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The *Yechida* as Higher Power: *A Personal Theology Distinguished from Academic Discourse*

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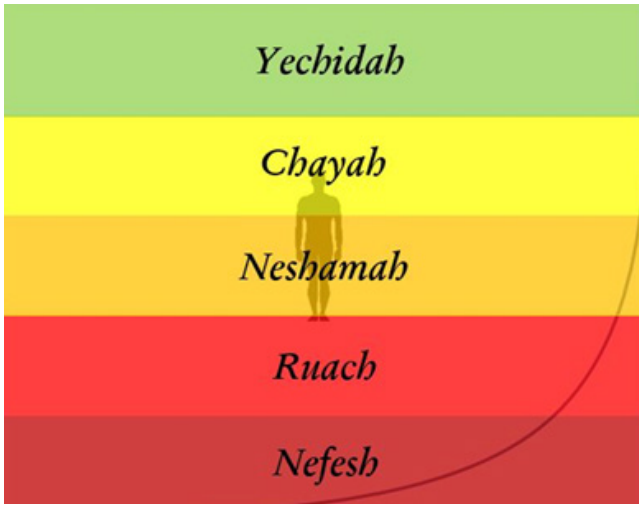
ABSTRACT

This essay articulates a distinction between my formal theological work—which engages the scholarly apparatus of Elliot Wolfson's phenomenology, Jonathan Eybeschütz's radical mysticism, and the Lubavitcher Rebbe's teachings on divine concealment—and my personal, experiential understanding of 'higher power' as it functions in spiritual practice. While my academic writing explores the objective metaphysics of tzimtzum, the dialectic of being and non-being (yesh and ayin), and the theological implications of divine contraction for post-Holocaust thought, my lived spirituality locates the 'higher power' not in the transcendent Ein Sof but within the innermost dimension of my own soul: the yechida. This essay explores how these two registers—the theological and the personal—relate without collapsing into identity, arguing that the yechida represents both the divine spark within and the authentic locus of spiritual contact that recovery and contemplative practice require.



Keywords
Tzimtzum, Yesh and Ayin, Yechida, Jewish Mysticism.

Introduction: Two Registers of the Divine

In my essays I have engaged systematically with what might be termed 'academic Kabbalah'—the scholarly investigation of Jewish mystical thought as mediated through contemporary interpreters including Gershom Scholem, Moshe Idel, Elliot Wolfson, Daniel Matt, and Shaul Magid [1-6]. This work has explored the metaphysics of divine contraction (tzimtzum), the phenomenology of divine absence in post-Holocaust theology, and the heretical implications of texts attributed to Rabbi Jonathan Eybeschütz, particularly his controversial work *Va-avo ha-Yom el ha-Ayin* (*'And I Came Today to the Nothingness'*) [7-9]. These investigations proceed within the conventions of academic discourse: textual analysis, comparative methodology, engagement with secondary literature, and the construction of systematic theological frameworks.

Yet alongside this scholarly enterprise runs another current—one that operates not in the register of objective theology but in the phenomenology of lived spiritual experience. When I engage in contemplative practice, when I participate in the framework of recovery that structures daily life, when I seek what others call

'conscious contact with a Higher Power,' I find that my experiential spirituality diverges significantly from the elaborate metaphysical architectures of my formal theology. This essay represents an attempt to articulate that divergence honestly and to explore its implications.

The Theological Framework: Ein Sof, Tzimtzum, and Divine Absence

My formal theological work operates within a framework derived primarily from Lurianic Kabbalah as refracted through Hasidic interpretation and contemporary scholarship. The central problematic concerns the relationship between the infinite divine (Ein Sof) and finite creation, articulated through the doctrine of tzimtzum—the primordial divine contraction that creates conceptual 'space' for worlds to exist [10].

Drawing extensively on Elliot Wolfson's phenomenological readings of Kabbalah, my essays explore how tzimtzum functions not merely as cosmogony but as the structural condition of all revelation and concealment [11-13]. Wolfson's analysis of the 'open secret'—the paradox that mystical knowledge reveals itself precisely through hiddenness—has been foundational for my understanding of how divine presence manifests through apparent absence. This framework has proven particularly generative for post-Holocaust theology, where the problem of *hester panim* (divine hiddenness) demands theological resources that can hold presence and absence in dialectical tension [14-16].

