

Nourishment for the Neshama

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How do we experience an eternally deepening sense of getting closer and closer to Hashem?

I asked Rabbi Tzadok Cable if the 9 points below are true:

1. That our natural orientation is toward the "me" because of the internalization of the ra and the confusion between neshama and guf it creates
2. That our thoughts (all of which are garments) are sourced from Hashem but could be from either the kelipa or the inner higher soul
3. That our self-esteem is based on a place above thought, the relationship we build with Hashem in selecting our actions after evaluating whether the thought is me or Gd-centered
4. That if the thought is "me" based, we have an incredible opportunity parallel to the akeidas yitzchak to redirect the force contained in the "me-focused" thought to a G.d focused thought (e.g. emulating Hashem, mitzvahs, Torah learning, etc) which then elevates the force for the unification and sanctification of His name and makes Hashem visible in this world of darkness
5. That Hashem is awaiting us to do this avoda, as His partners in creating the upper heavens - that He is maintaining us based on the influence we create and that remaining "me-focused" is causing the negativity in the world
6. That being "me-focused" is by definition outside of reality because it presumes a separate existence which is sheker, we have no separate existence, so that the only purpose of a "me-focused" thought is to see if we will relate to it by allowing our higher soul to sink in and soothe our hearts and let go of its potency with love of Hashem and bring reality into the matter
7. That the pleasure of doing this may not be immediate but is totally trustworthy to depend upon, because of the positive influence Hashem now has in the higher worlds with which to maintain us
8. that the natural bond with "me" is also the El Zar which exists only in the reality of unreality (which feels real to us but is sheker)
9. That when we disempower the "me" out of love and emunah we are connecting with Reality

Here is Rav Cable's response:

Yes to all 9 with one qualification. There are two dimensions of me based thinking. The first is the basic natural me. It is the physical component that is absolutely necessary to facilitate my ability to experience any sense of identity at all in this world. This is clearly something Hashem wants now and forever. This level of me, is not at all a contradiction to Hashem or to avodah. It is imbued with forces and capabilities and a nature to help the human being survive and perpetuate the species in this world. This actually directly serves Hashem's purposes. What became part of man at the time of the sin of Adam is a distorted unrectified me. This is the me that is connected to RA and allows ra to branch its way into my experience. This is the me that is the el zar. This is the me that we must struggle with to serve Hashem and ultimately this is the me that the 9 points above are dealing with.

There is no ra in the essential fact that we live in a physical world and have a physical component. This allows us the ability to experience the pleasure of connecting ourselves to Hashem. The ra is part of

physicality which has now become mixed into me and the rest of basic physicality thus tainting it. Our job is not to negate our basic me. Rather our job is to negate and overcome the distorted me. This leaves the basic me rectified and able to continue to experience an eternally deepening sense of getting closer and closer to Hashem. If we lose that part of the me we lose the vehicle for experiencing pleasure and Hashem doesn't want us to lose that. So we will continue to have the basic "me" component though purer and purer for all of eternity.

This is why the kabbalists say that the techias hameisim brings back the body and rejoins it with the soul before olam habo. This is the basic purified me body. It is able to allow me a vehicle to experience enough separateness from Hashem so that as the soul continues to soar higher and drive closer in olam habo we still have enough me to have the vehicle for experiencing the pleasure of this closeness.