

BS"D Soul Prayer, Class #18, March 17, 2020 ¹

The Light-Vessel Interface

In *Shachrit*, in the prayer immediately following *Shma Yisrael Hashem Elokenu Hashem echad* of *Korbanot*, we say, “*Barukh ha'mekadesh shemo ba'rabim*—blessed is He who sanctifies His Name [reveals His unity] in the midst of the *many*.” Hashem's Name is a *keren ohr* (ray of light, illumination, beam, projection) of the *Ohr Ein Sof* (Light of *Ein Sof*, the Infinite *Echad*). // This *keren ohr* has two functions: (1) *Hu yotzer rabim*, it creates the possibility of many, of multiplicity, of other. *Rabim* (multiplicity/otherness) exists only because this illumination descends in stages to create lower and lower dimensions in which the actual light of *echad* becomes more and more occluded at each successive stage. That's its first function, its first purpose, to create *rabim*. But it has another very important function: (2) To lead us back to the *Echad* from which it originates and from which it is never disconnected. This *keren ohr* is not only a conduit of the light of *Ein Sof* (that reduces the magnitude of the light as it descends). This *keren ohr* is none other than the light of *Ein Sof*. Yes, it is diminished in magnitude, but no, it is not something other than the light itself. As difficult as this might be to understand, this is the case. // It is thus possible to relate to this *keren ohr* in two different ways: (1) as a flashlight with which to apprehend *rabim*, and (2) as a connecting link, a ladder, with which and by which to ascend to the source of the light. Indeed, as we are about see, once you start practicing #2, then a new level of #1 opens up.

As in *Barukh ha'mekadesh shemo ba'rabim*, this *keren ohr* is referred to in countless places throughout the *Tanakh* and our prayers as *shem Hashem* (the name of Hashem), *shemo* (His name), and when speaking directly to Hashem, *shimkha* (Your name): “*Yehi shem Hashem mevorakh me'atah ve'ad olam*—may the name of Hashem be blessed and ever more revealed from now unto all eternity”; *barukh shem kevod malkhuto le'olam va'ed*—may the name/illumination of the glory of His kingdom be blessed, drawn down, and ever more revealed to illuminate the darkness of this world, now and forevermore;” “*Mi'mizrach shemesh ad mevo'o mehullal shem Hashem*—from the rising of the sun till its setting, let the name of Hashem be praised as the source of all light and joy”; “*Hashem ba'shamayim hekhin kis'o*—Hashem established His throne in the heavens [above all change], *u'malkhuto bakol mashalah*—yet His sovereignty rules within all [He is intimately involved in overseeing and guiding every detail of creation]” (Psalm 103:19). Notice that *shem* is not mentioned in this last verse because this light that we are talking about has not only one but many codewords.

To understand this important dynamic of #2 followed by #1, see the first Mishnah of *Sefer Yetzirah*: “With thirty-two wondrous hidden paths of wisdom, *Yah*...the living Gd...created His world...” Now see the words of Rabbi Yitzchak Sagi Nahor (Isaac the Blind) on this Mishnah: “From these wondrous hidden wonders come forth revealed paths. These paths are like threads of fire [that emerge from a live coal when it is struck]; the threads are like pathways that lead back to the coal. It is by way of the threads of fire that a man sees the coal. This is also similar to a spool of yarn. Following the single strand of yarn, a man can arrive at its origin in the spool. The same concept is embodied in a tree. By way of the many leaves, twigs, branches, and trunk, a man finds the tiny capillaries that lead to the root; these capillaries are so microscopic and inner as to be invisible to the naked eye.” Now see Rabbi Yitzchak d'Min Acco's explanation of the above:²

From these wondrous hidden wonders within *chokhmah* come forth revealed paths. What are these paths that come forth from the hiddenness of *chokhmah*, and to what can they be likened? These paths are like threads of fire [that emerge from a coal when it is struck]. They are also similar to a single strand that leads back to a spool of yarn. Following the strand, a man can arrive at its origin in the spool, on the condition that he does not pull the strand towards himself. For the more one pulls the strand that emerges from the spool, the farther he will distance himself from the spool. Rather, he must lift himself up to the spool by way of the strand, until he arrives at the root and origin which is the spool. [The master is describing here] the way one must proceed in order to attain the supernal lights in *meditative* thought. As long as a person pulls his thought down to himself in order to pull the supernal light down to himself, he will never see light, and he will certainly never attain/arrive at its root and origin. Rather, when he wishes to elevate his thought, he must *cast* it up above, by way of the lowest extremity of the light that he has begun to grasp. He may then proceed upwards along the path of this light in his thought until he arrives at the source of the light. This is the meaning of the analogy of the strand that emerges from the spool, and the thread of fire that emerges from the coal.