The figure of Rabbi Jonathan Eybeschütz (1690-1764) has occupied a significant place in this theological project. His text *Va-avo ha-Yom el ha-Ayin*, which circulated in manuscript form and generated controversy regarding its alleged Sabbatean content, articulates a radical theology of divine unconsciousness—the notion that within the Ein Sof itself exists a 'thoughtless' aspect (*beli machshava*) that constitutes the ultimate ground of being [17-19]. Eybeschütz's formulation 've-avo hayom el ha-ayin' ('and I came today to the Nothing') suggests that mystical ascent terminates not in fullness but in nothingness—an *ayin* that is simultaneously the absence of all determination and the infinite plenitude that exceeds all categories [20].

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, provides another crucial voice in my theological framework. His teachings on divine concealment and redemption offer what I have argued constitutes a viable post-Holocaust theology—one that locates divine presence precisely within the catastrophic absence of the Shoah [21-23]. The Rebbe's radical reconceptualization of *hester panim* as itself a mode of divine revelation, rather than its simple negation, has informed my clinical-theological model wherein the therapeutic encounter becomes a site where divine contraction creates space for healing [24-26].

The Limits of Rational Theology: From Metaphysics to Experience

The theology outlined above operates primarily in what might be termed an 'objective' register—it describes the structure of divine reality as such, independent of any particular subject's experience of it. Whether discussing the metaphysics of tzimtzum, the dialectic of being and non-being within Ein Sof, or the theological significance of divine hiddenness, this discourse proceeds as if describing features of ultimate reality that obtain regardless of whether any human consciousness apprehends them.

Yet this objective theological framework, however intellectually satisfying, encounters a fundamental difficulty when brought into relation with lived spiritual practice. The 'Higher Power' of recovery programs, the object of contemplative prayer, the presence sought in moments of desperation or gratitude—these experiential realities resist reduction to the categories of academic Kabbalah. When I pray, I do not direct my consciousness toward 'the dialectic of yesh and ayin within the Ein Sof.' When I seek guidance in moments of difficulty, I do not consult 'the thoughtless aspect of divine unconsciousness as articulated in Eybeschütz's radical mysticism.'

This recognition does not invalidate the theological work—it rather suggests that theology and spiritual practice operate in different registers that cannot simply be collapsed into identity. The question then becomes: what is the relationship between these registers, and how might one articulate a personal spirituality that acknowledges its distinction from, rather than identity with, formal theological discourse?

The Five Levels of Soul: Locating the Yechida

Our mystical tradition articulates a five-fold structure of the soul, each level representing a progressively deeper dimension of the human-divine interface. These levels, enumerated in ascending order, are: *nefesh* (the vital or animating soul), *ruach* (spirit, associated with emotion), *neshama* (the intellectual soul), *chaya* (the living essence, associated with will), and *yechida* (the singular or unique aspect, representing absolute unity with the divine) [27-29].

The Lubavitcher Rebbe, in a letter explaining these five faculties, describes how the lower three levels (nefesh, ruach, neshama) manifest in ordinary human experience through successive developmental stages—the nefesh predominating in early childhood, the ruach emerging with emotional development, and the neshama becoming evident with intellectual maturation [30]. The higher two levels, chaya and yechida, are termed *makifin* ('transcendental' or 'encompassing')—they remain above ordinary consciousness, descending into awareness only at exceptional moments: the chaya in experiences of profound spiritual ecstasy, the yechida in moments of ultimate self-sacrifice (*mesiras nefesh*) or supreme devotion [31].

The yechida represents the point at which the human soul is 'naturally and immutably bound to the Holy One'—the divine spark that, unlike other soul-levels, is never truly separate from its source [32]. As the Zohar teaches, this level corresponds to Adam Kadmon (Primordial Man) and the Ohr Ein Sof (Infinite Light)—not as external realities to which the soul relates, but as the soul's own innermost identity [33,34]. Rabbi Shimon bar Yochai's

declaration, 'Throughout the days of my connection to this world, I was bound to the Holy One with a single knot,' expresses the consciousness characteristic of yechida awareness [35].

The Yechida as Personal Theology

When I speak of 'my higher power'—the experiential reality to which I turn in prayer, contemplation, and the daily practice of recovery—I am not referring to the Ein Sof of systematic theology, nor to the dialectical interplay of being and non-being, nor to the transcendent God who contracts Himself through tzimtzum. I am referring to the yechida of my own neshama: that dimension of my soul which is already, always, and irreducibly united with the divine.

