



בקשת אש קודש

A Tefillah Penned by Rav Kaloynimus Kalman Shapira Hy"d

Yes, it is true Hashem, You are the "G-d Who hides." All of your ways are wondrous, and Man's intellect is too limited to comprehend them. But the greatest wonder of all, about which I am most astounded and bewildered, is Your hiddenness, Your concealment with which You hide Yourself from creation. Why, You fill heaven and earth, Your Presence rests within every inanimate object, flora and fauna, and every living creature. You created physicality from Nothingness, revealed it from within Your G-dliness. Therefore, all reality is *but a ray of the Reality of You*. I, too, am like the other creatures - without You, I would not exist. Without You, I am absolutely naught. You surround us, You fill us, and yet - we stumble around like the blind, and we ask, "Where is the place of Your Glory" - despite the fact that there is no place devoid of You, no corner or crevice where You are not to be found.

Please, Hashem, Infinite One with no end, You Who are above all Names and titles. You created a garment for Your Glory and called its name "world"; the worlds of *Atzilus, Beriyah, Yetzirah*, and *Asiyah*, with which You clothed and adorned Yourself. The concealment is so great that there are people who do not know You. Many forget that they are constantly immersed in Godliness, even when they awake and when they lay down to sleep. They do not know that even when they walk in their houses or in the street, they are in fact walking through Your Godliness that fills the entire world and everything in it.

Please Hashem, 'Who opens the eyes of the blind', open up their eyes and hearts and let them see that there is nothing aside from You. Not simply that there is no other G-d aside from you. *But that there is no reality apart from the Reality of You*. And that all of their deeds in this world, whether their actions, speech, or thoughts - everything is *avodas Hashem*. "Let them not be swayed with words of falsehood"... And if they have not yet merited to be among those who frequent the king's court, then You, in Your great mercy, grant them understanding so that they should at least come to the awareness that the concealment is only subjective - from their end.

"You revealed Yourself with the splendor of Your Glory" upon the entire world. It is only they, who are smitten with blindness, who see this Godly revelation as a corporeal world. It is as You said to Moshe Rabbeinu, "for Man shall not see"; the lack is only *"in man"*, it is *he* who does not see the truth - the spirituality of the world and its Godly illumination, only its physicality. Engrave this on their hearts and let them be ashamed to engage in lowly activities, let alone sinful behavior. As Moshe Rabbeinu told *am Yisrael* after *Kabbalas HaTorah* and Your revelation before the nation, "in order so that awe shall be on your faces so that you shall not stray" - not only should they stay far away from *aveiros*, "so that you shall not stray"; you should even guard against lowly behaviors which are not explicitly mentioned in the Torah, by way of your shame before the King of the world.

And so for me, (*insert your name, son of your mother's name here*), let me be included in the salvation of *am Yisrael*. Let Your Light and Holiness, which You shine upon all of Your children, *Yisrael*, shine also upon me. And let me merit to find my Father who is hiding from me. And so, in Your Goodness, awaken my heart, my spirit, and my soul, that I should be in a state of rapture and wonder, constantly yearning with revealed longing toward You, Hashem. For this is the foundation and the primary principle, "avert my eyes from seeing folly." And let the verse, "and your eyes should behold your Teacher" be fulfilled through me. Amen.

אכן ד', "אל מסתתר" אתה (ישעיה מה, טו). כל מעשיך מפליאים הם, אשר תקצר דעת האדם מלהביןם. אבל הפלא הגדול, אשר משתאה ומשתוממת אני עליו - ביותר, הוא העלמך והסתרך, אשר אתה מסתתר מפני יושבי חלד. הלא השמים והארץ אתה מלא, בכל דומם, צומח וחי כבודך שוכן, ואף את החמר מאין בראת, ומאלוקות גלית. לכן, כל המציאות רק הארת מציאותך היא, וגם אני, כמוני - כמוהם, בלתי לא נמצאתי, וזולתך, אין ואפס אני. אתה מקיף וממלא אותנו, ואם כל זה, סתומים עינינו מלראותך, וכעורים אנו מגששים, ושוואלים - איה מקום כבודך, אשר לית אתר דפנוי מנך ואין פנה וזוית שלא נמצאת בו.

אנא ד', אין סוף ואין תכלית, לעלא מכל שמהן וכנוין, עשית מלבוש לכבודך וקראת את שמו "עולם" - עולם אצילות, בריאה, יצירה, עשיה. ובו נתלבשת ונכסת. וכה גדול ההסתך, עד שיש אנשים אשר לא ידעו, ורבים מהם אשר ישכחו אף הם שקועים תמיד באלוקותך, אף בשכבם ובקומם. ולא ידעו שאף בלכתם בבית ובחוץ, בתוך אלוקות הממלא את כל העולם ומלואו הם הולכים.

