

Nourishment for the Neshama

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Friday, June 14, 2013

More thoughts to help traverse the 63 days of danger - including a toolbox

Leui nishmas Rota Devorah bat Gavriel Leib

What is it that interferes the most with our drawing closer to Hashem? The Slominer teaches us that the "I" is the root of all wormwood and gall, it is the source of our disconnection. The emotion that we associate with the "I" is anger in its various forms, for most negative emotions boil down to this is what is happening to me? The focus is on the "me". And we feel fire and want to annihilate the perceived threat. Yet that very "me" is real and meant to be the delivery system in this world for Hashem's will, for Torah, for mitzvahs and for the light of Hashem's attributes of mercy. By gaining a Torah perspective on how to maneuver what is blocking us from drawing closer to Hashem, we reconcile and gain a perspective that is life changing.

When we are faced with a challenge, within the subconscious, there is a thought behind our reaction takes us out of the spiritual realms before we realize it! These subconscious thoughts remain in our subconscious if we do not make a concerted effort to bring them to consciousness through hisbodidus, verbal introspection, and effort in reviewing in cheshbon hanefesh our lives. Just as our liver filters out impurities before the blood is returned to course through our heart and bodies again, so too is it wise to have a mechanism to refine our subconscious thoughts, where our hidden unrefined attributes lie in wait, sabotaging us over and over again until we do the work of exposing them and taking responsibility for them and bringing them to consciousness and a place where we have a choice.

The liver is the organ of the body that filters out the impurities within the blood before it courses through our hearts and body. Yet the liver is associated with anger. What counteracts the anger that the yetzer hara stimulates in us is Torah, and we also call Torah the fire of Torah. The fire of Torah is Yosef, whose inner victories enabled him to overcome the deepest challenges to be King in Egypt and interface with the nations of the world.

The highest part of our soul, our innermost point, is the neshama, a part of our soul that cannot be damaged by life experience. It is different from nefesh and ruach because it is not subject to anything except emes, truth and therefore it cannot be negatively damaged. Yet we are given Torah as the pathway to access it and bring its creativity into our nefesh and ruach which then gives voice and expression to the neshama, creating positive influence.

The Torah pathway that we take is full of challenges by design. We need emunah to comprehend our avoda in every challenge – that the challenge is there for us to unblock the flow of our pure neshama from joining the ruach and nefesh that course through our body. When we remove the blocks with our free willed choice to follow Torah and emulate Hashem, we fulfill the purpose for which Hashem has designed the world, to give us the ultimate pleasure of connection to Him and the reward for choosing His will over the desiring emotions.

The goal is to connect our thoughts back to Hashem's will. When we have a thought that is negative, it is literally a creative power source. If, instead of connecting it to Hashem's attributes of mercy, we connect to a lesser value, our emotions and actions begin to do damage, in our lives or the lives of our loved ones. When we accept ourselves as souls as our identity, we have the free willed choice to overcome the impulses that keep us from connecting to Hashem's attributes of mercy, from Torah and mitzvahs.

Overcoming our resistances is literally as hard as splitting the Red Sea because it requires Hashem's help to overcome our human nature. With free willed choice we can express our desire to Hashem and He helps. Our free willed choice is made sincere through strengthening ourselves in emes and emunah, having a constant sense of Hashem's abundance and presence in our lives.. Unfortunately, many of our resistances are the negative thoughts that we ourselves have created that stand like clouds blocking the abundance that Hashem is sending through our neshamas. He is very patient and awaits our removing them, it is for us to take responsibility for them.

Below is a toolbox that I have been using for many years. Although it is long, it literally walks me through the Torah ideals in a process through which I can look at my challenge and beseech Hashem for assistance. I hope it is a help.

