

Nourishment for the Neshama

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What is really at the root of our challenges? Quotes from Mesillas Yesharim and Tanya on Purim Katan and a prayer for redemption

"The factors which detract from zeal are those which promote laziness. The greatest of these is the desire for bodily response – aversion to exertion – and the love of pleasures to their very limits.....One who habituates himself to these practices is not his own master to do the opposite of these things when he so desires, for his will is bound with the bonds of habit, which becomes second nature to him. A person must realize that he is not in this world for repose, but for labor and exertion..." Mesillas Yesharim chapter 9 p. 97

"Another deterrent to zeal is trepidation and fear in relation to what time may bring...a person should render himself rootless in the world and rooted in Divine service. In relation to all of the things of the world, he should be content with and able to get along with whatever comes his way; he should be far from repose and close to work and labor; his heart should trust securely in Gd and he should not fear the future and what it may bring." Ibid p. 99

"There is appropriate fear and there is foolish fear. There is confidence and there is recklessness. The Lord blessed be He has invested man with sound intelligence and judgment so that he may follow the right path and protect himself from the instruments of injury that have been created to punish evildoers. One who allows himself not to be guided by wisdom and exposes himself to dangers is displaying not trust, but recklessness; and he is a sinner in that he flouts the will of the Creator, blessed be His Name, who desires that a man protect himself....the wise man sees evil and hides, but the fools pass on and are punished...it is not fear which leads to laziness but laziness that leads to fear." Ibid P. 101-103

Tanya Chapter 49 pp 259-261:

"...the essence of the recital of the Shema is to fulfil the injunction 'with all thine heart....to wit, with both thy natures...that is to say, to overcome anything that deters

from the love of Gd. For thine heart alludes to the wife and children to whom a man's heart is, by very nature, bound....how can a physical man attain to this level? It is, therefore, to this end that the blessing of yotzer or was introduced first, for in this blessing there is said and repeated at length the account and order of the angels standing at the world's summit in order to proclaim the greatness of the Holy One, blessed be He – how all of them are nullified in His blessed light and pronounce in fear...and sanctify...and declare in fear, Holy, meaning that He is apart from them and He does not clothe Himself in them in a revealed state, but the whole earth is full of His glory, namely the community of Israel above and Israel below...

“with an everlasting love hast Thou loved us, O Lord our Gd....

“...when the intelligent person will reflect on these matters in the depths of his heart and brain, then as surely as water mirrors the image of a face, his soul will spontaneously be kindled and it will clothe itself in a spirit of benevolence, willingly to lay down and resolutely to abandon all he possesses, in order only to cleave unto Him, may He be blessed, and to be absorbed into His light with an attachment and longing....

*“How does this attachment of spirit to spirit take place?...and these words shall be up on thine heart. And though shalt speak of them...while the mouth, as the outlet of the breath and its emergence into a revealed state, represents the category of speech engaged in words of the Torah, for “by the word that proceedeth out of the mouth of Gd doth man live” However one does not fulfill one's duty by mediation and deliberation alone, until one expresses the words with his lips, in order to draw the light of the blessed En Sof downwards unto the vivifying soul which dwells in the blood of man – which is produced by the intake of food from the mineral, vegetable and animal worlds – thus to raise them all to Gd, together with the entire universe and to cause them to be absorbed in His blessed Unity and Light, which will illumine the world and its inhabitants in a revealed manner – and the glory of Gd shall be revealed and all flesh shall see it together....for this is the purpose of the descent of all the worlds, the glory of the Lord may pervade this world especially, in a revealed manner, to change darkness to light and bitterness to sweetness...and **this is the essence of man's kavanah in his service: to draw the light of the blessed En Sof down below. However the initiative must come through the elevation of the mayim nikeivon to surrender to Him his soul and possessions...**”*

Please be empowered to shift intellect to yearning to reveal Hashem's characteristics in this world in every moment. There is no glory in the world other than Hashem, despite

the habitual second nature mechanisms that we all have which in reality "steal" our identity. Our role is to make kiddush Hashem by unifying Hashem's Name. this means that we are constantly to view our inner emotional objections and bodily desires for repose and comfort as opportunities to arouse love and awe of Hashem in order to reveal His characteristics with the koach that first tempted us to be drawn to a time and space alone reality.

The Baal Shem Tov taught the steps as submission, separation and sweetening. It is the submission part where our ego and coping mechanisms and intellectual objections and frustrations and rebellion need to simply go to "everything Hashem sends is good." Once we have that emunah, the sorting and understanding of how we can manufacture revealed characteristics of Hashem's mercy with that unified koach can begin. This is the reason we are created and is the source of the greatest pleasure we can experience.

