושת לוי, שמות, יתרו י"א](#)

The Talmud reveals that G'd's people comprise people of the stature of **Royalty**, people who are able by their very stature to overturn evil decrees made by G'd in heaven and turn their effect into blessings

[Maarechet Heidenheim on Pesach Haggadah, Urchatz 1:1 ורחץ של פסח, מערכת היידענהיים על הגדה של פסח, א'א:](#)

He too should also appear like **royalty** for all Israel is obligated to participate in this seder and appear like **royalty**.

[Maarechet Heidenheim on Pesach Haggadah, Magid, Ha Lachma Anya 3:1 מערכת היידענהיים על 3:1 הגדה של פסח, מגיד, הא לחמא עניא ג'א:](#)

The first reason: To show that we left Egypt like **royalty** on this night on the journey to freedom....Just as **royalty** uses the finest utensils as befits a king , so we do the same as a commemoration of the Exodus.

PTC. You can ensure your own house is a mini place in how you take care of the family, house and the surroundings in line with the Torah way

[Maarechet Heidenheim on Pesach Haggadah, Magid, Ha Lachma Anya 3:4 מערכת היידענהיים על 3:4 הגדה של פסח, מגיד, הא לחמא עניא ג'ד:](#)

The Passover sacrifice is the food of **royalty** who always ate their meat roasted. We also say, "All who needy come and observe the Passover come....We should indulge the needy person and give them the best of the best, such as roasted meat, as is the custom of **royalty**.

PTC. Royalty with Loyalty is not only thinking about ourselves but taking care of those less fortunate, those who are poor or needy, especially at a grandiose event such as the seder

[Maarechet Heidenheim on Pesach Haggadah, Magid, Four Questions 2:1 מערכת היידענהיים על הגדה 2:1 של פסח, מגיד, מה נשתנה ב'א:](#)

Through these practices, we show that first we were needy slaves to Pharaoh and later we not only became free but we became **royalty**, as reflected in the practices of dipping and leaning....God took us out of Egypt with a strong hand and an outstretched arm and elevated us to **royalty**, as it says, "Israel is my first born son."

[Maarechet Heidenheim on Pesach Haggadah, Magid, First Fruits Declaration 3:1 מערכת היידענהיים על 3:1 הגדה של פסח, מגיד, ארמי אבד אבי ג'א:](#)

We perform customs to show our **royalty** on this night such as dipping, drinking four cups of wine, leaning and rejoicing.

[Maarechet Heidenheim on Pesach Haggadah, Magid, Rabban Gamliel's Three Things 6:2 מערכת היידענהיים על הגדה של פסח, מגיד, פסח מצה ומרור ו'ב:](#)

...order of the story in Egypt: first the lives of the Israelites was made bitter, and only then did they eat the matzah and the Passover offering before leaving Egypt. The Passover offering is the food of **royalty**...It reminds the Israelites that they are the children of **royalty**. On Passover night every Jew must behave like **royalty**, with rejoicing and fine food....We should remember that God lifts us up from the dung heap and makes us **royalty**.

PTC. Remember where the real Royalty comes from. Only be truly loyal to the one who is the True King, That of Hashem.

Points To Carryover

-Studying Torah gives us true royalty and we are really free when doing Hashem's work

-As we are Hashem's children and he is the king, we are princes and princesses make sure to follow the Torah to act in a true loyal and royal fashion

-The truly important houses come from those who sacrifice for Torah; These are the enduring ones and are prerequisite through the lens of Torah that lead to real loyal royalty

-Any one of us can feel majestic and royal by following the Torah ways and with utilizing the Royal Garments such as that of the tallit kattan/tzitzit, the Tallit Gadol/Tallis, the Tefillin, the kippah, the sheitel, tichel, and with dressing and acting in proper and modest ways

-Royalty means wearing a crown over your evil inclination fighting and lording over it

-Royalty can be seen in how we act, how we treat others, and how we treat even the items or things in our lives

-We should always take great pride in our way of life, in our culture, religion, and all aspects of Torah life. Feel proud to be a Jew and be proud to be a loyal royal of Hashem

-You can ensure your own house is a mini place in how you take care of the family, house and the surroundings in line with the Torah way

-Royalty with Loyalty is not only thinking about ourselves but taking care of those less fortunate, those who are poor or needy, especially at a grandiose event such as the seder

—Remember where the real Royalty comes from. Only be truly loyal to the one who is the True King, That of Hashem.