

BO: THE PURPOSE OF TEPHILLIN (& ALL MIZVOT)

Gavriel Z. Bellino – January 13, 2016

Exodus 13

16 And it shall be for a sign upon thy hand, and for frontlets between thine eyes; for by strength of hand the LORD brought us forth out of Egypt.

ספר שמות יג

טז וְהָיָה לְאוֹת עַל-יָדְכָהּ, וּלְטוֹטָפֹת בֵּין עֵינֶיךָ: כִּי בְחֹזֶק יָד, הוֹצִיאָנוּ יְהוָה מִמִּצְרַיִם.

Nachmanides on Exodus 13:16

ULTOTAPHOTH BETWEEN THINE EYES. No affinity is known to this word. Linguists, however, associated it with the expressions: "v'hateiph (And speak) to the south," "And my word titoph (dropped) upon them." The figurative usage thereof is based on the verse: "And the mountains shall drop (v'hitiphu) sweet wine." Thus the verse is saying that you should make the exodus from Egypt a sign upon your hand, and between your eyes a source for discourse distilling as the dew upon those that hear it. Our Rabbis, however, have called an object which lies upon the head totaphoth, just as they have said: "A woman] may not go out [on the Sabbath] with a totapheth or head bangles." Rabbi Abahu said: "What is totapheth? It is a forehead band extending from ear to ear." Now it is the Rabbis [of the Talmud] who are the [true Hebrew] linguists, as they spoke the language and knew it and it is from them that we should accept [the explanation of the word ultotaphoth. Now Scripture says totaphoth [in the plural] and not totapheth [in the singular] because there are many compartments in the phylacteries, just as we have received their form from the holy fathers who saw the prophets and the ancient ones up to Moses our teacher doing so.

פרוש הרמב"ן על ספר שמות יג:טז

(טז) וְלְטוֹטָפֹת בֵּין עֵינֶיךָ. אין למלה הזאת משפחה ידועה, אבל בעלי הלשון יחשבו ליחס אותה אל לשון: והטף אל דרום (יחזקאל כ"א, ב'), ועלימו תטף מלתי (איוב כ"ט, כ"ב), ענין משאל מן: והטיפו ההרים עסים (עמוס ט', י"ג), יאמר שתעשה מיציאת מצרים "על ירך אות ובין עיניך דבור", יזל כטל על שומעיו. אבל רבותינו יקראו הדבר המנח בראש "טוטפות" כמו שאמרו (שבת נ"ז:): לא בטוטפת ולא בסנבוטין, ואמר רבי אבהו אי זהו טוטפת המקפת מאזן לאזן (שם:), והם בעלי הלשון שמדברים בו יודעים אותו ומהם ראוי לקבלו. ואמר טוטפות ולא אמר "טוטפת" בעבור שהם בתים רבים כאשר קבלנו צורתם מן האבות הקדושים שראו הנביאים והקדמונים עושים כן עד משה רבנו.

Now the fundamental reason of this commandment is that we lay the script of the exodus from Egypt upon the hand and upon the head opposite the heart and the brain, which are the pivots of thought. Thus we are to inscribe the Scriptural sections of Kadesh and v'Haya ki y'viacha and enclose them in the phylacteries because of this commandment wherein we were charged to make the exodus from Egypt for frontlets between our eyes. Shema and V'haya im shamoa because we are charged to have the commandments also for frontlets between our eyes, as it is written: "And these words, which I command thee this day, shall be upon thy heart; and they shall be for frontlets between thine eyes." This is why we also inscribe these two sections for frontlets [even though the exodus is not mentioned in them], for they contain the commandments of the Unity of God, the memorial of all commandments, the doctrine of retribution, which states that the consequence of disobeying the commandments is punishment and that blessings come in the wake of obedience and the whole foundation of the faith. Now of the phylactery of the arm, Scripture says, "And it shall be for a sign unto thee upon thy hand," which the Rabbis explained as referring to the left arm, which is opposite the heart.

