

Nourishment for the Neshama

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25th of Kislev - Happy Chanukah - Installing Skylights in our egos

It is 25 Kislev, the first night of Chanukah.

When Adom ate from the tree of the knowledge of good and evil, aspects of physicality changed within him. He was made mortal. He became confused thinking that his body needed a garment to cover it, forgetting that his body is the garment covering his soul. Something in physical time and space became concretized in Adom's mind and soul. Here we see the paradox that Adom had complete free will and all the while Hashem has total control. One cannot say that Adom did not freely choose, but one can neither say that Adom's sin was not part of the plan to bring us to this very day in time and space. Adom, after 36 hours enjoying the hidden light of Hashem, is expelled from Gan Eden after the first Shabbos. Instilled in us, all part of that very first soul, are all of these components - a memory of the hidden light, a fear of abandonment from being expelled from Gan Eden, and a fear of annihilation from becoming mortal.

In this very moment, from Hashem's point of view, we are in pre-creation where Hashem thinks of the soul of the Jewish people, we are also in Gan eden before the sin, we are at Mount Sinai before the Golden Calf, we are with Moshiach after the galus ends and we are in the times of the resurrection of the dead. It is not easy for us to wrap our intellect around the idea that from Hashem's perspective, what is happening here is not the drama our self-interest nature reacts to.

That one soul of Adom is diffused and distributed in time and space over and over in souls in order for each of us to have the opportunity bring about Hashem's will, which is a way for Him to be in this world. For Hashem to be in this world, we have to choose Him over our apparent identity which further conceals or reveals light from our higher soul and higher worlds. What, then, does Hashem tell us in order for our perspective to draw closer to His Will in creating us?

Let go. LET GO. Our natural being, in a body, craves comfort and all the things of this world. The yetzer hara's logic and reasoning, with all its built in deceptions, stands guard against us forging a pathway toward Hashem's will. And our intellect serves it unless we are aware that we have a real and ultimate choice. But we do have a choice and each of us contains a spark of light that we can release in mesiras nefesh that hopefully will soon bring us Moshiach.

Dina, the mother of Asneth, Yosef HaTzaddik's wife, is the daughter of Leah who was switched with Yosef the son of Rachel in utero in order that Rochel would have two of the tribes. Their spiritual roots, Yosef and Dina, are intertwined. Rabbi Moshe Wolfson explains that Dina's name, spelled out with the lettering, has the same gematria as Moshiach ben Yosef. Asneth acquired an aspect of Esav from Shechem and together, Yosef and Asneth produced Ephraim and Menashe, whose maternal grandmothers/great-grandmothers were the sisters Rochel and Leah. Within the makeup of Moshiach ben Yosef is an ability to subdue the strength of Esav. Only the children of Rochel can subdue Esav.

Here we are, awaiting Moshiach, longing for this dark galus to end. WE have the key to releasing the light of Moshiach.

Our intellect can be freed from serving false gods, idols of Esav. When we feel any negativity, no matter how strong or compelling, instead of reacting like warriors for our self-interest, pause. Experience the reality of our emotional energy instead as a form of trapped light. What is surrounding it, keeping it prisoner, is intellect serving ego. What if with our intellect we choose to install portals in our ego-boundaries, skylights to allow the trapped light to rejoin transcendent light? What if we ask Hashem to please re-distribute to us through those portals and skylights in our ego-boundaries, that same energy, the higher transcendent light now enhanced with light from our mesiras nefesh in choosing a skylight, in order for us to bring Hashem's attributes of mercy into the world?

The more portals and skylights, the more light flows out from our natural being and the more enhanced light flows into our inner being and the less opaque the sense of physical autonomous existence. As we choose to make our ego more porous, we become vessels to shine Hashem's mercy in time and space.

May we comprehend deeply how to unify Hashem's Name and may we soon see the light of Moshiach.