

Nourishment for the Neshama

<http://lvracha.com>

Sunday, December 18, 2011

More insights into human intelligence and how to improve it!

The combination of heart and mind is fascinating. I remember when my first baby was born, the doctor saw him after only one hour and told us how unusual it was that he was already looking around. I see the deterioration of memory in a loved one, who is able to look around and, although the memory and understanding is not there, the ability to see, to read, and to speak reveal the beauty of the eyes and the body and the role of alertness to intelligence.

We recently acquired an Ipad. It is a device that utterly speaks to how the intelligence of seeing, touching and following visual prompts is building INDUSTRIES that appeal to the type of intelligence given to a person just by virtue of Hashem giving people an understanding of sight and vision and the experience of having eyes. Our eyes take in so much. Visual imagery is powerful in helping us in so many ways. But there is another dimension that must be added in order for intelligence to be actualized.

Rabbi Wallerstein (http://www.torahanytime.com/scripts/media.php?file=media/Rabbi/Zecharia_Wallerstein/2011-12-07/Forgiveness_With_Finesse/Rabbi_Zecharia_Wallerstein_Forgiveness_With_Finesse_2011-12-07.wmv) describes the spiritual world as a world of emotion that is far more powerful than the physical world we live in. He proves that there is another world that we live in at the same time that we live in this physical world of time and space.

Our thinking abilities in computing, remembering, integrating, analyzing, synthesizing, acquiring skills and more represent a combination of mental and emotional intelligence, for to properly put things together, there needs to be a sensitivity to the human experience. But what is at the center?

We are about to light the Chanukah menorah. Each night, we light a new flame. Day one, Day two and on. When we have eight lights, we have the brightest light. No light is diminished because of any other light. The light of the third night does not extinguish the light of the second or first. It only adds to the light. It is said that the soul of a person is Hashem's candle. Is this metaphor revealing the light we need at Chanukah? Between two people, there never needs to be any sense of threat or extinguishment, for one light does not cancel out the other, one person does not obscure or extinguish the first. Yet that is too often not the natural human reaction – a newborn baby in the house will often trigger sibling rivalry for this very reason. Is there enough to go around for all of us?

Enough what? Love? Things we need for physical survival?

What if we come to truly comprehend what the Nefesh HaChaim writes:

"Behold Hashem is the true Gd and that there is nothing else other than Him. Every force in the world and in all of the worlds is filled only with His simple unity?"

Enter a realm where there is 100% certainty of Hashem (and zero cynicism) and it all changes. Why?

If we have even a hairsbreadth of cynicism, we have human emotion and sympathy for the arguments of the yetzer hara, who is painting designs in our thoughts with ourselves at the center. If we lack, if we are in pain, if we are following after our eyes and hearts, the yetzer hara sounds like our very best friend in the world of how to cure the lack. Does the thought of closing off this type of designing thinking create a reaction within us that we would be foolish, that we would be submitting our very being and our adult responsibilities to anarchy or worse, relying on miracles and being irresponsible? Does our innate resistance and belief in our own capabilities cause us to feel that those who ask us to come into 100% certainty of Hashem's unity are asking too much, that they are trying to use Gd to bully us into a lifestyle that we reject, preferring the ample and exciting array of imaginative and creative solutions with which we maneuver instead of relying solely on the simple unity of Hashem.? Does, in fact, ein od milvado consciousness diminish us or expand us?

Rabbi Yaakov Zalman Labinsky teaches us in his shiurim on Pirke Avos that in every sheker is a kernel of truth from which the sheker is sustained. Could that be what is going on with this?

Let's look.

"I am me, I don't believe in xxxx and I have a right to my beliefs. I have free will and I get to choose who I create myself into". All true. The question is – do we close a door on something that we don't mean to by choosing as we do? How can we find out the absolute truth about becoming all that we can be, about truly actualizing ourselves, about maximizing the time we have to be productive while alive? What are the respective roles of the analytic mind and the emotional self?

Rebbetzin Tzipora Harris www.clarityseminar.com (December 2011) tells about two graduate students who finish their

programs, one in accounting and one in business management. The business management student decides he wants to begin some ventures and he asks the accountant to partner with him. The accountant says that he is looking for safety and security and chooses instead to go with a great accounting firm. The business management student proceeds to become none other than Donald Trump! Rebbetzin Harris helps us to see that whatever "identity" and whomever we think we are and could become can ONLY BE ENHANCED by partnering with the Creator of the world, Who is beating our hearts and commanding the success of every move we make.

The difference between submitting to the authority of Hashem and submitting to the authority of a person, a group, a culture, a government or anything manmade is that Hashem wants us to submit to HIM so that HE can give us EVERYTHING!!!. He wants us to be actualized more than we do! He sent each one of us here with a mission and a plan and He waits daily to hear from us about how we are doing, where we are stumbling, what we need, how He can help!! All we have to do is ask. He is before us every moment and wants to help us actualize ourselves. He does not force Himself on us. He waits for us to find Him. But He does try to get our attention. And if He doesn't succeed, He sends a bigger attention-getter. To not use our analytical mind to break through the sheker, to not see that the place of the world is Hashem, means that we go farther down the road of thinking that the intelligence we have because of the physical organs (e.g. eyes, body, heart) He gave us is the maximum intelligence we can have, is a huge blind spot. The idea that our physical existence and prowess is what we should follow to find the ultimate happiness and fulfillment is total falsehood. Who has fulfillment and happiness from that?

Hashem wants to give us the greatest pleasure, here in this world and in the next, that a person can experience. And submitting to His authority does not take anything away from our goals and aspirations. Such a misconception is a psychological paper tiger. Imagine harmonizing consciousness with the Creator of everything – can we fail if we recognize the truth, that the content within us is ALREADY all from Him and that comprehension of that reality can only benefit us? And when we submit, we are not defeated but expanded and joyful and happy. We just have to unblock by shifting our center from us to Him in order to receive all the good He wishes to send us. And don't worry, there is plenty of room for each and every one of us to be who we are, for He created us for that purpose. Please see www.becomingdivine.com

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 (i.e.unreality, basic human nature) to perfection (i.e. 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 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 give me the will power, to the very depths of this emotion, 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 powerful emotional bonding instead be directed to love and fear 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."