

Nourishment for the Neshama

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Guide yourself from negativity to shelamos by reading this when you need it!

1. I recognize that the mental space I am in is negative, harmful, unreal, unconstructive and/or possibly even evil and I do not wish to be here, Hashem, but rather I wish to be feeling close to Hashem in devekus, and I will need Hashem's help to get back there. Feeling close to Hashem in devekus means that I am actively experiencing all the goodness and brachas that He is sending to me at this very moment, and that I recognize that my shelamos, my sense of wholeness, is dependent only on my attachment and connection to Hashem because all is Hashem (my soul has no separate existence from Hashem), and that maintaining that understanding (that my mind is to be used to engage my body's cooperation in serving Hashem) is primary. I am limited, but when I understand that I have a relationship with Hashem Who is infinite, and Who loves me and sends me only good, then I have a path to follow that is infinite towards joy and wholeness.
2. I confess that I fell victim to the yetzer hara, who blinded me from seeing Hashem's goodness all around me. In the darkness, I used my eyes, ears, hands, feet, mouth or holy (reproductive) energy to act or dwell on this thought or emotion (e.g. anger, jealousy) and thereby allowed it to claim my identity (I felt that I had independent existence from Hashem). I see now that my eternal identity and self is essentially through my devekus and attachment to Hashem. My higher spiritual emotions and identity are now very wrapped up with the non-constructive actions or unhealthy thoughts (that is, I am serving my mind or my lower bodily self instead of Hashem through my highest self - my soul) and I know this will make it harder for me to find or to return and deepen my identity through devekus, but that is where I desire to go and I ask for Hashem's help in leading me there. I now see that being in this negative space is much worse than whatever the initial event was in and of itself, for that would have passed in time. I see the enemy now as the yetzer hara who desires my mental and spiritual destruction as a much worse event than the initial event, and I regret going through the door into the arms of the yetzer hara and his powerful suggestions.
3. Yetzer hara, go shovel snow instead of tuma on me!
4. I admit I made a bad choice in following that thought or emotion through action because it has not brought me closer to Hashem. Had I remembered that (whatever incident brought me there) was sent for my good because Hashem only sends good, I would not have felt a lack and would not have been tempted toward this negativity. Instead, I would have grown or received a kaparah or had the opportunity to work through an erroneous belief that I have or see an opportunity to give or to emulate Hashem's Yud Gimel middos..
5. I desire closeness to Hashem alone (to be close to Hashem we should strive to be like Hashem in His Yud Gimel middos) and as teshuva, I intend to make an effort to do the following specific mitzvahs, observances, or cheseds that will in fact bring me closer to Hashem in order to concretize my decision to move away from this negative place and back toward closeness to Hashem, an infinite path of shelamos and joy.
6. I intend to reinforce in myself that everything Hashem sends is good and to see it as such, although I may not understand the good that it is. In this way, I have immediate emergency first aid to act as a gatekeeper against the unkindly advice of the yetzer hara that sounded so good but brought me to this dark place where I don't want to be. Yetzer hara, your suggestions of what to seek (ego, power, pleasure) cannot fill me because what my essence really desires and needs can only be filled by a close intimate relationship with Hashem, one that leads me on an infinite path of shelamos and peace.
7. Shema Yisroel...There is only Hashem, who has given us Yud Gimel middos to serve Him by emulating Him. We live in a world with an instruction manual (Torah), and when we do not follow the instruction manual (Torah), we cannot possibly put together our lives in a manner that will work well physically and spiritually in two worlds. There is only Hashem, everything is

Hashem, and He is good and only good. When we are attached to Him, we have shelaim, even if we experience the ultimate losses.