

Nourishment for the Neshama

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No More Mitzri but now...AMALEK. How do we efface that influence?

Is Hashem with us? To us reading this in Torah after the splitting of the Red Sea and the exodus from Egypt brings to our mind a judgment and a criticism that the Torah wants us to see. As soon as the generation that just sang shira said these words, Amalek began a war with us.

And we read this and shake our heads.

Maybe we should shake UP our heads enough so that we comprehend how we to this day live in this same mental space as our natural predisposition. Even those who are successful at times of remaining aware of Hashem's omniscience and omnipresence, even those who are successful at bituling themselves in order to bring middos harachamim into the moment of time inevitably fall back into Is Hashem with us?

Why?

We are in a fallen world. Our physicality shows us that we are in the lowest of all the worlds. Yet we have a function. And that function is shown when we "walk into the sea", with emunah that Hashem is totally in control of both the revealed and concealed realities of this world and the spiritual realms. Walking into the sea means that we extract the koach from whatever feelings and thoughts might be confounding our minds or bodies in the moment and realize that with our free will, we can stir in awe of Hashem and love of Hashem and remember that the source of all vitality and joy is Hashem and that we wish to direct all passion to burning out lower levels of existence which tell us that WE are in control of space. We are only in charge of providing the soul of the moment in time that we exist. Will it be a resemblance of mercy or will it be a lower response?

But most of all, we have got to make a commitment to seeing ourselves as the choice to provide that mercy as the soul in time and NOT as the self interested receiver of Hashem's abundance in His control of space. THIS IS SOMETHING WE CAN RUN TO DO EVERY MOMENT, and it is what we are designed and instructed to do, and it is how we partner with Hashem to create positive influence.

How can we honestly comprehend this point well enough to sincerely trust that no matter what happens, the choice with our free will to bring mercy to the moment is what is pleasurable?

For this we need to remember that pleasure is the soul of will. If we truly understand the pleasure in an experiential way of being a vessel to bring Hashem's mercy to a moment in time, there is no shalla. Pause for a moment and imagine being there. That is what singing shira after going into the Red Sea can be for all of us. By telling us in the Torah this amazing miracle, which we read every day in davening including Shabbos, the pleasure of the emunah that we felt in that generation can be kept alive in our mind and we can bring it to our heart. We want the pleasure of the emunah that the generation that sang shira felt when

Hashem brought them through the Red Sea on dry ocean floor with fruits and all their needs met. We want the pleasure of seeing our fears forever dissipate as the miracle concludes...there is no longer any reason to be afraid of the Mitzri. They are gone. Dissolved into nothingness at the bottom of the ocean. Would we not want all our negativity to be so dissolved? Why does it not dissolve? It does not dissolve because we focus on solutions that are based on the realm of nature with a tinge of doubt and focus on self-preservation and self-interest.

One would think that the Imprint of emunah of the generation that sang shira would be genetically infused into the soul of Nishmas Am Yisrael and thereby readily available to us today. If Hashem had wanted us to have natural emunah, that is what would be. But that is not Hashem's design. Hashem desires us to choose with our free will to have awe of Hashem or not. Our emunah is a choice. It is for us to bring emunah from our mind into our heart. And that takes work.

In order to bring it to our heart, we have to bitul what blocks it, all our fears and worries and misplaced trust. By struggling, we show Hashem that we love Him, that we yearn for Hashem to be here so much that we want to be the ones to reveal His Attributes of mercy into the world.

The only way to approach sincere yearning that can lead to bituling what blocks us from revealing Hashem's attributes of mercy is through talking in verbal introspection, hisbodidus, with Hashem in order that we find the place within us where the chooser is strengthened and our reactions and heartfelt impulses and even bodily urges become willing to serve as the vessel to bring mercy to the world through the intellect's free-willed choice to do so.

We are constructed for this struggle. Amalek is the membrane that we need to efface and dilate in order to go into our Red Sea of subconscious confusion and programming and nature to emerge with the treasure of koach that we can then apply to bringing mercy to this world. Our most powerful koach is submerged in an ocean of confusion. Emunah and experiential understanding of what pleasure of bringing mercy to the world is help us identify our essence as our free will choice to unify and sanctify His Name. With all our differences and individualities, as special, as unique, as important as we are, we are all just part of One. Hashem, Torah and Nishmas Am Yisrael are One. We have the ability and the role of bringing through our individuality a revelation of Hashem's attributes every time we win the war against that membrane in our human nature that has doubt, that remnant of Amalek that is the lowest part of our yetzer hara designed to keep us in our self-interested ego and emotion. Do not forget to eradicate Amalek!!!

Let us truly understand the emunah of the generation that sang shira. Let us truly take the lesson of the attack of Amalek and bring it into our moment to moment lives so that we are no longer confused about whether Hashem is here with us in space. Let us remember that our role is to bring mercy into every moment of time of our life.

Let us choose well. Let us ask Hashem to help us to choose well. Let us beg Hashem to please send us a leader to help us learn how to choose well. And may our yearning to do so, just the yearning, be the earning for Him to say yes and bring a new light to the world.