The rabbis are using the analogy of a spool to describe the subtle meditative level of thought itself: If one pulls the strand of a spool of yarn towards himself, the entire spool will unravel. So also in thought: if one pulls the exalted prophetic *chokhmah* of the Torah down towards himself, he will understand only its most superficial and external level.

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² All this is from Chapter 7 of my book *Ladder of Ascent* where I explain who Rabbi Yitzchak Sagi Nahor and Rabbi Yitzchak d'Min Acco were, and their relationship with each other. I also provide in-depth explanatory notes. Available upon request.

Rather, he must draw himself up the strand until he arrives at its root and origin, which is the spool, the level of undifferentiated mind, the level of *chokhmah*, the deep mysteries contained within the seemingly mundane stories and commandments of the Torah. // To understand this, we can visualize many strands of light beaming down from a single unified source above. For our purposes, one strand could represent all the secrets contained in a letter like *aleph* or *beit* or *gimel*; it could equally represent all the secrets contained in a *mitzvah* like *tzitzit*, *tzedakah* (charity), or loving your fellow as yourself; it could represent all the secrets contained in the idea of Gd's oneness or in the idea that we are souls; it could represent all the secrets contained in a prophetic verse. The point is that this letter or *mitzvah* or idea or verse originates above and descends all the way down to us in the form of a magical strand of light. Our job is to gently take hold of the lowest extremity of a strand. This lowest extremity represents its mundane meaning. If we pull it, that's all we have, the mundane meaning. If, on the other hand, we contemplate it and allow it to reveal its deeper secrets, this is what the rabbi calls elevating our thought and casting it up above. In this way, by moving up from the lowest extremity of the light that we have begun to grasp, we arrive at the unified origin – the superconscious level of undifferentiated mind. Rabbi Yitzchak is adamant: If, in this highly attuned state, we make the mistake of trying to pull these magical strands of light (the deep truths hidden in the Torah) down to our level, we will never see light. Rather we must take hold of each subtle idea firmly but gently, and rise up with it – and upon it – to the source.

Once you practice #2 in this way, a whole new level of #1 opens up. See Rabbi Nachman of Breslov, *Likutey Moharan* I, 1: “*Ha'ish haYisraeli tzarikh tamid lehistakel be'ha'sekhel sh'yesh bekol davar u'le'kasher atzmo el ha'chokhmah ve'ha'sekhel sh'yesh bekol davar* – the *Ish haYisraeli* must constantly look deeply into the intelligence (intelligent design, signs of Gd's fingerprints) that exists within each and every thing/phenomenon/event, and bind himself to that divine wisdom and inner intelligence in each thing/phenomenon/event.” In other words, once you connect to the light above at the source, you are given eyes to perceive it everywhere within creation. *Rabim* no longer conceals *echad*, but becomes the lens through which to perceive *echad* in *rabim*.

Rabbi Nachman's teaching itself may very well be based on the following teaching from the holy Baal Shem Tov: “Our sages taught that the world was created with ten utterances. The meaning of this is that everything was brought into existence by Hashem's speech [sound frequencies]. This speech is extremely exalted and holy. When, therefore, Hashem said, ‘Let there be a firmament’ (Genesis 1:6), the firmament was brought into existence. This is the meaning of ‘With the word of Hashem the heavens were made, and all their hosts with the breath of His mouth’ (Psalm 33:6). Once the firmament was created with a divine utterance [specific sound frequency], **that very divine utterance entered into it to enliven it from within for the duration of the world's existence.** This is the meaning of (Psalm 119:89) ‘*Le'olam Hashem, devar'kha nitzav ba'shamayim* – forever, Hashem, Your word stands in [gives continued existence to] the heavens’” (*Keter Shem Tov* §194). This is exactly what Rabbi Nachman meant about connecting to the *sekhel* in every phenomenon and in every event. // We are beginning to understand the profundity of “*Barukh mekadash shemo b'ba'rabim* – blessed is He who sanctifies His Name [reveals His unity] in the midst of the *many*.”

