

Torah Beis

Snapshot:

The redemptive consciousness of a balanced approach to tefillah founded on a healthy synthesis of Yediyah and Bechirah results from efforts in the area of Shemiras HaBris – the cultivation of a truly covenantal and intimate relationship with Hashem. The nuanced and dual consciousness of humility (Yediyah) and empowerment (Bechirah) is a direct result of connection to the tzaddik which both helps a person recognize their spiritual limitations (Yediyah/humility) as well as enables a person to realize that his efforts are of ultimate import (Bechirah/empowerment).

Overview:

Moshiach consciousness is bound up with the experience of tefillah. Attaining this consciousness depends upon one's efforts in the area of sexual purity. When a person attains this level of prayerful consciousness, he needs to ensure a proper balance so he doesn't swing too heavily to the side of Yediyah ("leaning to the right" – determinism, the mistake of thinking that davening is pointless) or Bechirah (leaning to the left – free will, the mistake of thinking that we have ultimate control through our davening). Giving tzedakah before davening is a way to attain this sense of balance. All our prayers are part of an unfolding process of redemption (no tefillah is ever wasted!), and the tzaddikim are constructing the revelation of Hashem's Presence using our tefillos. We therefore need to "bind ourselves" to the tzaddikim. Because the Torah we study ("soul sparks") enter into our prayers are refreshed, when we bring this "Torah-tefillah package" to the tzaddik, this aids the construction of the "Mishkan" – the ultimate revelation of Hashem's Shechinah with the coming of Moshiach.

Data points:

- Relationship between the nose and Moshiach/Prayer-consciousness
- Centrality of the "Amuda D'Emtzu'isa": Kesser (Nukva d'Pardaska), Tiferes (Mishpat), Yesod (Shemiras HaBris), and Malchus (Tefillah).
- The relationship between Torah and Tefillah.
- The relationship between Yaakov and Yosef.
- Eisav and Yishmael ("trein ananin d'mechasin al aynin") as forces seeking to corrupt the uniquely Jewish consciousness founded on synthesis/balance.
- The role of the tzaddik.

Geulah Value:

The “weapon” of Moshiach is prayer founded on personal purity and guided by a synthesized consciousness.

Redemption is a process, not an event.

Practical Takeaway:

Redoubled efforts in shemiras habris.

To give tzedakah before davening.

To recite “Hareini MeKasher” formulation before tefillah.

Cumulative Drip:

When a person lives in alignment with the lifestyle of Yaakov Avinu, they achieve a unique consciousness constructed of a synthesis between Yediyah and Bechirah and the sexual purity for which they strive, an essential foundation of their covenantal bond with Hashem, grants them a redemptive and balanced experience of tefillah that overcomes the pitfalls of Eisav and Yishmael. This experience is supported by the Tzaddikei HaDor whose efforts remind us that the redemption (both personal and general) is a process and not an event, helping us see ourselves as small – but vital! - cogs in a much larger “Geulah machine”.