

## *Modes of Mystical Experience in the Netivot Shalom*

ONE OF THE MOST POPULAR contemporary Jewish thinkers is Rabbi Shalom Noah Barzofsky (1911-2000). He is the author of the popular seven volume work *Netivot Shalom* as well as a number of essays. His works have achieved widespread popularity in the Orthodox world and beyond. Yet, despite the widespread popular appeal of the *Netivot Shalom* it has received little scholarly attention.<sup>1</sup> Barzofsky (the Slonimer) was born in Belarus to a prominent Hassidic family. He immigrated to the land of Israel before World War Two and started a Slonimer Yeshiva in Jerusalem in 1941. The Holocaust virtually destroyed Slonimer Hassidism, except for the small community that had previously existed in Israel. Following the war, he played a crucial role in rebuilding the Slonimer dynasty. After the death of his father-in-law, he became the spiritual leader of the Slonim Hassidic sect based in Jerusalem and after his death he was succeeded by his son Rabbi Shmuel Barzofsky.<sup>2</sup>

While a number of themes and ideas can be found in his teachings, one appears more consistently and occupies a more prominent place than almost any other: the concept of *dveikut* or attachment to God. This theme is central for many religious thinkers and occupies a place of special importance within the Hassidic tradition. Many of his teachings return to this point explicitly while in other places the concept of *dveikut* is clearly a central concern even if it is not explicitly mentioned. For the Slonimer, *dveikut* is the central religious concern; all other aspects of religious life are either a means to achieve *dveikut* or a byproduct of man's attachment to God. The Slonimer uses the term *dveikut* in two distinct ways. On the one hand, *dveikut* connotes an awareness of God that every person must constantly strive to attain. At the same time it also designates a state of mystical union

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with God. These two categories are complimentary; both approaches are open to and, in fact, required for every person. Outside of the *halakhic* framework, the Slonimer's use of the term *dveikut* usually connotes an awareness. At the same time when used to describe something that occurs within the *halakhic* framework, such as a mitzvah act, the word takes on a stronger meaning. The performance of the mitzvot themselves gives man the opportunity to completely subsume himself in God. This two-pronged approach to *dveikut* is at the core of the Slonimer's theology.

The Slonimer roots his theology of radical immanence in classical Hassidic works. He frequently quotes many of the teachings of the previous rebbes of Slonim as well as the teaching of other Hassidic leaders including the Baal Shem Tov and the Maggid of Mezeritch.

In their ways and in their paths and through God's Torah which was in their Mouths, they taught the path of enlightenment, raising their disciples to ever new expanding and infinitely expanding horizons in the service of the Infinite. They cultivated deep inner awareness, continually refining their experience of love and awe of You—visions that come about through feeling the pleasantness of the Infinite, experiencing the delight of the divine radiance. As the Holy Baal Shem Tov taught, along with the masters who followed him: To illuminate one's mind and heart with the light of the Divine—this is the gate to the Infinite through which one reaches the innermost point of divine service.<sup>3</sup>

The Slonimer does not just base his theology on the teachings of earlier Hassidic masters. He roots the whole enterprise of teaching how one can reach a correct understanding of God on the historic emphasis placed on attaining mindfulness of God. His emphasis on God's nearness and the notion that Godliness pervades the entire world reflects the classic Hassidic teachings of God's immanence. The inner point of divine service that the Slonimer hints at is that *dveikut* is the ultimate goal of man's worship of God. The Slonimer places this section on understanding the nature of the world, particularly the true nature of God and Judaism, at the very beginning of his work on various realms in Jewish thought. This is indicative of the emphasis he places on one having an accurate understanding of God's immanence. It is, in his mind, the foundation for everything else that man needs to achieve.

The mindfulness that the Slonimer hopes one can achieve is an awareness that is not merely an intellectual awareness but an emotional one as well.