The above is important when we talk about *Mashiach*. Many people are saying that the coronavirus is preparation for *Mashiach*. The question I wish to address is HOW IS THIS BEST DONE? How do we strike a good balance between an internal language of light that connects us to Source and an external language that distances us? // Let us see how Ramchal describes *Mashiach*: “The soul of *Malka Mashicha*...is the *Yechidah* that existed from before creation that is destined to be the crown of the redeemer, with which he will redeem Israel” (*Kinat Hashem Tzevaot*, p. 94). *Yechidah* is the highest of the five levels of the soul. According to the Ari, Moshe Rabbenu attained *Chayah* but nobody has ever attained or will attain *Yechidah* until *Mashiach* is anointed (which is the actual meaning of the root *nimshach*, anointed). The moment this *Yechidah* descends upon the potential *Mashiach*, he will become the actualized *Mashiach*. This *Yechidah*-Crown is what makes *Mashiach* *Mashiach*. As that moment, a number of interconnected prophecies will begin to actualize as well: “I [Hashem] will transform [the languages of] the nations to a *safah berurah* (pure/evolved language), so that they may all call in the name of Hashem and serve Him together as one” (Zephaniah 3:9). “The earth shall be filled/permeated with the consciousness of Hashem as the waters cover the sea” (Isaiah 11:9). “I will pour out My spirit on all flesh” (Joel 3:1). These prophecies are already operative behind the scenes. A *safah berurah* already exists with which to call on Hashem's name. The earth plane is already filled and permeated with the consciousness of Hashem. It just needs to be revealed into the *rabim*, the world of the multiplicity of forms that hides it. And as for Hashem's prophetic spirit being poured out on all mankind, that too is already happening. Hashem is pouring His light down into our consciousness but we don't yet get it because we live most of our lives in the *rabim*, and lack the internal language with which to allow it to break through into consciousness. That's why we are waiting for that special moment when *Mashiach* gets crowned with *Yechidah*, at which point his powers increase exponentially to include all of us.

Meditation: *Envision a crown coming down on every human being, a crown of light, a beam of the light of Yechidah in the form of a crown hovering over and illuminating every human being, every being. All mankind united under one all-encompassing Yechidah,*

included in its light, subsumed in its light, permeated by its light. Now see with new eyes that this light is everywhere, permeating all reality, surrounding and filling, surrounding and filling. Now see this light entering deeply into the cells of every single being, healing, re-organizing, re-forming, re-creating, re-finishing every being. Inhale deeply, hold. Release and empty. Inhale and release... With humility, feel this light within you, protecting you, healing you, guiding you, connecting you to your source. Barukh mekadash shemo ba'rabin. Barukh mekadash shemo ba'rabin. Barukh mekadash shemo ba'rabin...

A Personal Prayer: Hashem, is this it? Is this what You told the prophets? Is it, Hashem? We want it so much. We want to believe that it's happening, that nothing just happens; that the fact that it came now and passed through Purim really means something; that Purim lifts the whole thing up a million rungs. Because that is what Purim is about; that You reveal a beam of the light of Abba/Chokmah/Bereshit (Your highest plan for creation), the light of Shma Yisrael Hashem Elokenu Hashem echad in Esther/Malkhut (the most mundane events of our lives).

יהי רצון מלפניך ה' אלהינו ואלהי אבותינו שתקיים בנו "את צמח דוד עבדך מהרה תצמיח וקרנו תרום בישועתך. כי לישועתך קוינו וצפינו כל היום". ותקיים בנו הבטחת נביאך ישעיהו, "כי מלאה הארץ דעה את ה' כמים לים מכסים". אמן ואמן.

May the *ratzon* (will, desire) arise before You, Hashem [may our *ratzon* directed to You from below awaken a corresponding *ratzon* above], to fulfill for us "Make the shoot of David Your servant spring forth soon; raise his horn up [from the dust of exile] with the open miracles of Your salvation. O how we hope and yearn for Your salvation throughout the day." Fulfill also the promise You made through Your prophet Yeshaya, "The entire earth-plane will be filled/permeated with the consciousness of Hashem as the waters cover the sea."

Again, Hashem You have told us that history will culminate in a messianic age. You have told us that the pre-messianic period will be characterized by *chevley Mashiach*, messianic birthpangs, a difficult time in which external reality will begin to collapse, in which everything we placed our hope in will crumble and disintegrate. So we are asking You, is this it? Are we allowed to hope that out of this the *Geulah Shelema* will spring/sprout forth? This is our question and our prayer to You, now, Hashem. In this way our questions BECOME our prayers to You.

