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## Hayom Yom: 26 Teves

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בְּבִרְכַּת וְלַמְלַשְׁיָנִים מִפְּסִיקִים קֶצֶת בֵּין "וְתַמְגֵּר" לְתִיבַת "וְתַכְנִיעַ", מֵתַאִים לְהַכְנִיעַ, אֲשֶׁר "תִּעְקַר וְתִשְׁבֵּר  
וְתַמְגֵּר" הֵם נֶגֶד ג' קְלִיפּוֹת שְׁצָרִיכִים הָעֶבֶרָה לְגַמְרִי, "וְתַכְנִיעַ" – לְנֶגֶד קְלִיפַת נֹגֵה שְׁצָרִיכָה הַכְנָעָה וְיֵשׁ בָּהּ  
בְּרוּר.

[In Shemoneh Esreh], when reciting the blessing that begins VelaMalshinim, one should pause slightly between the words u'semager and vesachniya. This reflects the mystical intent that [the requests expressed by the first three verbs] – se'aker, u'seshaber, u'semager (“uproot, shatter, and crush”) – relate to the three utterly impure kelipos, [i.e., the three irredeemable forces of evil] that must be eliminated entirely. By contrast, the verb vesachniya (“subdue”) relates to kelipas nogah,<sup>1</sup> [the kelipah that houses a spark with a holy potential,] which must be humbled, but can be refined.<sup>2</sup>

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