This is also the meaning of an illuminated mind in the service of God. It means that the Godly light illuminates both one's mind and heart

together, in his intellect and emotions, that one both knows and feels that there is none besides the infinite one. And merits to receive the light of Torah and true service. . . .<sup>4</sup>

Through a proper understanding a person will understand the way in which the light of God pervades the world. This understanding is not merely an intellectual experience; it is an emotional one as well. One has achieved true mindfulness not only when one knows about God's immanence, but when they sense it intuitively. Once a person has reached the level where they feel God's presence, his worship of God is fundamentally transformed.

The enlightened mind that the Slonimer talks about is a state in which one understands the true reality that God pervades the entire world. This awareness should serve as the foundation for the a Jew's relationship with God and the world. "This means that the first root of serving God is the recognition of the mind each one according to his capacity of mind and heart to understand, realize and feel your father's God."<sup>5</sup> The awareness that one should cultivate is two-fold. On the one hand it is an awareness about oneself; a sense of one's source and purpose. "He clearly feels the elevated source of his soul, taken from the throne of Glory, sent to a darkened land. The whole purpose of his descent is for the sake of ascending higher than before, for his mission on earth is only to serve God."<sup>6</sup> The Slonimer draws from earlier Kabbalistic and Hassidic traditions in describing the journey of the soul down to the physical world. Part of mindfulness is knowing that one's soul is ultimately rooted in God and is connected to him. The purpose for one's existence is only to serve God. However, this awareness is secondary to the goal of cultivating the correct understanding of God. "Through clarity of mind one comes to obtain clarity concerning the highest levels of serving the Eternal, the peak of which is service of the pious ones before God, all matter being completely nullified due to the overwhelming presence of the Holy One. In such a state one has no desire for things of this world, nor for the delights of the next world. . . ."<sup>7</sup> This is the ultimate clarity which a person should seek to attain. When one recognizes God's radical immanence he will see that nothing truly exists apart from God. Furthermore, he will no longer have any desires, physical or spiritual, apart from dwelling before the uninhibited presence of God. This is the transformation of human nature which the Slonimer spoke of earlier when he described how clarity is both an intellectual and emotional process. The language of nullification, *bitul*, and *dveikut* are closely associated in Hassidic literature. For the Slonimer *dveikut* occurs as a result of *bitul*.

“The essence of serving God is reaching the level when all physicality is nullified (*bitul*) before God and through this he will come to cleave (*dvekut*) to God.”<sup>8</sup> The nullification and resulting *dvekut* which a person experiences in this case is not that of mystical union with God. Instead it is one of awareness and sense, however it nonetheless radically transforms his religious life.

Whoever wants to be close to God, to cleave to him, will only experience it when he realizes that everything is utterly nullified to nothingness. Because it is only reaching the level of nothingness that one is able to cleave to the Infinite one. Concerning a perspective of independent existence the sages (Shabbat 105b) explained the verse (psalms 81) You shall not have a strange God amongst you as “You shall not have a strange God within you.” This is the perspective of independent existence that separates one from the Blessed Creator.<sup>9</sup>

According to the Slonimer, a recognition of *bitul* is a necessary step before one can achieve *dvekut*. In order to cleave to God, one must recognize that everything is truly nullified before him. Once one has achieved this level of mindfulness, he can cleave to God. This entire experience is one of varying states of recognition. As one gains greater and greater recognition about the true nature of the world, he cleaves to God ever more tightly. This cleaving is simply a matter of levels of consciousness.

This conception of *dvekut* places it outside of the *halakhic* system. *Dvekut* seems to occur independently from any act, religious or ethical. In fact, this seems to be the hallmark of *dvekut*. “This is the experience of clarity and inner knowledge in the service of God. It is when a person loves the Blessed Holy One to the extent that he devotes his entire his existence, his traits, and his personality to Him everything is nullified completely without any independent existence.”<sup>10</sup> A sign that one has achieved this level of consciousness is when they are completely devoted to God in all ways. This does not seem to be talking about religiously required acts which would be obligatory even for one who has not achieved this higher consciousness. Instead, it is referring to actions which are beyond the parameters of *halacha*. In a similar vein the Slonimer explains that, “. . . there is an another requirement to do what is pleasing to God. This is an essential aspect of one’s service that one needs to weigh every activity and determine whether or not it is pleasing to God. Many matters are not specifically written in the Torah but through this inner awareness a Jew can decide what is good in the eyes of God.”<sup>11</sup> Even though the Slonimer claims that he is speaking about a religious requirement it is clear that the actions he is referring to are in