וְהָיָה שֶׁרֶשׁ הַמִּצְוָה הַזֹּאת שְׁנֵינִיחַ כְּתָב יִצְיָאת מִצְרַיִם עַל הַיָּד וְעַל הָרֹאשׁ כְּנֶגֶד הַלֵּב וְהַמֶּחֱשֶׁה שֶׁהֵם מְשַׁכְּנוֹת הַמַּחְשָׁבָה. וְהָיָה נִכְתָּב פָּרִשְׁת קַדֵּשׁ (לְעֵיל פְּסוּקִים ב'י'). וְהָיָה כִּי יִבְיָאֵךְ (פְּסוּקִים י"א-ט"ז). בְּטוֹטְפוֹת מִפְּנֵי הַמִּצְוָה הַזֹּאת שְׁנֵינִיחֵנוּ בָּהֶם לַעֲשׂוֹת יִצְיָאת מִצְרַיִם טוֹטְפוֹת בֵּין עֵינֵינוּ, וּבְפָרִשְׁת שְׁמַע וְהָיָה אִם שְׁמוּעַ נִצְטְוֵנוּ שְׁנַעֲשֶׂה הַמִּצְוֹת גַּם בֵּן טוֹטְפוֹת, דְּכָתִיב: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מִצְוֶה הַיּוֹם עַל לְבָבְךָ, וְהָיוּ לְטֹטֶפֶת בֵּין עֵינֶיךָ (דְּבָרִים ו', ו', ח'), וּלְכָךְ אָנוּ כּוֹתְבִים גַּם שְׁתֵּי הַפָּרָשִׁיּוֹת הָהֵן לְטוֹטְפוֹת שֶׁהֵם מִצְוֹת הַיִּחּוּד וְזִכְרוֹן כָּל הַמִּצְוֹת וְעֲנִשָּׁן וּשְׂכָרָן וְכָל הַשְׁרֵשׁ בְּאֻמוֹנָה. וְאָמַר בְּשֵׁל יָד: וְהָיָה לָךְ לְאוֹת עַל יָדְכָה (פָּאן), וְדָרְשׁוּ בּוֹ (מִנְחוֹת ל"ו): שֶׁהוּא שְׁמַאל שֶׁהֵלֵב נוֹטָה לוֹ.

THE FOUR PORTIONS OF TEFILLIN			
1. <i>Kadesh li</i> (Sanctify unto Me)	2. <i>v'Haya ki y'viacha</i> (And it shall be when God shall bring thee)	3. <i>Shema</i> (Hear O Israel)	4. <i>V'haya im shamoa</i> (And it shall come to pass, if ye shall hearken)
Exodus 13:1-10	Exodus 13:11-16	Deuteronomy 6:4-9	Deuteronomy 11:13-21

By way of the Truth, the verse, "it is because of zeh (this) which God did for me" is similar to "zeh (this) is my God, and I will glorify Him." The verse here thus states that it was because of His name and His glory that He did for us and brought us forth out of Egypt. And "this" shall be for a sign unto thee on the arm of your strength, just as it is written, "For Thou art the glory of their strength. Thus the sign [of the phylactery] is similar to the sign of circumcision and the Sabbath. And since all [emanations] are one perfect unity, which is alluded to in "the sign" on the arm, our ancestors have received the tradition from Moses, who received it from the mouth of the Almighty, that [all four sections of Scripture inscribed in the phylacteries, as described above] , are encased in one compartment. This is something like Scripture says, *achothi kalah* because it is united and comprised of the thirty two paths of wisdom [with which the world was created], and it is further written, "His left hand is under my head."

Then Scripture says, "And it shall be for a memorial between thine eyes," meaning that we are to lay them at the place of remembrance, which is between the eyes, at the beginning of the brain. It is there that remembrance begins by recalling the appearances after they have passed away from us. These frontlets circle around the whole head with their straps, while the loop rests directly over the base of the brain which guards the memory. And the expression, between your eyes, means that they are to be placed upon the middle of the head, not towards one side. It may be that in the middle of the head, there are the roots of the eyes and from these stems the power of sight. Similarly, the verse, "Nor make ye any baldness between your eyes for the dead," It is to explain this point, that He reverts here and says "ultotaphoth between your eyes." This is in order to explain that the commandment is not fulfilled by placing the phylactery between the eyes bottomward, but rather it is to be placed high on the head where it is to be there like totaphoth, He uses the plural form because the compartments in the phylactery of the head are many, as we have received the form by Tradition.

