

B”H

Perek Gimmel

Prompted by Sechel to Serve Hashem - 7 Maalos.

1. Avodas Hashem as a result of the Torah’s exhortation, it’s possible he is doing it for the sake of Heaven, but it’s also possible his aim is to curry favor to win the respect of people.
But the service of Hashem which is prompted by the sechel is a Avodah solely devoted to Hashem. No Hypocrisy or false pretense is mingled with it.
2. Avodas Hashem prompted by the Torah’s exhortation comes only in the wake of hope of reward and fear of punishment.
But service prompted by the sechel comes from the generosity of the soul and it’s will to strive with all it’s might in the service of Hashem.
3. Avodas Hashem prompted by the Torah alone, the Maaseh that is seen is greater than the inner service of the Heart
But in the service prompted by the Sechel, what is hidden in the heart is many times greater as what is outwardly observable by the limbs
4. Avodas Hashem which comes from Torah is like the introduction of the Avodah that comes from the Sechel. It is much like a seed which is sown in the earth.
5. The commandments in the Torah are limited to 613 Mitzvos,
But, the Commandments of the sechel are almost without limit. Because every day a person increases his knowledge.
6. Avodas Hashem prompted by the Torah is within the range of a person’s capacity.
But the Avodah that comes from the sechel can be accomplished by man only when Hashem gives him great strength and helps him.
7. Avodas Hashem prompted only by Torah a person cannot be sure the baser instincts will ambush it.
But, when the person Avodah is inspired by the sechel, he is safe from such faltering.

Prompted by Torah to serve Hashem - 7 Maalos.

1. Man is composed of Body and Soul - each one pulls in a different direction which neither is good.
Torah teaches how to uphold life in a proper way.
2. The Intellectual urge to serve Hashem does not define certain Mitzvos
Torah commands the obligatory Avodah of Davening, Fasting, Charity nor reward and punishment.
3. The intellectual awakening is not found in equal measure among all those who are obligated to serve Hashem.
Torah, however, applies equally to all who meet the conditions that are part of the commandment.
4. Man's Obligation of Avodah corresponds to the favor bestowed on him, and some favors are not known.
Torah teaches us of favors we would not know of.
5. The Stimulus provided by Torah is an introduction and preface to the stimulus provided by the sechel.
6. Sechel can only understand mitzvos like mishpatim.
The Torah includes the obligations that cannot be explained by sechel, like chukim
7. The Torah is reached thru Moshe Rabbainu, thru whom signs and wonders were revealed. All the people had equal access to them thru their senses and could not deny them. This is in additions to the innate sehcel stimulus that was implanted in mans nature

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Perek Daled:

Torah divides a person's actions into 3 parts.

1. Commands:

- a. Duties of the heart
- b. Duties of the heart and limbs together.

2. Prohibitions

- a. Duties of the heart.
- b. Duties of the limbs.

3. Permitted acts.

- a. **Meeting ones needs;** means- that which is indispensable to a person for the preservation of his body and the management of his things.
- b. **Excessiveness:** means - that which goes over the limit of the necessary into the superfluous what man has a need for.
- c. **Deficiency:** means - in things permitted where one doesn't reach the level of basic necessity. This is divided in two parts:
 - i. When it's for the sake of Piety to come closer to Hashem. **This is praiseworthy.**
 - ii. When it's for worldly considerations in order to save money or to be praised by others as one who abstains from what is permitted. **This is contemptible.**

The Conclusion is; Actually, the permitted acts wind up being either part of the Command category or part of the Prohibition Category.

As Torah consists of words and meanings, people are ranked, according to their wisdom in Torah, on 10 different levels

1. People who study the Chumosh Etc. and are satisfied with their ability to read the text without understanding the meaning. They do not know the meaning the meaning of the words or the usage of the language.

Their level is that of a Donkey carrying books.

2. People who try to read correctly and follow the vowels.

They are the masters of vocalization and the Mesorah

3. People who, recognising the insufficiency of the two levels before, who try to understand the reasons behind the reading, grammar etc.
4. People who add to that what has been mentioned above the explanation of the difficult words in the Torah and the plain understanding etc.
5. People who add to what has been mentioned above the knowledge of the meaning, the investigation of the metaphorical and literal meaning etc.

They are the ones who interpret Hashems Torah according to it's plain sense, without reference to the Kabbalah / Mesorah.

6. People who rely on the tradition of the early ones, namely the mishneh, and attain knowledge of some of the Torah obligations *without looking into the Talmud!*
7. People who add **the study of Talmud** to all that has been mentioned. They devote themselves to reciting it's texts and reading it's decisions, *without answering the questions that arise or resolving it's difficulties.*
8. People who are not satisfied with the study of Torah that satisfy those mentioned above, but exert themselves to understand the words of the Talmudic Masters, to answer the questions and resolve it's difficulties, **in order to gain fame and honor, ignoring the duties of the heart.....**
9. People who exert themselves to know the duties of the heart and the limbs, and what is detrimental to the right conduct, who understand the plain meaning as well as their inner meaning. Etc

They are the Talmudic masters and Ge'Onim who continued their predecessors ways.

10. People who have inherited from the prophets the wisdom of the Torah, with all it's interpretations and the fundamental principals.

They are the Anshei Kneses Hagdolah.... See list of names inside the sefer.