

## Nourishment for the Neshama

<http://lvracha.com>

### Thursday, January 05, 2012

#### Fear of sin is joy because it keeps us connected to Elokus and Reality

Everyone is seeking to live within their emotions. Wouldn't it be nice if our emotions that naturally come to us are full of joy and light? Isn't that better than anything else we can think of, to simply cling to inner joy?

We live in a world of action that is wielding stimulus and generating within us strong emotional reactions. If we are at least on a level to know that we are here to make choices all day consistent with Hashem's will, we still fail often at our spiritual challenges. For this reason, there is never a reason to have anything but love in our hearts for each other, because we all share this frame of reference. I fail at my spiritual challenges and so do you. So if I am loving toward myself, patient, and overlooking, then that is how I treat you as well.

But that is not what I came to write about.

What I want to share now is to help us at least to try to succeed. For that, we need comprehension of the spiritual structures involved. We know that all there is in this world is the simple unity of Hashem. But He created us to feel independent of Him in order to give us free choice. We then often think there are two – Hashem and little old me, and I want to take what I think will bring me pleasure and I want Hashem to help me because He loves me and after all, I deserve it! (we deserve and are entitled to nothing by the way.) The more we use consciousness to survive within a world where we see ourselves as separate, the farther away we go from actually achieving the joy of living in this world and the next within emotions that are truly peaceful. OY VEY. Now what?

Every day, our ultimate goal should be to help us climb onto the shoulders of our Father, Hashem, for He is running things. How do we do that without losing a sense of autonomy and adult responsibility? Easy. He created us to actualize our autonomy and adult responsibility within the context of having no separate existence from Him! How do we get there?

When we view ourselves as part of the Divine mind, that fills our mind with real thoughts and true comprehension of our mortality and smallness yet provides us with immense gratitude for the consciousness that fills us while Hashem animates us. It is from this place of gratitude that we can live in the most pleasant emotions that we desire, joy and fulfillment no matter what. We can glue ourselves to Hashem even while we have a duality of danger, fear, upsetting negative experiences and even threat of death, chas v'shalom. And when we do, we are guarding our souls from being attached to thoughts and emotions that create spiritual damage and ill health for us. Instead, by comprehending that He is the source, we are immediately empowered rather than disempowered because our emotions are completely contained within the Divine Mind and by our choices and pleading and teshuva and requests, even though in this world we seem puny, we evoke a change in a spiritual realm that affects everything. Just as a glass of pure water turns blue with a tiny drop of food coloring, so can our efforts to purify our hearts affect the soul of the entire nation of Israel if Hashem grants us success. Rabbi Rietti explains how each of us is empowered to affect the soul of the Jewish people in this way in his talk for Kislev on the Tiferes programming (Chofetz Chaim Heritage Foundation):

*"How do we take suffering, death and tragedy and say that is very good. That is ultimate of positive thinking. Is that reality? Look at it this way. We are created with two yuds, there are two internal desires of each, and we decide who is the dominate one, the positive or the negative and that is what shapes my mind. so the more we can tell myself life is good life is very good the more I will create the*

*melachim in kind by bringing the right people the right situations circumstances to help me nurture myself and yes I can change me and I can change the people around me by not trying to change them, but just changing the only person I was created to change where I am supposed to change which is up here in our mind.*

*In the zechus of the merit of remembering that when I have negative thoughts I have a choice to turn that around or not Hashem will give me many many chances until I change myself and with it to change the World! May we be zoche to see Moshiach who will reveal that we have every reason to rejoice and return to what we thought was negative and discover there was joy there too."*

The yetzer hara tempts us all day to separate from connection to Hashem and come to "the other side" and take the actions that the yetzer hara convinces us reflect autonomy, power, actualization, and more. Without the most sensitive barometer to measure where we might be going wrong, we easily fall for the hairsbreadth off of truth lie that the yetzer hara tells us...with a kernel of truth and a hairsbreadth of lie, the yetzer hara takes us deep into sheker, one step over the borderline between ruchnius and gashmius whereby we willingly leap into the pit convinced of its merits. The absolute only way to build confidence that it is a pit and that there is only merit in NOT going there is to at some point be zocheh to have a smidgeon taste of the pleasure of connection, the emotional bliss from another world, that can show us the true exalted nature of the soul that Hashem has bestowed upon us. Which comes first, the experience or the effort?

Effort always comes first. And if our desire for Hashem is sincere and our efforts pleasing to Him, Hashem grants success and gives us 'a kiss'.

The point to build our guard tower on and have our search lights scanning is the point where our soul meets our body – we can install in our minds a way to filter our desires through a value of wishing to honor Hashem's name. The Mesillas Yesharim exalts this as fear of sin:

Mesillas Yesharim Chapter 24 Concerning the Fear of Sin

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"...fear of Divine Majesty consists in one's withdrawing himself and abstaining from sin because of the great honor of the Blessed One. For how can a lowly despicable heart of flesh and blood permit and abide the doing of what is opposed to the will of the Creator of blessed and exalted name? This type of fear is not very easily attained, for it is born only of the knowledge and intelligence which go into reflection upon the majesty of the blessed One and the lowliness of man. It is born only of the activities of the understanding, insightful mind...