We don't expect that Your answer will come as a typed message. We understand that we will have to look for Your answer in the unfolding of events. Please Hashem, give us eyes and heart and mind to understand the messages You are sending us, and help us understand what we need to do to work together with You. Thank You, Hashem, for giving us a direct line to You. We love You so much. *BARUKH ATAH HASHEM, MEKADESH HA'SHABBAT*: Blessed are You, Hashem, who are constantly sanctifying and elevating the entire world higher and higher until it will finally attain the level of the *Great Shabbat*.

Returning to Zephaniah's prophecy:

כִּי אֲזַ אֶהְפֹּךְ אֶל עַמִּים שְׂפָה בְרוּרָה לְקִרְאָה כָּל־שָׂם ה' לְעִבְדוֹ שְׂכֵם אֶחָד:

I [Hashem] will transform [the languages of] the nations to a *safah berurah* (pure/evolved language), so that they may all call in the name of Hashem and serve Him together as one (Zephaniah 3:9)

Safah berurah. As above with Rabbi Yitzchak Sagi Nahor, the secret is to rise up as opposed to pulling down. You cannot pull down the *Mashiach* light by talking within the present framework of existence as we know it. On the contrary, the light fractures and fragments and confuses people. We need *safah berurah*, the ability to experience the light not only when it projects outward from the source to create *rabinim*, but to turn inward to the source of the light itself. To rise up on the wings of the light. In *Yotzer Ohr* of *Shachrit*, we pray:

May Your Name be praised forever, our King, who formed the ministering angels, and whose ministering angels all stand at the height of [their respective] universe, fearfully proclaiming aloud in unison the words of the living Gd and eternal-hidden King of the world. All of them are beloved [for there is no jealousy among them]; all of them are pure; all are powerful, all are holy, and all perform the will of their Owner with awe and reverence. All of them open their mouths with holiness and purity, with songs and chant-melodies [with which] they bless, praise, glorify, sanctify, exalt, and acknowledge the sovereignty of the Name of the almighty Gd, the great, mighty, and awesome King; transcendent [and holy] is He. All of them accept upon themselves the yoke of heavenly sovereignty, one from another. With serene spirit, *safah berurah* (clear speech), and sweet harmony, they lovingly give permission to each other to sanctify the One who formed them. All of them fearfully proclaim His transcendent holiness in unison and reverently exclaim: Holy [beyond time], holy [beyond space], holy [beyond the conception of even the highest celestial beings] is Hashem; [nothing can withstand the full revelation of His *Ein Sof* light; nevertheless] He is the Gd of all the hosts [of heaven and earth, and] the whole world is filled with

His glory [a measured ray of His *Ein Sof* light].³ Now, with great commotion, the holy *ophanim* and *chayot* raise themselves up toward the *seraphim*. Facing them, they praise and say: May the glory of Hashem [a measured ray of His *Ein Sof* light] be blessed [increasingly revealed and drawn forth] from its [hidden] place.

Like Yeshaya, we have to begin by ascending upward (raising our consciousness heavenward): *Kadosh-nivodal*-beyond, *kadosh*-beyond-beyond, *kadosh*-beyond-beyond-beyond, higher-higher-infinitely-higher, to the point that there is no world, only *Echad*, only Gd's Infinite Oneness. Only after ascending do we begin to descend to focus on Hashem's relationship with His world, how He is *Hashem Tzevaot*, Master over all the hosts of heaven and earth. And only then to realize to what degree *Melo kol ha'aretz kevodo*, the whole earth is filled with His glory-light.⁴

Prayer, real prayer, soul prayer, is inner directed speech. It re-arranges our thought patterns, giving us eyes to see the divine consciousness of *Ein Sof* that is inherent in all things/phenomena/events. // Returning to the meditation above, again see mankind united under one all-encompassing *Yechidah*, included in its light, subsumed in its light, permeated by its light. See that this light is everywhere, permeating all reality, surrounding and filling, surrounding and filling. Now see this light entering deeply into the cells of every single being, healing, re-organizing, re-forming, re-creating, re-finishing every being. Imagine that you are able to zoom down to the molecular level of physical reality. Now, when you're ready, switch your focus to yourself, the one gazing, the one focusing, the one thinking. No longer focusing on the outer world but on the subject, the you that has been gazing and focusing. // Here is where we are trying to touch the interface between *ohr* and *kli*, inside-light and outside-vessel. The interface where *kli* becomes *ohr*. Where *kli* is *ohr*. Like before it became *kli*, it was included in the *ohr*. This is based on the Ari: "In its root, the concept of *kli* was included in potential in the light. Not that it was something developed in the light. Rather, it was *ha'ohr ha'yoter av ve'gass* (the denser aspect of the light itself) completely unified with/within *ha'ohr ha'zakh* (the finer aspect of the light)" (*Etz Chayim* 6:3).

