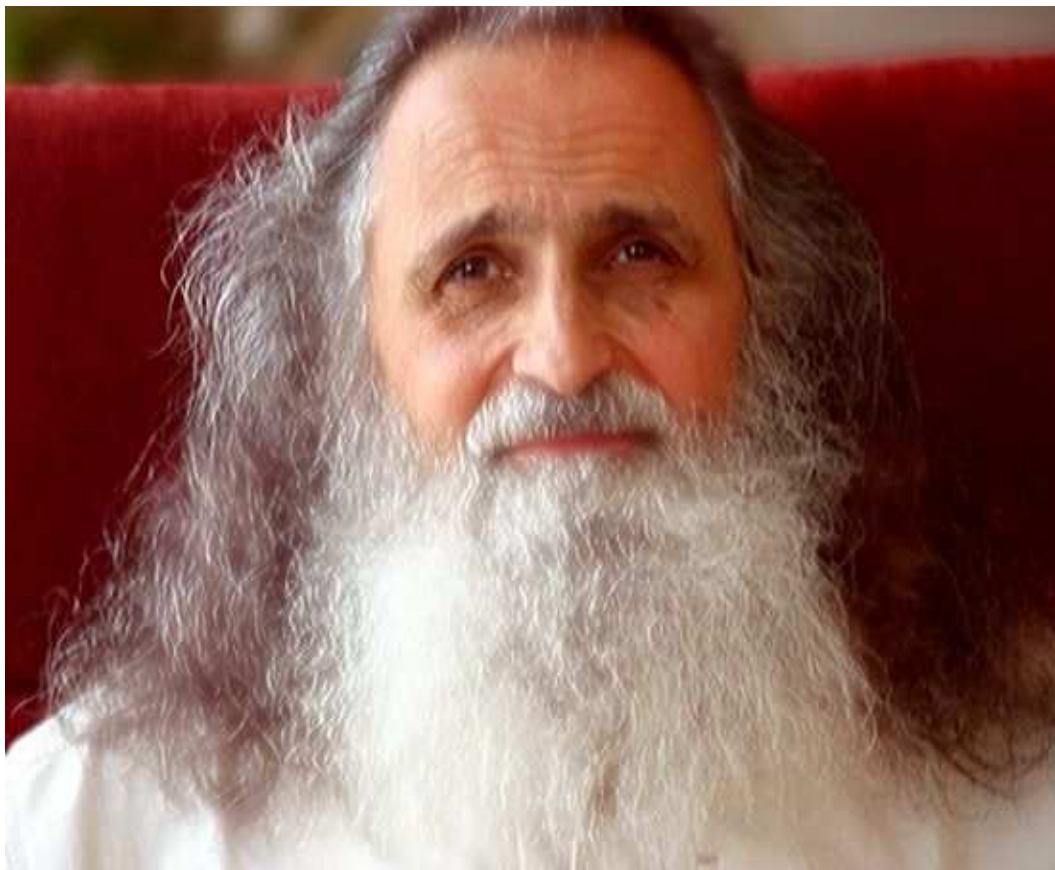


# **Pri Etz Chaim**

*Based on the book "Pri Etz Chaim" by I. Luria*



by  
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## About the Book

We continue to learn Etz Chaim, the Tree of Life and this is its fruit. The whole purpose of our study is that we put it into practice. This work what we see here is at a high level within the human to apply it in our daily lives. That is the core of our study. HaShem wants us to request Him daily, a la minute, in the way that one keeps striving for unity, to merge with Him. That works sometimes and sometimes not. Step by step, man comes to his absolute maturity, absolute adulthood and perfection when he continuously, permanently, remains connected with HaShem.

I will not expand about this, we will start immediately. First a few words: the concept of prayer that Ari covers in this book ... he teaches us to deal with it on the basis of the prayer book, siddur, which was prepared by the Great Assembly, the great Sanhedrin, about 500 years before our era, before the coming of Yeshua. The whole Siddur is composed in a curious way. They were the last who knew how to describe this absolute connection to HaShem in Hebrew words which actually reflect the forces that correspond to the forces of the universe. That is the unique that was given by HaShem to humanity. There is only one Siddur. There are several variations, but that is in details, not in essence. We'll see that there is given to the Jews only one Siddur, one prayer book, one way to always work towards and to come to HaShem through Yeshua, through the Kether. That's what Ari explains to us and he shows us the relationships between the words used in the siddur. Words which look like how men pronounce them in our world and the corresponding forces.

With this digital format of the book, I sent a work file of what b'ezrat HaShem will be the Lurian prayer book, Lurian siddur. It is still in raw form, it is a bulk. It is still under construction. You have received a bilingual Siddur, made up in two columns: on the right Hebrew and on the left Dutch. We are still updating. For now you have a kind of framework that if we work on a prayer from the siddur, you can look it up in our Lurian siddur. Mainly we will adjust it step by step, that it will form the basis of what we learn here in the masterpiece Pri etz chaim, which we abbreviate to pec.

