

Torah Dalet

Snapshot:

Building a relationship with the Tzaddikei Hador through vision (learning their Torah/visiting their graves), supporting them (enabling their works and advice to be publicized), and expressing our sins to Hashem in their presence (whether at the gravesite or before a sefer) can enable us to achieve the redemptive consciousness that everything that has ever happened in our lives is an expression of Hashem's Will and His endless love.

Overview:

When a person recognizes that everything that happens in his life is for his benefit, this is the attainment of true "Daas" – the consciousness of Moshiach. Sins get in the way of this process, corrupting the letters of Torah and imprinting those distorted permutations into one's bones. When a person confesses his sins in the presence of a Tzaddik HaDor who is completely humble and endlessly compassionate, these sins are forgiven by Hashem and the teshuvah process enables him to see how even his spiritual descents were part and parcel of Hashem's Masterplan. The verbal expression of one's sins in the presence of the Tzaddik is the third of three levels of drawing close to the tzaddik: 1] Seeing the tzaddik. 2] Supporting the tzaddik. 3] Confessing one's sins in the presence of the tzaddik. These three levels enable one to rid himself from all the negative traits rooted in the four levels of existence: 1] Inanimate: Depression. 2] Plantlife: Negative desires. 3] Animals: Meaningless speech. 4] Humans: Arrogance. By connecting to the tzaddik in this way, one is gifted with a perception attained by the tzaddik through his experiential self-nullification into a realm beyond any forms, the place of "Ayin" where one perceives the way in which everything is rooted in the Unfathomable Will of Hashem. When one Jew returns to Hashem in this way, this can cause others to become a chariot for holiness as well.

Data points:

- The tzaddik is like our mother – Just like when the mother enters a room, the baby throws away his games and reaches for her, so too the presence of the tzaddik enables us to let go of our this-worldly desires.
- The tzaddik is able to give every person a unique spiritual path aligned with his or her own unique soul.
- Having transcendent "ego-death" experiences are necessary and helpful – but only periodically.
- The ultimate realm of serving Hashem is not there, but here, in this physical world experienced by our illusion of self.
- When we return after those experiences, we are left with a residual echo of that realm

where we are granted a clear perception of how everything that happens is only an expression of Hashem's Love.

- We are all bound up together.
- Sometimes the spiritual challenge we are experiencing is in fact an echo of another Jew's burden.
- By working on ourselves, this elevates him as well.

Geulah Value:

Moshiach consciousness is the ability to recognize that everything that ever happened to a person – both beyond and even within the realm of his choice – is for the good.

Practical Takeaway:

To connect to the Tzaddikei HaDor by studying their Torah and visiting their graves, supporting their efforts financially, and opening up vulnerably in their presence.

Cumulative Drip:

When a person falls into Eisav consciousness, seeing the world as a Malchus D'Sitra Achara, having a vulnerable relationship with the humble and compassionate tzaddik can enable him to draw on the residual impact of the tzaddik's glimpses into the realm of Ayin, helping him recognize that teshuvah m'ahavah will render his sins into mitzvos, and that the places which seemed devoid of Hashem's Presence can be retroactively recognized as having been His hiding place all along. If one should endeavor, using various techniques, to have his own experience in the realm of Ayin (tasting from the realm of Yediyah), he should do so with the recognition that the main thing is serving Hashem from this physical world (the realm of Bechirah), enjoying and benefitting from the emunah fortification with which he returns.