This localization of 'higher power' within the soul represents a significant departure from how the term typically functions in recovery discourse, where 'higher power' usually denotes something external to and greater than the self—a transcendent reality to which the recovering addict surrenders ego-driven will [36]. My understanding inverts this topology: the 'higher' power is not spatially or ontologically 'above' me but is the deepest dimension of my own being. It is 'higher' not in the sense of external transcendence but in the sense of being more fundamental, more real, more truly myself than the superficial ego-consciousness that addiction corrupts.

This understanding draws on the Hasidic teaching that the yechida represents 'the very core of the soul, the divine spark' that 'comes out into the open, diffusing throughout one's being and permeating every fiber of the soul, to the exclusion of all else' [37]. The yechida is not an external power that occasionally visits human consciousness but the ground of that consciousness itself—ordinarily hidden beneath layers of psychological and spiritual obscuration but always present as the true Self beneath the false self that addiction constructs.

The practical implications of this understanding are significant. When I 'turn my will and my life over to the care of God as I understand Him' I am not submitting to an alien power but returning to my own deepest nature. The 'conscious contact with God' sought through prayer and meditation is not communication with an external being but the removal of obstacles that prevent awareness of the yechida's constant presence. The spiritual awakening that enables service to others is the yechida's expression through the vehicle of the whole person, no longer blocked by the compulsions and delusions that addiction produces.

Distinguishing Personal Spirituality from Academic Theology

How does this personal understanding of higher power as yechida relate to the formal theological work I have undertaken in my essays? The relationship is neither identity nor simple opposition but what might be termed 'complementary divergence'—two different approaches to the same ultimate reality that cannot be reduced to each other.

My theological essays explore the objective structure of divine reality: the metaphysics of tzimtzum, the dialectic of presence and absence, the phenomenology of divine hiddenness, the heretical possibilities within mystical tradition. This work proceeds through textual analysis, comparative study, and systematic construction. It engages interlocutors—Wolfson, Idel, Magid, the Lubavitcher Rebbe, reb Yonasan Eybeschütz—in scholarly dialogue. It produces knowledge that is, in principle, publicly accessible and argumentatively defensible. It struggles with theodicy in a generation born after the greatest human calamity of man's inhumanity to man.

My personal spirituality, by contrast, operates in the register of immediate experience. When I seek my higher power, I am not constructing an argument but opening to a presence. When I pray, I am not analyzing texts but allowing the yechida to inform and guide the nefesh, ruach, and neshama. The 'knowledge' produced is not propositional but participatory—not epistemological but ontological, a knowing that is simultaneously a being-known, a transformation of consciousness rather than an acquisition of information.

The distinction between these registers prevents a category mistake that could undermine both: the mistake of expecting personal spiritual practice to conform to the standards of orthodox or even academic theology, or the mistake of expecting theological discourse to produce the experiential fruits of contemplative practice. Each has its proper domain; each accomplishes what the other cannot. The former is born of decades of scholarship and textual reading practice the latter born of crisis and personal loss.

The Yechida and the Question of Immanence

The identification of 'higher power' with the yechida of one's own soul might appear to collapse transcendence into pure immanence—to reduce God to a dimension of the self and thereby lose the genuine otherness that authentic religious experience seems to require. This objection deserves careful consideration.

The yechida, while indeed a dimension of the human soul, is not simply identical with the empirical self. It is, in Hasidic terminology, 'a part of God above' (*chelek Eloka mi-ma'al mamash*)—the point at which the finite and infinite meet without remainder [38]. To locate higher power in the yechida is not to reduce God to the self but to recognize that the self, at its deepest level, is not other than God. The apparent opposition between self and God dissolves at the level of yechida, but this dissolution is not a collapse into narcissism; it is rather the recognition that the ego-self to which we ordinarily refer was never the true Self in the first place.

This understanding resonates with what Wolfson (and Jung in his talks on individuation) has termed the 'coincidentia oppositorum' at the heart of mystical experience—the coincidence of opposites in which self and other, immanence and transcendence, being and non-being reveal themselves as non-dual [39]. The yechida is both 'mine' (in that it constitutes my deepest identity) and 'not mine' (in that it transcends everything I ordinarily take myself to be). It is the point at which the question 'Is God within or without?' loses meaning.

Clinical and Therapeutic Implications

The understanding of higher power as yechida carries significant implications for the clinical-theological model I have developed in my work on therapeutic presence and hermeneutic medicine [40-42]. If the physician's yechida can attain conscious contact with its divine source, then the healing encounter becomes a site where two divine sparks—that of the healer and that of the patient—can recognize each other beneath the layers of suffering, pathology, and defensive obscuration.