Updated May 13, 2013 4 Sivan 5773

Daily Hisbodidus – Torah Basis

(Concept of the Baal Shem Tov: Submission – breaking what grips us to our bad traits, along with Rav Dessler's terminology, nullification of the lower world due to emunah in Hashem and His goodness)

Thank you Hashem for the flow of thought, emotion, and consciousness to this otherwise inanimate body that houses it, may Your name be praised, and deeply may I focus that my survival depends on Your Will alone and that You have given me free willed choice and consciousness to influence the world. Please help me understand the unique sense of apparent separate identity that You bestow upon me:

1. as a battleground designed specifically for my intellect (and the built in healthy guilt inherent in discernment) to relate to You and
2. as the imperfect place including stored traumas and environmentally forming experiences that You designed in order for my intellect to choose to conquer and bring Your light into so that Your Middos and Will can come into the world and
3. as a vessel capable of fulfilling its designated soul purpose by nullifying the forces of judgments and decrees against me that come as negative thoughts and bringing those forces to the side of kedusha with love of Hashem and thereby also redeeming the Shechina that goes into golus with us, unifying Your Name.

and not as a separate identity (with instincts for self-preservation creating natural destructive and taking tendencies for which Torah is our guide) for its own sake pursuing goals with "me" as the focus for I wish to be seen in Shemayim as neither a destroyer of the heavens or a thief diverting life force for goals that are not pleasing to You. Rather I wish to be seen as an intellect using free will to refine ruach in Your Image thereby forming

attachment to neshama and returning through refined ruach to nefesh an aspect of Hashem's attributes of mercy.

(Concept of the Baal Shem Tov: Separation – the use of daas to discern - along with Rav Dessler's terminology, total just and good Divine Providence and control of nature)

Thank you for the ability to perceive, experience and learn, for the gift of free willed choice, and for the capacity to discern that despite an apparent sense of independence, we are able to integrate the role You created for us (partner in generating influence in the heavens) with our unique purpose. And thank you for leading us - through Toras Moshe- to understand that there is nothing but Your simple unity in all the world and for the perspective of meaning and purpose we can discern by understanding that my thoughts speech and deed output influence on the world which if negative and unrectified become encloded in my circumstances in order to help me perfect myself, nullifying negativity and redeeming the Shechina in golus within that negativity.

(Deeper with the work of breaking the hold that our attachment to negativity has on us by applying behira, free willed choice – uses Rabbi Shapira's method to access unlimited free will)

Please flow through me unlimited will power to direct with the arousal of deep ahavas Hashem in my heart the recipe of personality, circumstance and emotional flow You send through my heart each day so that through the use of conscious choice which You bestow upon me to judge my thoughts as precious or not precious in Your eyes, I effortfully ask that You release the innate natural gift of strong subconscious deep emotional bonding from imperfection and gezeira (unreality, basic human nature including my very survival) to perfection and unification of Your Name (reality of the Divine mind, connection to Divine attributes and ein od milvado consciousness), and I ask that my effort heal me and nullify any need for You to issue further gezeirim that endothe within opportunities for growth the fallen Yiras Hashem of my negativity into circumstances in my life

(Concept of Rabbi Dessler to sanctify Hashem's name by attaching our hearts in loving service to a place that our limited self cannot go, expressing emunah and strengthening Yiras Shemayim)

with the desiring result being that all of my emotions are directed first to the greatest source of pleasure there is, to loving and fearing and increasing my desire to emulate You, Who controls our ultimate survival and destiny along with everything else in the world, and thereby bring Your hidden light to every matter

(Concept of Baal Shem Tov – Sweetening – seeing oneself as a pure good neshama and a healthier relationship between soul and body - see www.bilvavi.org)

May Your Will and Attributes as expressed in Torah be fully conscious within me and grant me success in bringing Your Attributes and Will to visibility in my actions, my relationships, my thoughts, and my emotions. May I be strengthened with unlimited conscious free will to approach my day from loving awareness of choosing what is pleasing to You out of ahavas Hashem that spills over to any negativity soothing and thereby redeeming the Elokus in golus within the "body-partnered-with-yetzer-hara" veil over it, affirming to You love for and Yira of Hashem; may I strengthen the ship of emunah through which I choose my body and soul to travel through this world, thus forming a vessel through which to receive abundance and act upon Your Will thereby uncovering an aspect of Your light encloded in my soul and shining it willingly into the world with full knowledge this is the path to experiencing the greatest pleasure that You bestow, if we merit, a pleasure from another world, far greater than any pride or satisfaction toward which we with our eyes and hearts might otherwise stray.

