

קונטרס
ענין תפלה

מאת כ"ק אדמו"ר דובער נבג"מ זי"ע

PRAYING WITH
PASSION

By

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Chapter One

Let us explain the general matter of prayer. We must begin by understanding how prayer works, what its fundamental nature is and what it accomplishes. Now, is not the fulfillment of the 613 commandments of utmost importance? If so, how does prayer, which is not counted amongst them, affect or enhance them?¹

We may understand how prayer relates to the commandments by understanding ourselves as human beings, as in the verse,² “From my flesh I shall behold Godliness.” The human body is composed of 248 limbs and 365 sinews. The soul spreads throughout the body and gives it life. However, there is another essential component of the body which is absolutely vital to life, although it is not counted as one of the 248 limbs or 365 sinews. This is the spinal cord, which connects the brain to the rest of the body through the eighteen vertebrae and nerve coils, corresponding to the 18 ribs. In truth, life is not possible without a spinal cord. Even if a person has all 248 limbs and 365 sinews fully intact and prepared to be enlivened by the soul, nonetheless, without a functioning spinal cord the limbs would be disconnected from

¹ See Shulchan Aruch of Rabbi Schneur Zalman of Liadi, the Laws of Prayers 106:2; Maamarei Admo”r HaEmtza’ee Bamidbar Vol. 4, p. 1,523; Dvarim Vol. 3, p. 933.

² Job 19:26

each other and from the soul. There simply would be no way for them to connect to the soul without the spinal cord.

This matter also applies to Torah law—if the spinal cord of an animal is severed, that animal is considered to be mortally wounded (*treif*) and is thus rendered not kosher for consumption.³ We thus see that without a spinal cord, the body cannot live. Life, and the consciousness of being alive, depend on the nervous system. It is specifically the nervous system that connects all the organs and unifies them into a single living and conscious organism. On the other hand, the other organs are also necessary for life and the body can only be a complete, healthy and thriving living being if the nerves and organs function together as one. In other words, just as the organs cannot live without the spinal cord, the spinal cord cannot live without the organs.

Now, through this analogy we may understand the function of prayer. Although prayer is not one of the 248 positive or 365 negative commandments, nonetheless it is of paramount importance in connecting us to *HaShem*, for without prayer, it is possible for a person to fulfill all the 248 positive and 365 negative commandments of the Torah and still have a sense of detachment from *HaShem*, blessed is He. Moreover, a person who is detached from *HaShem*, is considered to be spiritually dead—just as a severed spinal cord is considered to be a mortal wound (*treif*) that will lead to death. In other words, just as the spinal cord connects the

brain to the body through the eighteen vertebrae and nerve coils, so too the eighteen blessings of the *Amidah* prayer connect a Jew to *HaShem's* Essential Self, each person according to his level, so that he should not (God forbid) be detached from the unity and oneness of *HaShem*, blessed is He.

This matter is explained in the *Zohar*⁴ regarding Yaakov's dream, as recorded in the verse,⁵ "He dreamt, and behold, a ladder standing on the ground, and its top reaching the heavens." This ladder represents prayer. A ladder allows a person to bring something to a much higher level than he would normally be able to reach, or to bring something down from a high level, which would be impossible without it. Without the ladder, he would remain on the ground with no hope of ever reaching higher. In this sense, a ladder is what unites the high place to the low place. Similarly, every Jew lives his physical life in the material world, but through prayer he can elevate the sparks of Godliness that fell into impurity (God forbid) and bring them up, all the way to *HaShem's* Essential Self. This is what the *Zohar* means when it states that the ladder of Yaakov's dream represents prayer.

The verse continues, "And angels of God were climbing up and down the ladder." Angels are called the "The

³ Talmud Bavli, Chulin 42a, in the Mishnah

⁴ *Zohar* Vol. 1 266b; Vol. 3 306b; *Tikkunei Zohar*, Tikkun 45 83a

⁵ Genesis 28:12

messengers that transmit Godliness and blessings.”⁶ These angels are the forces that bring the revelation of Godliness down to a person—each according to his level. These are called the “Ministering Angels.” There also are other angels that bring the love and fear of the Jewish People up to the Essential Self of the Singular Infinite One, blessed is He. These angels are called chariots. Both of these elements as they apply to prayer will be explained. This is the meaning of the verse, “...And angels of God where climbing up and down the ladder.” This process occurs in each and every Jew and is accomplished through one’s prayers. It is in this sense that prayer is called a ladder, as explained.

Now, to understand this further, we must understand why it is specifically the spinal cord, that connects. The reason is because the soul primarily resides in the brain.⁷ Even though the soul is expressed through all the limbs and organs of the body, each performing its specific function; nevertheless, the actions of the limbs and organs are all under the control of the brain and only act according to its directives. Thus, the qualities and functions of the other organs are secondary to the quality of *Chochmah*-Insight of the brain, as it states,⁸ “*Chochmah*-Insight gives life to the one who possesses it.” On the other hand, it also states,⁹ “They die

⁶ Zohar Vol. 1 149a; Beshalach 48b; Biurei Zohar of the Mittler Rebbe 39d; Maamarei Admo”r HaEmtza’ee Dvarim Vol. 4, p. 1,208.

⁷ Tanya, Likkutei Amarim, Ch. 51

⁸ Ecclesiastes 7:12

⁹ Job 4:21

without *Chochmah*-insight,” meaning that the lack of insight brings about death. Therefore, any place that *Chochmah*-insight cannot reach, is considered to be dead. The same is true of the example of the spinal cord, which extends from the brain and is of the same quality as the brain. That is, the spinal cord is the vehicle through which the light of the soul, which is in the brain, is transmitted to the rest of the body. Thus, if any part of the spinal cord is severed, the body becomes *treif*, and incapable of sustaining life.

The same principle applies to the service of *HaShem*: The 248 positive commandments are called¹⁰ the “248 limbs of the King,” so to speak. Each *Mitzvah*¹¹ reveals Godliness in its own unique way, just as each limb of the body expresses the soul in its own unique way. This is true even though the Essential Self of *HaShem* never changes, as it states,¹² “I am *HaShem*, I have not changed.” However, such is not the case regarding how *HaShem* reveals Himself. *HaShem* is absolutely all-powerful. He can therefore reveal Himself in one *mitzvah* one way and in another *mitzvah* a different way.

It is in this manner that the souls in the upper and lower Garden of Eden grasp Godliness. That is, they grasp the Singular Infinite One, blessed is He, through the *Mitzvot* that they performed in this world, each *mitzvah* in its particular

¹⁰ Tikkunei Zohar, Tikkun 30 74a

¹¹ Commandment

¹² Malachi 3:6

way, and thereby come to know *HaShem* and how He conducts His world.

They derive infinite pleasure from this knowledge, such as the statement,¹³ “It is better that he be judged so that he may enter the World to Come.” This is analogous to how the soul is expressed in the limbs of the body. It is not expressed in the same way in each organ. Nonetheless, it all is a revelation of the same soul. It all is the very same person and it is impossible to view the various expressions of that person as anything independent of him. On the contrary, a person can only be considered to be whole if all his 248 organs and 365 sinews are functioning properly, as they should be. Similarly, *HaShem* may be compared to the soul in the body, so to speak, because as it states, “You are in them all,” as explained in the *Patach Eliyahu* introduction to *Tikkunei Zohar* at length.¹⁴

The ability to be totally given over to and nullified to *HaShem*, the Singular Infinite One, blessed is He, shines in every Jew and in all the *Mitzvot* that he does, which are the 248 limbs of the King.¹⁵ This is referred to as the *Koach Ma”H* (כה מ”ה), the power of nullification, which is the *Neshamah* level of the soul.¹⁶ This ability of the soul to be totally given over and nullified to *HaShem*, which is called the *Koach Ma”H* (כה מ”ה) of the soul, is made up of the same

¹³ Talmud Bavli Chagigah 15b

¹⁴ Introduction to *Tikkeunei Zohar*, 17a-b

¹⁵ *Tikkunei Zohar*, Tikkun 30 74a

¹⁶ See *Shaar HaEmunah* p. 59

letters as the word *Chochmah*-Insight (חכמה), which is the ability that resides in the brain to have Godly insight.

This Godly vitality should grow and radiate until it permeates all aspects of life. This means that when performing the *Mitzvot* of *Sukkah*, *Lulav*, *Tefillin* or any other *Mitzvot*, which are the 248 the “Limbs of the King,” they should literally be permeated with Godliness, until one is aware of them as pure, unadulterated Godliness and nothing else.

When the *mitzvot* are performed in such a manner, they become a fitting home for *HaShem* to dwell in, in the same way that the limbs of the body house the soul. When one performs the *mitzvot* in this way, he will begin to see the 248 *Mitzvot* as one single, unified and whole person with 248 limbs—as stated,¹⁷ “And upon the likeness of the throne there was the likeness of the appearance of a man upon it.”

This is the true and simple meaning of the “Likeness of the appearance of a man,” in Ezekiel’s vision of the Divine Chariot, which is called the, “Man of Holiness.” In each and every Jew there is a throne, so to speak, upon which *HaShem* can reside. This is accomplished through the fulfillment of the 248 positive *Mitzvot*-Commandments. The *Torah* is called light, as it is the wisdom of *HaShem*, and the 248 positive commandments are the vessels for the light of *HaShem*. Thus, the *Torah* and the *Mitzvot* are like body and soul, both of which exist in the soul of every Jew.

The angels are called the *Chayot Hakodesh*, which can be read as “The Holy Animals” or “The Holy Vitality.”¹⁸ They support the throne and represent the holy vitality of Godliness that flows within each and every Jew. The *Chayot Hakodesh* uplift the throne, until it reaches all the way to *HaShem*, the Essential Self of the Singular Infinite One, blessed is He and blessed is His name. After all, *HaShem* Himself, the Singular Infinite One, is the source and Giver of the *Mitzvot*.

This is analogous to the fact that when the limbs and organs are animated with life, they can perform acts that benefit the soul in a tangible way, which the soul cannot accomplish on its own without them. In this sense, the limbs and organs, which are physical, are greater than the spiritual life force that animates them.

However, the limbs only have this ability if they are alive, because obviously, a dead limb cannot do anything. In this sense, the life force that animates the limbs is the greater of the two. Ultimately, the soul and the body need each other to truly benefit, for after all, light without the medium of expression reveals nothing, and the medium without the light to express is dark and lifeless.

