

## Nourishment for the Neshama

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### **Gevurah shebe Malchus - step by step guide on how to stop what we need to in order to walk humbly with Hashem**

Chochma – Torah tells us to marry Hashem, to glue ourselves through tzelem elokim to Him and serve Him

Self-referencing begins when we fall through the hole of jealousy, lust, desire, or craving for honor because our Intellect naturally begins to serve the goals of the self referencing. The Intellect naturally serves the goals of the self referencing because the Intellect is a product of natural growth, education, environment and experience. The ego develops and produces a sense of "I" which, unless we learn Torah to comprehend the context, we believe is the basis for setting our goals.

In every moment, we have an opportunity to ask, Is this goal self-referencing or Is It Gd centered? Thus when something happens that goes against what feels good, what is our preference, what we believe is deserved or right, our Intellect has free will to choose what to identify with – the feeling stimulated by natural existence that attracts it to self referencing or the context in which it happens that calls upon our emunah to have compassion on the Shechina trapped in the matter which attracts our Intellect to arouse love in our hearts for Hashem, remember ein od milvado, and glue ourselves to His Keser - tolerating insult, overlooking faults, bearing the burden of the confusion of mind that happened when we ingested from the tree of the knowledge of good and evil, begging forgiveness for ever thinking there is any glory other than Hashem, forgiving and casting sins in the sea all of which draw mercy into the broken vessel of our otherwise natural self-referencing, repairing the hole through which we fell and hopefully repairing something that helps us regain the level of adom before the sin. Our effort alone to glue ourselves to Him through tzelem elokim is the basis for esteem, for the only Glory in the world is Hashem and when we pull back whatever we need to in order to reveal His Glory, we are acknowledging ein od milvado and that is how we build esteem, real esteem, by revealing what is His Glory. Even if we don't succeed, the effort and desire to identify with revealing tzelem elokim in order to serve Hashem in the moment is the basis of esteem.

The moment we identify with His Keser - tzelem elokim- and arouse love in our hearts for the pain of the Shechina trapped in the darkness of our self-referencing emotions, we are aligned with Hashem's midda of bearing the burden of the confusion of mind that happened when Adom ate. That is a special moment of coming into the palace. We can then throw ourselves on the floor and beg Hashem to save us from our "haman", the magnet from our natural ego that is drawing us towards self-referencing in the situation. As we realize that we have chosen and beg Hashem to help us conduct ourselves as tzelem elokim, we feel ourselves move into Tat'l's palace, Hashem now lets us "hold Tat'l's hose" and allows us the pleasure of experiencing His mercy as we become the vessel that reveals His Glory into the world.

May bina built on the chochma of Hashem's Keser, His attributes of mercy, impress Hashem that we are the generation that is meritorious for redemption.