וְעַל דֶּרֶךְ הָאֱמֶת מֵה שְׁאֵמַר הַכְּתוּב:
בְּעֵבֹר זֶה עָשָׂה ה' לִי (לְעִיל פְּסוּק ח'),
כִּי כִמּוֹ: זֶה אֵלֵי וְאֲנֹהוּ (לְהֵלֵן ט"ו, ב'),
יֵאמֹר כִּי בְּעֵבֹר שְׁמוֹ וּכְבוֹדוֹ עָשָׂה עִמָּנוּ
וְהוֹצִיאָנוּ מִמִּצְרַיִם, וְהִנֵּה זֶה לְךָ לְאוֹת עַל
זְרוֹעַ עֲזָךְ, כְּטַעַם: כִּי תִפְאָרֶת עֲזָמוֹ אֵתָהּ
(תְּהִלִּים פ"ט, י"ח). וְהִנֵּה הָאוֹת כָּאוֹת
הַמִּילָה (בְּרֵאשִׁית י"ז, י"א). וְהַשְׁכַּחַת (לְהֵלֵן ל"א,
י"ג. ט"ז). וּבְעֵבֹר שֶׁהַכֹּל בְּכֹלל הוּא הָאוֹת
עַל הַיָּד הַעֲתִיקוּ אֲבוֹתֵינוּ מִמֶּשֶׁה מִפִּי
הַגְּבוּרָה שֶׁיְהִיָּה בֵּית אֶחָד כְּעֵנִין שְׁאֵמַר
הַכְּתוּב: אֲחֹתִי כָלָה (שִׁיר הַשִּׁירִים ה', א'),
בְּעֵבֹר שֶׁהִיא מִתְאַחֶדֶת וְכִלּוּלָה מִל"ב
נְתִיבוֹת, וּכְתִיב: שְׁמָלוֹ תַּחַת לְרֹאשִׁי (שֵׁם
ב', ו').

וְאֵמַר, וּלְזִכְרוֹן בֵּין עֵינֶיךָ (פְּסוּק ט'), שֶׁיִּנְחוּ
בְּמָקוֹם הַזִּכְרוֹן בֵּין הָעֵינַיִם שֶׁהוּא
רֵאשִׁית הַמֶּחֶ, וְהוּא תַּחֲלַת הַזִּכְרוֹן וּמַעֲמַד
הַצּוּרוֹת אַחֲרֵי הַפְּרֻדִּין מִלְּפָנָיו, וְהֵם
מְקִיפִים אֶת כָּל הָרֹאשׁ בְּרִצּוֹעוֹתֵיהֶם,
וְהַקָּשֶׁר שֶׁהוּא עַל אַחֲרִית הַמֶּחֶ הַמְּשַׁמֵּר
הַזִּכְרָה. וְלִשׁוֹן בֵּין עֵינֶיךָ, שֶׁיְהִיוּ
בְּאִמְצָעוֹת הָרֹאשׁ לֹא מִצַּד אֶחָד, אוֹ שְׁשֵׁם
שְׁרָשֵׁי הָעֵינַיִם וּמִשָּׁם יִהְיֶה הָרְאוּת. וְכֵן:
וְלֹא תִשִּׁימוּ קֶרֶחַה בֵּין עֵינֵיכֶם לְמֵת,
וּלְפָרֶשׁ זֶה חֲזוֹר וְאֵמַר וּלְטוֹטַפֹּת (בָּאֵן)
לְבָאֵר שֶׁאֵין הַמַּצָּה בֵּין הָעֵינַיִם לְמַטָּה,
אֲבָל בְּגִבְהַ הָרֹאשׁ מִנְּחִים שֵׁם כְּטוֹטַפּוֹת.
וְאֵמַר לִשׁוֹן רַבִּים שֶׁהֵם בְּתִים רַבִּים כְּאֲשֶׁר
קִבְּלָנוּ.

And now I shall declare to you a general principle in the reason of many commandments. Beginning with the days of Enosh when idol worship came into existence, opinions in the matter of faith fell into error. Some people denied the root of faith by saying that the world is eternal; they denied the Eternal, and said: It is not He [Who called forth the world into existence]. Others denied His knowledge of individual matters, and they say, "How doth God know? And is there knowledge in the Most High?" Some admit His knowledge but deny the principle of providence and make men as the fishes of the sea, that God does not watch over them and that there is no punishment or reward for their deeds, for they say the Eternal hath forsaken the land. Now when God is pleased to bring about a change in the customary and natural order of the world for the sake of a people or an individual, then the voidance of all these [false beliefs] becomes clear to all people, since a wondrous miracle shows that the world has a God Who created it, and Who knows and supervises it, and Who has the power to change it. And when that wonder is previously prophesied by a prophet, another principle is further established, namely, that of the truth of prophecy, that God doth speak with man, and that He revealeth His counsel unto His servants the prophets, and thereby the whole Torah is confirmed.