Now, the connection between the light and the vessel, the soul and the body, which unites the highest level to the lowest level, is the spinal cord—although it itself is not

¹⁷ Ezekiel 1:26

¹⁸ The word *Chayot*-חיות-animals can also be read as *Chayoot*-חיות-Vitality.

counted among the 248 limbs and 365 sinews. Similarly, a person can only attain the holy “Likeness of a Man” through the unifying power of prayer. It is in this sense that the eighteen blessings of the *Amidah* prayer are called the eighteen vertebrae and nerve coils of the spinal cord,¹⁹ and as previously explained, the severing the spinal cord means certain death. This is the state of a person who does not pray at all, in that he suffers spiritual death, God forbid.

Now, there is another malady, wherein the spinal cord is still intact, but has become dry, God forbid. Even if there still is some moisture, if it becomes too dry a person can eventually die. Likewise, due to our many sins, there is a kind of prayer in which there is no feeling or vitality. In other words, yesterdays prayers were exactly like todays prayers and tomorrows prayers will be the same as today. The prayers lack passion, which is like the water that makes the tree²⁰ grow. This is as stated,²¹ “You are the One that waters this tree with flowing water... which is like the soul to the body,” as explained in the *Patach Eliyahu* introduction to *Tikkunei Zohar*.

The main point here is that without prayer, a person becomes detached from *HaShem*, blessed is He. This is a state of spiritual death and of being spiritually broken or shattered, as it states,²² “They abandoned Me, the source of living water,

¹⁹ Talmud Bavli, Brachot 28b.

²⁰ That is, the *Sefirot* of holiness and the “Man of Holiness.”

²¹ Introduction to *Tikkunei Zohar* 17a.

²² Jeremiah 2:13

to dig broken cisterns for themselves, that cannot hold water.” Physically, this is comparable to a receptacle: if it is broken, it is no longer a fit vessel and can no longer serve its original purpose. So too, the 248 limbs and 365 sinews of the body of every Jew, exist in order to be instruments to reveal Godliness and to serve as receptacles for *HaShem*’s light. It is through this that a person can assume the holy likeness of a Man, as explained before.

Nonetheless, if one does not increase the strength of holiness through his prayers, even if he goes through the motions of praying, it is like having a dry spinal cord. Such a prayer will not prevent him from falling into the lowest depths of the abyss, God forbid. He might become egocentric and detached from *HaShem*. This state is metaphorically referred to as dead or broken vessels, God forbid, which is completely contrary to holiness.

In such a person, the supernal life of holiness cannot reside without the him first undergoing true *Teshuvah*-repentance. This is possible, because *Teshuvah*-repentance preceded the creation of the world and *HaShem*’s desire for *Teshuvah*-repentance is the original motive for the world.²³ Before the world was created, *HaShem* created *Teshuvah*-repentance. This is because the source of *Teshuvah*-repentance functions in the manner of a rebounding light,²⁴ which reaches higher than the source of all the worlds

²³ Talmud Bavli Pesachim 54a.

²⁴ *Or Chozer*

themselves. This allows *Teshuvah*-repentance to repair all blemishes, sins, and errors. This will suffice for the understanding.

[Summary: *Torah* study and the fulfillment of the *Mitzvot*-commandments are vessels or receptacles for Godliness—like the body to the soul. However, they require prayer in order to connect them to *HaShem*. Without prayer, they remain detached from Him—similar to how the spinal cord and nerves connect the body to the soul. Without prayer even one's *Torah* and *Mitzvot* remain detached from *HaShem*, and one's pursuits become completely self-centered.]

Chapter Two

From all the above we may understand the importance of prayer and what is accomplished by it, and we may also understand the effects caused by lack of prayer. Thus, we must now understand how exactly prayer accomplishes this and what we must do to accomplish it.

To explain, it is written,²⁵ “You shall know this day and set it upon your heart that *HaShem*, He is God.” Similarly, it states,²⁶ “Know the God of your father and serve Him with all your heart.” The Talmud explains,²⁷ “Service of the heart refers to prayer.” The word *Avodah*, meaning “service” or “work,” has two implications:

- 1.) The work of cultivating and revealing hidden potential.
- 2.) Creative work that transforms the product into something new.

Work that cultivates and reveals the hidden potential in another thing is like working the earth. The earth has the potential to grow and produce all sorts of fruits and grains. Yet, if one simply leaves the land to grow produce on its own, it will only produce thorns and thistles, unfit for human

²⁵ Deuteronomy 4:39

²⁶ Chronicles I 28:9

²⁷ Talmud Bavli, Taanit 2a

consumption. In order to grow enjoyable grains, fruits and vegetables—the potential for which is already in the ground—one must work and cultivate the land until it brings forth what it is truly capable of producing. This is work (*avodah*) in the sense of revealing. However, the object that is worked on remains the same—the earth remains earth as before. Only its product has changed.

However, there is another kind of work (*avodah*), that transforms the object, such as the work of tanning leather.²⁸ In this case, the object itself is transformed. So too with every Jew—although he is invested in a physical entity; a body and animal soul, nevertheless, inside him is the ability to be nullified to Godliness. Through this he can bring pleasure to *HaShem*, to the point that he can become one with the “Man of Holiness.” This is comparable to eating—the physical food becomes one with the essence of his life-force to the point that they become inseparable. So too, each of us must become completely nullified to the “Man of Holiness” to the point that we cannot be considered anything other than holiness.

This idea is expressed by the Sages, who stated,²⁹ “The Jewish People give sustenance to their Father in Heaven.” This is comparable to growing food from the ground—produce that is fit for human consumption, in this case for the “Man of Holiness.” This is also called,³⁰ “Bringing forth

²⁸ Talmud Bavli, Shabbat 49b.

²⁹ Zohar VaYikra 7b

³⁰ Psalms 104:14

bread from the earth.” However, this requires toil and effort. Without hard work, a person will grow into a self-centered being, which is the opposite of the “sustenance” befitting the “Man of Holiness.”

Therefore, a person must toil and exert himself in the service of *HaShem*, working in the sense of revealing; to reveal the latent Godliness hidden in what seems to be a separate entity and to refine this entity so that it can express Godliness. This process is called “The thirty-nine forms of work” (that were necessary to construct the Holy Temple and that are forbidden on Shabbos). Through this labor one escapes his egocentricity. Afterwards, one must transform the ego itself into holiness. This is possible, because from the standpoint of Godliness there really is nothing else.³¹ This second level is work (*avodah*) in the sense of worked leather.

[To summarize: Prayer is the service of HaShem, which is called *Avodah* or work. We must serve HaShem in two ways: The first is by revealing our soul, transcending our ego and the material world, which is comparable to working the earth. The second is by transforming our ego and the world itself into something holy, which is comparable to tanning leather.]

³¹ In other words, through the toil in the thirty-nine forms of labor one transforms their seemingly separate existence and reveals the true reality that *HaShem* is One-*HaShem Echad*-אחד יהוה which has a numerical value of 39, and is known as the dew of life-טל תחייה-39, which is the aforementioned aspect of Godly vitality. See our translation of the famed *Ginat Egoz* by Rabbi Yosef Gikatilla, translated as *HaShem Is One*, as well as *Talmud Bavli, Taanit 4a*.

Chapter Three

Thus far we have explained the general effect of prayer. However, to understand this more clearly and in greater detail, an introduction is necessary concerning the purpose of creation. That is, we must understand why *HaShem* created all the worlds. Additionally, we must understand how it is even possible for worlds to exist when in truth *HaShem* is an absolutely simple unity and has no relationship to diverse and limited worlds. For example, it is possible for a great idea to be condensed into a very small idea, because they both are of the same quality and category, though one is greater and the other is smaller. Therefore, it is possible for one to be condensed into the other.

In contrast, it is impossible for a deep concept to become an inanimate object. No amount of condensing—even an infinite series of condensations—will accomplish this, because the two are not of the same category of existence and bear no relationship to each other whatsoever. So too Above, the Singular Infinite One, *HaShem*, is an absolutely simple unity, and even when He limits and contracts Himself, the product will remain infinite. This is because Infinity is not of the same category of existence as limited beings and they bear no relationship with each other.

If so, how can a limited being, that is a completely different kind of being, come into existence? The answer is

that *HaShem* is absolutely omnipotent and all-powerful, and He is perfect in every way. Perfection means that He has no lacking whatsoever. Thus, if He could only reveal the Infinite without limit, this in itself, would not be perfection. The meaning of perfection here is that he possesses all opposites at once. His ability is thus equally expressed in the limited as it is in the unlimited. Precisely as great as His ability is to act infinitely, so is his ability to act finitely, and there is no difference to Him between the two.³² He can create an unlimited number of finite beings, yet He remains the same in the finite as He is in the infinite, as it says,³³ “I am *HaShem*, I have not changed,” and,³⁴ “You are He before the world was created, You are He after the world was created.”

HaShem therefore remains the same with absolutely no difference or change in Him from before creation or after creation. It is impossible for a created being to fully comprehend this, nevertheless, the Jewish People inherently sense this truth through the faith we have inherited from our fathers and they from their fathers—and this sense is as strong as if we saw it with our very eyes. This is actually the case, as it says,³⁵ “With the (mind’s) eye that is in their hearts they perceive everything.” A Jew can therefore perceive in his heart that “There is nothing but Him alone,”³⁶ even now, just

³² See *Avodat HaKodesh* Vol. 1, Ch. 8, and *Derech Emunah* Ch. 2.

³³ Malachi 3:6

³⁴ Liturgy of the morning prayers.

³⁵ *Zohar Mishpatim* 116b

³⁶ Deuteronomy 4:34

as it was before the creation of the world. This will suffice for the understanding.

However, the intermediaries through which *HaShem* creates the world are His wisdom, understanding, and knowledge (*Chochmah, Binah, Daat*) even though there are infinite contractions³⁷ in order to create wisdom from Him, because *HaShem* is just as far and removed from wisdom as He is from physicality. If so, how can we attribute wisdom to *HaShem*? Nevertheless, we **can** say that being that *HaShem* is perfect and complete, He **also** possesses wisdom. Through this wisdom *HaShem* creates finite worlds, as it states,³⁸ “You created them all with wisdom, the earth is filled with Your creatures.”