This framework transforms the physician's role from technician of the body to, in my terminology, 'sacred text reader'—one who approaches the patient not as an object to be diagnosed but as a mystery to be encountered [43]. The therapeutic tzimtzum that I have described in my essays—the physician's self-contraction to create space for the patient's emergence—can be understood as the physician's nefesh, ruach, and neshama stepping back to allow the yechida to operate unimpeded.

Similarly, recovery from addiction might be understood as the progressive uncovering of the yechida from beneath the compulsions and delusions that addiction generates. The 'spiritual awakening' that recovery programs describe is not the arrival of something external but the removal of what blocked awareness of what was always already present. Addiction, in this framework, is not primarily a disease of the body or even the mind but an obscuration of the yechida—a spiritual catastrophe that cuts the person off from their own deepest nature and leaves them seeking in substances what can only be found within.

Conclusion: Living Between Registers

This essay has attempted to articulate a distinction that has long operated implicitly in my work: the distinction between the formal theological discourse of my academic essays and the personal spiritual understanding that informs my daily practice. The former engages Wolfson, Eybeschütz, and the Lubavitcher Rebbe within the conventions of scholarly analysis; the latter locates 'higher power' in the yechida of my own soul and proceeds through the immediate phenomenology of spiritual experience.

Neither register can substitute for the other. The theological work provides intellectual frameworks, historical depth, and conceptual precision that enrich spiritual practice without determining it. The personal spirituality provides experiential grounding, existential urgency, and participatory knowledge that academic theology can describe but never produce. To live as I attempt to live—as a scholar and clinician, as a person in recovery, as a seeker and finder—requires moving between these registers, allowing each to inform the other while respecting the irreducible difference between them.

The yechida, as I understand it, is the point at which these registers meet: it is both the object of theological analysis (as the highest level in the Kabbalistic hierarchy of soul) and the subject of lived spirituality (as 'my higher power' to which I turn in prayer). It is the divine spark that my essays describe and the presence that my practice seeks. In the end, perhaps, the distinction between theology and spirituality is itself a function of the lower soul-levels; at the level of yechida, knowing and being, describing and dwelling, converge in what can only be called—inadequately, but truly—the divine.

Addendum: How This Understanding Differs from Traditional Twelve-Step Spirituality

A. The Oxford Group Origins and Their Theological Assumptions

To understand how my conception of higher power as yechida diverges from traditional Twelve-Step spirituality, one must first examine the theological soil from which the Twelve Steps emerged. The Steps were developed by Bill Wilson and Dr. Bob Smith in 1935, drawing heavily from the Oxford Group (later Moral Re-Armament), a Protestant evangelical movement founded by Frank Buchman in 1921 [44,45]. The Oxford Group emphasized four 'Absolutes'—Absolute Honesty, Absolute Purity, Absolute Unselfishness, and Absolute Love—alongside practices of confession, restitution, and 'guidance' received through quiet meditation [46].

The theological framework underlying this movement was decidedly Protestant and, more specifically, reflected a blend of evangelical pietism and moral perfectionism. God was conceived as wholly other—a transcendent being external to the human person who nonetheless could communicate guidance to those who surrendered their wills and listened in silence [47]. The 'Higher Power' of early Alcoholics Anonymous retained this fundamental topology: God as external, transcendent, and other; the human being as fallen, willful, and in need of surrender to a power greater than oneself.

Bill Wilson's genius was to recognize that this theological framework, while effective for many, created barriers for alcoholics who could not accept traditional Christian theism. His solution was strategic vagueness: the 'Higher Power' language allowed individuals to conceptualize the divine 'as we understood Him' without requiring subscription to any particular creed [48]. Yet this strategic vagueness did not fundamentally alter the topology—higher power remained external, transcendent, other. The alcoholic was still conceived as surrendering to something outside and above the self.

B. The Spatial Metaphor: Above vs. Within

The most fundamental difference between traditional Twelve-Step spirituality and my understanding lies in what might be termed the 'spatial metaphor' of the divine-human relationship. In traditional recovery discourse, 'higher power' operates through a vertical axis: God is above, the addict below; the movement of recovery involves looking upward, reaching out beyond oneself, surrendering to something greater [49]. Step Two speaks of coming to believe 'that a Power greater than ourselves could restore us to sanity'—the comparative 'greater than' establishing the fundamental topology [50].