It is imperative that we touch this level where *kli* is *ohr*. This is where inner prayer is. When we talk to Hashem to make the light of *Mashiach* spring forth from the darkness of exile, we are asking to break through, to penetrate behind the level of *kli* to the level of *ohr*. To release the *ohr* from its downward trajectory, and reverse it to open up a window to its source right here and right now. *Echad* in *rabim*. This is what we are doing in *Shma Yisrael* and the *Amidah*, the high points of mountain-ladder of prayer. Much higher than most people realize. Not for nothing called *Beriah* and *Atzilut*. It's just that most of us don't realize how high and how *in* the words of the *tefillah* can take us. We're not sensitized to it. *Elohei Avraham* is a real place. *El Elyon* is a place, a palace. *Magen Avraham*. "Et tzemach David avdekha meherah tatzmiach ve'karno tarum bi'yeshuatekha—make the shoot of David Your servant spring forth soon; raise his horn up [from the dust of exile] with the open miracles of Your salvation." These are real spiritual places. You enter, and you receive something. You leave and you take something with you. But you must enter in humility... // Humility: This is what distinguishes between the way we enter within, and the way the scientist or the ancient Egyptian magician entered within:

(ט) הַשְּׁתַחֲוּי לַה' בְּהִרְדֹּת קֹדֶשׁ חִילוּ מִפְּנֵי כָּל הָאֲרָץ: (י) אָמְרוּ בְּגוֹיִם ה' מֶלֶךְ אֵף תִּכּוֹן תִּבְּל בַּל תִּמוֹט דְּדִין עַמִּים בְּמִיִּשְׂרָיִם: (יא) יִשְׁחַמוּ הַשָּׁמַיִם וְתִגַּל הָאֲרָץ יִרְעֶם הַיָּם וּמִלְאוּ: (יב) יַעֲלֶז שְׂדֵי וְכָל אֲשֶׁר בּוֹ אֶז יִרְנְנוּ כָּל עֲצֵי יַעַר: (יג) לִפְנֵי ה' כִּי בָא כִּי בָא לְשַׁפֵּט הָאֲרָץ וְשִׁפֵּט תִּבְּל בְּצֹדֵק וְעַמִּים בְּאִמּוֹנָתוֹ:

Bow to Hashem *be'hadrat kodesh* [place yourselves entirely in His service *be'chadrat kodesh*—with holy trembling] in the splendor of His holy Sanctuary; let the entire earth quake before Him in pangs of birth. Mankind will realize and proclaim: "Hashem's reign is eternal and has never ceased." Only then will human society finally be established and vacillate no more; for He will judge all peoples with upright judgment. The heavens will then rejoice and the earth will be glad; the sea and all that fills it will thunder. The field and all the creatures that inhabit it will celebrate; all the trees of the forest will sing for joy before Him! Before Hashem! For He is coming to reveal His sovereignty! He is coming to judge the earth; He will judge the world with equity, and its peoples with His undeviating truth (Psalm 96:9-13). // In the Gemara (*Berakhot* 30b), Chazal say, "Do not read only *be'hadrat kodesh*, but *be'charadat kodesh*. *Hadrat kodesh* means to imagine yourself bowing to Hashem in the splendor of His holy Sanctuary. In *hadrat kodesh* there is a you, and you are bowing to Hashem. *Charadat kodesh* means holy trembling. It is a much deep experience wherein we lose all sense of a having or being a solid self.

Once you start seeing this inner level, it is everywhere. Still, you have to check yourself: Am I drawing the light down to me, in which case it runs the danger of becoming diffused in *rabim*-multiplicity, or am I connecting within? It isn't one or the other. It's the order that counts: First connect through #2 and then #1 happens of its own. For drawing the light down into the world of *rabim*, the world of *kli* (the hard, seemingly impenetrable external shell of reality), after connecting upward

³ Yeshaya begins here by emphasizing Gd's transcendence above and beyond creation. According to our understanding, it is as if he is saying, "Hashem is beyond time, beyond space, and beyond the conception of even the highest celestial beings." The continuation of the verse, "the whole world is filled with His glory" or "the fullness of the entire world is His glory," emphasizes the flip side of the coin: Although Gd Himself is infinite *Ein Sof*, beyond all categories of creation, nevertheless, His *karod* (glory, a measured ray or radiance of His essence light) fills the entire world.