Occupy our Emotions - the Process

"I recognize that when negative, angry or afraid, I am emotionally bonding to the yetzer hara's message of lack implanted in my subconscious that open the doorway out of the world of neshama and connection to Hashem and into the world of falsehood that I have a separate identity in an independent world. Such a falsehood comes into mind based on pursuit of jealousy, desire, or ambition for love, honor or respect or giving voice to stored emotional abuse and I see that it is unpleasant. In this case the strong unhealthy magnetic bond is to _____(name the pattern/thought/experience/programming/ nature) and I judge it as fallen Yiras Shemayim for I have placed the trigger for my value in a corrupted thought outside of my control and outside of Torah truth. Please help me relate differently to that corrupted thought or to conditioning from stored emotional abuse that is switching me out of reality. Please help me labit it ussur. Niagra Falls! Tied to the kelipas! People's souls are not constructed to go into this area and elevate it from the kelipas. Rather, please help me elevate the fallen Yiras Shemayim or the shame (fallen healthy guilt) trapped in that thought to true Yiras Shemayim or healthy guilt out of ahavas Hashem and total Bitachon that You stand before me with abundance and I am the one blocking it What is it that you require of me to be mesiras nefesh – I wish to! Hashem please grant success to the choice I declare to shift my emotional bonding from imperfection to love of You , fear of Heaven and emulation of Your Attributes of Mercy. Please see my determination and give me the will power, to the very depths of this emotion, and help me to match the negatively charged emotion (which is a result of my tzelem elokim connecting with a vivifying force based in falsehood) with will power and ahavas Hashem to calm my subconscious clinging to this self-destructive illusion. (I am awaiting the will power and exuding ahavas Hashem so You know that I comprehend the situation I am in and what it is for, to recommit to remembering You are here no matter what and to guide me in refining my ruach). I sincerely want to no longer have the strength of my neshama emotionally bonded with this thought/experience/memory. [once the emotion is calm and the feeling of will power there, say:]

"Hashem I choose that the strength of my neshama that is bonding to negatively charged emotions of jealousy, desire or ambition for love, respect or honor – specifically _____ - shift (Please shift the strength of my neshama which is subconsciously attracted like a magnet to falsehood and which has been above my behira and out of my ability to control). Right now the strength of my neshama is bonded to a pattern/thought /experience/programming/ nature that is unpleasant and unreal and which is human nature that You alone control, through the kelipas. I recognize that this has been above my

behira and You have shepherded me and guided me to take accountability for my actions (through suffering consequences of the emotional pain of separation of the strength of my neshama from connection to You or through not being able to take my next step in serving You at a higher level because I get pulled into the kelipas). Please give direction of this orphaned strength of my neshama into my hand. I beseech You to listen to my free willed choice. I direct this strength of my neshama and its emotional bonding affecting my actions to detach from pattern/thought/experience/programming/ nature and re-attach to love and fear and emulation of Hashem alone. Please take the very same strength with which it was subconsciously attached to falsehood and build that strength into the volume and density of my emunah in my heart so that I may with that strength create in my heart a mikvah and place my sins and everyone's sins in for forgiveness and love and may this teshuva be a zechus for our generation and may the vivifying force that I hereby wish to bring to the side of kedusha now help me serve You with even more joy and more devekus. Please lead me in the path that I wish to go, for the unification and sanctification of Your name, for now I realize that this has been sent for me to responsibly bring the strength of my neshama that You give me back into harmony with Your Will thereby releasing it from the golus of my subconscious as it reconnects with Your Will and attributes, and guide me to bring the refinement into thought, speech and deed. That is my sincere choice and desire, for there is nothing but Your simple unity in all the world and Your primary purpose of such a believable separate identity is so that I can tell this to You! Please grant success to my free willed choice to direct this strength of my neshama and emotional bonding to love and fear and emulating Hashem and please destroy all negative spiritual entities which I may have created by misuse in the past of the strength of my neshama attached to negative emotion. I regret it and ask that this negativity and any destructive beings related to it be taken out of the world and that my teshuva be a zechus and benefit for all Klal Yisrael."benefit for all Klal Yisrael."