

## **Nourishment for the Neshama**

<http://lvracha.com>

**Sunday, June 19, 2011**

### **Emunah and Bitachon Building Spiritual Object Constancy**

As we read Parsha Shelach which contains the terrible influence words had on the Jewish people regarding the report spoken by the 10 surveyors who were sent into Israel as scouts by Moshe, an image came to mind. It is not a judgment but rather a stark realization true to this day about the affect that words have in stirring emotional darkness and leading us away from clarity of Hashem's existence and Oneness.

When our emotions are stirred, our connection to Hashem can Gd-forbid become obscured and we can go astray. In a time where they saw the plagues, the splitting of the Red Sea, received the Torah, repented from the Golden Calf and saw the outward manifestations of Hashem on a daily basis with the clouds of glory, the pillar of fire, and Miriam's well, we sitting here thousands of years later shake our heads. How could they have made this mistake?

But all we have to do to comprehend the error is to see it in ourselves. When we are upset, we are drawn to the el zar, a strange gd within us

Before an infant is a certain age, if the parent leaves the room or if a toy is covered up, the baby does not have a sense that the object continues to exist. We play peek a boo with a baby in order to help the child develop the idea that just because something is hidden does not mean it does not exist. As the child develops an awareness of object permanence, the child also develops a sense of trust in the world and in people. The child learns that if he puts a ball in the toy box, it is still there. It has not disappeared just because he can't see it. When this developmental stage is met with abandonment or trauma or frustration, the child has issues for the rest of life, such as borderline personality disorder, trust issues and more.

What comes to my mind is a question. Are our emotions (our negative emotions or the confusion imposed by the yetzer hara) designed to help us develop a sense of constancy in Hashem's presence? If so, does this awareness make it easier to recognize our free will point – that is, to question what is true and what is false in relation to what Hashem wants from us at emotional times? Are we more willing to not only bring Gd into the picture at every moment but to realize that in every moment, our mission is to be His representatives shining the Divine attributes that He endows us with? And lastly, do we feel the greatest pleasure that a person can feel when we sort through our challenges in this way?

Spiritual object constancy –Hashem is all there is, that we have no separate existence and that this world is a corridor to another world. In order to establish a place there, we need to reach the developmental level of comprehending that Hashem is all there is in the universe, that He is behind every thing, occurrence, thought and emotion, every pain, every blessing, every breath. When we have this understanding, we can truly live here in the world of the higher soul and fulfill our mission – shining light and developmentally reaching Gdconsciousness that will sustain us with pleasure in this world and the next.

Parsha Shelach ends with the mitzvah of tzitzit, a physical reminder of Hashem's presence.

May we learn from the parsha how to develop our emunah and bitachon and fulfill the purpose for which we were created and may Hashem redeem us speedily!