

Nourishment for the Neshama

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Friday, January 31, 2014

Rosh Chodesh Adar Aleph - Increasing our simcha -Reward offered to help reunite missing beloved child to its parent

This search for a missing beloved child to its parent is a search inside for our soul, that is lost in the bombardments of daily life.

Let's go back to the first man, Adam, who lived in a garden of trees. When the snake, an animal came along and began the chain of events that led to Adam's ingesting from the tree of the knowledge of good and evil, the animalistic part of Adam became stronger and the intellect began to serve those interests. Adam was made mortal and sent out of the Gan, mankind becoming subject to death and fearful of being abandoned by Hashem. But since our intellect is drawn away from Hashem by the details of our lives, we begin to fear abandonment of other people or social systems, and slowly the pleasure for which we had been designed becomes covered over due to a basic forgetting of our status as Nishmas Am Yisrael.

Inside each of us is something made in the image of Hashem's attributes of mercy - we are made b'tzelem elokim. After the sin of the golden calf, we read about Moshe seeing Hashem from behind and being told that if the Jewish people ever need to return, it is through the attributes of mercy that will always be open to us, even though other mechanisms were destroyed as a consequence of the golden calf. Our inroad to Hashem to this day, which we call out during Rosh Hashana and Yom Kipur, is the attributes of mercy of Hashem.

Inside of us is a reflection of that, something that is in us that connects us to Hashem. Do we comprehend that it is through revealing these attributes that the greatest pleasure in this world and the next can be obtained? Most people do not have experiential understanding of that pleasure. It is something that a person has to seek out like gold. And it takes time, just like it takes time to build muscles of any kind. Yet just trying to build the muscles becomes a pleasure because of Hashem's love for us.

What are the pleasures that we, when we reflect, think of? Money, intimacy, delicious food, children, actualization of goals, being loved and valued for who we are by the people in our family and social groupings, achieving intellectual accomplishments that bring us status, honor and respect. Imagine a raffle where you could choose for the pleasure of the reward the opportunity to experience one of these, which one would we be drawn to?

<p>Money, intimacy, delicious food, children, actualization of goals, being loved and valued for who we are by the people in our family and social groupings, achieving intellectual accomplishments that bring us status, honor and respect</p>	<p>Revealing Hashem's attributes of mercy as an expression for our soul, the tzelem elokim inside</p>
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Please consider that not having experienced the pleasure of revealing Hashem's attributes of mercy is NOT an excuse for not choosing it, although that is what is happening at every single moment in our lives when we struggle within for which of our urges will prevail over our hearts in the moment.

We have been rationalizing ourselves further and further into the obvious natural choices but the time has come where we must stop and regroup, for we are not here alone and our parent who is providing everything including the pleasures we are naturally drawn to is having trouble reaching us because of the input that we are creating through our poor choices. WE are the ones who are now blocking the good that Hashem wishes to send us and it is WE who needs to stop, take a breath, and remember that the cornerstone of existence is that Nishmas Am Yisrael is here to be a people for Hashem so that His attributes of mercy fill the world. How will that happen in the moment if we are drugged and seduced by lesser pleasures?

We are in a state of coma. Yet it is we alone who can stir in awe and love of Hashem to once again open the channels of real pleasure that will revive us and bring us out of the deep sleep in which we find ourselves. We cannot walk on earth in darkness thinking it is light and that somehow we will find a way to make it light by more comfort, more exploitation even if we make it fun for everyone, like gambling and legalized drugs and accepting the acts that well-liked people do as normal acts because we wish to relate and extend kindness. There is only one way to make the darkness in which we find ourselves once again light and that is to shine light into the darkness by revealing Hashem's attributes of mercy as an expression for our soul.

It is time to show compassion to the part of us that is our soul, trapped in the grasp of money, intimacy, delicious food, children, actualization of goals, being loved and valued for who we are by the people in our family and social groupings, achieving intellectual accomplishments that bring us status, honor and respect. ALL of that is due only to the kindness of Hashem. Our essence is designed for holiness, to elevate this world by unifying Hashem's name and sanctifying Hashem's name. No longer can we gloss over Hashem's design for us, which is to receive pleasure in this world and the next for uplifting material and mundane matters through brachas, kavana, and choosing to reveal light in this world over the desiring emotions.

By not doing so, we are falling deeper and deeper into a state where Hashem's communications to us, His messages that He sends to shepherd us back onto the path, are not reaching our hearts!! WE are blocking pleasure because we are addicted to other pleasures that we find intellectually satisfying and physically comfortable!

We must wake up to understand that the car needs a driver who knows where it is that we are going. We are all going to another world through this world. In that other world, we will not be asleep, but awake and we will see how asleep we are here. Let us wake up NOW and put ourselves into spiritual therapy by spending time to redefine our lives based on seeking the pleasure for which we are truly designed, that of revealing Hashem's attributes in this world. It is an intimate pleasure with Hashem that courses through us and provides a pleasure that is not of this world and cannot be described, only longed for. It is the pleasure for which Avraham Avelnu was motivated to go greet the three travelers even though he was in pain from the briss and already connected to Hashem. He knew that by doing a mitzvah he would grow in the pleasure he would experience the next time he connects to Hashem. THAT is the mountain to climb that has to be in our core values. Regardless of the structure of our lives, flowing through that structure is Hashem and it is time we connect to Him in order for us to comprehend that the place of the world is Hashem and we are His people here to reveal His attributes of mercy to the world.

Please in our davening, we have many opportunities to connect to this idea. And if our intellect during davening can't let go of our basic natural structures, then please find another time, even if it is only one minute, to let go of natural structures to seek out the greatest pleasure, Hashem.

It is Adar, a time to increase our pleasure. What better way than to seek the greatest pleasure, which is knowledge of Hashem. That there is no other source of vitality or power. That we are one with each other

and with Him. And may Hashem reward us with the joy of devekus Is promised as He welcomes us Into His loving arms.

Chodesh Tov