areas that are not governed by specific laws and requirements. A person who has reached a level of *dvekut* in their mindfulness will know what to do in these situations. *Dvekut* does not emerge out of an action. Instead, it is the cause and the guide of the action.

The Slonimer expresses a similar philosophy regarding prayer. A recognition about the true nature of the world and the correct state of consciousness are both prerequisites for meaningful prayer.

A state of clarity is also essential for prayer. The Sages say (Berakhot 28b): “When you pray, know before whom you stand” for the basic state of intention needed in prayer is that one see themselves standing before the infinite. One can only feel this through illumination of the mind. Prayer also requires an enlightened mind concerning the Blessed Creator’s greatness—all the vastness of the universe cannot contain Him—and the mindfulness that it is fitting to pray to Him alone. Essentially prayer is seeking to feel the closeness of God. The verse (Psalms 145) alludes to this: The Infinite is close to all who call Him. The verse does not say “to all who call to him” but to all who call Him, meaning those who ask for him, those who desire to be close to Him as it is written, My soul thirsts for You, My body pines for You. This illuminating clarity is what gives life to one’s prayer. Even in times of darkness one still knows that he stands before God. . . .<sup>12</sup>

It seems that the Slonimer believes the sense of cleaving to God is a necessary requirement for prayer. One must come to prayer with the proper mindfulness to fulfill his religious obligation on even the most basic level and one must express a yearning for God even before prayer begins. Furthermore, a person must recognize God’s radical immanence to truly know that he is standing before God. It is the sense of cleaving to God, which a person brings with him into prayer, that truly animates his prayer. This enables one to pray even when God appears to be hidden. The inner illumination the Slonimer so strongly emphasizes here is a recognition of God’s radical immanence. “One who has clarity of mind and illuminates his faith to the point of utmost lucidity, his eyes look and he sees the Creator in every creation.”<sup>13</sup> The Slonimer does not merely limit this idea to prayer but applies it to all the commandments, *mitzvot*. The proper mindfulness is the necessary for the performance of any *mitzvah* including at the time one studies Torah. “Similarly, the way in which one studies the holy Torah depends on one’s inner illumination. Torah study requires both the wisdom of the brain and the knowledge of the heart...for the wisdom of Torah is supernal wisdom that is attained only through a mixture of the

heart and mind. . . .”<sup>14</sup> All *mitzvot* including Torah study require a higher states of consciousness. A person must recognize God’s absolute immanence and that there is truly nothing separate from him. At this point a person has achieved *dvekut*. This conception of *dvekut* is strikingly similar to the state of mystical communion described by Gershom Scholem, which he believed was all that the word *dvekut* entailed in Hassidic literature. In this state of mystical communion one recognizes God’s absolute immanence. A person recognizes that God completely pervades the world and stands alone before God. However one never loses a sense of self.<sup>15</sup> This recognition allows one to fulfill the *mitzvot* in the best possible manner. In these passages the Slonimer discusses *dvekut* in a way that is distinct from its use in earlier Kabbalistic literature where it designated an experience of mystical union.

The Slonimer’s conception of *dvekut* however is not merely one of a higher state of consciousness and recognition of God’s radical immanence. The Slonimer also believes that *dvekut* can occur within the *halakhic* system at the time of a ritual act. A ritual act is an opportunity for *dvekut* and, when performed correctly, enables man to cleave to God. No advance preparation is required of man other than that he perform the action. The *dvekut* the Slonimer speaks of in this case is not one of consciousness or mystical communion but rather one that leads to a union between man and God. At the time of this union man loses any sense of himself as an entity separate from God. At the time the ritual act takes place man is able to completely overcome the barriers that separate him from God and subsume himself into God.

