

## Nourishment for the Neshama

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### More on Bereshis and the building of the corpus callosum as a way to build membrane and get us out of the mirage of ME-brane

*"The serpent said to the woman, "You will not surely die, for Gd knows that on the day you eat of it your eyes will be opened and you will be like Gd, knowing good and bad." Rashl explains For Gd knows as every craftsman hates others of his craft, that Gd ate from the tree and created the world, and that if she ate she would be like Gd, a fashioner of worlds."*

Adom was totally connected to Hashem. There was no part of the universe that was withheld from Adom. Thus, being a fashioner of worlds should not have been able to stir any pleasure in Adom's heart. Hashem, Torah and the soul of the Jewish people are one. When we fulfill with our living, eating, drinking, intimacy, according to Hashem's will, we nourish the heavenly realms. With our very enjoyment of life for the purpose of serving Hashem, we create positive influence and light in the heavens. And when we learn Torah, daven, and give charity, we connect to Hashem and bring nourishment to olam haze. Rabbanit Elyashiv teaches that the letters of Hashem's name, vav ha, are in Torah and avoda to demonstrate this, while the upper letters, yud and ha are in the word for marital intimacy and other human functioning. A proper understanding of the complete being that a person is must be expanded to comprehend that these are our primary and eternal functionings. We can be in a constant state of serving Hashem whilst living and serving, when we have in front of us the proper understanding that all there is in the world is Hashem, including us, both in our inner penilus as well as in our physical makeup. It is for us to not fall prey to cynicism, to a questioning, all the reasoning of the amalekian guard who draws us into the grips of the yetzer hara. The yetzer hara lures us to come into a comfort zone of lower level olam haze thinking and to avoid, due to our earthiness, the hard work of resistance to the mirage of me. All of Torah comes to tell us that we are two for the purpose of ONE, that the matter is before us and that we can do it!! We have malchus (M), we are made in the image of Hashem. The mechanism is speech, we are speaking beings, we create with every word of tefilla, every word of encouragement, every word of kindness every word of praise, every word of Torah.

We with our human hearts after Adom's sin can understand the honor that Eve imagined possible, to be on a level that could create a world as Gd did! And Adom, who only wanted to bring light into a dark world, thought he could do something better than what Hashem designed and he ate, hoping to show his love for Hashem by bringing light into the darkness. And the mirage of me became strengthened as Adom's clarity departed. The confusion continues exponentially to this day, but we who represent generation after generation of shame, blame, antisemitism, annihilation, abandonment - who carries more than we the understanding of pain associated with living as scapegoats for millenium. What is Hashem cooking in the kelpas of our lower beings? Within our choice is to re-direct the strength of our shame, blame, suffering that has been brewing within our kelpas, which is now of a great volume and density, and show Hashem that He alone is our concern, no matter what, that whatever He says is good is what we want, even if our mirage ME begins to rattle and roll and groan. THAT is the strength we ask Hashem to help us re-direct to serving Hashem's Will alone, so that we show Hashem that we bear the burden of the confusion resulting from Adom's sin and like He has been patient for millenia, we too are patient and wish now only to utilize the strength of this otherwise unbearable agony for serving Hashem out of love and fear of Hashem alone, that we know we are made b'tzelem elokim here to bring malchus to the world and shine light into the heavens.

We, the descendants of Avraham, are here to rectify Adom's sin, to see where the opening for the mistake occurred and to fix it in our hearts. That place of fixing is in understanding that the place of the world is

Hashem and that He alone knows what is good and not good for us. At every moment, we can answer the hungerings for apparent pleasures with Torah answers and middos harachamim. With love in our hearts, knowing the place of the world is Hashem and that we continue to be His Bride in creating influence, what greater pleasure could come to us than remaining attached to His Attributes at every moment? That is the pleasure of living with malchus shemayim. We can bring out the malchus in us. There is a real choice to how we define ME, based on a spiritual membrane that is a muscle (the corpus coliseum is a membrane that connects the left and right brain lobes - see below) we build when we consistently choose Hashem over the natural me. That membrane, without the second M for malchus, traps us in ME-brane. With the m for malchus, 'me' stands for malchus emergence, and we have majestic enjoyment for touching Hashem's attributes. It is the source of daas, it must be built like a muscle is built, and without building it, we are more likely to be vulnerable to the yetzer hara. It can feel like we are crossing an ocean sometimes, but we are told by Torah that we can build it, and build it we can.

We must learn from Adam and remember. There is no greater pleasure at any time for anyone other than the pleasure of devekus, which Adam experienced. Every contradictory pleasure is a counterfeit. Without exception. Adam could not understand what darkness really is! Many of the perceived pleasures we desire stem from jealousy, lust or desire for honor, which take us out of the world of pleasure of devekus with seemingly compelling human rationalizations, and we make the trip to ME-brane being seduced by the lures of the yetzer hara. Just as Bereshis shows us how the snake was able to create the downfall of the very first human, so must we show ourselves our deceptive inner rationalizations that try to sell us pleasures that make no sense whatsoever to those who strive for total emunah.

May we build internal strength to turn away from the luring deceptions of what is good and turn toward the constant good that is truth, increasingly experiencing the warmth of Hashem's love, the pleasure of devekus in emulating Hashem's attributes and keeping Torah and mitzvahs in this world, with love in our heart, as yiras shemayim, and may we be zocheh to redemption soon!