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"...The fear of sin which we are here concerned with is, in one respect part of the fear of Divine Majesty mentioned above, and in another a distinct entity. It consists in a person's constantly fearing and worrying that some trace of sin might have intruded itself into his actions or that they contain something, small or great, which is inconsonant with the grandeur of the Blessed One's honor and with the majesty of His Name. Here we see the strong relationship between fear of sin and fear of Divine Majesty –their common concern being that one do nothing in opposition to the great Majesty of the Blessed One. There is a distinction between them, however, which sets the fear of sin apart and gives it its distinct name: the fear of divine Majesty obtains only during the performance of a deed, during divine service, or upon the materialization of an opportunity for transgression...the fear of sin, however, obtains at all periods and times. At every moment one must be afraid of going astray and doing something or part of a thing in opposition to the honor of the blessed One's Name. Hence, the expression "fear of sin", the essence of the fear being that sin not enter into and involve itself in one's actions, whether through an intentional act, weakness, oversight or whether through any other means..."And so that His fear be upon your faces, that you not sin. This is the central element in fear – that a person constantly fear and

tremble until the fear can no longer depart from him.

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p. 317

A person should always fear and worry that there may be present in what he is doing, or that there might enter into what he is going to do, that which is not in accordance with the honor of the Blessed One,...

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It is characteristic of Saints to worry even in relation to the mitzvot that they have done, fearing that some trace of impurity might have intruded itself into them (Gd forbid)

Do not fear is said [by Hashem] only to one who fears Heaven in truth. This is the true fear about which it was said, "the Holy One Blessed be He has in His world only a treasure of fear of Heaven. Only Moses because of his intimacy with the Blessed One could attain it easily. Others, unquestionably, are greatly deterred by the earthy element within them. However, it befits every Saint to exert himself to attain as much of this fear as he can, as Scripture states "Let His holy ones fear Gd"

I would like to share some things that have helped me take steps toward ein od milvado consciousness, which is an infinite path:

1. That the actuality of "me" in this world is a little bit of inanimate object plus free willed choice, both of which are created by Hashem
2. That the actuality of what I think of as me in terms of personality and emotion is only flowed through this inanimate object to see how I will use the free choice gift that Hashem created so that He can give me rapturous pleasure here and the next world when I comprehend and use free choice to reflect the simple unity of Hashem
3. That I am 100% responsible for the flow He sends me even though I did not design the circumstances nor compile the recipe of character traits unique to the earthly pulls of the inanimate object materials I am constructed with.
4. That what I create by directing the flow of energy with free will is eternal and that at any time I can do teshuva and re-direct previously misdirected energy through the miracle of free will choice and sincere prayer.
5. That when all of this is built properly as a mental symbol, with practice, it flows much faster and takes the "magical" quality out of ein do milvado consciousness

I really found the incremental idea of asking "what is my next step in serving Hashem" that Rabbi Nivin (<http://www.newchabura.com>) teaches us to be serendipitous because it reflects how the lower soul comes on board gradually, seeing for itself another pleasure and seeing the higher soul choices as a real solution to earthy downward pulls, as the back and forth and discovery of the higher self relationship with Hashem come into focus.

Simplified tool:

Tool to own, take responsibility for and change our inner will and strive to be Gdly:

1. Where in my life am I truly intending to serve Hashem but my actions or even my internal (self-oriented) emotions are subconsciously seeking to control (rather than lovingly and respectfully unspire) the conduct of another person ?
2. Ask Hashem for the will power to withdraw emotional bonding from the subconscious negative payoffs and immediately
3. Ask Hashem to lead me in the path I wish to go, to please give success for my wish to direct that emotional bonding to love and to fear and to emulating Hashem ([hear Rabbi Labinsky on going from step 2 to step 3](#))
4. Ask Hashem that any success He grants benefits all Klal Yisrael

Continue elevating each day as needed!

More elaborate toolbox (reprinted here for convenience)

Updated January 5, 2012 Aseres B'Teves

### Daily Hisbodidus

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 for the ability to perceive, experience and learn, for the gift of free willed choice, and for the capacity to discern and integrate. Please flow through me unlimited will power to direct 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, I can release the innate natural gift of strong subconscious deep emotional bonding from imperfection (unreality, basic human nature) to perfection (reality of the Divine mind, connection to Divine attributes), with the desiring result being that all of my emotions are directed first to loving and fearing and emulating You,. 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

### Occupy Our Emotions Process

"I recognize that I am emotionally bonded to this pattern/thought/experience/programming/ nature and I see that it is unpleasant. Hashem please grant success to the choice I declare to shift my emotional bonding from imperfection to love and fear of You. Please see my determination and give me the will power, to the very depths of this emotion, and help me to match the emotion with will power to calm my subconscious clinging to this self-destructive connection. (I am awaiting the will power), I sincerely want to no longer be 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 consciousness that is bonding the emotions You send through me shift (Please shift consciousness given by You which is subconsciously keeping those emotions above my behira and out of my ability to control). Right now this consciousness is emotionally bonding me to a pattern/thought/experience/programming/ nature that is unpleasant. I recognize that this piece of consciousness and emotional bonding have 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 consciousness from You). Please give direction of this orphaned consciousness into my hand. I beseech You to listen to my free willed choice. I direct this consciousness and 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 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 consciousness You give me back into harmony with Your Will. That is my sincere choice and desire, for there is nothing but Your simple unity in all the world. Please grant success to my free willed choice to direct this consciousness 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 this consciousness and emotion. I regret it and ask that this negativity be taken out of the world and that my teshuva be a zechus and benefit for all Klal Yisrael."

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Becoming Divine <http://www.becomingdivine.com>

Rabbi Aryeh Nivin Personal Growth Chaburas: <http://www.newchabura.com>

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