The essential purpose of the *mitzvot* is to serve as means through which man can achieve this mystical experience.

The Slonimer’s belief that the main purpose for the *mitzvot* is in order to enable man to cleave to God is also rooted in classical mystical works. The idea is formulated in the Zohar in a famous passage it is frequently quoted and appears in many mystical texts. “In many holy works it is explained that the *mitzvot* are in the language of the Zohar 613 paths. What is the meaning of this advice? Fulfill the *mitzvot* and you will cleave to God.”<sup>16</sup> In many works the ultimate purpose of the *mitzvot* is seen as attaching man to God. The *mitzvot* themselves are viewed as having no other intrinsic purpose except to connect man and God. The Slonimer uses the Zohar’s explanation of the *mitzvot* to demonstrate that his belief is solidly based in the Hassidic tradition. Elsewhere, the Slonimer is even more explicit about the relationship between *dvekut* and the *mitzvot*. “. . . *dvekut* is the purpose of the Torah and all the *mitzvot*.”<sup>17</sup> The *mitzvot* have

no value other than as serving as a means for man to cleave to God. It is for this reason that the Slonimer endorses the practice of saying the *L'shem Yichud* prayer<sup>18</sup>, which early opponents of Hassidism strongly opposed, before a person performs any of the *mitzvot*.

It is according to this that the earlier ones decreed a person should say for the sake of the unity of the Holy One and the *Shechinah* before he learns Torah or performs any of the *mitzvot*, because through the study of Torah and the performance of the *mitzvot* he will arouse a coupling on high between the Holy One and the *Shechinah*. And this also alludes to the unity and the cleaving of the Holy One and Israel. It is stated that the Holy One, the Torah, and Israel are all one, like it is written in the Zohar these three levels they are connected each one in the other the Holy One, the Torah, and Israel. The Torah is the letter *vav* it is the connection between the higher *hey* that alludes to the Holy One and the lower *hey* which is the Knesset Yisrael. The power of the Torah is that it causes there to be an attachment and *dvekut* between the Holy One and Israel.<sup>19</sup>

The *LeShem Yichud* prayer is a way to demonstrate that one is performing the *mitzvah* in order to rectify the division within God that exists between the Holy One and the *Shechinah*. Kabbalists and later the Hassidic masters understood there to be a lack of unity within God. The performance of the *mitzvot* are a means to restore unity within God and thereby bring about a cosmic redemption. The Slonimer believes that this prayer does not just address the division within God but also points to the split between God and man. For the Slonimer, included in this prayer is the hope that the performance of the *mitzvot* will lead to a union between man and God. The Slonimer draws support for this idea from a passage in the Zohar. The Zohar describes how God, the Torah, and Israel are all one. They are united in God's name and each is represented by a different letter. The letters of God's name are *yud-hey-vav-hey*. The first *hey* represents God and the last one represents Israel. Connecting these two letters is the letter *vav* which represents the Torah. From this, the Slonimer explains that the power of the Torah is that it enables the Jewish people to cleave to God.

The Slonimer does not only discuss this conception of *dvekut* in the general terms of the Torah, *mitzvot*, and the Jewish people. He also explains how it applies to the individual at the time one performs a commandment. The Slonimer believes that *Shabbat*, the Sabbath, is the soul of all the commandments. "Just like in a person's body that has 613 limbs and sinews yet there is in it a soul from above that is its spiritual essence and it

