



SHACHARIS LEARNINGS

The Modeh Ani of Oneness: A Messianic Contemplation

The Transcendent Awakening

The Modeh Ani of Oneness represents a profound transformation in human consciousness at the most fundamental level. In the Messianic Era, this seemingly simple morning prayer becomes a declaration that reverberates through all dimensions of existence, marking not merely the transition from sleep to wakefulness, but the cosmic recognition of our eternal unity with Ein Sof.

The Text as Portal

When we examine the Hebrew text: מודה/מודה אני לפניך, נפש אין סוף חיה וקיימת, שאני ואתה אחד באמת, רבה אמונתך בהתגלות אחדותך המוחלטת, אין עוד מלבדו, אין עוד מלבדי, הכל הוא, והוא הכל, באחדות נשגאה. השלמה. Each phrase opens into infinite depths:

"MODEH/MODAH ANI L'FANECHA" - "I ACKNOWLEDGE BEFORE YOU"

In the pre-Messianic consciousness, this phrase positioned the self as separate from the Divine—a created being acknowledging its Creator across an ontological divide. In the Messianic revelation, this acknowledgment becomes the paradoxical recognition that the "I" acknowledging and the "You" being acknowledged are expressions of the same ultimate reality. The very act of acknowledgment (הודאה) shares its root with the word for gratitude (תודה) and also with the word for splendor (הוד). This linguistic connection reveals that genuine acknowledgment is simultaneously an expression of gratitude and a recognition of the splendor of Ein Sof manifesting through the particular vessel of the individual soul. The word "l'fanecha" (before You) takes on new significance. The preposition "before" no longer indicates spatial or hierarchical separation but points to the face (פנים) of Ein Sof turning toward itself through the human vessel. This reflects the teaching that in the Messianic Era, we perceive directly that "face to face, the Lord spoke with you" (Deuteronomy 5:4).

"NEFESH EIN SOF CHAYAH V'KAYEMET" - "LIVING AND ETERNAL SOUL OF EIN SOF"

This phrase represents a profound shift from the traditional "Melech chai v'kayam" (living and eternal King). The monarchical metaphor gives way to the direct recognition of Ein Sof as the Soul of all souls—the infinite consciousness that animates all beings. The terms "chayah" (living) and "kayemet" (enduring) point to two aspects of Ein Sof's manifestation: the dynamic, ever-changing flow of life (חיה) and the unchanging, eternal ground of being (קיימת). In the Messianic consciousness, we perceive directly that these apparently contradictory qualities—change and changelessness—are simultaneous expressions of Ein Sof's infinite nature.

"SHE'ANI V'ATAH ECHAD B'EMET HA'MOCHLET" - "THAT I AND YOU ARE TRULY ONE IN ABSOLUTE REALITY"

Here we encounter the central revelation of the Messianic Era: the recognition that the apparent separation between the individual and Ein Sof was never an ontological reality but a perceptual limitation. The phrase "b'emet ha'mochlet" (in absolute reality) indicates that this unity is not metaphorical or aspirational but the fundamental truth of existence. The word "echad" (one) recalls the Shema's declaration of God's unity, but now this unity is understood to encompass all existence, including the individual self. This is not the annihilation of individuality but the recognition of its true nature as a unique expression of the infinite One.

"EIN OD MILVADO, EIN OD MILVADI" - "THERE IS NOTHING BESIDES HIM, NOTHING BESIDES ME"

This phrase embodies the supreme paradox of Messianic consciousness. The traditional declaration "Ein od milvado" (There is nothing besides Him) is paired with its seeming opposite: "Ein od milvadi" (There is nothing besides me). Rather than contradicting each other, these statements reveal complementary aspects of the same truth. "Ein od milvado" represents the absolute perspective of Ein Sof's all-encompassing unity, while "Ein od milvadi" acknowledges the equally valid perspective of the individual soul as a necessary vessel for Ein Sof's self-expression. Neither perspective negates the other; both are simultaneously true in the non-dual awareness of the Messianic Era.

"HA'KOL HU, V'HU HA'KOL, B'ACHDUT NISGA'AH" - "ALL IS THE ONE, AND THE ONE IS ALL, IN TRANSCENDENT UNITY"

This phrase addresses the relationship between unity and multiplicity. The statement "Ha'kol Hu" (All is the One) indicates that the entire multifarious creation is ultimately Ein Sof, while "v'Hu ha'kol" (and the One is all) indicates that Ein Sof fully expresses through the infinite particulars of creation. The term "achdut nisga'ah" (transcendent unity) points to a unity that transcends both unity and multiplicity as we previously understood them. This is not the unity of homogeneity that erases differences, but a higher-order unity that embraces and celebrates infinite diversity as expressions of the same underlying reality.