I hope that it will be given to us. It is very very very high and powerful. Whether we can handle it, we will see. We have to ask, request for it. To do prayer that it will be given to us. Who am I to touch this? It is pointed to me to try. We will see whether it will be bestowed on us. So you see how powerful, how wonderful this document is. This document does not compare to that of Shlavei haSulam, that from a spiritual view is close to the ground. While this document makes the connection to the heavens, the zeir anpin (z'a) of the world Atsieloet itself.

Also when reading this e-book without having heard the audio recording, the reader can get the impression that is not fluent. The language is often not up to the Dutch grammar standard (and translations into English are done by people who do the best they can.) and in between there are interruptions because of additional statements. When listening to the lessons one will notice that through this method the force in this book remains. To get as much as possible out the lessons in written form, it is good for you not to rush and not to try to understand the text just by your mind, but let the text affect you, touch you.

## פרי עץ חיים

# Pri Etz Chaim

Fruit of the Tree of Life

Lesson 1: 15 Cheshvan 5770 / November 2, 2009

We begin the first lesson of our follow-up study, the master book of Ari "Pri Chajiem Etz Chaim.

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r.1 רבי חיים ויטאל ז"ל

**Rabbi Chaim Vital of blessed memory**

r.2 Pri Etz Chaim.

r.5 **שער התפלה - הקדמה: Gates of Prayer - the introduction.**

r.6 **The first gate is the gate of prayer and it is divided into six sections.**

r.7 **And we will explain in it the aspect of the ascent of the prayers during the week in the weekdays, weekly days and the need for prayer, what prayer means and it will be explained one by one.**

The whole point is ... See what we learn in our Zoharlessons. Constantly we learn about the ascent of the ma'n to rise to Yeshua to obtain salvation. Through our connection with Yeshua, the klie Kether, we obtain the light, we obtain salvation. But how to ascend? We have given a number of ways, practically, how to do that. In all our study. In the introductory course, basiccourse, Zohar ...

We have many ways to ascend from below the taboer to above chaze and then we come to Yeshua and do we come back. Do not stay there. The whole purpose is to receive the heavenly manna – heavenly manna because it comes from z'a and z'a is called heaven - and then to bring it down to our keliem, because the Creator wants us to bring that down, that His light will be manifested in all of creation and, not only above.

That is why he will tell us now the issue of ascending prayers. We learn not just ascend, we will eventually we will learn ways to descend from the higher realms to the lower in a kosher way, not to crash down, but in an appropriate pace enriched by the light, knowledge, the grace of HaShem as we see with Moshe. Moshe ascended to the mountain. Does the Torah speaks of the physical mountain? There are higher mountains in the world than Mount Sinai. The top of Mount Everest is higher than the top of mount Sinai. Sinai is not a big mountain. It is not about the the material ascending of Moshe, but spiritual ascent and then gradually he came down with his face radiating in such a way that one could not look into his face. He had to cover, to veil, his face.

r.8: **ענין התפלה: Aspect of prayer**, issue of prayer.

r.9 הנה כל תפילה היא בעולם העשייה מלכות דעשייה. כמ"ש תפלה לעני כי יעטוף. והיא המלכות דלה ועניה ששואלת ומתפללת מז"א בעלה, שיתן לה חסרונה. וסימן ואני תפלה, כי אני היא המלכות. Here, the whole prayer is in the world assiyah, malchut of assieja. As written **in the Psalms** prayer for the poor, because he will be covered. And she, the malchut is poor and needy that she is praying and requesting to z'a her husband, that he will give her **the filling of her** shortage. And the sign **of this** is and I am the prayer, because **the word** 'I' is the malchut.

Do you still remember? We have learned that if you turn around the letters of the word ani, put the nun at the end, then it becomes 'ein', none, undifferentiated, potentially, not unfolded, that is Kether. But when the ten sfirot develop themselves fully with a person and come to malchut, then the nun which is fifty, will come to stand in the middle and make up the body between alef, one, and yud, ten. That is ani, I, the complete individualization. Only I is malchut. I is the ultimate destination of the evolution of man. No mass mind, no 'we', but ani, me. I is not we is the malchut.

Our study also has to be prayer. It is not intended that we learn here a method in order to afterwards open the siddur and say all of these prayers. What we learn here is the main prayer, while we learn from Ari what prayer is, that is prayer. During listening to and working on the lessons you must do all the work. Hence you have to very very delicately tune yourself to absorb it all into yourself, both words and non-verbal things. There are more dimensions that we will find here, which are impossible to verbalise. Try also to absorb this. Man is a feeling being, not a thinking being. Thinking is also given, but not to pull us away from the feeling. In feeling, experiencing, are 98% of the human forces, and 2% is thinking.

