

Dvar Torah for Parshat Kedoshim

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Based on *Likutey Moharan* I, Lesson #34

One of the many things that *Sefirat HaOmer*, the Omer-Count, teaches us is be here now, you as you are, with now, as now is. Rebbe Nachman tells us that as much as we may already have grown and accomplished in our quest for God, there lurks in our heart some disgrace and humiliation. That spiritual shame breaks our heart, if we allow ourselves the courage and honesty to acknowledge it. Properly aligning our shame with the conditions and opportunities of the moment, we can eliminate the shame, with God's help.

Eliminating our spiritual disgrace requires a certain type of power and authority, the kind exercised by a tzaddik. The tzaddik's power in regard to others is his ability to awaken their hearts to serving God. He gets that power from the self-control with which he rules over himself in regard to morality (aka *shemirat habrit*). One of the ways the tzaddik exercises his power and authority is through prayer.

Rebbe Nachman goes on and says that every Jew has some tzaddik-power because every Jew is a tzaddik (Isaiah 60:21).

Every Jew has some unique point of tzaddik-ness that he has to transmit and awaken within others. Your point of tzaddik-ness is also a bit of spiritual wisdom, representative of *Chokhmah*. Your drawing it into others is representative of *Binah*.

The Ten Commandments, the Torah as a whole, and the tzaddik is each a manifestation of the Divine Wisdom. The Tablets, the world and the Jewish people are the respective transmitters/recipients of that wisdom. There is one more such pair: *your* mouth and *your* heart. The more self-control you exercise in regard to morality, the more Torah wisdom contained in your words. That wisdom is meant to be engraved on the tablets of your heart (see Proverbs 3:3). (Your words are made still wiser by accepting the Torah wisdom of others, primarily the tzaddik.)

To prevent the breaking of the "Tablets," the adding of shame to your heart, you must engage in private conversation with your Maker. By relating to Him the Torah wisdom you need now, in the face of those attempting to manipulate you into disgracing yourself, you draw—engrave—it into your heart, so that it remains whole. The drawing of our Torah wisdom into our heart, engraving it there by speaking with God, is how we properly align our shame with the conditions, the opportunities, of *now* and eliminate the shame, with God's help. Amen.

agutn Shabbos!
Shabbat Shalom!

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