is much greater than the 613 physical limbs, so too with the 613 *mitzvot* of the Torah, the Holy *Shabbat* is the soul of all 613 commandments.”<sup>20</sup> This is because the main purpose of the *mitzvot* is enable a person to cleave to God and this is what occurs on *Shabbat*. “. . . but the Holy *Shabbat* is itself in essence a day of *dveikut*.”<sup>21</sup> On *Shabbat* one can easily cleave to God, just by sensing his presence. This is why the Slonimer considers it to be the soul for all the other commandments. However, this does not mean a person does not have to perform any actions on *Shabbat* to attain this connection. “A Jew that does not strive to feel the pleasantness of cleaving to God is lacking the essential part of *Shabbat*.”<sup>22</sup> Even on *Shabbat* when God is easily accessible one can still fail to unite with him. In order to cleave to God one must still perform the commandments. “This is the intention of the verse and the seventh day is the *Shabbat* to the Lord your God this means that is it a day of cleaving to God and therefore you should not any work.”<sup>23</sup> For the Slonimer, *Shabbat* is a cosmic reality that occurs regardless of the actions of man. However, the commandments enable man to relate to this cosmic reality. Through observing the commandments, in this case the prohibition on performing any work on *Shabbat*, one is able to cleave to God. This cleaving is not merely one of recognition but one in which an individual nullifies himself and ultimately is subsumed within God.

The whole purpose of creation to turn the world God created out of nothing back to its root and nothingness, *Shabbat* represents the purpose for which the heaven and earth were created because it turns all of creation to its root. According to this one’s limbs are nullified to one’s soul the source of their vitality, similarly everything is nullified to the Holy *Shabbat* the soul of creation and the source of the vitality for all days of the week. This also explains the prohibition on work, a person should nullify himself and all his endeavors completely to reach the level nothingness that is the Holy *Shabbat*.<sup>24</sup>

*Shabbat* is a time when one should cleave to God. On *Shabbat* one is able to fully nullify himself and unite with God. However, this level is not reached simply by recognizing the cosmic truth of *Shabbat* but instead through physically nullifying oneself to God. While the process of mystical union is a spiritual experience, it is an experience that a person comes to through physical actions. One of the ways it occurs on *Shabbat* is through avoiding activities one engages in during the rest of the week.

The experience of mystical union can occur through the performance of other *mitzvot* as well. The fulfillment of the commandment to blow the *Shofar* on the *Rosh Hashanna* also connects a person to God.

It shatters all the divisions that separate a Jew from his father in Heaven and happy are those that know this secret. Happy are those that know how to become close to and connect with their creator, this is the secret of blowing [the *Shofar*] it shatters all the divisions until one achieves the inner illumination, that is to see the light of the face of the king of life and everything is illuminated by his glory. . . .<sup>25</sup>

The Slonimer understands the *Shofar* to have mystical powers. Blowing the *Shofar* is a way of erasing the boundaries that separate man from God. This occurs when one performs the *mitzvah*. It does not appear to require a state of mindfulness or recognition of the nature of the world before the action. All a person needs to know is that through performing this *mitzvah* all that separates him from God will disappear. When one who understands this takes part in the commandment of blowing the *Shofar*, he will be able to nullify himself and be subsumed into God.

The commandments regarding *Yom Kippur* offer a similar opportunity for one to nullify himself before God and achieve *dveikut*.

. . . It is implied in the bowing that a Jew is expressing in action his nullification and nullifies himself completely before God, when he bows he nullifies only his heart and his mind, and this is what he does throughout the year. But when one bows with their hands and feet spread out this alludes to a complete nullification that he is nullified to God from the soles of his feet to his head.<sup>26</sup>

Through observing the commandments regarding *Yom Kippur* one is able to completely nullify himself before God. A person expresses that he is completely nullified before God by completely prostrating himself on the floor, in contrast to the way in which a person bows during prayer during the rest of the year. On *Yom Kippur*, a person is totally nullified to God. This nullification occurs through ritual actions. Ultimately, this nullification leads one to *dveikut*, which is the ultimate goal. According to the Slonimer, one achieves atonement on *Yom Kippur* by cleaving to God.<sup>27</sup> A person nullifies himself through observing the commandments. One is then able to cleave to God. Once he is united with God he is no longer capable of being connected to sin and achieves atonement. The Slonimer understands *Shabbat* and the holidays to be cosmic realities during which God is revealed in ways he is not during the rest of the year. However, the commandments serve as a means to achieve mystical union even during the mundane times of the year.