Hashem today is Purim Katan, 14 Adar Aleph! Please Hashem help us to latch onto restoring our true identity as Nishmas Am Yisrael yearning to bring love and awe of You into the deserts of our inner workings so that we can unify and sanctify Your Name, revealing Your Characteristics of mercy, and may our doing so be a merit for Your Light to soon be revealed in this world with the coming of Moshiach so that the entire world will know Your Glory, that You Hashem are the King and that the place of the entire world is You. May we be zocheh to be given what we need to come to this realization and re-build Am Yisrael in the manner that You designed.

The central core point to "buy into" is that we are the "army" of Hashem, souls dispatched to this world, to remember Him over us trusting that doing so creates the good we long for. when we watch over Hashem's children with rachamim and behave with rachamim, we literally create the light of rachamim that He blankets us with. we are made in Hashem's image for a reason and we are not weaklings, we can uplift our suffering by remembering what it is for, the opportunity to demonstrate emunah, ahava and yira and to be the skylight that brings rachamim to heal Nishmas Am Yisrael.

Putting Hashem in the center literally, not well, given what I want, which one puts Hashem in the center. NO. the exploration of what Hashem requires in the moment includes the honest examination to hold self interest in view, pull aside the taiva and gaiva, reveal the koach and affect that koach with our soul itself, that the source of all vitality is Hashem, that the fire of gaiva and fear which would destroy can become a passionate warmth and light in prayerful pleading to return the koach to Hashem, that the warmth and light can be absorbed in our hearts in order to show compassion for

This takes deep emunah. No problem! Hashem is really here and running things. our animalistic instincts desires and physical needs are the daily offerings on the altar with which we serve Hashem, affecting the material with our soul, elevating the world, creating positive influence. although Hashem is patient, as He has been, He does not interfere with free will choice and it is our choice to find this truth in us or not that adds to or detracts from the goodness in the world.

if there is antisemitism, it is something we can fight internally by applying these principles. the sacrifice of self interest is a sign that we have a correct understanding of what it means to be alive in Hashem's world as a Jew, relying on HIm and demonstrating our continual emunah and trust by so removing our self interest in favor of adding love and awe of Hashem to the koach (of natural responses) pulled from the burning vehicle and having that koach unify and fly upwards to sanctify His Name.

Please help me to emulate You who tolerate insults

Please help me to emulate You who overlooks faults

Please help me to bear with You who is patient with us the burden of the confusion of mind that resulted when we ingested from the tree of the knowledge of good and evil thereby concretizing physicality to the degree that the intellect became confused and began to serve the physical side of reality over the spiritual reality of the world

Please forgive us for having made the error of ingesting from the tree of the knowledge of good and evil. Please forgive us for ever thinking there could be any glory in the world other than Yours or that we could create in the world anything better than Your will for all glory is Hashem's.

Please by my now stirring in awe of Hashem and love of Hashem into the koach I am experiencing from the physical side of me, please help me elevate fear of annihilation that triggers gaiva and fear abandonment that triggers taiva to awe and love of Hashem internalized to the degree of Your original design for us and by virtue of this effortful request for Your help in moving the koach- as I choose to do through the free will You give to us - to unify Your name by bringing the koach from the Kelipas to the service of kedusha - please cast all of our sins into the sea and create with this transformed koach merit for klal yisrael that we should be viewed as a unified nishmas am yisrael and merit the brachas of the Torah given as a Divine promise in the 13 principles of faith and please bring us to redemption.

ADDENDUM

Due to the long galus and all the persecution, what has become second nature to us is coping mechanisms built on protecting ourselves. Nevertheless, these ingrained habits are from the kelipas and contain

trapped shechina. Our resistance to unifying Hashem's Name we might think of as fear, but perhaps if we are looking at the element of earth that is also there, we have become solid in our coping mechanisms, solidified. If that is the case, there is an element of believing we can make progress with our fear if we muster zeal to do so and go against the natural tendencies. Rising above earthy downward pulls can be very hard to do, but today is Purim Katan and we can ask Hashem for help

Hashem please on the merit of our knowing that we want to unify this trapped energy from fear, sedentary coping mechanisms solidified in our brains over many years and centuries of persecution, please see that in our minds we love of Hashem and have awe of Hashem that He creates a world to give us free choice where to attach our intellect, and please help us shift our focus so that with our effort we touch these habits and re-absorb them in a rectified form, that of declaring Your Glory in creating a world and giving us the opportunity to unify Your Name and reveal your characteristics.

Please help our efforts to return the shechina trapped in our coping mechanisms and fears to the world of beria with love and awe of You. Please bring a merit for the Jewish people in the world of atzilut as we reveal Your characteristics to sanctify Your Name, and may Your Light and Glory once again be revealed in the world for all to see Who is Gd.