This is why Scripture says in connection with the wonders [in Egypt]: "That thou [Pharaoh] mayest know that I am the Eternal in the midst of the earth," which teaches us the principle of providence, i.e., that God has not abandoned the world to chance, as they [the heretics] would have it; "That thou mayest know that the earth is the Eternal's" which informs us of the principle of creation, for everything is His since He created all out of nothing; "That thou mayest know that there is none like Me in all the earth," which indicates His might, i.e., that He rules over everything and that there is nothing to withhold Him. The Egyptians either denied or doubted all of these [three] principles, [and the miracles confirmed their truth]. Accordingly, it follows that the great signs and wonders constitute faithful witnesses to the truth of the belief in the existence of the Creator and the truth of the whole Torah.

וַעֲתֵּה אָמַר לָךְ כָּלֵל בְּטַעַם מִצְוֹת רַבּוֹת.
הִנֵּה מַעַת הַיּוֹת עֲבוֹדַת גִּלּוּלִים
בְּעוֹלָם מִיָּמֵי אָנוֹשׁ הִחֲלוּ הַדְּעוֹת לְהִשְׁתַּבֵּשׁ
בְּאַמוֹנָה, מֵהֶם כּוֹפְרִים בַּעֲקָר וְאוֹמְרִים כִּי
הָעוֹלָם קַדְמוֹן, כִּחְשׁוֹ בִּה' וַיֹּאמְרוּ לֹא
הוּא, וּמֵהֶם מִכְחִישִׁים בִּידִיעָתוֹ הַפְּרִטִּית
וְאָמְרוּ: אֵיכָה יָדַע אֵל וַיֵּשׁ דָּעָה בְּעֵלְיוֹן
(תְּהִלִּים ע"ג, י"א), וּמֵהֶם שְׂיֹדּוֹ בִּידִיעָה
וּמִכְחִישִׁים בְּהִשְׁגָּחָה וַיַּעֲשׂוּ אָדָם כְּדֹגֵי הַיָּם
שֶׁלֹּא יִשְׁגִּיחַ הָאֵל בָּהֶם וְאִין עִמָּהֶם עֲנֹשׁ
אוֹ שָׂכָר, וַיֹּאמְרוּ: עֲזֹב ה' אֶת הָאָרֶץ.
וְכֹאֲשֶׁר יִרְצֶה הָאֱלֹהִים בַּעֲדָה אוֹ בִּיחִיד
וַיַּעֲשֶׂה עִמָּהֶם מוֹפֵת בְּשָׁנוֹי מִנְהֲגוֹ שֶׁל
עוֹלָם וְטִבְעוֹ, יִתְבָּרַר לְכָל בְּטוּל הַדְּעוֹת
הָאֵלֶּה כָּלָם, כִּי הַמוֹפֵת הַנִּפְלֵא מוֹרָה שֶׁיֵּשׁ
לְעוֹלָם אֱלֹהִים מִתְדַּשּׁוֹ, וַיִּוֹדַע וּמִשְׁגִּיחַ וַיִּכּוֹל.
וְכֹאֲשֶׁר יִהְיֶה הַמוֹפֵת הַהוּא נִגְזָר תְּחִלָּה
מִפִּי נְבִיא יִתְבָּרַר מִמֶּנּוּ עוֹד אֲמַתָּה
הַנְּבוּאָה, כִּי יִדְבֹר הָאֱלֹהִים אֶת הָאָדָם
וַיִּגְלֶה סוֹדּוֹ אֶל עַבְדּוֹ הַנְּבִיאִים, וְתִתְקַיֵּם
עִם זֶה הַתּוֹרָה כָּלָה.

