

Nourishment for the Neshama

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Nullifying every force in our hearts and attaching the purity of thought to the One Master

Here are a series of steps that I have found helpful

1. Hashem is thinking up the world and everything in it at every second. He can totally change any minute detail of circumstance or nature any second the Will emanates from Him
2. Hashem creates the Jewish people to produce an influence in the heavens that He then uses to sustain the world, as He determines.
3. Each Jewish soul is constantly aware of Hashem's Will
4. Our bodies and Hashem's design of free will block our awareness that all there is in the world is Hashem and that we can be aware of Hashem's will if through bitachon we ask Hashem to help us lovingly and gently peel back the layers blocking that awareness
5. This world of action consists of Hashem's orchestration of nature including human nature.
6. Hashem affects human nature through the thoughts that He sends to us.
7. Thoughts are the doorway for either good or evil to come into the world, depending on our choices.
8. Every thought has a vivifying force that affects the spiritual realms when released into this world through our subsequent thought speech and deeds. Hashem owns the vivifying force in the thought but we are responsible for what we do with that thought. And we can either create positive or destructive influence for which we are accountable.
9. At all times, even when we are in the throws of a negative thought, Hashem is sending us abundance and loves us and He is standing right there, and our souls know this but our physical selves experience a subjective reality.
10. Understanding that all negativity is a subjective reality, that there is a world of abundance to which we can ADD the vivifying force of this subjectively negatively experienced thought thereby bringing it from the side of tuma to kedusha is wisdom needed for an inner bina.
11. when we have a subjective negative reaction, activate ahavas Hashem to steer our focus back to reality, that it is an opportunity to bring something trapped in our physical composition from the world of tuma to the world of kedusha.
12. Tell Hashem I love You and I know You are the source of this. You are giving me the opportunity to release from my subconscious or from human nature in general something that I wish to bring to you in mesiras nefesh out of love for You and recognition that this is Your Will.
13. Specifically, I understand that what You want from me is to be willing to give this mesiras nefesh to You so You know that I am your loyal servant. I have no idea how this is good but You do and with bitachon I am getting on Your shoulders. Let this be like a mini- akeidas Yitzchak
14. Please feel my love for You and help my love for You spill over into the part of me that is suffering from this subjective negative reaction, for I see that the negativity has a name, which is _____ and that it is the outcome of an experience or pattern of experiences namely _____ all of which came from You and that it is a test.
15. Please Hashem I am happy to have the opportunity to come here to rectify my soul by releasing the vivifying force from this aspect of my subjective nature or from human nature in general through this. Please help me add the strength of this vivifying force to the width and depth of the vessel of emunah and bitachon in my heart because I desire only to be more like You, lovingkind, overlooking, merciful, forgiving, casting sins in the sea.
16. Please help me bring Your light to the world, for that is my greatest desire. (to be sincere it is ok to remember to have also in mind Hashem satisfies the soul of every living thing)
17. Realize that this creates positive influence and Hashem can re-think whatever the triggering event was in a moment.
18. Thank and praise Hashem Who continues to be by our side the entire time for giving us the opportunity to tell Him that we are not tricked by the video game of life!
19. Notice if when doing yeud there is a greater capacity and less distraction. Also notice next time the

same circumstances come up if the vivifying force in it has been reduced or has rendered the event less compelling or difficult. This important step helps us to shift our understanding of thoughts in general and what they are for so that we can remain longer in devekus.