This is because wisdom is the first revelation of the Singular Infinite One, blessed is He, as known.³⁹ In wisdom (*Chochmah*), all of the worlds exist as a general abstract potential and are completely nullified to Him, because wisdom (*Chochmah*-חכמה) is the ability to be nullified and transparent to Godliness (*Koach Ma”h*-מ”ה-כה), as we said before. In other words, wisdom is the revelation of the ability to be nullified and transparent to the Singular Infinite One, blessed is He.

This concept is only revealed through wisdom, because from the viewpoint of the Essential Self of the Singular

³⁷ See Tanya, Shaar HaYichud V’HaEmunah, 9, and Likkutei Amarim 2.

³⁸ Psalms 104:24

³⁹ Torah Ohr, Megillat Esther 90a.

Infinite One, blessed is He, He transcends wisdom, and it is impossible to say that something is nullified to Him. After all, there is nothing to be nullified to Him, since there is only Him alone.

Even in wisdom, we cannot say, God forbid, that some entity has existence and then becomes nullified to *HaShem*. Rather, it is comparable to how the soul contains all the faculties that are subsequently openly expressed in the body. Although we see all of the faculties as they are expressed in the body, nevertheless, we understand that the body itself is completely inanimate (without the soul). Therefore, we must conclude that any consciousness and faculties must come from the soul. Yet, were we to try and find any particular faculty in the soul as we see it in the body, such as sight or any other faculty, we surely would not find it in the soul.

So too Above, it states,⁴⁰ “You created them all with wisdom.” We must therefore conclude that all of the worlds are contained in *HaShem*’s wisdom, including all the angels and souls, the upper and lower aspects of the Garden of Eden and even this lowly world, down to the smallest creature in the depths of the sea.⁴¹ Yet, we cannot say that any actual distinct entities exist in *HaShem*’s wisdom, Heaven forbid, not even the loftiest of spiritual entities. Nonetheless, we must say that all of it exists in *HaShem*’s wisdom in a higher, unified form,

⁴⁰ Psalms 104:24

⁴¹ See Tur and Shulchan Aruch, Yore De’ah Hilchot Shchita 4:6, Shaar HaYichud VeHaEmunah Ch. 7.

because this wisdom originates from *HaShem* and He is complete and whole in every way. Thus, when there is a revelation of the Infinite within *Chochmah*-wisdom, then one does not recognize the superiority of the rich over the poor, as the small and the great are all alike before Him, and the slave is thus free of his master.⁴²

Nonetheless, after the entire process of creation, every level becomes separate and distinct in a clear order and hierarchy. However, in *HaShem*'s wisdom itself, everything is nullified due to the revelation of the Infinite. Because everything is still nullified in *HaShem*'s wisdom, it therefore is only revealed in the next stage, *Binah*—*HaShem*'s understanding. This stage allows for revelation, because it is called the Upper Mother⁴³ that forms all the details. This is similar to how a child is formed in its mother's womb. Although the father⁴⁴ is the primary cause of the child's conception, still, the source of the child as it is rooted in the father's brain has no independent existence separate and apart from the father.

Similarly, Above, so to speak, in *HaShem*'s wisdom, all entities are indistinguishable from their source. The revelation of these details occurs within understanding (*Binah*). Nevertheless, although understanding gives everything its form, which is already a revelation, the

⁴² Job 34:18, 3:19

⁴³ Pardes Rimmonim, Shaar Erchei HaKinuyim, *Binah*.

⁴⁴ The power of *Chochmah*-Wisdom is called *Abba*-Father, whereas the power of *Binah*-Comprehension is called *Imma*-Mother.

statement of the Zohar holds true that,⁴⁵ “The father and mother are two lovers that never separate.” This indicates that the concrete existence and the abstract source are all one and cannot be separated (God forbid). Even the most concrete existence is not truly independent of its Godly source. The connection between these two extremes is forged by *Da’at* – personal, intimate knowledge – as it says,⁴⁶ “With *Da’at*-knowledge the chambers are filled.” This is possible because *Da’at*-knowledge stems from the Essential Self of the Singular Infinite One, blessed be He, and after all, His Essential Self is perfect and complete in every way. The primary desire and purpose in creation is that His perfection should be revealed and expressed in actuality, because the Holy One, blessed is He, desired a dwelling place in the lower world.⁴⁷

This necessitates the existence of creatures, for there can be no king without a people.⁴⁸ Therefore, *HaShem*’s light must contract further into His emotional attributes, which correspond to the six directions and the traits depicted in the verse,⁴⁹ “To you Hashem is the greatness, the might, the beauty, the victory, the glory,” all the way until the attribute of *Yesod*-foundation, hinted at by the continuation of the

⁴⁵ Zohar Beshalach 56a; Vayikra 4a

⁴⁶ Proverbs 24:4

⁴⁷ Midrash Tanchuma Naso 16; Tanya Ch. 36

⁴⁸ Rabbeinu Bachaye to VaYeshev 38:30

⁴⁹ Chronicles I 29:11

verse,⁵⁰ “For You unite the heavens and the earth.” Through this contraction, *HaShem*’s revelation can then enter the attribute of *Malchut-Kingship*, which enlivens and creates finite worlds. This is why the attribute of *Yesod-Foundation* is referred to by the word *Kol*-everything, which in this instance, means that which unites the heavens and the earth.⁵¹ This creates a relationship between the spiritual heaven and the physical earth so that the heavens may influence and direct the earth.

Once again, the ability to unite these opposites stems from *HaShem*’s Essential Self, which is manifest through the attribute of *Yesod*. That is, from the vantage point of His Singular Essential Self, nothing is separate or detached from Him whatsoever, God forbid. This allows for the revelation of *HaShem*’s light in a limited manner, giving the appearance of detached beings, though essentially this is not truly the case. From the vantage point of His Singular Essential Self there truly is nothing outside of Himself, as explained in the *Zohar*,⁵² “There is none that is separate from or outside of His Being.” This means that everything that we see adds no

⁵⁰ Zohar Bereishit 31a

⁵¹ See Chapter 36 of *Shaar HaYichud*, by the Mittler Rebbe, translated as *The Gate of Unity*, for the complete explanation of the attribute of *Yesod*, and why it is called *Kol*-כל, in that it transmits all of the influence from the attributes that precede it to the recipient *Malchut-Kingship*, which is called *Kalah*-כלה-the bride, who is the recipient of the influence.

⁵² Zohar Vol. 1, 76b.

multiplicity and implies no change, God forbid, as stated,⁵³ “I am HaShem, I have not changed.”

Even though the diminished revelation of *HaShem* that we perceive is called by the title *Elokim* (God), it is still all truly one with Him, because,⁵⁴ “*HaShem*, He is *Elokim*” and there is no change between them, as it states,⁵⁵ “In the heavens above and upon the earth below, there is none besides Him.” It follows that the Essential Self of *HaShem* does not change as a result of creation and He remains exactly as He was before creation.

Despite all this, we do perceive the world as something separate and apart from *HaShem*. The Divine ability to enliven and create something so that it will appear as something separate is called the *Shechinah*, which means the Indwelling Presence. This is the Godly force that dwells inside a creature to enliven it in a way that it appears to be separate. Therefore, we must understand and contemplate this well, to realize that creation is really not separate from Him at all. Rather, He is simply enlivening this being in a way that makes it appear independent.

This is the ultimate descent for *HaShem* and it must therefore have a deep purpose and intent motivating it. After all, it is not the way of a great and awesome king to involve himself in petty, trifling matters.⁵⁶ However, *HaShem* is

⁵³ Malachi 3:6

⁵⁴ Deuteronomy 4:35; 4:39

⁵⁵ Exodus 20:4; Deuteronomy 5:8

⁵⁶ Zohar Vol. 3, 149b.

continuously involved in creating the worlds and renews the works of creation every day. *HaShem* creates the world with His speech, as it says,⁵⁷ “With the word of *HaShem* the heavens were made, and with the breath of his mouth all of its creatures.” In this way *HaShem* even gives life to the *kelipos* (external husks) and the side of evil. This means that *HaShem* is creating each individual, including all of his foolishness, idle chatter, boasting, and mocking etc. at every moment.

From the above, it is obvious that there must be some deep purpose and reason for the world’s existence. However, we tend to only take what we see with our eyes into account and forget the purpose. This is called “The Exile of the Divine Presence.” The Kabbalists called this state Rachel, as in the verse,⁵⁸ “A lamb (*rachel*) is silent when being shorn.” To explain: In the time of the Holy Temple—in the days of David and Solomon—all the nations paid tribute, because they received their vitality primarily from the holiness and Godliness that shone within every aspect of the world. Because of this, they subjugated themselves to holiness.

So too, when any Jew eats and drinks or does business, these aspects of his life are considered to be like gentiles or foreigners, and the nullification to Godliness must illuminate these elements as well. The tribute that these “nations” must pay is that every aspect of one’s mundane affairs should contribute some benefit to Godliness, like the advantage of

⁵⁷ Psalms 33:6

⁵⁸ Isaiah 53:7

light over darkness.⁵⁹ Or, even better, one should recognize that all the worlds with all their details are like hairs relative to the essence of one's life. As long as these aspects of life serve their purpose and are nullified to Godliness, they are like hairs that are rooted in the body, connected to their source. Then every aspect of life can bring benefit. If however, one forgets this point and confuses his priorities, this brings a state of exile and destruction, due to our abundant sins. Then the life force is like a lamb being shorn.

The ultimate purpose is that, through all this, *HaShem's* Essential Self will be revealed. Otherwise, *HaShem* would not have involved Himself with creation, for it is not the way of kings to trouble themselves with petty affairs,⁶⁰ as explained previously. Everything that *HaShem* created was created for His sake,⁶¹ and even a wicked person on the day of his wickedness serves to reveal that there is nothing else besides Him—even in the darkest and furthest of places. The physical world and the darkness and concealment found there, will reveal how from His point of view there is nothing besides Him and that darkness is the same as light, as explained in the *Zohar*,⁶² “There is no good, save that which comes out of evil, and no light, save that which comes out of

⁵⁹ Ecclesiastes 2:13

⁶⁰ *Zohar BaHa'alotcha* 149b; *Likkutei Torah*, Acharei, 25d; *Maamarei Admor HaEmtza'ee*, Bereishit p. 80 & p. 135

⁶¹ Proverbs 16:4; *Mishnah Avot* 6:11

⁶² *Zohar Tetzaveh* 184a; 187a; *Tazriah* 47b.

darkness. Were there no darkness, we would not be capable of knowing light.” This will suffice for the understanding.