וְלָכֵן יֹאמַר הַכְּתוּב
בְּמוֹפְתִים: לְמַעַן תִּדַּע כִּי אֲנִי ה' בְּקֶרֶב
הָאָרֶץ (לְעִיל ח', י"ח), לְהוֹרוֹת עַל
הַהִשְׁגָּחָה, כִּי לֹא עֲזֹב אוֹתָהּ לַמִּקְרִים
כְּדַעְתָּם. וְאָמַר: לְמַעַן תִּדַּע כִּי לֹא הָאָרֶץ
(שֵׁם ט', כ"ט), לְהוֹרוֹת עַל הַחֲדוּשׁ, כִּי הֵם
שָׁלוּ שְׁבָרָאֻם מֵאִין. וְאָמַר: בַּעֲבוּר תִּדַּע כִּי
אִין פִּמְנִי בְּכָל הָאָרֶץ (שֵׁם ט', י"ד), לְהוֹרוֹת
עַל הִיכָלָתָהּ, שֶׁהוּא שְׁלִיט בְּכָל, אִין מַעֲכָב
בִּידּוֹ, כִּי בְּכָל זֶה הָיוּ הַמִּצְוֹת מִכְחִישִׁים
אוֹ מְסַתְּפִקִים. אִם כֵּן הָאוֹתוֹת וְהַמוֹפְתִים
הַגְּדוֹלִים עֲדִים נֶאֱמָנִים בְּאַמוֹנַת הַבּוֹרָא
וּבַתּוֹרָה כָּלָה.

And because the Holy One, blessed be He, will not make signs and wonders in every generation for the eyes of some wicked man or heretic, He therefore commanded us that we should always make a memorial or sign of that which we have seen with our eyes, and that we should transmit the matter to our children, and their children to their children, to the generations to come, and He placed great emphasis on it, as is indicated by the fact that one is liable to extinction for eating leavened bread on the Passover, and for abandoning the Passover offering. He has further required of us that we inscribe upon our arms and between our eyes all that we have seen in the way of signs and wonders, and to inscribe it yet upon the doorposts of the houses, and that we remember it by recital in the morning and evening just as the Rabbis have said: "The recital of the benediction Emet v'yatziv [True and firm] is obligatory as a matter of Scriptural law because it is written, "That thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life." [He further required] that we make a booth every year and many other commandments like them which are a memorial to the exodus from Egypt. All these commandments are designed for the purpose that in all generations we should have testimonies to the wonders so that they should not be forgotten and so that the heretic should not be able to open his lips to deny the belief in God.

He who buys a Mezuzah for one zuz [a coin] and affixes it to his doorpost and has the proper intent of heart on its content, has already admitted the creation of the world, the Creator's knowledge and His providence, and also his belief in prophecy as well as in all fundamental principles of the Torah, besides admitting that the mercy of the Creator is very great upon them that do His will, since He brought us forth from that bondage to freedom and to great honor on account of the merit of our fathers who delighted in the fear of His Name. It is for this reason that the Rabbis have said: "Be as heedful of a light commandment as of a weighty one," for they are all exceedingly precious and beloved, for through them a person always expresses thankfulness to his God.

וּבְעֵבוֹר כִּי הַקָּדוֹשׁ בְּרוּךְ הוּא לֹא יַעֲשֶׂה
אוֹת וּמוֹפֵת בְּכָל דּוֹר לְעֵינֵי כָל
רָשָׁע אוֹ כּוֹפֵר, יֵצֵא אוֹתָנוּ שְׁנַעֲשֶׂה תְּמִיד
זְכוֹן וְאוֹת לְאֲשֶׁר רָאוּ עֵינֵינוּ, וְנַעֲתִיק
הַדָּבָר אֶל בְּנֵינוּ, וּבְנֵיהֶם לְבְנֵיהֶם, וּבְנֵיהֶם
לְדוֹר אַחֲרוֹן, וְהִתְמִיר מְאֹד בְּעֵנָן הַזֶּה כְּמוֹ
שֶׁחֵיב כָּרַת בְּאֲכִילַת חֶמֶץ (לְעִיל י"ב, ט"ו).
וּבְעִזְבַּת הַפֶּסַח (בְּמִדְבָּר ט', י"ג), וְהִצְרִיךְ
שְׁנֹכַח כָּל מֵה שֶׁנִּרְאָה אֱלֵינוּ בְּאוֹתוֹת
וּבְמוֹפְתִים עַל גִּדְּנוֹ וְעַל בֵּין עֵינֵינוּ,
וּלְכַתֵּב אוֹתוֹ עוֹד עַל פִּתְחֵי הַבָּתִּים
בְּמִזְוֹת, וְשֶׁנִּזְכֵּיר זֶה בְּפִינוּ בְּבִקּוּר וּבְעֶרֶב,
כְּמוֹ שֶׁאָמְרוּ (בְּרֵכוֹת כ"א.): אָמֵת וַיֵּצֵא
דְּאוּרֵיתָא, מִמֵּה שֶׁכָּתוּב: לְמַעַן תִּזְכֹּר אֶת
יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ
(דְּבָרִים ט"ז, ג'), וְשֶׁנַּעֲשֶׂה סֶכֶה בְּכָל שָׁנָה,
וְכֵן כָּל פְּיוּצָא בְּהֵן מִצְוֹת רַבּוֹת זָכוֹר
לִיצִיאַת מִצְרַיִם. וְהַפֵּל לִהְיוֹת לָנוּ בְּכָל
הַדּוֹרוֹת עֲדוּת בְּמוֹפְתִים שֶׁלֹּא יִשְׁתַּכַּחוּ,
וְלֹא יִהְיֶה פִתְחוֹן פֶּה לְכוֹפֵר לְהַכְחִישׁ
אֱמוּנַת הָאֱלֹהִים.