In the Slonimer's commentary on the weekly Torah portion, he often describes how a *mitzvah* act can lead to *dveikut*. One such case is his explanation of Abraham's circumcision.

“ . . . [Abraham] did not merit God to appear to him until after he was circumcised . . . the patriarchs became a dwelling for *Shechinah* after they had no defect and were completely fixed. . . .”<sup>28</sup> According to the Slonimer, Abraham becomes complete after his circumcision.<sup>29</sup> Once Abraham is complete he is able to become a resting place for *Shechinah* and can encounter a higher level of the divine presence than he could before he was circumcised. The *mitzvah* of circumcision fundamentally changes a person. This is why, according to the Slonimer, it is an important part of conversion.<sup>30</sup> At the time one performs the ritual act of circumcision, he becomes capable of being a receptacle for the divine presence. The Slonimer explains that the level of being a resting place for *Shechinah* is the same level as *Shabbat*.<sup>31</sup> While the Slonimer would not say that one can reach the level of Abraham, the purpose of his teaching is to explain how this *mitzvah* is a means by which one can cleave to God. When a Jew perfects himself through the *mitzvot* he will become completely nullified to God and can experience a union with God.

The Slonimer also explains the *mitzvah* of reciting the *Shema* as opportunity to nullify oneself before God. “. . . however when it states that the Lord is your God the Lord is one this is the idea of nullifying oneself to God that one should give over his soul and spirit and nullify himself to God there is no other one.”<sup>32</sup> The Slonimer explains that saying *Shema* is a means of accepting the yoke of heaven, which also implies nullifying oneself before God. The Slonimer is explicit that the recitation of the *Shema* could serve as a means for achieving *dveikut*. “Rebbi Akiva would nullify himself before God until his entire soul was nullified to God in the midst of this great cleaving his soul would go out and he would reach a high level of God’s oneness. . . .”<sup>33</sup> One may not be able to achieve the level of Rebbe Akiva however the potential for achieving *dveikut* through the *Shema* remains. Reciting the *Shema* serves a two-fold function. It is a means by which one accepts God’s sovereignty and it also enables one to achieve *dveikut*.

This second conception of *dveikut* is not one recognition but one of union. A person loses all sense of their own self as the barriers between the individual and God disappear. Alternatively, a person and the world return to their root in God through the combined power of certain times (such as on *Shabbat*) and man’s actions. The loss of self and the experience of union is the ultimate goal of many schools of mysticism and one that is certainly present in the *Netivot Shalom*.<sup>34</sup>

The Slonimer’s conception of *dveikut* embraces two distinct ideas. On one hand, the Slonimer explains *dveikut* as a product of God’s radical imma-

nence. This awareness is brought about by achieving a higher state of consciousness. Performance of the *mitzvot* does not lead to a higher state of consciousness. Instead, one's state of mind impacts on the performance of the *mitzvot*. At the same time, the Slonimer believes the *mitzvot* themselves are a means to achieve *dveikut*. However, this *dveikut* is of an altogether different variety than the one mentioned above. Instead, this *dveikut* is one of mystical union. When one performs a *mitzvah*, all barriers between oneself and God are removed and a person can completely merge into God in mystical union. These two varieties of *dveikut* complement each other and exist side by side in the thought of the Slonimer. Both mystical communion and mystical union are significant goals a person should strive for in their religious life. The sense of recognizing God's radical immanence or mystical communion is one that, according to the Slonimer, a person should strive for at all times. The potential for mystical union is more limited; it is open to all but only at times when one is performing a ritual act. It is most likely to occur on *Shabbat* or the holidays when the whole world is turned towards God. The popularity of the *Netivot Shalom* can at least be partly accounted for by the fact that it allows for multiple points of entry and layers of understanding. One does not have to be well versed in Kabbalah or Hassidut to appreciate its spiritual message. The Slonimer's broad notion of *dveikut* exemplifies this fact. The multiple meanings the Slonimer attributes to *dveikut* enables him to place it at the center of so many of his teachings. It is a goal that all can strive to attain in a multitude of ways.