It is well known that,⁶³ “In the place that a true penitent (*Baal Teshuvah*) stands, even the perfectly righteous (*Tzaddik*) cannot stand.” In a similar way, specifically through exile, it will be possible to have greater revelations in the time of Moshiach even than at the time of the Holy Temple. Every Jew senses this inner purpose, but only subconsciously; while the main goal is for this to be openly revealed.

Presently however, even when there is revelation of Godliness, it becomes hidden and forgotten again, as if it never was. This is because the revelation itself comes out of the concealment of Godliness. However, if there is no revelation of Godliness at all, then the material world becomes like broken vessels that no longer serve their purpose, as previously explained. This results in the aforementioned person who acts egotistically and with self-centeredness, about whom *HaShem* says,⁶⁴ “I and he cannot live together in this world.” Such a stance directly opposes making a dwelling place for *HaShem* in the lower worlds, which is the ultimate purpose stemming from *HaShem*’s light, for “there can be no king without a people” and therefore the purpose of the creatures of our world is to bring out *HaShem*’s kingship.

⁶³ Talmud Bavli, Brachot 34b; Maamarei Admor HaEmtza’ee, *Na”Ch* p. 53.

⁶⁴ Talmud Bavli, Sotah 5a; Erechin 15b.

Thus, on the surface it seems almost impossible to reveal Godliness, since the revelation itself requires concealment!

The answer to this is that a Jew has the power to accomplish anything, because the source of the Jew is in the Essential Self of the Singular Infinite One, blessed be He. The Jewish soul is a manifestation of the power of nullification and self-effacement inherent in the Essential Self of the Infinite One, blessed be He. Through this, a Jew can even reveal how a seemingly detached entity is completely transparent to *HaShem*, because He is like a consuming flame that devours and consumes anything it comes in contact with,⁶⁵ so to speak.

Yet, it says about the Jewish People,⁶⁶ “You who cleave to *HaShem*, your God, are alive.” For a Jew, his connection to *HaShem* is life and not death or destruction. Indeed, the primary life of a Jew is specifically his connection to *HaShem* and just as *HaShem* is totally infinite and simple, and therefore He can be manifest through the worlds, so too, the Jewish soul can reside in a physical body and still have complete and true self-sacrifice and nullification to Godliness, with all his body and soul. This is only because the Jewish soul is literally a portion of Godliness, from Above,⁶⁷ and therefore they can exist in a state of paradox, maintaining two seemingly conflicting realities at once. This will suffice for the understanding.

⁶⁵ Deuteronomy 4:24; Zohar Bereishit 51a.

⁶⁶ Deuteronomy 4:4

⁶⁷ Job 31:2; Tanya Ch. 2

[Summary: *HaShem*'s Essential Self transcends even the infinite. Rather, He is the ultimate perfection and can act finitely just as He can act infinitely. Therefore, HaShem can literally do anything and the creation of finite beings did not change or limit His Essential Being in any way whatsoever.

The actual creation is revealed first through *HaShem*'s wisdom (*Chochmah*). This level views everything merely as an expression of *HaShem*'s ability. From this point of view all is equal and to Him there is no difference between creating the loftiest spiritual being and creating an inanimate physical object, such as a rock.

Following this, *HaShem* limits creation through His power of understanding (*Binah*). This level reveals each entity as distinct, with a clear order and hierarchy. From this point of view, creation reveals Godliness by functioning precisely according to His will and everything has a unique and distinct purpose—however, this becomes increasingly concealed to us as it filters down into lower realms of consciousness.

The ultimate purpose of all this is that *HaShem* desires that we reveal His Essential Self even in this lowly physical world through our efforts (*Avodah*). This can only be accomplished by overcoming the challenges created through *HaShem*'s concealment.]

Chapter Four

Now we will begin explaining how prayer is the main method of bringing harmony between these opposites, reconciling Godliness and the world. The process of creation begins with *HaShem's* Essential Self, since everything is derived from His unlimited ability, as was explained. Thus, we must begin our service of *HaShem* with an awareness of our connection to the Singular Infinite One, blessed is He. Specifically, this means that the premise and beginning of our service must be simple, childlike faith in *HaShem* alone, that in truth there is nothing else, God forbid, aside from *HaShem* alone. Therefore, there is nothing that can be outside of Him, since He is alone and nothing else exists that could be outside of Him. However, this faith must be truly known with the strong feeling and conviction that is engraved deeply in the heart, that it absolutely must be so.⁶⁸

This can be compared to a person who enters business in order to make a living. At first, he has no idea if his enterprise will succeed as he wishes. However, he knows that his aspirations alone will accomplish nothing and that he must work to make it happen. This sort of simple conviction, even in the face of uncertainty, is called *Da'at-Knowing*. However, this is the first premise of knowledge which is still

⁶⁸ For a full explanation of how this is so, see the book "HaShem is One," which is our translation and adaptation into English of the famous book, *Ginat Egoz*, by Rabbi Yosef Gikatilla.

immature, because it lacks any understanding or experience to base itself on. Nevertheless, this sort of simple conviction lays the foundation upon which everything else will be built.

We see this tangibly; that no one can attain mature understanding without first going through an appropriate phase of immaturity, as it says,⁶⁹ “The quality of a pumpkin is known by the quality of its bud.” This being the case, developing the childlike qualities of simple faith, curiosity, and conviction are essential to ultimately knowing and understanding Godliness.

This is true in general and also in every stage of growth. Without this foundation, nothing in the world could ever be accomplished. Thus, it is with this foundation that we must begin our service of *HaShem* each and every day—to bind ourselves to the Essential Self of the Singular Infinite One, blessed is He, as explained. At this point, one should not worry about what will come to be with him later since,⁷⁰ “It is not your duty to complete the task.” After all, if one prays with some selfish motive this is called, “One who searches for gains in his prayers”⁷¹ and such prayers are rejected. This will suffice for the understanding. This is also referred to as “a woman that openly demands intimacy,”⁷² which is grounds for

⁶⁹ Talmud Bavli, Brachot 48a.

⁷⁰ Mishnah Avot 2:16

⁷¹ Talmud Bavli, Brachot 55a.

⁷² Shulchan Aruch, Even HaEzer 115:4; Zohar Pinchas 230a and the Ohr HaChamah commentary there. Ohr HaTorah, Hosafot 63, p. 36.

divorce and forfeiture of her *ketubah*, as explained in *Etz Chayim*.⁷³

Therefore, one must begin his prayers by thinking only about the Singular Intrinsic Preexistent Infinite Being of *HaShem*, how He is One and Alone and completely above Creation. Thus, we begin our prayers every day with the prayer,⁷⁴ “*Adon Olam* – Master of the universe, who ruled before any creature was created.” Likewise, we end our prayers by describing how there is nothing separate from *HaShem*, God forbid, and declare,⁷⁵ “And *HaShem* will be King over the entire earth. On that day *HaShem* will be One and His name will be One.” This will suffice for the understanding.

Only after a person has truly attached himself to *HaShem*, can he begin to consider having proper intentions during his prayers—how this should be done and what he should think about. This is comparable to a person considering what business he will pursue and through which methods and means he will make an income. Similarly, one must contemplate his spiritual business, so to speak—how he will bring Godliness into every aspect of his life and come to understand that every aspect is really *HaShem* alone, adding nothing to His unity nor changing Him in the least.

⁷³ Etz Chayim, Shaar HaKlallim, Seder HaTikkun Ch. 2.

⁷⁴ Beginning of the morning prayer liturgy.

⁷⁵ Conclusion of the *Aleinu* prayer.

However, the beginning of the prayer service leading up to the *Baruch She'Amar* prayer,⁷⁶ is all still the simple, immature knowledge. These prayers help one recognize this truth generally—that this is the true reality and that it cannot be otherwise. For example, we say,⁷⁷ “Fortunate are we, how good is our portion, and how pleasant our lot...” The intention of this is that our lot is none other than the Singular Infinite One Himself, blessed be He. This is comparable to a young child bragging, “That is my father.” This is a general affirmation, for the child has no particular understanding of the nature or qualities of his father and he displays no specific benefit from his father in this praise. Rather, the child rejoices simply that “He is mine.”

Thus, we say, “Fortunate are we, how good is our portion and how pleasant is our lot... that we wake up and go to sleep by saying, ‘Listen Israel, *HaShem* our God, *HaShem* is One.’” We are simply reveling in the fact that we can say *Shema Yisrael*, because *HaShem* is our God. Thus, this is referred to as the “small *Shema*,”⁷⁸ because it is only a general affirmation and is a childlike and immature level of knowledge.

Therefore, this affirmation is insufficient and must be reaffirmed again in greater detail. The prayer therefore continues, “You are He before the world was created and You

⁷⁶ Morning prayers, “Blessed be He who spoke and the world was...”

⁷⁷ Morning prayers, *Korbanot: Ashreinu Mah Tov Chelkeinu...*

⁷⁸ This refers to the partial *Shema* recital in the *Korbanot* section of the prayers.

are He after the world was created,” without any change whatsoever. Only once this true reality has been affirmed clearly can one begin to analyze how this is so in a manner of particulars, with an understanding of how all the details of *HaShem*’s greatness is manifest throughout creation.

The first way of approaching *HaShem*, with simple faith alone, is like the rain that dampens and softens the earth and makes it ready for plowing. So too, through general acceptance of the yoke of Heaven—albeit simple and undeveloped—a person removes the trait of egotism and self-centeredness from himself. This makes him ready to submit to *HaShem* later during the “Great *Shema*”⁷⁹ with mature and developed understanding.

After this, the prayers continue with the verses of song-*Pesukei D’Zimra*. At this point, one begins to contemplate in detail how *HaShem*’s greatness is manifest in the world—so that every detail of creation is seen to be only Him alone. However, how is this possible? Although there are endless worlds, as it says,⁸⁰ “And worlds without end,” it is still only *HaShem* alone! Therefore, everything is the glory of the King. Regarding this the Zohar states,⁸¹ “Go out and gaze at the glory of the King.” The main purpose of this is to deeply impress *HaShem*’s greatness upon oneself.

⁷⁹ This refers to the subsequent complete *Shema* recital prior to the *Amida* prayer.

⁸⁰ Song of Songs 6:8; Zohar Acharei 71b; Talmud Bavli Avoda Zarah 35b.