אנא ד' פוקח עורים, פקח נא את עיניהם ולבם ויראו כי אין עוד זולתך. לא בלבד שאין אלקים זולתך, רק שאין שום מציאות כי אם מציאותך. וכל מעשיהם בעולם, הן במעשה, הן בדבור והן במחשבה, הכל ענין עבודה אלקית היא, "ואל ישעו בדברי שקר"... ואם עוד לא זכו להיות מרואי פני המלך, אז אתה ברחמיך הבינם, עד שיידעו עכ"פ בדעתם שכל ההסתך הוא רק מצדם.

"אתה נגלית בהדר כבודך" על כל העולם, ורק הם המכסים בסגורים רואים את ההארה האלקית - לעולם חמרי. וכמו שאמרת לנאמן בית "כי לא יראני האדם", החסרון הוא רק באדם, שהוא אינו רואה את האמת ואת העולם הרוחני ואת ההארה אלקית, רק חמרי. חקוק זאת על לוח לבם, ויבשו ממך לעשות אף דברים נמוכים, לא לבד עברות. וכמו שאמר משה רבנו לישראל אחר קבלת התורה, ובהגלותך לעיני כל ישראל "ובעבור תהיה יראתו על פניכם לבלתי תחטאו" (שמות כ, י) - לא רק מעבירות תתרחקו, אלא "לבלתי תחטאו", אף מדברים נמוכים שאין חטאם מפרש בתורה, תשמרו ע"י הבושה ממלך עולמים.

וגם לי עבדך (פב"פ), תכלל בישועת ישראל, וגם עלי יזרח אורך וקדשתך שאיתה מאיר לישראל בניך, ואזכה למצא את אבי שהתחבא ממני. וכן תעורר בטובך את נפשי, רוחי ונשמת, שיתלהבו ויתפעלו תמיד בתשוקין וכסופין נגלים לך. ד'. כי זהו היסוד והעקר, להעביר עיני מראות שוא (עי' תהלים קיט, לז), ויקים בי "והיו עיניך ראות את מוריך (עי' רש"י במדבר כג, כג). אמן

This tefillah appears in sefer Derech HaMelech from the Piacezner Rebbe zy"a. The tzaddik recommends that his students recite this prayer regularly.

Journey to Authentic Connection



Beyond the great many observations that may be made about our generation, a single description bursts forth from beneath every surface: "Zeh dor dorshav" – this is a generation of seekers. In direct proportion with the unparalleled physical comfort of these remarkable times, a deep spiritual thirst has developed in Jews of all ages and backgrounds. People today are thirsting for connection, for elevated experiences, for a Yiddishkeit of **depth**, **warmth**, and **passion** that can alone combat the confused storm winds of a treacherous social climate. From our youth to our elders, across the demographic spectrum, there is a yearning to engage with avodas Hashem as an **all-encompassing relationship** with the Creator, to encounter the soul of the Torah and experience *emunah* as more than an intellectual exercise or societal engagement alone – as a personal odyssey.

It was with a deep awareness of this yearning that Rabbi Naftali Schiff, CEO of the **Jewish Futures** family of organisations, founded **Eilecha** along with **Rabbi Yaakov Klein**, who moved to London with his family in August of 2022 to serve as founding director. In the nine months since its inception, our events, *chizzuk* tours, shiurim, publications, programs, and content have impacted thousands of Jews in the UK and beyond, offering an accessible gateway to the inner world of Torah and avodah.

With so many ways to engage with Eilecha's message, it is our hope that, *b'siyata d'Shmaya*, many more seeking souls will join us on our journey to authentic connection.

Our mission is to create opportunities for spiritual growth and experiential education in the local community and beyond. Through classes, content, events, trips, and experiences, Eilecha aims to foster an authentic Jewish experience that is deep, passionate, sincere, joyous, healthy, and eminently relevant, charting a course "Eilecha", toward a vibrant and meaningful life lived with an expansive consciousness of Hashem's Presence.



SCAN ME

to receive
life-changing content,
info on local community
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via Whatsapp (broadcast
list and status)!

Eilecha in a Snapshot:

- "Eilecha Weekly" parsha sheet
- Weekly sessions in London schools
- Monthly Manchester *chizzuk* trips
- "Chaburas Raza D'Shabbos" - Thursday night men's learning programme
- Inspirational social media content
- Monthly musical hallel for Rosh Chodesh
- Educational experiences in partnership with local schools, shuls, and organisations
- And more!



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