

”בְּחֻצְרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי וְכו'”

(תהלים צח:ו)

The World Was Created for Me

THE TEACHING

Every person must say, “כָּל הָעוֹלָם לֹא נִבְרָא אֲלָא בְּשִׁבְלִי”, “the whole world was created for my sake”: not as pride but as responsibility, so at every moment he must see what the world lacks and pray for it. After a harsh decree, though, prayer must be clothed in a saying, a story, “וּמֵאֲמַר קְדִישֵׁין שְׁאַלְתָּא” (דניאל ה:ד), “the request is in the saying of the holy ones”.

One knows which time it is through joy (שְׂמֵחָה) in the mitzvot (מִצְוֹת) themselves. That joy needs a straight heart, straightened by thunder: the voice of prayer, said with fear of Heaven (יִרְאַת שָׁמַיִם) joined to love (אַהֲבָה), striking a clear mind.

MAIN POINTS

- Rejoice in the mitzvah so much that you want no reward but another mitzvah: “שֹׁכֵר מִצְוָה מִצְוָה” (אבות ד:ב). Then your World to Come is in the mitzvah itself, a mirror that shines, like Moshe’s “זֶה הַדְּבָר”.
- Hashem’s joy is clothed in the mitzvot, which give life to world, year and soul, and the one who rejoices in them enters it: “יִשְׁמַח יִשְׂרָאֵל בְּעוֹשָׁיו” (תהלים קמט:ב). Where his joy is lessened, he knows where the judgement rests. And “כִּיּוֹמוֹ תִּתֶּן שֹׁכְרוֹ” (דברים כד:טו): the wage is in the mitzvah, on its day.
- Joy needs a straight heart, “וּלְיִשְׂרָאֵל לֵב שְׂמֵחָה” (תהלים צז:יא), and “לֹא נִבְרָאוּ רַעְמִים אֲלָא לְפֶשֶׁט עֲקָמִימִיּוֹת שְׂבִלֵב” (תהלים צז:יא), “thunder was created only to straighten the crookedness of the heart.” Thunder is the voice of prayer striking the mind.
- Its strength is fear of Heaven: “מִי שֵׁישׁ בּוֹ יִרְאַת שָׁמַיִם, דְּבָרָיו נִשְׁמָעִין” (ברכות ו:). This is the shofar, Yitzhak’s ram: “אֲשֶׁרִי הָעָם יוֹדְעֵי תְרוּעָה” (תהלים פט:טו), who know how to let the voice strike the mind.
- Keep the mind clear of outside wisdoms and desires, its הַמִּצָּה, and make it מִצְוָה; guard the fear too, so that “יִרְדַּ גְּבֻרֵי אֱלֹהִים וְנִעְצַץ קִנְיָה בֵּינָם” (שבת נו:). Quarrels between true tzaddikim only drive off the other side; hearing them is a rebuke for you.
- Fear must be joined to love: “מִיָּם רַבִּים לֹא יוֹכְלוּ לְכַבּוֹת אֶת הָאֱהָבָה” (שיר השירים ח:ו). In the tale of the ship and the arrow, fear comes first, and then love comes by itself, searching for it.
- So the psalm: the shofar’s voice goes out, the sea thunders, the rivers clap in joy, and “יִתְחַד הָרִים יִרְנְנוּ” (תהלים צח:ח): the tzaddikim know the time and pray, clothing their prayers in stories.

A PRACTICAL TAKEAWAY · OUR OWN REFLECTION

The world was created for you, so pray for it. Find the joy in the mitzvah itself, not only in its reward. And sometimes pray aloud, with strength, and let your voice wake your heart.

In the full shiur: 1. Created for Me, and Prayer in Disguise · 2. Joy in the Mitzvah Itself · 3. The Voice That Becomes Thunder · 4. Keeping the Mind from Turning Sour · 5. Love Joined to Fear, and the Ship · 6. Fear First, and the Psalm of the Shofar

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