⁸¹ Zohar Terumah 134a.

This is comparable to a leper who goes to see a great and awesome king. It is difficult for him to even dream of experiencing the smallest ray of the king's glory or to imagine being connected to the king in any way. His utter lowliness absolutely prevents this, so he has not the slightest thought of personal gain in seeing the king. Rather, he goes to see the king only because when the king comes, one must go and see him for its own sake. This being the case, he approaches the king with complete humility and subservience, to the point that he is completely selfless and inconspicuous, even in his own mind. Such a person will truly gaze at the glory of the king. Because of his attitude, the more he sees, the more he is affected and it completely changes his nature.

In our case, this is accomplished by the detailed contemplation during the verses of song-*Pesukei D'Zimra*, which describes His glory, such as,⁸² "Praise *HaShem* from the heavens, praise him in the high places etc." After this contemplation, comes the recitation of⁸³ "*Vayevarech David*-And David blessed," which further describes all the many worlds with millions upon millions of levels to no end or limit, all full of angels, heavenly hosts and souls. Nevertheless, this prayer states,⁸⁴ "You, *HaShem*, are alone." This contemplation will automatically move a person to his very core and his ego temporarily becomes dormant, just as the

⁸² Psalms 148:1

⁸³ Morning prayers mid *Pesukei D'Zimra*; Chronicles I 29:10

⁸⁴ Nehemia 9:6

earth is overturned when plowed. When this is accomplished, the ground is then ready for planting.

So too, after the lengthy contemplation of the verses of song-*Pesukei D'Zimra* and the subsequent blessings of *Yotzer Ohr*,⁸⁵ which speaks of the great angels—the *Serafim*, *Ofanim*, and *Chayos Hakodesh*—and multitudes of worlds without end or limit, one becomes nullified and unified to the Living God with fiery passion and profound feeling. Through this, *HaShem*'s Throne is uplifted, as explained previously. This occurs automatically, as if of its own accord, because of the deep contemplation that draws a person out of himself, since he has no personal motive. This will suffice for the understanding.

This is the viewpoint and understanding of the Upper Unity⁸⁶ – how all the worlds and the entire process of creation, with all its contractions, are all united Above, so that *HaShem*'s unity becomes obvious. Only after this realization can one consider saying the *Shema* – “Listen Israel, *HaShem* our God, HaShem is One.” For, only now can he properly declare that it is so.

To further explain: The word *Shema* does not mean simply to hear, but rather, to understand. The word “*Shema*” also implies “to summon,” as it states,⁸⁷ “Saul summoned (*vayishma*) the people.” After one's extended contemplation

⁸⁵ The blessings that precede the recitation of the *Shema*.

⁸⁶ *Yichuda Ila'a*

⁸⁷ Samuel I 15:4

throughout the aforementioned prayers of the *Pesukei D'Zimra*, *VaYevarech David*, and *Yotzeir Ohr*, each and every faculty of the soul becomes nullified and subsumed in *HaShem's* unity and Oneness from the point of view of the Upper Unity. At this stage, one understands that this is the true reality from the perspective of Godliness. Thus, at the point of *Shema* one has “summoned” and mustered all of his faculties, and he now begins the *Shema* recital with a sense of “understanding.”

Now, it is common knowledge that the words “*HaShem* our God”⁸⁸ represent the union of *Abba*-Father and *Imma*-Mother, which correspond to the intellectual faculties of *Chochmah*-Insight and *Binah*-Comprehension. This raises the question: All of the prayers leading up to the *Shema* entailed deep contemplation concerning Godliness, as explained above at length. What then is different now, upon reaching the *Shema*, that we now contemplate with the faculties of *Chochmah*-insight and *Binah*-Comprehension? Did we not contemplate with these faculties before the *Shema* recital?

This may be understood by way of example. When a person exerts himself to understand some area of Talmud with the intent of deriving the law from his lengthy study and analysis, he studies the text until the depth of the matter becomes very clear to him. At this point, he has succeeded in extracting the law in its true light through his thorough

analysis of the Talmud. This, obviously, requires the application of the faculties of *Chochmah*-Insight and *Binah*-Comprehension. Nevertheless, after this, he seeks to distill all that he has understood into a single point. With this, everything suddenly shines with a new light, for although he has already extrapolated the law, he must now delve into the matter again to extract its essential point. Nonetheless, the extraction of the essential point came from his original illumination of the matter through which he first extrapolated the law. This demonstrates that his second analysis to extract the point, is a deeper, more internal sort of understanding than the first. This will suffice for the understanding.

Therefore, even after understanding *HaShem's* unity, initially throughout the *Pesukei D'Zimra* and *Yotzeir Ohr*, one must reach a deeper understanding of *HaShem's* unity during the recitation of the *Shema*. This is called the union of *Abba*-Father and *Imma*-Mother, which is an intimate and inward union. This is the meaning of *Shema* in the sense of "understanding." This union with *HaShem* is called the,⁸⁹ "Light that is planted for the righteous." That is, the light of *HaShem's* unity shines within every Jew in a personal, intimate manner. Thus, when we arrive at the *Shema*, we must pause in our contemplation and think of what it means to us personally and its practical implication in our lives. This brings a person to a much deeper realization of his oneness

⁸⁸ *HaShem Elokeinu*

⁸⁹ Psalms 97:11

with *HaShem* and the duty to serve Him with complete dedication and self-sacrifice.

After the first verse of the *Shema*, we recite,⁹⁰ *Baruch Shem* – “Blessed is the name of His glorious kingship forever and ever,” which is known as the Lower Unity.⁹¹ The difference between the Upper Unity and the Lower Unity is that the Upper Unity is to realize how from the perspective of Godliness above, every aspect of creation is unified with *HaShem*. However, the ultimate objective is for the creations themselves to be illuminated with *HaShem*’s Unity and Oneness, even from within their perspective as created beings. As an individual, this means that *HaShem*’s unity should not only be perceived by the soul as it transcends the world, but even as it comes into the body below, it should understand this to be the true reality.

Generally, this is the manifestation of *HaShem*’s unity as expressed in the three lower worlds of *Briyah*-Creation, *Yetzirah*-Formation, and *Asiyah*-Action, because the glory of *HaShem*’s kingship is most greatly expressed specifically when it is manifest below within the created worlds. This is implied by the prayer, “Blessed is the name of His glorious kingship forever and ever.”⁹² In other words, *HaShem*’s majesty and kingship should be manifest and

⁹⁰ Talmud Bavli Pesachim 56a; Zohar Bereishit 18b.

⁹¹ *Yichuda Tata’a*

⁹² The meaning of the words “*Baruch Shem Kvod Malchuto Le’olam Vo’ed*” directly implies that *HaShem*’s name and dominion should be drawn forth to the entirety of the world.

revealed in the lower worlds and in every individual according to his level. This is the Lower Unity-*Yichuda Tata'a*. However, the ability to recognize the Lower Unity depends on the prior understanding of the Upper Unity. If one did not truly recognize that everything is unified with HaShem from the upper vantage point, that in His eyes there is nothing separate from Him and that everything is completely unified and one with *HaShem*, then he will be incapable of perceiving the unity below.

This is explained in the Zohar,⁹³ which describes the eternity of *HaShem* as expressed in the world, which is the meaning of the words “*L’olam Vaed* – forever and ever.”⁹⁴ The Zohar explains that the word *Va’ed* expresses the full strength of *HaShem*’s Oneness, “*Echad-One*.” That is, if a person truly realizes *HaShem*’s Oneness with clarity and strength, then he will have the ability to apply it below in actuality. This is the Lower Unity, when *HaShem*’s unity illuminates the individual in this manner. This is compared to the power of growth of the seed uniting with the power of growth of the earth. Only by bringing these two forces together can there be any actual growth, just as a child can

⁹³ Zohar Terumah 134a.

⁹⁴ That is, the concluding words of the *Baruch Shem* recital which follows the *Shema* recital are the words, “*Le’olam Va’ed*” which is generally translated as, “forever and ever.” More literally, however, it may be understood as “for the duration of the existence of the world,” and thus reflects the manifest Godliness which brings the worlds into being, giving them and everything therein, their very existence at every moment. That is, the worlds and all therein are not separate from *HaShem* whatsoever, and if they were, they could not exist at all.

only be born through the combined abilities of the father and mother to give birth. This will suffice for the understanding.

Nonetheless, although the Upper and Lower Unity are closely related and united, we must understand that the Lower Unity is not as great as the Upper Unity. It only mimics the true upper unity.⁹⁵ This will suffice for the understanding.

For example, the unity of the faculties of the soul within the essential self of the soul, in and of itself, cannot be compared to their state when revealed in the body, when the unity is perceived only through its bodily vessel. This will suffice for the understanding.

On that level, *HaShem*'s unity is expressed through a medium and any medium conceals the light contained in it. Therefore, at this point one arrives at the subsequent paragraph of,⁹⁶ "And you shall Love *HaShem* your God." This means that one must come to appreciate Godliness from his own vantage point, which is the matter of approaching *HaShem* from below to above, and is comparable to the sprouting of a plant. Just as a plant, once planted, continues to grow, so too, we declare our love for HaShem, "With all our heart, with all our soul and with all our might," implying that this love grows beyond all limitations and reaches far higher than logic or reason dictate.

⁹⁵ Zohar Terumah 135a.

⁹⁶ Deuteronomy 6:5

One can then reach a state in which he realizes what is expressed by the verse,⁹⁷ “Who have I in the heavens but You, and aside for You I desire nothing in the earth.” This is because, at this point his desire is only for the Essence of *HaShem* Himself, who transcends all revelation and manifestation. Thus, he does not care for the World to Come nor for this world or the Garden of Eden or for anything besides *HaShem* alone. He cares not for the “heavens,” which refers to *HaShem*’s encompassing light that defies expression within any medium or vessel, and he cares not for “earth” which refers to the vitality that radiates within each world individually according to its nature. He wants none of this at all, but only to be subsumed and completely nullified to the Supernal Luminary, the very Essential Self and Being of *HaShem* alone, may He be blessed, as explained elsewhere. This is all a process of growth from below to above until the inner point of one’s heart is revealed, which is called, “With all your might-*Bechol Me’odecha*.”⁹⁸

The above is Divine service (*Avodah*) in the sense of revelation, as explained previously at length. This is the process of truly accepting the higher authority of *HaShem* and responsibility to Him, and committing with the utter truth of one’s being to fulfill the King’s command with absolute

⁹⁷ Psalms 73:25

⁹⁸ Deuteronomy 6:5

self-sacrifice. Thus, the very next verse continues,⁹⁹ “These words that I command you today shall be upon your heart.”

