

Nourishment for the Neshama

<http://lvracha.com>

Wednesday, November 09, 2011

Emotions - Lech Lecha - Teshuva - Geula - A Process

The process below is predicated on the following:

1. Emunah – faith in Hashem, knowing that Hashem is there
1. Willing to accept that emotions and ego are part of physicality and are NOT our essential self, nor relevant to our self-esteem (see Dr. Leiberman videos on Aish.com)
2. Familiarity with concept from Mesillas Yesharim that the mixture of a Gdly divine essence and a physical body are for the soul to be able to do its mission, elevating physicality to serve Gd
1. Desire to connect in close relationship with Hashem
1. Comprehension or willingness to look inside the heart to remove layers of impurities
1. Comprehension that our consciousness itself is from Hashem and exists beyond our lifespan
1. Understanding that sometimes our emotions are egocentrically directly connected to our bodies, our thoughts and our emotional reactions and being willing to bring Hashem into the picture, bringing our consciousness into harmony with Hashem's will.

How to go out from an emotion to find joy and peace (living with consciousness in harmony with Hashem–lech lecha - return to the Source in Teshuva.)

When in the grip of a disempowering negative emotion (not able to walk past it even though we are so familiar with the same pattern and frustrated that we are experiencing this same nemesis once again) when the emotion is consuming the present yet we are familiar enough with experiences like this that we are in touch with the corrupted thought generating the emotion and to recognize that because it is disempowering it can't be true, use the mind as follows:

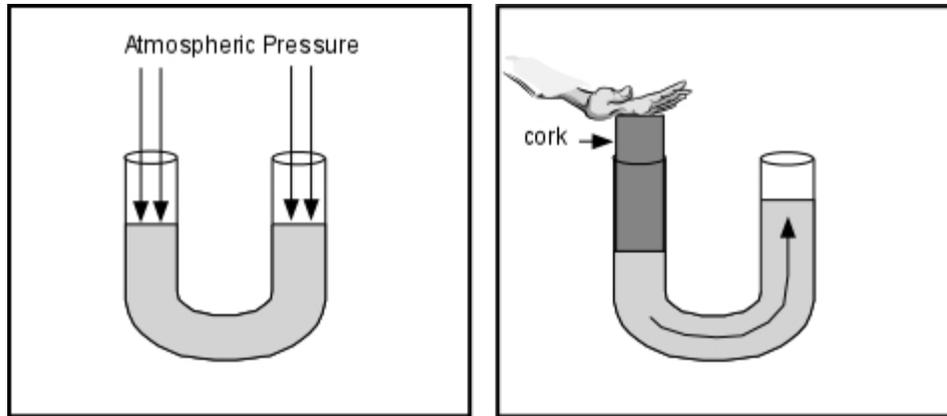
Hashem I see this emotion that is attached to something in my makeup and I am begging for more free will choice so that I can override my emotion - with my emunah and my free choice I am with my MIND directing that the emotion that is attached to my makeup be transferred to love and fear of Hashem." I say this out loud and I wait. It is important that the emotion be present when trying this, so if not present, try to bring it up. The three times I have tried this, I have been amazed because with no effort other than this, Hashem shifts my emotions to such a degree that the intensity shifts to a very manageable level if and when the emotion ever re-surfaces and that I have a far better perspective on what is really going on (my consciousness is in harmony with Hashem's will) and how to be loving (consciousness of which of Hashem's attributes to bring out – Tomer Devora)

I ask sincerely for the will power to overcome the emotion and to direct the emotion instead into relationship with Hashem, to love and fear (abandoning the corrupted thought by starving it of emotion) and that is all I have to do (that is teshuva). Hashem literally does the rest. (Directing the emotion with words sincerely to connect to Hashem creates the connection and is teshuva - a river flowing to Hashem. Just the act of so choosing places us on the escalater up.)

Why are we going through all of this suffering? What is going on?

Hashem is raising us up by placing this pressure upon us. We can cling with our emotions and suffer or we can

shift our emotions into relationship and Gdconsciousness.



<http://earthsci.org/education/teacher/basicgeol/groundwa/groundwa.html>

Excerpt below is from Rabbi Weinberger's book Song of Teshuva:

"Rav David HaKohen, the Nazirite, a disciple of HaReAyaH, clarified this point by means of the example of vessels that are entwined, or linked together. Let us imagine vessels linked together, that is, a vessel in the shape of a 'U' connected to an adjacent source. Water enters the adjacent arm; consequently the water rises to the same level in the second arm. This ascent may be difficult but it happens through a compelling insistence. The source, the same source of light to which we are tied, is perfection It is the Holy One, Blessed be He, The universe at source is nurtured from the Holy One, blessed be He, and its evolution therefore is toward the good. The victory must be a fact, despite all the retreats and despite all the falls.

The victory comes not despite but precisely because of the retreats and falls. A similar process takes place in human history. The good must prevail ultimately and it will indeed prevail, despite the stumblings and despite the fact that we always live with the feeling that we are in the midst of one of thee stumbling in crisis, and we see no way out ahead of us.

We do not see the final part of the 'U' and we do not realize that the descent itself is connected to the source of life, which is propelling us toward a greater higher good, towards refining our connection to goodness, to Hashem.

As we see it, the rise of the water in the second arm seems to us like progress and development. However, the progress is only an external expression of a more internal fact - the water rises because it is returning to its source.

The progress is an external expression of a more internal fact. The water rises because it is returning to its source, to the infinite light of Hashem.

The water is 'returning in teshuvah'. The active force in the entire cosmos is the power of teshuvah. Progress is nothing other than an expression for a turning back - in a reverse direction - of the original emanation. The holiness that is at the source of the universe expresses itself in the positive direction of the cosmic evolution, and this is teshuvah, which finds its expression in cosmology and in biology but also in the social world." Rav Moshe Weinberger – Song of Teshuva