חסידות

# From the Chassidic Courts

APTA · OHEV YISRAEL, TOLDOT

## Mend the Divine Presence's lack first, and your own need follows

Ohev Yisrael

Drawing on the verse "in all their affliction He is afflicted" (Yeshayahu 63:9) and the image of "I am lighter than My head" (Zohar), the Ohev Yisrael teaches that when a person prays for relief from trouble, the main intention should be to mend the lack felt by the Shechinah (the Divine Presence), so that his own need is repaired along with it. Yitzchak's prayer for Rivkah, who was barren, is presented as the model: he prayed for the Shechinah's lack, and Rivkah's own barrenness was then remedied. AI SUMMARY

"Yitzchak entreated Hashem opposite his wife, etc." It is known that when some trouble or suffering comes upon a person, may it not happen, he should reflect and understand in his mind that there is surely great anguish for the holy Shechinah, so to speak, for "in all their affliction He is afflicted," so to speak. Therefore, when an upright person sets his heart to pray to G-d, may He be blessed, about some matter, the main kavanah (intention) and desire of his prayer must be that the lack that this causes in the Shechinah be filled, so to speak. This is in the manner of "I am lighter than My head," etc. When the flaw and lack there are repaired, his own lack is then repaired as well, automatically, and he is redeemed from his trouble.

Yitzchak, peace be upon him, did just this, for his entire aim, desire and kavanah were only to fill the lack in the holy Shechinah, so to speak. This is the meaning of "Yitzchak entreated Hashem, opposite his wife": that is, for the sake of the Shechinah, who is opposite his wife, for it is precisely she who is barren. And then Rivkah his wife was also automatically remembered. Understand this.

*Translation: translated by AI (anthropic/claude-sonnet-5.5)*