Then, in the second paragraph of *Shema* it specifically describes the acceptance of the yoke of Heaven,¹⁰⁰ in the fulfillment of the commandments, as it states,¹⁰¹ “And it shall come to pass, if you shall listen diligently to My commandments... You shall gather your grain...” Our sages explain this to mean,¹⁰² “One must fulfill his religious obligations while attending to the practical considerations of his livelihood too.”

This is to say that with this commitment it is possible for a person to be involved in the physical world below, and transform the world itself into an abode for *HaShem*, with no change at all in the revelation of *HaShem*, as it states,¹⁰³ “I am *HaShem*, I have not changed.” In other words, this is true even from the perspective of the vessels through which He is revealed.

Thus, this is the accomplishment of the true and ultimate purpose of creation, for *HaShem* to have a dwelling place in the lower worlds¹⁰⁴ and for His Essential Self to be fully revealed within them. This is as explained elsewhere

⁹⁹ Ibid. 6:6

¹⁰⁰ Talmud Bavli, Brachot 13a.

¹⁰¹ Ibid. 11:13-14

¹⁰² Talmud Bavli 35b.

¹⁰³ Malachi 3:6

¹⁰⁴ Midrash Tanchuma Naso 16; Tanya Ch. 36; Biurei HaZohar Tazria 72c.

regarding the verse,¹⁰⁵ “He did not create it for nothing, but rather, He formed it to be inhabited.”

Thus, our sages taught,¹⁰⁶ “If your heart runs, return to the One.” The desire and yearning for Godliness comes from the essential self of the soul and is beyond logic or reason in a manner of, “All of your might.” This means that he desires to transcend the limits of his vessels, because, after all, he seeks the Essence of *HaShem* who utterly transcends all form and any medium.

We must therefore understand how it is that beneath the surface of all of these vessels, concealments, and manifestations, everything is Godliness. To begin with, it must be understood that everything that exists comes from the true reality of *HaShem*'s Singular Intrinsic Being.¹⁰⁷ Thus, the source of the vessels themselves is from the True Being, as known, which is higher than the constricted vitality revealed in the vessels—for He lives, but not like our life.¹⁰⁸ Therefore, all the individual vessels do not create addition, division or change in Him, as it states,¹⁰⁹ “I am *HaShem*, I have not changed,” and,¹¹⁰ “You are He before the creation of the world and You are He after the creation of the world.”

Even now, He is completely alone, only that He is all-powerful and completely perfect, and He hides Himself so that

¹⁰⁵ Isaiah 45:18

¹⁰⁶ Sefer Yetzirah 1:8; Introduction to Tikkunei Zohar 7a

¹⁰⁷ Rambam Hilchot Yesodei HaTorah, Ch. 1

¹⁰⁸ Moreh HaNevuchim, Vol. 1, Ch. 57

¹⁰⁹ Malachi 3:6

it should appear that the world is something separate from Him and a concrete entity. Thus, we view the heavens and the earth and all their creatures as something separate from *HaShem*, when in reality even the concealment itself is just an expression of Godliness, which He brings about for the benefit of His creatures.

For, were we to see everything as it truly is from a Godly perspective, we would be eating the “Bread of shame”¹¹¹ and we would have no pride in any of our accomplishments and there could be neither reward nor punishment.

However, in truth all this is illusory and a person can remain deluded by this illusion, being that its purpose is to allow for free choice. Therefore, a person can choose to remain in a state in which Godliness is concealed, which represents the “Exile of the Divine Presence.” Thus, one can come to the state of,¹¹² “They were exiled to Rome and the Divine Presence went with them,” and even to the point of,¹¹³ “A lamb standing silently while it is shorn,” as explained before. Eventually, a person could descend to a level in which he no longer sees that *HaShem* gives life and existence to all, until he sinks into the “deeds of Rome”¹¹⁴ and forces the Divine Presence to remain hidden due to his poor choices, as

¹¹⁰ Morning prayer liturgy.

¹¹¹ Talmud Yerushalmi Orla 1:3; Maggid Meisharim, Bereishit, Shabbat 14 Tevet; Likkutei Torah, Tzav, 7d.

¹¹² Sifri Masei 35:34

¹¹³ Isaiah 53:7

explained elsewhere. In this way a person may even go against the will of *HaShem*, God forbid, by not fulfilling his true purpose in the world. Therefore, because in this world it is possible for *HaShem*'s presence to be concealed, the Jewish People must correct this through their efforts in Divine service (*Avoda*).

Now, each and every Jew is rooted in *HaShem*'s Essential Self. Therefore, every Jew has the ability to remove this concealment. To this end, we must work to undo the concealment, step by step, from below to above, in the manner previously discussed. We must nullify all concealments, step by step and stage by stage, until we reach the level of loving *HaShem* "with all your might."¹¹⁵

On the other hand, when considered from the perspective of the Essence of Godliness, even the perceived entity itself in its current state of concealment is seen as nothing but pure Godliness, as stated,¹¹⁶ "It is all from You." The ultimate purpose is therefore to be able to recognize the Godliness inherent in the world, as it is, that even while existing in the world one should see that there is nothing besides Him, since this is the true reality. Therefore, following this ascending process of uncovering and revealing Godliness, a person must return to the world, in other words,

¹¹⁴ See Tanya, Ch. 17

¹¹⁵ Deuteronomy 6:5

¹¹⁶ Chronicles I 29:14

he must “return to One”¹¹⁷ and find *HaShem*’s unity specifically in the world below.

The next stage of prayer is the *Emet Veyatziv* prayer which follows the *Shema* recital. The purpose of this prayer is to bring the higher point of view down, into the world. That is, even as the world seems to exist as a separate and independent entity, it really is all Godliness. This is to be brought out until it becomes fully realized, recognized, and established as true in every detail of one’s life in the world. This is represented by the fifteen usages of the letter *Vav* (ו)¹¹⁸ in the prayer *Emet Veyatziv*.¹¹⁹ (The letter *Vav* means a hook, and is shaped like one. It represents the fifteen stages of connecting and linking the view of the Upper Unity with the view of the Lower Unity.) This is the process of bringing the “masculine” view of *HaShem* as the Creator and uniting it with the “feminine” view of the creatures, who view themselves merely as recipients of His Godliness.

This feminine view is only half of the true picture and brings one to seek to be nullified to Godliness and transcend the world. It is thus known as a limited half *Da’at*-knowledge,¹²⁰ as it is only from the vantage point of the recipients. In contrast, the masculine view of the Upper

¹¹⁷ Sefer Yetzirah 1:8; Introduction to Tikkunei Zohar 7a

¹¹⁸ אמת ויצים ונכון וקים וישר ונאמן ואהוב וחביב ונחמד ונעים ונורא ואדיר ומתקן ומקבל
וטוב ויפה

¹¹⁹ Pri Etz Chaim, Shaar HaKriyat Shma, Ch. 28; Maamarei Admor HaEmtza’ee, Dvarim Vol. 2, p. 451

¹²⁰ Talmud Bavli, Shabbat 33b; Etz Chaim, Shaar 26, Ch. 3; Maamarei Admor HaEmtza’ee, Na”Ch p. 98.

Da'at-awareness, brings a person to strive to spread Godliness below within the world and to utilize the world as a tool to express the Singular Infinite One, blessed be He.

This process of drawing down Godliness into the world occurs primarily in the climactic *Amidah* prayer. The first three blessing of the *Amidah* correspond to the three intellectual faculties of *Chochamah*-Insight, *Binah*-Comprehension and *Da'at*-Knowledge. Although we already developed an intellectual connection to *HaShem* during the recital of the *Shema*, that was an understanding aimed at nullification to *HaShem* and unity with Godliness.¹²¹ In contrast, the first three blessings of the *Amidah* are a process of contemplating how to draw Godliness forth into the world, specifically as it appears as a separate entity, and how to reveal that even as it exists, in reality it is all Him, so to speak.

Thus, we need a new form of contemplation in the *Amidah* prayer and the first three blessings develop an understanding of how there is only *HaShem*, even as perceived through the medium of vessels. This is the meaning of, “Blessed are You *HaShem*,”¹²² that we must draw down the transcendent revelation of *HaShem* into the natural order to recognize that He has not changed whatsoever. This will suffice for the understanding.

¹²¹ Pri Etz Chaim, Shaar HaTfilah, Ch. 4 & Ch. 7; Tanya Ch. 12

¹²² The term *ברכה*-*Brachah*-Blessing also means to draw down, as it states in the Mishnah Kilayim 7:1, “*Hamavrich*-המבריך-One who draws down a vine to the earth.” Thus, the blessings of the *Amidah* prayer all represent the drawing forth of the transcendent revelation of *HaShem* to become revealed within the world.

The twelve middle blessings correspond to the emotional faculties. At this point the intellectual process is complete and we understand the truth of it, therefore this conclusion must now be brought down and expressed in emotion. All the emotions must be permeated with this perspective so that every detail expresses the realization that there is nothing else but Him. This means that we must realize how the “Bestowal of knowledge” and the “Healing of the sick” all depends on Him alone and thus demonstrates that there is nothing but Him alone.

Truth be told, although the blessings of the *Amidah* discuss our physical needs, they also allude to the supernal worlds, as the Sages stated,¹²³ “How do we know that the Holy One blessed be He prays? Because it states,¹²⁴ ‘I will bring them to My holy mountain and make them joyful in My house of prayer.’ The verse does not state ‘The house of prayer,’ but rather, ‘My house of prayer.’ From here we see that the Holy One, blessed is He, prays.” Therefore, it must be understood that the purpose of discussing our physical needs in the *Amidah* is only in order for the True Being of *HaShem* to be expressed even within the physical world. This will suffice for the understanding.

The final three blessings of the *Amidah* relate to bringing all of the above forth into practical application and action. They thus correspond to the gut emotions that relate to

¹²³ Talmud Bavli, Brachot 7a.

¹²⁴ Isaiah 56:7

action, which are *Netzach*, *Hod*, and *Yesod*. In other words, once we have completed the process of recognizing Godliness intellectually and emotionally, we are automatically motivated to act upon it, commensurate to the strength of our understanding and commitment.

