

# The unappreciated mitzvah

written by Davy Dombrowsky

April 4, 2021



“וְהָיָה  
וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה  
וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה  
וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה  
וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה וְהָיָה”

***“SECLUDED AND IMPROVISED PRAYER [IN  
ONES NATIVE TONGUE] IS THE GREATEST  
ASSET AND HIGHER THAN EVERYTHING***

***ELSE"***

**(TINYANA 25)**

[The Ramchal](#) doesn't even waste one page in his magnum opus, [Mesilas Yesharim](#), before telling us that the entire purpose of the world is לדעת את ה' וליהנות ממנו 'to know G-d and to delight in the transcendence of the Divine presence. In fact, this all-encompassing 'life-purpose' is an explicit mitzvah in the Torah as it says "לדבוק אל ה'", "*you should cleave to Him*". This is called D'veikus, an out of body experience of oneness. In D'veikus, you're bound with something much greater than yourself.

The [Zohar](#) states in many places that the 613 mitzvos are 613 □□□□, pieces of advice, in which one can elevate his soul to its Divine source. But it's not just a mystical thing. The Talmud says (Berachos 21a) "□□□□ □□□□ □□ □□□□□□ □□□□□□", *would it only be that we would pray all day!*

"The biggest lie in Torah tradition is that [only] at the end of [performing] all the mitzvot, and all its stringencies is when you reach D'veikus" – [Rabbi Doniel Katz](#)

The truth is exactly the opposite. We have a direct relationship with Hashem. The mitzvos help us broaden, deepen, strengthen and intensify that supernatural relationship *that we already have*. I like to compare it to the time between Passover and [Shavuot](#). The [Arizal](#) says that on the first night of Passover we attain tremendous □□□□, consciousness. Then we lose it, because our bodies are insufficient vessels to hold the light. The *avodah* (work) of [Sefirat Haomer](#) is Tikkun Hamiddos, to build the proper emotional fortitude to get back to the place *that we already reached*.

My friends, I don't need to tell you that, since our Holy temple has been destroyed, we have lost the forest in the

trees. We are so bogged down by mitzvah *performance* that we've almost totally lost the mitzvah *experience*. □

Take a stand! Don't settle for the monotonous, boring, and unfulfilling mitzvah observance. We have the ability to connect within us. Maybe, as a suggestion, together we can create a powerful collective consciousness by trying to have a bit of extra intent when we make the blessing in the morning on learning Torah?

: 000000 , 00000000 000000 0000000000 0000000 000000 00000000  
 0000000000 00000000 0000000000 00000000000000 000000000000  
 000000:

00000000 00000000 000 ,0000000000 00000000 ,000 00000000  
 00000000 ,0000000000 00000 0000000 00000000000 00000000  
 00000 0000000 00000000000 ,000000000000000 00000000  
 000000000 0000000000 ,0000000 00000000 000000000 ,000000000  
 0000000 0000000000 ,0000000 000000 00000000 .00000000  
 00000000000 00000000:

Roughly translated – Hashem, our God, King of the universe,  
You are the source of all blessing, and You uplifted us with  
the mitzvah of studying Torah. **Please make the words of Torah  
sweet in our mouths, so that we and all our future  
progeny know Your name** and learn Your Torah for its own sake.  
You are the source of all blessing, Hashem, who teaches Torah  
to His nation, Israel. Amen!

Torah and mitzvos are sweet because we can transcend through them. It sure is not automatic, but it's also not impossible. We can know Hashem's name. That is a blissful state.

Let's go!

published on [Ahallel Davar](#).