כִּי הַקּוֹנֵה מִזְוֵה בְּזוּז אֶחָד וּקְבָעָה
בְּפִתְחוֹ וְנִתְּכּוֹן בְּעֵנֵיהָ כָּבֵד הוֹדָה
בְּחֵדוֹשׁ הָעוֹלָם וּבִידִיעַת הַבוֹרָא וְהַשְׁגָּחָתוֹ,
וְגַם בְּנִבּוּאָה, וְהָאֱמִין בְּכָל פְּנוֹת הַתּוֹרָה,
מִלְּבַד שֶׁהוֹדָה שֶׁחֶסֶד הַבוֹרָא גָּדוֹל מְאֹד
עַל עוֹשֵׂי רְצוֹנוֹ, שֶׁהוֹצִיאָנוּ מֵאוֹתוֹ עֲבָדוֹת
לְחֵירוֹת וְכְבוֹד גָּדוֹל לְזִכּוֹת אֲבוֹתֵיהֶם
הַחֲפָצִים בִּירְאַת שְׁמוֹ. וּלְפִיכָךְ אָמְרוּ (אֲבוֹת
ב', א'): הָיִי זֶהִיר בְּמִצְוָה קְלָה כְּבִחְמוּרָה
שֶׁכֵּלֶן חֲמוּדוֹת וְחִבִּיבוֹת מְאֹד, שֶׁבְּכָל שָׁעָה
אָדָם מוֹדָה בְּהֵן לֵאלֹהָיו.

And the purpose of all the commandments is that we believe in our God and be thankful to Him for having created us, for we know of no other reason for the first creation, and God the Most High has no demand on the lower creatures, excepting that man should know and be thankful to God for having created him. The purposes of raising our voices in prayer and of the service in synagogues, as well as the merit of public prayer, is precisely this: that people should have a place wherein they assemble and express their thankfulness to God for having created them and supported them, and thus proclaim and say before Him, "We are your creatures." This is the intent of what the Rabbis of blessed memory have said: "And they cried mightily unto God." From here you learn that prayer must be accompanied by sound. The undaunted one wins over the abashed one.

Through the great open miracles, one comes to admit the hidden miracles which constitute the foundation of the whole Torah, for no one can have a part in the Torah of Moses our teacher unless he believes that all our words and our events, [as dictated in the Torah], are miraculous in scope, there being no natural or customary way of the world in them, whether affecting the public or the individual. Instead, if a person observes the commandments, His reward will bring him success, and if he violates them, His punishment will cause his extinction. It is all by decree of the Most High, as I have already mentioned. The hidden miracles done to the public come to be known as is mentioned in the assurances of the Torah on the subject of the blessings and imprecations, as the verse says: "And all the nations shall say: Wherefore hath the Eternal done thus unto this land? ... Then men shall say: Because they forsook the covenant of the Eternal, the God of their fathers." Thus it will become known to all nations that their punishment came from God. And of the fulfillment of the commandments it says, "And all the peoples of the earth shall see that the name of the Eternal is called upon thee." I will yet explain this, with the help of God.

