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לע"נ
ר' אברהם שמואל בן ר' משה ע"ה
גלב"ע כ"ד ניסן ה'תשפ"ה
ת"נצ"ב'ה'
לע"נ
ר' משה חיים בן ר' מאיר הערץ ע"ה
גלב"ע ר"ח תמוז ה'תשפ"ד
ת"נצ"ב'ה'

ולזכות הורינו מרת רבקה
מירל שיחיו שפאלטר
מרת שרה תחיו גיפען

נדפס ע"י
הרה"ת ר' יצחק מאיר וזוגתו מרת
לאה ומשפחתם שיחיו
שפאלטר

What Was Yaakov Doing?

In the *sicha* on Asara B'Teves 5742, the Rebbe explained the story of Yaakov's blessing to his grandsons, Efraim and Menasheh, as well as the lesson we can learn from it:

The Rebbe quoted the Kli Yakar: Yosef felt that as the firstborn, Menasheh deserved to get a greater blessing, as the Torah mandates that a firstborn inherits a double portion of his father's estate. However, Yaakov taught him that the younger one has a special quality. Hashem chooses the "smaller"—those who are humble and modest.

The lesson the Rebbe derived from this:

The Mishna says that before davening, a person must contemplate their own smallness, submitting themselves entirely before Hashem. When a person does so, they succeed in receiving all the *brachos* from Hashem, in an unlimited manner. As Chassidus explains, there is a difference between a *bracha* and a *tefilla*: a *bracha* draws down provisions for a person only from as high as his own spiritual source. A *tefilla*, however, can accomplish "*yehi ratzon*"—revealing a new will of Hashem from a much higher level than one's source. This is why *tefilla* can be fulfilled even in a case when, based on merit alone, the person wasn't necessarily deserving of it.¹

One of the *manichim* who transcribed this *sicha* asked the Rebbe the following question:

How can we say that Yaakov's *bracha* to his grandsons accomplished the same thing as a *tefilla* (revealing a new will from Hashem), when numerous *maamarim* in Chassidus explain that his blessing in this instance was only a *bracha*, with a *bracha's* limitations?

The Rebbe replied:²

לכן הדגשתי שהוא ע"ד ולא אותו הענין,

כי (כמובן בלאה"כ מכו"כ מקומות) כמה דרגות בברכה, וכן [כמה דרגות] בתפלה.

ברכת הדיוט, ברכה סתם, בר"כ [ברכת כהנים]. סוג בר' [ברכות] יצחק (גבורה) יעקב ומשה.

עשר ל' [לשוונת] נק' תפלה. עושה מחצה, כולה, מהפכת [ד] עתו וכו'.

That's why I emphasized that [the comparison of Yaakov's blessing to *tefilla*] is only **similar**, but not exactly the same thing.

Because (as is already understood from many sources), there are many levels of *bracha*, and there are also many levels of *tefilla*.

[Some examples of the different levels of *bracha* are:]

The *bracha* of an ordinary person, a regular *bracha*, *Birkas Kohanim*. The type of *bracha* that Yitzchok gave ([which stems from a place of] *Gevura*), [the type of *brachos* that] Yaakov and Moshe [gave, which stem from other places].

[Similarly, there are many levels in *tefilla*. Some examples are:]

The **ten** expressions by which *tefilla* is called [each one representing another level of *tefilla*. Then there is the dispute recorded in the Midrash, whether *tefilla* has the power to] accomplish half [of what the person requests, or] all [of what a person requests. There is also the level of *tefilla* of *tzaddikim*, which the Gemara says has the power to] change [Hashem's] mind, and so on.³

בס"ד.

בנוגע לפ"ס בעמוד יז, שהנהגה יעקב שמקדים אפרים להנשה כיוון שהקב"ה אוהב הקטנים כו' - בעבודת האדם הוא: שע"י הקדמה הכנעת ושטלות בעבודת התפלה, מפשיכיו אה"כ ע"י התפלה "יהי רצון", רצון חדש, יוהר מע"י ברכה, שממשיך רק משרשו ומקורו, כמ"ס "איש אשר כהרצונו ברכך אותם" -

ברכה
 הרי סבואר בפירוש בהדרושים המבארים החילוק בין תפלה וברכה (לקו"ה ראה יט, רע"א. ד"ה כה תברכו הרב"ו. המשך הער"ב ח"ב ס"ע .. השלו ואילך. ע"י השטו ואילך. ועוד) שברכה יעקב לאפרים ומנשה הי' דוקא בכח ברכה (ולא תפלה) שממשיך רק משרשו ומקורו, ולכן אמר יעקב לנבוכדנצר "נדחת בני ידעתי גס הוא יהי' לעם וגם הוא יגדל ואולם אחיו הקטן יגדל ממנו", ולא בירך מנשה שיגדל עוד גס מאפרים - שהרי"ז הי' ברכה ואין בכח הברכה כ"א להמשיך ולגלות מה שכבר יש במקורו כו'.

זמן רב לא היה ע"י נאמן וזמן הענין.
 כי (באזקן) לא יתפס אפרים (ענינות) כמ"ס דקדוקה וכן
 דר"ה - הדין יקדים סתם וק"ל. סוף דר"ה (קס"ו) יעקב ושו"ו.
 ע"ש ר"א ז"ל על הברכה א"ל וס"א, אעפ"י כח"ס ז"ל
 כנראה שיתם אגמ"ה וד"ל ז"ל יבוא הא"ל אע"פ ויעד אע"פ דאע"פ !!
 זמ"ה אע"פ א"ל אע"פ אע"פ (ת"ת) אע"פ אע"פ אע"פ אע"פ אע"פ
 ד"א ד"א ד"א.

About the assertion of the manichim that there is only one type of bracha, and that it always succeeds in reaching all the way up to the level of one's source, the Rebbe added:

בכלל

[This is] in general [terms, when you compare a bracha with tefilla. However, each specific level of bracha or tefilla accomplishes something different, as explained].

כנראה שיתם שכא"א ובכל זמן יכול להמשיך מהמקור ועד ממקור דמקור!!
 למרות שמפורש שרשב"י לאחריו כל עבודתו (ותפלותיו) המשיך מקורו בהסתלקותו בלג בעומר.

1. Hisvaaduyos 5742 vol. 2, pp. 660-661; Yiddish transcription of the sicha, pp. 16-19.
 2. Published in the Yiddish transcription of the sicha on p. 19, with many references to the *maamarei chazal* and *maamarei chassidus* that the Rebbe alludes to throughout his answer. The *ksav yad kodesh* was published in Teshura, Stern 5765.
 3. Hence, the fact that the Rebbe compared Yaakov's *bracha* to *tefilla* was in a more general sense, that Efraim's *bittul* and feeling small tapped into a higher level. With so many levels in *brachos* and so many levels in *tefillas*, it's impossible to generalize what exactly each one has the power to accomplish.

It seems like they are of the opinion that each and every person, and at any given time, has the ability to draw down [a blessing] from one's source, or [even higher,] from the source of one's source!!
 [They assert this] despite the fact that [the Zohar] clearly states that [even a holy *tzaddik* like] Rebbi Shimon Ben Yochai, after all his [spiritual] work (and his *tefillas*), was [only] able to draw down his own source by his passing, on Lag B'omer.
 Where they quoted from *Chassidus* that there is a difference between a bracha and a tefilla, the Rebbe added: