

Torah Heh

Snapshot:

With a mind cleared from “wisdoms that cause us to focus on externality” and a heart cleansed by loud and passionate prayer, we are able to perform the mitzvot for the sake of no reward other than the intimate connection with Hashem they afford.

Overview:

Each person must take responsibility to pray for the world. Before a decree has been decided, one prays openly. After the decree has been decided, the tzaddikim must clothe their prayers in a discourse or story. In order to know whether or not the decree has yet been decided, one must have attained a level where his experience of mitzvah observance is so ecstatic that he wants no reward other than the relationship with Hashem the mitzvah affords him alone. When such a person feels a lack in his joy while serving Hashem, calculating what aspect of creation that particular mitzvah reflects will enable him to know that a negative decree has been decided. In order for a person to reach this level, his mind must be cleared of all theories rooted in reductionist materialism (“chochmos chitzoniyus”) that lead to arrogance and atheism (as well as cause him to insert himself in the apparently genuine arguments between the tzaddikim). Then, one’s loud prayers will “thunder” within his consciousness, granting him a humbled sense of yiras Shomayim and allowing the “rain” of intentionality to descend, clearing the heart of any crookedness and granting him ahavas Hashem and joy. His words will then be able to impact others as well. Ultimately, this experience revolves around the synthesis of kindness and severity; awe (which must come first) and then love. If, having cleansed his heart and mind, one is on the level of serving Hashem out of love with such ecstatic joy that he has no desire for any reward in the future, he is then able to intuit whether a decree has been decided. If it has, he must then conceal his tefillah in a narrative – contextualizing the impending challenge within a broader framework, thus sweetening the decree.

Data points:

- A Jew must take responsibility for the world, caring deeply about the ills of humanity and “constantly seeing and analyzing what is needed for the rectification of the world, filling the lack of the world, and praying for the world.”
- The prophetic spirit of the Tzaddikei HaDor (Moshe Rabbeinu’s “Aspaklarya haMe’irah”) enables a Jew to serve Hashem for the sake of the relationship alone, without any interest in future reward.
- Hashem manifests Himself within the experience of performing a mitzvah.
- We need to stay away from studies that foster within ourselves a worldview of externality and disconnection.
- When we do, we transform our “chometz brain” into “matzah mind”.

- Arguments among the tzaddikim are for our good; the degree to which we are truly connected to the Tzaddik is indicated in how little we seek to insert ourselves into the fray and humbly accept that we don't really understand these things.
- Because synthesis sits at the core of our entire theology, we need to create a synthesis between Chessed and Gevurah, Ahava and Yirah.
- [Bringing the hands together – “clap of thunder”, “thunderous applause”.]

Geulah Value:

Recognizing that we were put in this world on a mission to fill all the voids in our experience of this-worldliness.

Serving Hashem with such a deep sense of intimate connection and deveikus that a person doesn't want any reward beyond the experience of the mitzvah itself.

Practical Takeaway:

To ensure we distance ourselves from atheistic influences that cause us to lose our emunah.

Not to involve ourselves in discord between tzaddikim.

To daven loudly, allowing our words to thunder in our ears.

To find Hashem's Presence in the mitzvos we do and perform them with joy.

Cumulative Drip:

Eisav-consciousness is fostered by one's engagement with the perspectives captured in “external literature” rooted in a culture that focuses on reductionist materialism and fortifies a perception of the world as Malchus D'Sitra Achara. When a person removes himself from this influence, his mind reverts to a more natural, humble state (“matzah” – yirah), and his prayers – expressed loudly and with deep intention – are able to impact his emotions, bringing his heart to feel the joy (ahava) of serving Hashem. This joy can enable one to experience the prophetic/Messianic energy of a direct and intimate connection with Hashem, ultimately leading, in advanced stages, to being able to perceive any lack in the joy with which Hashem manifests in the mitzvah experience.