

# Nourishment for the Neshama

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## Step by step guide to attaching our souls to Hashem

Step by step guide to attaching our souls to Hashem, using Mesillas Yesharim and Rav Dessler on Behira:

### Summary Overview:

What induces a person to adopt a fallacious argument in order to cover up his deviation from the truth is the freely choosing person himself. Behira depends on the person alone. There is no outside cause involved. The prime cause is the person himself. The goal is to relinquish illusion and opt for truth. This gives the feeling of the utmost clarity. (Rav Dessler, summary of page 51 from volume 2)

When a person considers and contemplates the inferior quality of worldly pleasures and worldly good, he will come to despise them and to regard them as evils and as defects of earthy, dark, gross nature. When the truth of this understanding impresses itself upon him, there is no question that he will find it easy to separate himself from them and remove them from his heart (Mesillas Yesharim Chapter XVII concerning the means of acquiring purity page 211)

### Have constant awareness of how our thinking works and be prepared to "field" corrupted thinking that enters without our permission:

1. Opportunity to serve Hashem and create spiritual beings (positive or negative) come in two packages, those that are positive mitzvahs and those that are obeying the lo aseis.
2. We are given by Hashem a soul with a yetzer hara and a yetzer tov. We get no credit for what is given to us. We get credit or penalty for which we add to with the positive or negative beings we create with our choices. Persistent effort over time to choose to create positivity is the goal of behira and is the basis for good self-esteem.
  - a. Helpful here is to remember that Hashem is the perfect judge over all lifetimes and if something that appears to our weak perceptions seems painful and negative, we must thank Hashem Who is the perfect Judge.
  - b. Helpful here is to not blame the one Hashem uses to deliver the justice. Hashem in His Infinite wisdom merely finds someone who at that moment does not have clarity and they become the "bullet." We can give them a bracha that Hashem gently show them clarity, but there is no cause to harbor ill will.
  - c. We live in a world of adversity where we are created to experience lack in three areas, honor, desires, and through feeling jealous. This is our hard wiring. The yetzer hara dominates the analytical mind, the mind that renders with its weak perception based on putting "Me" in the center. With behira, we can open ourselves to harmonizing with the Divine mind by bringing out the aspect of the Divine within us.

### Tools with which to field corrupted thinking:

1. Draw down unlimited will power to calm the upsetting emotion
2. Say tehillim or hisbodidus to Hashem asking for His help in rising above our natural reactions and choosing to find a way to serve Him. This should let us wriggle free from the grip of the yetzer hara (Hashem leads us in the path we wish to go. By saying tehillim and asking for His help, we create the spiritual energy to take us there)
3. Spend a few moments comprehending what is true and what is false, what midda might need to be improved in me, what teshuva might I have to do, what pattern might I have to change. There may be emotional charge – ask Hashem who loves us to please draw out of our heart this emotional charge and by quieting our weak perceptions and getting out of the way, we open this channel and sweeten (through our behira to attach it back to Hashem - the unification of this energy directed back to Hashem) the charge and give us the ability to use that now improved emotional charge to bring light, bracha or positive action to the matter. The model for this is when a person is insulted and does not answer back, they are on a level to give a bracha. We can do this with our choices to clean out our hearts.
4. Take an action or give a bracha or do a chesed reflecting into the world Hashem's love