

## Nourishment for the Neshama

<http://lvracha.com>

**Thursday, October 10, 2013**

### **Hands on example of the bracha gemach - unifying Hashem's name - from pasha to shefa**

This morning I woke up with a panic attack and I turned to Hashem saying I wish to "free" the shechina from my panic reaction. I summoned a feeling of Hashem's ahava and with that blanket of love over my heart I asked Him to please allow the trapped shechina in my fear to unify back with His Name. A visual of this would be a sponge (ahavas Hashem and Hashem's love for us) soaking up a spill or a magnet attracting iron particles. I asked Hashem to please let me draw to replace into that space (a desert, territory that I can conquer for Him) His attributes, and as I went through the attributes, I began to calm down. The attributes are from Tomer Devorah, tolerating insult, overlooking faults, bearing the burden of Adam's sin, and casting our sins into the sea.

These attributes themselves are a process of the six constant mitzvahs. (Rabbi Yaakov Zalman Labinsky [www.becomingdivine.com](http://www.becomingdivine.com) teaches the six constant mitzvahs throughout his shiurim as a dynamic process - see especially his two shiurim on Becoming Divine In Marriage Growing through the High Holidays, theory and practice. )

Know there is Hashem - tolerate whatever triggered the ego reaction because it is from Hashem for good and intended for us to emulate He Who tolerates all our insults;

No other power - overlook all internal dialogue trying to convince us that logic and reason require us to react in a way that gives voice and expression to anything destructive or damaging even if it seems permitted - overcoming the persuasion of THIS impulse is the challenge because its deceptive root is hidden in our subconscious. that deceptive root is based on fear of abandonment and annihilation.

Hashem is one - bear the burden of living in time and space with Adam's sin and summon our integrated understanding (daas) that we all have a hidden deceptive thought that brings our negative reactions above our behira, we use intellect to conquer our natural reaction in order to bring ourselves to the truth, that Hashem is One and that our ultimate function is for the purpose of releasing the trapped Shechina, from the kelpas of our body and nefesh that enlivens our lower functioning. We do this by holding steady over the bumpy emotions and forge nerve pathways across the corpus callosum to our Torah understanding to bring Torah and Hashem back into the picture.

Love Hashem - tell Hashem that because we have shifted to emulating Hashem by bearing the burden of living with Adam's sin, with love for Hashem and feeling love from Hashem, breath out the energy empowering the destructive or damaging or disempowering reactions,

Fear Hashem - with feeling the patience of bearing the burden of confusion within us, extend that same patience and understanding for anyone who might also have fallen into reactivity because of Adam's sin and triggered us. As we open, we will simultaneously hear subtle resistant strong urges that might try to persuade us to forget all that and just give into nature and what any human being would feel and do. Fear doing anything that does not give power to the reality that all there is in the world is Hashem. He alone determines our survival., and

Emulate His attributes guarding our soul from negative thoughts - cast our sins and everyone's sins into the sea, continuing to emulate Hashem's attributes and being His agent in this matter. Lovingly and gently breath in strength from His attributes and irrigate the internal emotional deserts of negativity and despair, washing off the shmutz from the energy in the mikvah in our heart and preparing to then direct that same energy to give a bracha, asking Hashem to pair what has been freed with that bracha.

Hashem wants us to trust In Him. Hashem wants all of us to turn our eyes to trusting In Him alone as our security, not In money or human governments or societies as If they are not under His total control. I truly believe He wants to bring the geula and wants us to realize where our security is, nowhere but Hashem, and anything that we are afraid of Is hidden sparks, shechina, trapped In the kelpas that with my free will (while I have free will before Moshlach comes) which He wants us to release back to Him (unify His Name, this Is the Idea of shooing away the mother bird so that Its angel can now do good for It - see the comments of Rav Ovadia's chaverusa describing the Rav doing this mitzvah with a bird and what he said when the bird came back.)

Our anxieties are "a mother bird" to shoo away, take the same strength and fold that back Into our emunah In Hashem, thereby utilizing Its strength to bring into this world actions that reveal Hashem.

Ultimately this Is the purpose for which Nishmas Am Yisrael Is here, to struggle In remembering to unify and sanctify Hashem's name, to use free will to make Hashem's will our will knowing that all there Is In the world Is Hashem Who loves us. All our needs are met by His Hand alone. When we make Hashem's will our will, He makes our needs and wants His Will. When we understand that all our needs come from a non-local source, we can approach the spiritual emotional work with emunah and emes combined.

Rabbi NivIn, [www.newchabura.com/development](http://www.newchabura.com/development) chaburas. It Is due to his approach to this type of Inner work that made It safe to look Inside. When we redefine ourselves as our choice and effort to reveal tzelem elokim, no fault or mistake Is Insurmountable.