For example, a child cannot walk until his mind is fully developed for walking. Thus, the ultimate perfection is expressed in the feet—the ability to act. This is because the feet are useless without the intellect and the emotions. Therefore, if the feet function as they should, it is a sure sign that the mind and emotions are developed, as well. Without the feet (action), the intellect and emotions remain entrapped within the person and cannot accomplish their desired and intended purpose. In this sense, the faculties of *Netzach*, *Hod* and *Yesod* are referred to as the legs and feet.¹²⁵ For it is ultimately these faculties that display the strength of mind and emotions and uplift the entire body, even elevating the head.

It is therefore impossible for anything to be brought forth without these faculties. Regarding this it states,¹²⁶ “The crown of the elderly are their grandchildren.” That is, the intellect is called by the term “elders,” whereas the emotions are called “children,” and the faculties that relate to action are called “grandchildren.” That is, the feet physically carry the

¹²⁵ Introduction to Tikkunei Zohar 17a.

¹²⁶ Proverbs 17:6

head and the heart from place to place, which they are helpless to do on their own.

Similarly, it must be understood that it is not adequate for a person to merely be nullified to the King when standing before him in the *Amidah* prayer or for his mind and heart to be completely taken up with Him at this point in prayer, without any motivation to manifest his subservience to the King in action, even when not immediately aware of His presence.

Regarding this our Sages stated,¹²⁷ “The first three blessings are like a servant receiving a gift from the king. The last three blessings are like a servant as he leaves the presence of the king.” Now, the ultimate objective of our existence is specifically to make a dwelling place for *HaShem* below in this world, just as the power of a king is specifically evident when even the people of a distant land fear him and submit to his authority and rule. It is therefore understood that every person must extend the same submission he feels when standing before the King, King of kings, and carry the same sublimation with him even when he is distant, so to speak. In this manner, he must draw forth his sublimation to *HaShem* into his actions, with the conviction and faculties of *Netzach*, *Hod* and *Yesod* which carry and uplift the intellect and emotions, just as the feet carry the person from place to place.

The ability to carry this conviction away, so to speak, stems from truly grasping the inner desire of the King, which

transcends comprehension. This process is referred to as “Increasing light in the world of *Atzilut*,” which actually gives additional strength to the intellect and emotions. This is compared to eating, as it states,¹²⁷ “The Jewish People nourish their Father in heaven.”

This may be understood by analogy to the fear of the power of an earthly king, which strengthens the servant’s ability to understand and care for the matters of the kingdom. Such a person will set himself aside and apply himself to deeply consider every nuance of the kingdom with great feeling. This depth of awareness and fear actually gives him a fresh and energetic view of the same details—for now they are a matter of deep personal interest and relevance to him. It is the same manner with Godliness, in which the awareness and fear of *HaShem* increase and strengthen one’s emotional and intellectual consideration of the Kingdom of *HaShem*. Thus, he will no longer view any detail as irrelevant or detached from *HaShem*, blessed be He.

All the above is accomplished through the eighteen blessings of the *Amidah* prayer, as previously discussed in regard to the analogy of the eighteen vertebrae and nerve coils of the spinal cord. Through this service, the recognition and submission to *HaShem* extends even to the limited worlds, and even after the time of prayer. Thus, it is through prayer that Godliness is seen as equally relevant to matters of business or

¹²⁷ Talmud Bavli, Brachot 34a.

¹²⁸ Zohar Vol. 3, 7b.

food and drink. For all these matters are Godliness and Torah, as it is manifest within physical affairs. For the 613 commandments of the Torah are all performed with physical limbs and objects and “The Torah is one with the Holy One blessed be He.”¹²⁹ As previously explained, from the perspective of *HaShem* Himself, all of the particulars of the physical world are not illusory, since everything that is, is Him alone, may He be blessed.

Thus, through prayer, everything can be elevated, joined and united with the True Essence of *HaShem*, including even eating, drinking and conducting business, provided they are all done according to the Torah. Moreover, this is the ultimate purpose of their existence, so that the reality that “There is nothing but *HaShem*”¹³⁰ should be revealed below in the 248 limbs of man, which correspond to the 248 positive commandments that are performed with physical objects that appear separate from Him, blessed be He.

All of existence thus becomes united with Him like the limbs of a body when the soul enters them, causing them to become united with the soul as a single unit, rather than remaining as two distinct elements, spiritual and physical. Through this, *HaShem* is drawn forth into the realm of man, even as He remains utterly transcendent from man.

It is through the above form of service of *HaShem* that we can come to see Him alone, so to speak, even in every

¹²⁹ Tanya Ch. 4 and Ch. 23 quoting the Zohar.

¹³⁰ Deuteronomy 4:35

aspect of the world. This is accomplished fully at the end of the *Amidah* prayer, during the blessing of *Seem Shalom* (Grant Peace). When one arrives at this blessing, he is like a person who is standing before a king and he must resolve to carry out the wishes of the king completely and totally, with absolute conviction, to the extent that it is not possible for him to act otherwise. This resolution is first formed in his intellect (*ChaBa”D*¹³¹), then in his emotions (*ChaGa”T*¹³²) and finally in his motivation to act (*NeHi”Y*¹³³).¹³⁴

However, when he must take leave of the King in order to fulfill every nuance of the King’s decree and implement His desire and will in a faraway place, it is possible that his determination can wane and be lacking in some way. More specifically, he may become engrossed in his own affairs. He must therefore once again renew his submission to the Essential Self of the King, *HaShem*, with the realization that he has no independent existence, in and of himself, nor does he himself have any desire for anything worldly. This, in truth, is the highest level of submission to the King, King of kings, *HaShem*. This will suffice for the understanding.

¹³¹ This is an acronym for the intellectual faculties of *Chochmah*-Wisdom, *Binah*-Understanding, and *Da’at*-Knowledge.

¹³² This is an acronym for the emotional faculties of *Chessed*-Kindness, *Gevurah*-Sternness, and *Tiferet*-Beauty or Mercy.

¹³³ This is an acronym for the gut emotional faculties of *Netzach*-Conquest, *Hod*-Splendor, and *Yesod*-Foundation.

¹³⁴ For the complete explanation of all of these faculties, see Shaar HaYichud translated as *The Gate of Unity*, by the author of this discourse, Rabbi DovBer of Lubavitch. It is known as the key to the teachings of Chassidus, as it explains the

Therefore, upon concluding the *Amidah* prayer, we must recite the *Nefilat Apayim* prayer.¹³⁵ In this prayer we read the Psalm,¹³⁶ “From David, to you, *HaShem*, I will uplift my soul...” This is the greatest level of union with *HaShem*. The Zohar refers to this as,¹³⁷ “Submitting one’s body to death.” This is described as death, because one must become completely nullified, as if he does not exist. This degree of submission cannot be found within the intellect and emotions, no matter how much they are nullified to *HaShem*. Rather, he must reach even higher, literally as if he altogether does not exist. This means that he desires absolutely nothing, as if he is actually dead. He wants nothing at all and is completely detached from all things. It is in this manner that a person can be completely nullified to *HaShem*.

This is referred to by the Zohar as,¹³⁸ “A lion crouching over its prey.” It is through this that one removes the power of the ego from himself altogether, so that it cannot separate him from *HaShem*, even when he feels distant from Him. Thus, even within the ego, which in our perception, is distant from *HaShem*’s Essential Self, there should be no ego. Therefore, even when involved in physical matters such as

complete methodology of contemplative meditation known as *Hitbonenut*, as well as the entirety of the chaining down of the worlds, in great detail.

¹³⁵ The confessional supplication known as *Tachanun*, or *Nefilat Apayim* which means “falling to one’s face” before the King, King of kings, the Holy One, blessed be He. It is recited immediately after the *Amidah* prayer.

¹³⁶ Psalms 25

¹³⁷ Zohar Bamidbar 129b; 307b; Vayakhel 202b; Shaarei Teshuvah, Shaar HaTefilah, Ch. 38.

¹³⁸ Zohar Balak 211a-212a

food, drink, business matters and all other worldly affairs, everything is done with complete holiness and dedication to *HaShem*. Such a person can no longer have any illusions of separation when the body itself is holy in every aspect. This comes about through the laws of the Torah, which transform a person's surroundings into a place of holiness, of Torah and Mitzvot. This will suffice for the understanding.

This may be further understood by explaining why in the *Nefilat Apayim* prayer, which is composed of verses ordered according to the letters of the *Aleph-Beit*, there is no verse beginning with the letter *Kof*-ק.¹³⁹ The letter *Kof*-ק is one of the letters of the word *Sheker*-רשק-*falsehood*.¹⁴⁰ When falsehood exists, the side of evil mimics the side of holiness, like an ape imitating a man.¹⁴¹ This is called the “Contrary Man” (*Adam Bliya'al*) of evil, who opposes the “Man of Holiness” (*Adam D’Kdusha*). This matter is represented by the form of the letter *Kof*-ק, which has the appearance of a *Hey*-ה, but with its foot descending further down.¹⁴² The *Hey*-ה represents the revelation of diverse beings. However, the leg of the *Hey*-ה does not descend below the line, representing that it remains part and parcel of the name of *HaShem*. The Singular Name of *HaShem* represents *HaShem*'s

¹³⁹ Zohar Vol. 3, p. 307b; Pri Etz Chaim, Shaar Nefilat Apayim, Ch. 2

¹⁴⁰ Zohar Introduction 2b.

¹⁴¹ Zohar Terumah 148b – The word *Kof*-ק also means “ape.”

¹⁴² Zohar Terumah 148b; Zohar Rakia 11b to introduction of Zohar 2b; Hadrat Melech 34a.

Essential Being,¹⁴³ as He is, Singular and Alone, as in the verse,¹⁴⁴ “I am HaShem, I have not changed.” In contrast, the letter *Kof-ק* is the very same as the *Hey-ה*, except that its foot descends below the line. This represents the very same diverse world, but disconnected from *HaShem*’s name. It therefore is viewed as something separate.

