

## Nourishment for the Neshama

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Friday, October 05, 2012

### How does Newton's third law of motion help our awareness of how we can identify gehinnim points and avoid falling into them

How many hours a day do we hear the echo of hurtful events, real or imagined, reverberating in our heads? How many years have we lost in this daily preoccupation?

In all honesty we have to admit it for the length of time we are alive. Our lower thinking is the mainstay of our existence. A thought floats in and our emotions grab onto it without full investigation – IS IT TRUE? Irrelevant. If it mirrors something in our subconscious it feels real even if all evidence is to the contrary. Feelings are not facts but what we do with them has an impact on the world which becomes a reality, for us, for the world, and for those around us. Does it not merit to take a look at this incredible doorway into this world that Hashem has provided through the thoughts and emotions of people? And do we realize that when we stand at the gates of gehinnim every day, that murky fog from which we react and change the course of our lives based on following ephemeral and foolish emotions attaching to unsorted thoughts, that there is an entirely different reframe through which we can bring instead benefit, blessing, and light?

If we realize it, we then have the issue of desiring to do it sincerely. Intellectually, someone might find what I wrote above to be true, but in the moment, do we really think we can sincerely call upon our higher thinking to wrestle without suppressing the emotions of our lower thinking? In order to have a chance for the higher thinking to successfully master our lower thinking, there has to be enough emunah integrated into our lower thinking so that an experiential understanding is present to help us change where we put our emotional desire. And to get to a level of having an inkling of that experiential understanding of thought and the nature of thought takes contemplation, hisbodidus, awareness of the reality that there is a world above thought that we can receive from when we quiet our limited analytical mind. This is belief, and it comes from concerted effort over time.

We have a far better understanding of other people's gehinnim points. Every time we see someone that we love repeat their same self-defeating pattern because they are not aware of what we can see because we are "objective," we are seeing how quickly a gehinnim point can grab someone. Most likely we have great advice to offer them in order for them to fix themselves up. All that advice falls on deaf ears, unless the person experiencing the gehinnim point sees it as something they wish to take full responsibility for and reframe until they free the portion of their Gd-given soul from the golus of that gehinnim point.

Chances are that we are totally blind to most of the gehinnim points in our lives. One at a time, we take them on. But there are always more that are far above our behira. It is an infinite path of bringing our lower self more and more into alignment with Gd's characteristics. We experience the pain of emotional attachment to our corrupted thoughts and we suffer.

Why hasn't anyone told us that we have a soul – a higher soul – that has the power and mission to wrestle with the matter and bring the Gdly soulful energy trapped in the matter to a place of connection and empowerment? The Baal Shem Tov did! He describes a three step process, submission, separation and sweetening. It is a doorway to reframing everything that happens into a mikvah opportunity – a kaparra – but one that can feel joyous and not an excruciating one that feels like suffering.

What do we do when we see people suffering at these behira points, in a kaparra? They are not awake to the spiritual reality of the world. They do not begin to seek the experiential understanding that can lead them to pleasure despite the apparent negatively appearing circumstances. How do we awaken them to be interested in choosing to literally activate their higher soul in direct powerful proportion to the pain and suffering that Gd forbid a person might be experiencing. And who can remember to do that, to yearn to go up in our thinking, at the hardest times we face? Torah tells us to. These ideas are reiterated in Deuteronomy, as Moshe talks to the nation of Israel.

If we bring ourselves to comprehend the nature of a person and see how blindly a person can conduct themselves when in pain, those who wish to exploit people can cleverly take advantage of them, by hiding their manipulations so deeply in the fog, by covering their actions with confusing expressions of good will and friendship, by feigning interest and friendship in order to discover the gehinnim points in others. Those gehinnim points become a great resource to anyone wishing to manipulate situations and put the blame on others. In the hands of a master manipulator, personal information becomes the way to activate a person to do the manipulator's bidding, shifting to that person the primary aveira.

Torah is given to us so that we can find the defect in ourselves and repair our character traits. We are intended to use Torah to bring us closer to Hashem's Will and attributes. Hashem loves us and is only good, giving abundance to us. Anything short of that is a corruption of who we can be and adds to the negative influences in the world. Further, our own imperfections influence our lives returned upon us until we see our own gehinnim points and repent. But this is only possible if we truly and sincerely love Hashem, know that all there is in the world is the simple unity of Hashem, and fear only Hashem because there is no other source of Power in the entire universe. When these concepts are integrated in us, we are inoculated against straying after our hearts and eyes.

Building our inner mishkan with the six constant mitzvahs is a great place to begin our hunt for the knowledge of Hashem. If we are fortunate, we will be able to develop a relationship with our higher selves, we will be able to have a new set of sensitivities that will come into our minds because our higher self messages will be more familiar to us and our Torah learning will come alive within us.

Isaac Newton brought us the third law of motion -

**"For every action, there is an equal and opposite reaction.** The statement means that in every interaction, there is a pair of forces acting on the two interacting objects. The size of the forces on the first object equals the size of the force on the second object. The direction of the force on the first object is opposite to the direction of the force on the second object. Forces always come in pairs - equal and opposite action-reaction force pairs."

When a person is experiencing nisayon and inside of us there is a growing negatively charged emotion, that is a force whose power is sourced in Hashem. We think it is us, but that is only secondarily. We are responsible for that force, but its power is sourced in Hashem, through our kelipa, the garment covering our neshama. Our bodies often succumb to this force without realizing there is an equal and opposite POSITIVE reaction that we can choose to activate. There is an equal and opposite reaction to the one we experience by default, and that is a reaction that we can activate from above to choose to bring the light of Hashem's attributes or will into the darkness of our negativity. When we have emunah in Hashem, and experiential understanding of this place of thought above our negative emotions, we have the ability to use this law of motion to shift our emotions and move light from above into the darkness. And this brings great pleasure, the greatest pleasure a person can experience in this world.

We have opportunities to do this throughout our day, to see the gehinnim point of judging others, seeking revenge, taking, and more and ask ourselves, what do I wish to bring into the world? Am I here for my own agenda even if I am permitted by Torah to pursue my own agenda or am I here to truly partner with Hashem at every moment and bring that special equal and opposite reaction of Divine light that I am empowered to bring?

First we have to know from Torah that we can do it, even we, the heel of Adom, are constructed with the same ingredients as every Jew who ever lived. The Torah is applicable to us today.

Second, we have to thirst for the knowledge of Hashem so much that we remember in our dark moments that we may be prolonging our negative experience by languishing at a gehinnim point that may not be based in truth but rather in subconscious erroneous beliefs and corrupted experience.

Third, we have to ask Hashem for help in drawing down from our higher soul into the matter at hand the attribute we wish to emulate or the Torah principle we wish to concretize. Because the originating force is from the yetzer hara who is powered by Hashem, we must realize that the yetzer tov, who is also powered by Hashem, must be activated. But we are not able to do that without His help, because He is the primary source of all power. Thus, our relationship with Him becomes a crucial focus, we build our relationship and our knowledge of Him through speaking to Him and experiencing and integrating what we learn.

May this be an inspiration to anyone reading this to comprehend that we have a way to re-frame our lives so that we comprehend the wrestling match we face and don't just flatten and surrender to negativity. And may we be zocheh to see Moshiach speedily.