## ולכן And so

r.11 כל לשון תפילה שבתורה נזכר בלשון שפיכת נפש, שהיא או בחי' מלכות שבאצילות או עולם עשייה, כי שניהם נקראים נפש.

**every use of the word prayer that is mentioned in Torah in the sense of outpouring of the nefesh**, outpouring of tears, so is prayer. Pouring out his soul as tears. **she aspect prayer is aspect malchut who is in atsieloet or malchut in the world assiyah, because they both called nefesh.** Both malchut of the world atzilut as the malchut of the world assiyah is called nefesh.

r.12 **And that is what is written in the verse** as David says in his Psalms: **and I will break open my heart to pour out my nefesh for HaShem and so many similar** verses from Torah.

We have now learned one aspect of the meaning of prayer. For us our prayer should have the same meaning as ma'n: to ascend to HaShem through Yeshua. It is the same. Only in the language of the Kabbalah we say to raise up ma'n. In the language of the Torah it is called prayer. It is the same.

What have we learned extra? That it must be like pouring out your nefesh. You see, he does not say outpouring of your ruach or neshama, but outpouring of your nefesh, there is shortage.

Shortage is in the malchut. Fix this in yourself: pouring out your nefesh for HaShem. Only with Yeshua you can do that, because to do that with man has no sense. To ask a man for help, aid or comfort has no sense, you will speak to the desire to receive for oneself. It is as said at the Zoharles, that it is if you go to the zoo, standing for a gorilla and pour out your nefesh, pour out your heart as tears to that gorilla and ask him for support. It is precisely in this world, the only difference is that they will listen to you, but they cannot give you any help, on the contrary. Do you see what he teaches us? To who you should do so? To the malchut of assiyah or malchut of atzilut. Bring it up. Malchut of assiyah and malchut of atzilut are also embedded in kether of the lower step, so in Yeshua.

(ס"א לכן התפילה נקראת בלשון שיחה, דכתיב תפלה לעני וכו' ישפוך שיחו, כי תפלה היא בחי' המלכות, לעני דלית לה מגרמא כלום. ולפני ה' דהיינו ז"א הנקרא י"י, שואלת צרכיה, וזהו נאמר בין במלכות דעשיה בין במלכות דיצירה, כי כל אחת שואלת ממה שלמעלה ממנה):

(**samech alef** is the commentary, so the prayer is called siecha. In Dutch is a siddur "Siach Yitzhak", conversation of Yitzhak. His way of praying was going in the field and to pray there. Prayer is called siecha, conversation, which is a another word for prayer. Conversation with the higher. **because it is written** in the Torah **prayer for the poor etc.** that he will outpour his inner conversation, prayer, for HaShem **because prayer is the aspect malchut, for the poor** For whom prayer is done ? For the poor. Who is the poor? **who has nothing of himself.**)

When can you bring up prayer? If you have nothing of yourself, because than it is the true prayer. Just like malchut: she is poor, she has nothing . Your attitude, intention is like that and then because of similarity of traits your prayer will go to her and she will go up with it to zeir anpin and she will connect herself with the z'a. From the z'a and not from the malchut, she receives the light, the filling of the shortage.

**And for HaShem** that one pour out his heart, his inner prayer. What does it mean: **i.e. for z'a who is called Hashem**, י"י is the name of HaShem. What does that mean? That she, malchut, **request her needs**, question comes from her needs. Exactly the same it should be with man who comes from the malchut comes, the spiritual mother. To make ourselves empty, make void. so that we have absolutely nothing of ourselves. We have nothing of ourselves, we are a black box. We are being out of nothing. We must from within notice that when we want to ascend to malchut, who sits in the kether of our rung. Where do we have to do that? Outside ourselves? No, certainly not. We have to do that within ourselves. Malchut of the higher rung is also embedded in the kether of the lower rungs. That is the connection between the rungs. How can we ascend to a higher stage rung?

The Malchut of a higher rung is embedded in the kether of the lower rung. In this way there is a connection. If we rise to the kether of the lower rung e.i. our rung, then we connect ourselves with the malchut of the adjacent higher rung. In this way we go draw from a higher rung. **and it is said** of the malchut who request z'a with her shortages **from the malchut of the world assiyah as well as from the malchut of the world yetzirah, as every rung of it asks request from that which is above her).**

Is it clear what it is? It is not important at which level you are. It is always individual. Your rung in the state where you are and the adjacent higher, there you have to deal with, that is your Creator. That is your Creator in your personal spiritual work. Do not look at the work of others, because that does not help you. You can only ascent your prayers, ma'n, siecha, inner

conversation to the malchut of the adjacent rung which is embedded in the kether of your rung. Doing so you obtain the filling of what you have asked that higher rung.