⁴ I explain much more about this important verse in Yeshaya in Chapter 10 of *A World of Infinite Blessings*.

and inward is qualitatively different. First we go up and into *Ayin*, no-thing-ness. This is where we become changed. This is what Moshe and Yeshaya (and Rabbi Yitzchak Sagi Nahir, and the Ari, and the Baal Shem Tov, and Rabbi Nachman) did. They entered the light and became transformed. Only then were they able to descend into the world of *kli* and reveal Hashem's light everywhere in it. // First up, and only then, down and out:

- *Ram al kol goyim, Hashem; al ha'shamayim kevodo* – Hashem is beyond the conception of all the nations; *al ha'shamayim kevodo* – His glory is above the highest heavens even as it manifests below.
- *Hashem ba'shamayim hekhin kis'o* – Hashem established His throne in the heavens above all change, *u'malkhuto bakol mashalah* – yet His sovereignty rules within all [He is intimately involved in overseeing and guiding every detail of creation].

When we are in that state of consciousness, the interface between *ohr* and *kli*, we are touching on a realm of infinite possibilities. Remember we talked about *Viduy* in Classes #14-15 as a way to self-clean, to become released from compulsions. When you say *Viduy* in this state, at the moment you say *gazanu* (we have stolen), you dissolve the negative energy pattern or configuration that was created by your negative actions. [See immediately below for what Rabbi Nachman says about *Viduy*.] Of course, you're not completely free yet because the shadow or residue of those actions still lingers. The work therefore is to now internalize the inner level of light that you attain during the prayers into your *kelim*.

This is where we circle back to *Mashiach*. We have tried to show that it is possible to turn the *keren ohr* of the godly light with which Hashem maintains the existence of the cosmos back on itself. The very light that gives existence to the illusion that anything exists besides the Infinite Light of *Ein Sof*, can be turned around to connect us to *Ein Sof*. We can touch and taste what we can now call *Mashiach* consciousness. This is *Yechidah*, the crown that will descend upon *Mashiach* which will transform his consciousness and ours. Again, this is when all those prophecies mentioned above kick in:

- I will pour out My spirit on all flesh (Joel 3:1).
- I will place My Torah inside them, and inscribe it upon their heart...A man will no longer teach his friend and his brother saying, 'Know Gd!' For all of them will know Me, from their young ones to their elders (Jeremiah 31:32-33).
- The earth shall be filled/permeated with the consciousness of Hashem as the waters cover the sea (Isaiah 11:9).

Envisioning that transformation now, immersing in it, being enveloped in it, brings us closer to the day that it will manifest full-blown into the world of *rabim*, the world of multiplicity and fragmentation.

Rabbi Nachman teaches: When our speech is defective, *Malkhut*, the divine word, is in exile, and its energies are taken and misappropriated by the forces of impurity/evil. When speech is rectified, on the other hand, *Malkhut* is elevated out of exile. He thus writes (*Likutey Moharan* I 4:1-5):

We know that a person's transgressions are etched upon/into his bones, as it is written, "And their transgressions will be etched upon/into their bones" (Ezekiel 32:27) [which can be understood as the memory of all our deeds being stored in our musculature]. The meaning behind this is that each transgression has its own negative letter-combination. When we commit a particular sin, a negative letter-combination is etched upon our bones. This brings the spoken aspect of the prohibition which we have transgressed into the realm of impurity. Spiritually, this is equivalent to bringing the divine *Malkhut* into exile among the nations, giving them power to rule.

However, by means of *viduy devarim* (expressing and articulating our wrongdoings in words), the negative letter-combination of the letters disappears from the bones into which they have been etched. By virtue of the words of the *Viduy* they are transformed into positive combinations. The reason that *viduy devarim* has this power is because speech actually emanates from the bones, as alluded to in the verse, "All my bones shall say: Hashem, who is [loving and merciful] like You!" (Psalm 35:10). By coming clean in *Viduy*, we thus tear down the negative structure and letter-combination and build the positive structure of the *Malkhut d'Kedushah*.

This is the meaning of the verse, "*Kechu imakhem devarim ve'shuvu el Hashem* – take with you *devarim* (words) and return to Hashem" (Hoshea 14:3). "Take with you words" refers to *viduy devarim* – for *devarim* is a code-word for *Malkhut*... "And return to Hashem" refers to the rectification and elevation of *Malkhut (kli)* up to the level of Hashem (*Ein Sof*)...