This is the “Contrary Man” (*Adam Bliya’al*) of evil, who opposes the “Man of holiness” (*Adam D’Kdusha*) who is nullified to Godliness. In the future to come, when the prophecy,¹⁴⁵ “I shall remove the spirit of impurity from the earth” will be fulfilled, it states,¹⁴⁶ “The reed and cane shall be cut down.” This represents the fact that the foot of the *Kof-ק* that descends below the line and departs from *HaShem*’s unity, blessed be He, will cease to exist. Until that time, however, we must nullify it as if it does not exist, through self-sacrifice, as if unto death. Therefore, there is no verse in the *Nefilat Apayim* prayer which begins with the letter *Kof-ק*, symbolizing that on this level there is no room for ego that separates a person from *HaShem*. This will suffice for those of understanding.

However, at this point a person is left with one remaining deficiency. That is, he remains as a non-entity and feels that he is nothing. With this attitude, who is there to

¹⁴³ For the lengthy explanation of this, see Ginat Egoz, Shaar HaHavayah, Translated as HaShem Is One, The Gate of Intrinsic Being.

¹⁴⁴ Malachi 3:6

¹⁴⁵ Zachariah 13:2

¹⁴⁶ Isaiah 19:6; Zohar Pinchas 252a.

fulfill *HaShem's* will? In this state of mind, how can one fulfill the purpose of creation, to make a dwelling place for *HaShem* in the lower worlds? Therefore, one must not remain in this state, but must go on to be uplifted and take strength from Godliness. This is possible because, after having given himself over to *HaShem* with true self-sacrifice, any feeling of authority stems only from Godliness and not from his own ego. Thus, this does not lead to anything opposed to Godliness, God forbid, and therefore, after the *Nefilat Apayim* prayer, a person is like "A lion crouching over its prey," as mentioned previously.

Because this self-sacrifice is so strong, it is possible for him to be uplifted and imbued with Godly understanding. This allows him to have a sense of self without being self-centered altogether. Instead, he is now motivated purely by a Godly self. This is expressed in the continuing verses of the subsequent prayers of *Uva L'Tziyon*,¹⁴⁷ which describes *HaShem's* greatness and also contains the words of the *Kedushah*,¹⁴⁸ similar to what was recited in the *Amidah* repetition.

This is referred to as the prayer of the supernal world of *Atzilut*-Emanation. For, as stated in the writings of the *Arizal*,¹⁴⁹ the *Ashrei* and *Uva L'Tziyon* prayers following the *Amidah* represent the conclusion of the prayers of the

¹⁴⁷ This refers to the *Ashrei* and *U'va LeTziyon* prayers which follow the *Amidah*.

¹⁴⁸ The "Holy, Holy, Holy is *HaShem Tzva 'ot*-The Lord of Hosts."

¹⁴⁹ Siddur Arizal, and Mishnat Chassidim; Tanya Ch. 39.

world of *Atzilut*-Emanation. The only difference is that here the words of the *Kedushah*-sanctification are translated into Aramaic for the reasons explained there.¹⁵⁰ This will suffice for the understanding.

After this, the prayers continue with the concluding prayer of “*Aleinu Leshabeiach* – It is incumbent on us to praise the Master of everything... that He has not made us like the nations of the earth...” This is the conclusion of the prayer service and therefore one is now approaching the time that he must depart from prayer and must involve himself in the world of diversity. Therefore, at this point in prayer he must recognize that there are other nations on earth who oppose the will of *HaShem*. However, he must know that “He did not make our lot like theirs...”

It is self-understood that involvement with the world requires that an impression of one’s prayers remain ingrained within him. That is, some impression of his understanding during prayer should permeate every aspect of his life. This is the submission to Godliness which he felt during prayer. Only an impression remains, thus allowing him to be involved with affairs the world.

For, if his understanding was to illuminate every detail of his life fully—which is the essence of nullification—he would be incapable of perceiving all the details of the world or existing within it. In truth, however, he must accept the yoke of Heaven and make a dwelling place for *HaShem* within the

¹⁵⁰ Zohar Terumah 129b; 133a; Pri Etz Chaim, Shaar 14, Ch. 5.

lower world. On the other hand, if the higher perception completely leaves him, without even leaving a trace impression, he could fall back into lowly physical pursuits and even his performance of Torah and *Mitzvot* could remain below, without any revelation of Godliness.

If this is the case with his Torah and *Mitzvot*, then how much more so would this be the case with his eating, drinking and involvement in business affairs. They would end up being in complete opposition to Godliness, Heaven forbid! Therefore, *HaShem* permits an impression of the submission of prayer to remain in us.

This is comparable to a person who leaves the palace and presence of the king, specifically in order to fulfill the king's directives. In reality, he is still in total service of the king, but he now becomes completely preoccupied with performing his mission. Nevertheless, in his memory there must always remain some impression of the king himself. This impression is what protects him from deviating from the desire of the king and propels him to achieve it.

The *Aleinu* prayer thus continues and we say, "He has not made us like the nations of the earth..." Indeed, the entire *Aleinu* prayer continues in this manner, such as, "We hope for You, to see the glory of Your might speedily, to remove all idols from the earth." When this is accomplished, the words "The dominion is Yours" will be fully realized, and "On that day HaShem will be One and His name will be One." In the

future to come this will be fully revealed and we will behold Godliness eye to eye.

That is, our physical eyes will then be able to behold Godliness as a direct experience, just as our eyes currently see physical things with the grasp of the physical sense of sight. In the same manner, we will then see the Godly vitality that brings everything into existence and gives it life at every moment. This will not merely be with the perception of the mind's eye or the "eye of the heart," but rather, the physical eye will literally be capable of beholding Godliness. This will suffice for the understanding.

However, at this time we can have a foretaste of this, because this is the "Time for deeds"¹⁵¹ through which we initiate everything that will occur in the future. Therefore, we must transform the physical world into a fitting abode for *HaShem* to reside in, like the body to the soul. This is accomplished by means of the process of Divine Service (*Avodah*), which is similar to tanning leather,¹⁵² as mentioned above.

Through this type of service of *HaShem*, physicality itself is transformed and the substance shines and expresses how it truly is Godly, from the perspective of Godliness. This is accomplished through the fulfillment of Torah and the commandments-*Mitzvot*. However, this is on condition that the fulfillment of Torah and *Mitzvot* are preceded and

¹⁵¹ Deuteronomy 7:11; Talmud Bavli Eruvin 22a.

¹⁵² Talmud Bavli, Shabbat 49b.

accompanied by prayer, which is the central support beam that unites the upper end with the lower end, as explained in the analogy of the spinal cord.

It is specifically through prayer that Godliness becomes truly revealed within one's fulfillment of Torah and *Mitzvot*, through which the 248 positive commandments become the limbs of the King and unified with *HaShem*, blessed be He. In contrast, if a person says, "I have no need for anything but Torah," thus excluding prayer, then in truth, "He even lacks Torah."¹⁵³ This will suffice for those of understanding.

[Summary: We begin our prayers by connecting to *HaShem*'s Essential Self with simple faith (*Emunah*), like a child. This is a necessary prerequisite to any contemplation and understanding that will follow.

Then, we strive to view the world from the perspective of *HaShem*'s wisdom (*Chochmah*), through viewing everything as merely an expression of Godliness.

After this is accomplished, we seek to bring this understanding into the perspective of creation, to even see Godliness in the lower worlds. This is the perspective of *HaShem*'s understanding (*Binah*), which we internalize and express through Torah and *Mitzvot*. This is the service of revealing Godliness, similar to working the earth to produce food.

Finally, we must completely rid ourselves of any ego and self-centeredness and replace it with a Godly sense of Self. This reveals *HaShem's* Essential Self and transforms the world (in our perception) from something detached from *HaShem*, into something inseparable from *HaShem* Himself. This is the service of transformation, similar to tanning leather. Although this will only be fully realized with the true and complete redemption through our righteous Moshiach, nonetheless, it all depends upon our efforts and service of *HaShem* now.]

¹⁵³ Talmud Bavli, Yevamot 109b.

לעלוי נשמת אבינו מורנו

ר' יהושוע בן משה

נכד ונין לצדיקים גאוני עולם

הלא הם

רבינו שלמה בן יצחק-רש"י

רבינו אברהם-בעל נקודות כסף

רבינו שמואל יפה בן ר' אברהם-בעל כלי יפה על התנ"ך

רבינו יואל בן הר' שמואל יפה סירקיש-בעל הב"ח

רבינו דוד הלוי-בעל הט"ז

צדיק יסוד עולם כ"ק אדמו"ר הגאון האלקי מנחם מענדל מרימנוב זצ"ל

הרב החסיד המקובל ר' מרדכי ענגילמאיר זצ"ל אבד"ק לימנא

הרב החסיד שמואל לייב איידעלהייט זצ"ל

הרב החסיד יוסף משה ענגילמאיר זצ"ל

הונצה על ידי בנו ר' עמירם וזוגתו מרת אסתר תיח' מרקל

לעלוי נשמת
אמינו מורתנו
ה"ה האשה הצדקנית

מרת חי' פייגא בת יעקב ע"ה

פיה פתחה בחכמה ותורת חסד על לשונה
וגדלה צאצאיה על דרכי התורה והחסידות

הונצח על ידי חתנה ובתה
ר' עמירם וזוגתו מרת אסתר תיה' מרקל

In the merit of our mother, of blessed memory

Chaya Feige bas Yaakov

She opened her mouth with wisdom
The teachings of kindness were upon her tongue
And she raised her children in the ways of Torah and
Chassidus

Dedicated by her son-in-law and daughter
Rabbi Amiram and Rebbetzin Esther Markel

לעלוי נשמת

אבינו מורנו

ר' ישראל בן ר' נחום קליין ע"ה

היה כעץ שתול על פלגי מים

אשר פריו יתן בעתו

ועלהו לא יבול

וכל אשר יעשה יצליח

הונצח על ידי חותנו ובתו

ר' עמירם וזוגתו מרת אסתר תחי' מרקל

In the memory of our father of blessed memory

R' Yisroel Klein

He was like a tree

Planted next to brooks of water

Giving its fruit in its season

His leaf never withered

And he excelled in all that he did

Dedicated by his son in law and daughter

Rabbi Amiram and Rebbetzin Esther Markel

לעלוי נשמת

אמינו מורתינו

מרת חוה בת ר' יוסף ע"ה

חכמות בנתה ביתה
חצבה עמודיה שבעה

הונצה על ידי בנה ר' עמירם
וזוגתו מרת אסתר תחי' מרקל

In the memory of our mother of blessed memory

Chava Markel

She built her house with wisdom
Carving out her seven pillars

Dedicated by her son and daughter in law
Rabbi Amiram and Rebbetzin Esther Markel