וְכֹנֶנֶת כָּל הַמִּצְוֹת שֶׁנֶּאֱמָר בְּאַלְהֵינוּ
וְנוֹדָה אֵלָיו שֶׁהוּא בְּרָאֵנוּ, וְהִיא
כֹּנֶנֶת הַיְצִירָה, שְׂאִין לָנוּ טַעַם אַחֵר בְּיִצְרָהּ
הָרָאוּנוּ, וְאִין אֵל עֲלִיִּין חֲפֵץ בְּתַחְתּוֹנִים
מִלְכָּד שִׁידַע הָאָדָם יוֹדָה לְאַלְהֵיו שֶׁבְּרָאוּ,
וְכֹנֶנֶת רוּמָמוֹת הַקּוֹל בְּתַפְלוֹת וְכֹנֶנֶת בְּתִי
הַכְּנִסִּיּוֹת וְזִכּוֹת תַּפְלַת הָרַבִּים זֶהוּ שְׂיִהִיָּה
לְבָנֵי אָדָם מְקוֹם יִתְקַבְּצוּ וְיִדְּרוּ לְאֵל
שֶׁבְּרָאָם וְהַמִּצְיָאָם וּפְרָסְמוֹ זֶה וְיֵאמְרוּ
לְפָנָיו בְּרִיּוֹתֶיךָ אֲנַחְנוּ, וְזוֹ כֹּנֶנֶת בְּמָה
שֶׁאֲמָרוּ ז"ל (ירושלמי תענית ב', א'): וַיִּקְרְאוּ
אֶל אֱלֹהִים בְּחֻזְקָה (יונה ג', ח'), מִכָּאֵן אֶתָּה
לְמַד שֶׁתַּפְלָה צְרִיכָה קוֹל, חֲצִיפָא נֹצֵחַ
לְבִישָׁה.

וּמִן הַנִּסִּים הַגְּדוֹלִים הַמְּפָרְסָמִים אָדָם
מוֹדָה בַּנִּסִּים הַנִּסְתָּרִים שֶׁהֵם יְסוֹד
הַתּוֹרָה כְּלָה, שְׂאִין לְאָדָם חֵלֶק בְּתוֹרַת
מֹשֶׁה רַבֵּנוּ עַד שֶׁנֶּאֱמָר בְּכָל דְּבָרֵינוּ
וּמִקְרָנֵינוּ שֶׁכָּל נִסִּים אֵין בָּהֶם טַבַּע
וּמִנְהֵגוֹ שֶׁל עוֹלָם, בֵּין בְּרַבִּים בֵּין בְּיַחֲדִי,
אֵלָּא אִם יַעֲשֶׂה הַמִּצְוֹת יִצְלִיחֵנוּ שְׂכָרוֹ,
וְאִם יַעֲבֹר עֲלֵיהֶם יִכְרִיתֵנוּ עֲנָשׁוֹ, הַכֹּל
בְּגִזְרַת עֲלִיִּין כַּאֲשֶׁר הִזְכַּרְתִּי כָּכָר (בְּרֵאשִׁית
י"ז, א'. שְׁמוֹת ר', ב'). וְיִתְפָּרְסְמוּ הַנִּסִּים
הַנִּסְתָּרִים בְּעֵינֵי הָרַבִּים כַּאֲשֶׁר יָבֹא בִיעוּדֵי
הַתּוֹרָה בְּעֵינֵי הַבְּרִיּוֹת וְהַקְּלָלוֹת, כְּמוֹ
שֶׁאֲמַר הַכְּתוּב: וְאֲמָרוּ כָּל הַגּוֹיִם עַל מָה
עָשָׂה ה' כָּכָה לְאַרְצְךָ הַזֹּאת, וְאֲמָרוּ עַל
אֲשֶׁר עָזְבוּ אֶת בְּרִית ה' אֱלֹהֵי אֲבֹתָם
(דְּבָרִים כ"ט, כ"ג-כ"ד), שִׁיתְּפָרְסֶם הַדָּבָר
לְכָל הָאֻמּוֹת שֶׁהוּא מַאֲת ה' בְּעֵינֵשׁ.
וְאֲמַר בְּקִיּוֹם: וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם
ה' נִקְרָא עֲלֶיךָ וְיֵרָאוּ מִמֶּךָ (שם כ"ח, י').
וְעוֹד אֶפְרָשׁ זֶה בְּעִזְרַת הַשֵּׁם (וַיִּקְרָא
כ"ו, י"א).