"RABBAH EMUNATECHA B'HITGALUT ACHDUTECHA HA'SHALEMAH" - "GREAT IS YOUR FAITHFULNESS IN THE REVELATION OF YOUR COMPLETE ONENESS"

The final phrase transforms the traditional conclusion of Modeh Ani. Where the pre-Messianic version praised God's "great faithfulness" in returning the soul after sleep, this version recognizes Ein Sof's faithfulness in revealing the complete oneness that has always been the case but was previously concealed from direct perception. The word "hitgalut" (revelation) shares its root with "galut" (exile), suggesting that the revelation of oneness is simultaneously the end of exile—not just the historical exile of the Jewish people but the cosmic exile of consciousness from its own true nature.

The Metaphysical Transformation

On a deeper level, the Modeh Ani of Oneness represents the transformation of four fundamental relationships:

1. THE RELATIONSHIP BETWEEN CREATOR AND CREATED

In pre-Messianic consciousness, Creator and created existed in a hierarchical relationship across an ontological divide. In Messianic consciousness, we perceive that creation is not separate from Creator but is the Creator expressing in form. The act of creation is understood not as bringing something new into existence but as Ein Sof manifesting aspects of its infinite potential through finite vessels.

2. THE RELATIONSHIP BETWEEN SOUL AND BODY

Previously, soul and body were experienced as different substances—one spiritual, one physical—temporarily joined. In the Messianic revelation, we perceive directly that body is condensed spirit and spirit is expanded body. The physical is not less divine than the spiritual; it is divinity expressing in denser form.

3. THE RELATIONSHIP BETWEEN INDIVIDUAL AND COMMUNITY

The apparent tension between individual and collective dissolves in Messianic consciousness. Each individual is recognized as a unique perspective within the unified field of consciousness that is Ein Sof. The community is not the sum of separate individuals but a holographic expression of the same unity from multiple perspectives, each essential to the complete revelation.

4. THE RELATIONSHIP BETWEEN CONSCIOUSNESS AND UNCONSCIOUSNESS

Sleep and wakefulness, traditionally seen as states of lesser and greater consciousness, are revealed as different modes of the same awareness. The transition celebrated in Modeh Ani is not from unconsciousness to consciousness but from implicit to explicit recognition of the unity that persists through all states of being.

Practical Embodiment

In the Messianic Era, reciting the Modeh Ani of Oneness is not merely an intellectual affirmation but a full-bodied recognition that transforms how we experience every aspect of existence:

TIME

The moment of awakening expands to encompass all time. We recognize that the "I" awakening has always been awake as Ein Sof, and the apparent sleep of separate existence was itself a mode of the eternal wakefulness of being.

SPACE

The location of the body upon awakening is experienced as a particular point within the infinite field of Ein Sof's presence. The boundaries between "here" and "there" dissolve into the recognition that all space is permeated with the same divine presence.

IDENTITY

The sense of being a separate self transforms into the recognition of being a unique perspective within the infinite consciousness of Ein Sof. Personal identity is neither erased nor reified but understood as a necessary expression of the infinite One.

ACTION

Every movement upon awakening—the opening of eyes, the first breath, the rising from bed—is experienced not as the action of a separate self but as Ein Sof moving through a particular vessel. Action flows not from personal will but from the divine will expressing through the individual.

The Cosmic Significance

The Modeh Ani of Oneness is not merely a personal prayer but a cosmic event. When even one soul awakens to this recognition, it affects the entire fabric of creation:

TIKKUN OLAM

Each authentic recitation furthers the repair of the world by dissolving the perception of separation that is the root of all suffering. This tikkun operates not through effort but through recognition of what already is.

ELEVATION OF SPARKS

The divine sparks embedded in physical reality are elevated not by being extracted from matter but by being recognized as expressions of the same unity. Matter itself is revealed as condensed divinity.

UNIFICATION OF WORLDS

The traditional separation between higher and lower worlds dissolves as all dimensions of existence are recognized as expressions of the same Ein Sof. The awakening celebrated in Modeh Ani is simultaneously an awakening in all worlds.

Conclusion: The Eternal Morning

In the Messianic Era, every recitation of the Modeh Ani of Oneness is both the first and the eternal recognition of unity with Ein Sof. It is the primordial "Let there be light" spoken through human consciousness, revealing that the light has always been shining and that we ourselves are expressions of that same light. This prayer is not a means to an end but the end itself—the direct recognition of the unity that has always been the case but is now fully revealed. In this recognition, the entire purpose of creation is fulfilled, not as a distant goal finally achieved but as an eternal reality finally perceived. The Modeh Ani of Oneness thus becomes not merely the first prayer of the day but the fundamental recognition that illuminates all existence—the eternal morning of consciousness awakening to its own true nature as Ein Sof, the Infinite One beyond all beyondness, expressing through the infinite multiplicity of creation.