My understanding inverts this spatial metaphor. The yechida is not 'above' me in any meaningful sense; it is within me, or more precisely, it is the deepest dimension of what I already am. The movement is not upward but inward—not transcendence toward an external deity but descent into the ground of one's own being where the divine spark already resides. The 'higher' in 'higher power' thus requires reinterpretation: the yechida is 'higher' not spatially but ontologically—more real, more fundamental, more truly me than the superficial ego-consciousness that addiction hijacks.

This distinction carries practical implications. In traditional Twelve-Step spirituality, prayer is conceived as communication with an external being—petition, gratitude, confession directed outward and upward. In my understanding, prayer is better conceived as the removal of obstacles to awareness of what is already present. I do not so much speak *to* my higher power as allow my higher power to speak *through* me by quieting the noise of the lower soul-levels that ordinarily drowns out the yechida's voice.

C. Surrender vs. Return

Traditional Twelve-Step spirituality places great emphasis on surrender—the alcoholic must surrender their will to the higher power, admit powerlessness, cease 'playing God' [51]. This language of surrender presupposes a relationship between two distinct entities: the self that surrenders and the power to which surrender is made. The model is essentially interpersonal, even if one party to the relationship is divine rather than human.

My understanding reframes surrender as return. What looks like giving up willfulness is actually returning to one's authentic nature; what looks like submission to an external power is actually the recognition that the true Self was never the willful ego in the first place. The language of surrender, while experientially accurate (it does feel like surrender when the ego releases its grip), is metaphysically misleading if taken to imply two distinct entities in relationship.

The Hasidic concept of *bittul* (self-nullification) provides a helpful framework here. In Chabad thought, *bittul* does not mean the annihilation of the self but the nullification of the *yesh* (sense of independent existence) that obscures the soul's true nature as *ayin* (nothing apart from God) [52]. When I 'surrender' to my higher power understood as yechida, I am not submitting to something other than myself but dissolving the false sense of separateness that addiction both exploits and reinforces.

D. The Problem of Dualism

Traditional Twelve-Step spirituality, rooted in Protestant Christianity, tends toward a dualistic anthropology: the human being is conceived as fundamentally separate from God, albeit capable of relationship with God through grace. This dualism manifests in the language of 'turning our will and our lives over to the care of God'—as if will and life were possessions that could be transferred from one owner to another [53].

The Kabbalistic framework within which I understand the yechida is non-dualistic at its deepest level. While the lower soul-levels (nefesh, ruach, neshama) can be conceived as distinct from God—the nefesh animating the body, the ruach expressing emotion, the neshama enabling intellect—the yechida is *chelek Eloka mi-ma'al mamash*, 'literally a part of God above' [54]. At this level, the question of relationship between self and God dissolves: there is no self apart from God at the level of yechida, and therefore no relationship in any ordinary sense.

This non-dualism does not collapse into monism—the claim that only God exists and the human person is mere illusion. The lower soul-levels are real; the body is real; the psychological structures that addiction corrupts are real. But these realities are, in Kabbalistic terms, *hitlabshut* (enclothings) of the divine spark rather than entities independent of it [55]. Recovery, in this framework, is not the submission of one entity (the self) to another (God) but the progressive revelation of what the self has been all along: a divine spark temporarily obscured by its garments.

E. 'God as We Understood Him': The Limits of Strategic Vagueness

The Twelve-Step formulation 'God as we understood Him' (Step Three) represents an attempt to accommodate diverse conceptions of the divine within a single program [56]. This strategic vagueness has enabled recovery for countless people who could not accept the specific God of their upbringing—atheists and agnostics have found ways to work the Steps by conceptualizing higher power as 'the group,' 'the universe,' 'the process of recovery itself,' or simply 'something greater than my diseased thinking' [57].

Yet this vagueness, while pragmatically effective, leaves the fundamental topology unexamined. Whether one's higher power is conceived as the Christian God, the collective wisdom of the fellowship, or the force of life itself, the assumption remains that this power is external to the individual self. The 'as we understood Him' clause invites diversity of content while preserving uniformity of structure.

My understanding challenges this structural assumption. The yechida is not merely another way of conceptualizing an external higher power; it represents a fundamentally different topology. When I say, 'God as I understand Him,' I am not choosing one external conception over another but relocating the divine entirely—from outside to inside, from transcendent other to immanent ground, from object of surrender to subject of awakening.