## NOTES

1. See "The Holocaust as inverted miracle: Shalom Noah Barzofsky of Slonim on the divine nature of radical evil." in *Spiritual Authority* (2009) 33-62 and "In search of a critical voice in the Jewish diaspora: homelessness and home in Edward Said and Shalom Noah Barzofsky's "Netivot Shalom" in *Jewish Social Studies* 12.3 (2006) both by Shaul Magid; and "The Value of Torah Study in Slonimer Hassidism" by Allan Nadler in "Yeshivot U-vatei Midrashot", ed. Immanuel Etekes; Jerusalem: Merkaz Shazar, 2006 (Hebrew).
2. Magid, Shaul. "In search of a critical voice in the Jewish diaspora : homelessness and home in Edward Said and Shalom Noah Barzofsky's 'Netivot Shalom.'" *Jewish Social Studies* 12.3 (2006): 193-227. Project MUSE. Web. 31 Dec. 2010.
3. I used Jonathan Glass's translation (Barzofsky, Shalom Noah. *Pathways of Equanimity*. Trans. Jonathan Glass. N.p., 2005. Web. 10 Feb. 2009. <<http://www.geocities.com/ravjglass/netivotshalom.htm>>.), although at times I modified his translation. All mistakes in the translation are my own. Barzofsky,

- Shalom Noach. *Netivot Shalom*. Vol. 1. Jerusalem: Yeshivat Beit Avraham Slonim, n.d. Print. 2 vols. Pg. 9.
4. Ibid., pg. 12-13.
  5. Ibid., pg. 22.
  6. Ibid.
  7. Ibid., pg. 23.
  8. Ibid., pg. 298.
  9. Ibid., pg. 24.
  10. Ibid.
  11. Ibid., pg. 28.
  12. Ibid.
  13. Ibid., pg. 27.
  14. Ibid., pg. 28.
  15. Scholem, Gershom. *Major Trends in Jewish Mysticism*. New York: Schocken Books, 1941. Print. Pg. 343.
  16. Barzofsky, Shalom Noach. *Netivot Shalom*. Vol. 2. Jerusalem: Yeshivat Beit Avraham Slonim, n.d. Print. 2 vols. Pg. 14.
  17. *Netivot Shalom* v. 1 Pg 278.
  18. The prayer reads: "For the sake of the union of the Holy One, blessed be He, with his shechinah, to unite the Name yud-hay with vav-hay in a perfect union in the name of all Israel." *Siddur Tehillat Hashem*. Brooklyn: Merkos L'Inyonei Chinuch, 2002. Print. Pg. 30.
  19. *Netivot Shalom*, v. 1, pg. 278.
  20. *Netivot Shalom*, v. 2, pg. 63.
  21. Ibid., pg. 63.
  22. Ibid., pg. 63.
  23. Ibid., pg. 64.
  24. Ibid., pg. 64.
  25. Ibid., pg. 117.
  26. Ibid., pg. 164.
  27. Ibid., pg. 163.
  28. Barzofsky, Shalom Noach. *Netivot Shalom: Beresheit*. Jerusalem: Yeshivat Beit Avraham Slonim, n.d. Print. Pg. 97.
  29. Ibid., pg. 100.
  30. Ibid., pg. 91.
  31. Ibid., pg. 97.
  32. Barzofsky, Shalom Noach. *Netivot Shalom: Devarim*. Jerusalem: Yeshivat Beit Avraham Slonim, n.d. Print. Pg. 31.
  33. Ibid.
  34. This experience of *dveikut* as mystical union in Jewish mysticism has been analyzed by Moshe Idel in *Kabbalah: New Perspectives*. Idel, Moshe. *Kabbalah: New Perspectives*. New Haven: Yale University Press, 1988. Print. Pgs. 59-73.