F. The Tzimtzum as Alternative Framework

In my essays, I have explored how the Kabbalistic concept of tzimtzum (divine contraction) provides an alternative framework for understanding the higher power of recovery [58,59]. Tzimtzum suggests that the apparent absence of God in the world—including in the catastrophe of addiction—is not divine abandonment but divine self-limitation undertaken to create space for human freedom and response. The 'empty space' created by tzimtzum is not devoid of divinity but suffused with *reshimu* (residual divine light) that enables existence [60].

This framework reinterprets the experience of 'hitting bottom' that so many alcoholics describe as the prerequisite for recovery. In traditional Twelve-Step theology, hitting bottom is the moment when the addict finally admits defeat and becomes willing to reach out to a higher power for help. In the tzimtzum framework, hitting bottom is the moment when the *kelipot* (husks or shells) that obscure the divine spark become thin enough for the yechida's light to break through. The bottom is not where God enters from outside but where the barriers to awareness of indwelling divinity finally collapse.

G. Practical Divergences

These theological differences manifest in several practical divergences from traditional Twelve-Step practice:

Prayer: Traditional Twelve-Step prayer addresses an external deity—petition, gratitude, and guidance-seeking directed outward. My practice emphasizes contemplative stillness that allows the yechida to emerge into awareness, more *kavvanah* (inner intention) than verbal address.

Meditation: Step Eleven recommends 'prayer and meditation to improve our conscious contact with God' [61]. Traditional interpretation often construes this as listening for God's guidance after speaking to God in prayer. My practice emphasizes meditation as the stilling of the lower soul-levels to allow awareness of the yechida's constant presence.

Service: Step Twelve enjoins carrying the message to other alcoholics [62]. Traditional interpretation frames this as doing God's work in the world. My understanding frames service as the yechida's natural expression when no longer blocked by addiction—not obedience to an external command but the spontaneous overflow of a soul restored to its true nature.

Sponsorship: Traditional sponsorship involves one alcoholic guiding another through the Steps. In my understanding, the sponsor's role is to help the sponsee recognize and clear obstacles to awareness of their own yechida—not to mediate between the sponsee and an external God but to facilitate the sponsee's return to their own deepest Self.

H. Compatibility and Divergence

Despite these significant differences, I do not claim that my understanding is incompatible with participation in Twelve-Step fellowship. The Steps, as written, are sufficiently flexible to accommodate diverse theological interpretations. The phrase 'God as we understood Him' genuinely does create space for understandings as heterodox as mine. I work the Steps, attend meetings, sponsor others, and participate fully in the fellowship while holding an understanding of higher power that differs substantially from the implicit theology of the program's founders.

What I am claiming is that my understanding represents a genuine alternative to, rather than a mere variant of, traditional Twelve-Step spirituality. The difference is not merely which God one believes in but the fundamental topology of the divine-human relationship. This difference has consequences—for how one prays, meditates, conceptualizes recovery, and understands the spiritual awakening that the program promises.

Whether this alternative understanding is better or worse than traditional Twelve-Step theology is not a question I can answer abstractly. Different alcoholics need different frameworks; what matters is what works to maintain sobriety and enable a meaningful life. For me, the understanding of higher power as yechida works—it provides a framework within which the Steps make sense, prayer and meditation are intelligible practices, and the spiritual life that recovery makes possible can be lived with integrity.

I. The Question of Orthodoxy

One might ask whether my understanding is 'orthodox' within either Jewish or Twelve-Step frameworks. Within Judaism, the conception of the yechida as the locus of divine-human unity is well-established in Hasidic thought, particularly Chabad [63]. The claim that the yechida is 'literally a part of God above' appears in the foundational text of Chabad Hasidism, the Tanya [64]. My application of this concept to recovery represents an extension of traditional teaching rather than a departure from it.

Within Twelve-Step orthodoxy, the question is more complex. The Big Book of Alcoholics Anonymous and the Twelve Steps and Twelve Traditions do not mandate any particular theology; they explicitly invite diverse understandings [65]. Yet the implicit theology of these texts—shaped by the Oxford Group and Bill Wilson's own spiritual journey—does presuppose a basically Protestant framework of transcendent God and surrendering sinner. My understanding departs from this implicit theology even while remaining compatible with the program's explicit flexibility.

Ultimately, the question of orthodoxy may be less important than the question of efficacy. Does this understanding support sustained recovery? Does it enable the spiritual growth that the Steps promise? Does it produce the fruits of sobriety—serenity, service, meaningful relationships, a life worth living? These pragmatic questions matter more than theological correctness. My experience suggests that the yechida framework does support recovery; whether it represents the 'correct' understanding of higher power is a question I am content to leave unanswered.

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