

Nourishment for the Neshama

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Relating to Hashem's Name - Process and General Example

Hashem's Name	World	Sefira	Comments on will and effort to bring into action attribute of Mercy, Malchus, unifying the lower world with Keser	Example – Any occurrence that causes a feeling of lack of respect or lack of desire or triggers hurt or a fear of being hurt by others
Tip of the yud	Atzilus	Keser	Hashem's attributes of mercy from which Nishmas Am Yisrael is made	Attributes of Mercy We Wish to Actualize in order to Unify Lower Kay with Upper Kay
Yud	Atzilus	Chochma	When we are in a state of confusion, knowing that there is Hashem Who is giving to us shifts us to ask "what is it that Hashem wants from me in this moment?"	Tolerate Insult Overlook faults
Upper Kay	Beria	Bina	There appears to be in the world far more than Hashem. The world has many distinct and separate looking creations. Realize that there is No Other Power and submit to the natural confusion that occurs because there surely seem to be independent entities. Yet Hashem is One. Commit to wanting to unify and sanctify Hashem's Name. recognize that with free will that Hashem gives us, we can choose to "metabolize" the	Bear the burden of the confusion of mind that became internalized when we ate from the tree of the knowledge of good and evil, which placed physicality out of balance with reality so that the intellect automatically serves our physical side rather than our spiritual side Ask for forgiveness for ever thinking that there is any glory in the world other than Hashem's glory, meaning that we all need forgiveness because

			<p>matter through our hearts in order to "feed the worlds" through our resultant actualization of His attributes of Mercy</p> <p>SUBMISSION</p>	<p>of the original mistake made in Gan Eden when we ate thinking that mankind could bring out Hashem's glory in a manner different from Hashem's will</p> <p>Ask that all our sins be cast into the sea as we forgive and ask forgiveness</p>
Vav	Yetzira	Chesed, gevurah Tiferes, netzach, hod Yesod	<p>We have to do the work using the tools we are given to guide and shift our actions. Those tools are the very utterances that Hashem uses to create everything, the sefirot. We slowly look at our struggle with the goal of unifying and sanctifying Hashem's name in mind and ask, what do I have to expand, and what do I have to contract, in order to balance properly my intellect, emotions, and habits to demonstrate in thought speech and deed my free willed choice to bring Hashem's mercy to this matter</p> <p>SEPARATION</p>	<p>Recognize that we are in a struggle between two choices, the options of our friend the yetzer hara who wishes to suggest solutions that will satisfy ego, emotional, and physical goals in time and space and the option of our yetzer tov, who wishes to actualize His attributes of Mercy. In addition to the conflict itself, there is added koach from the messages that we hear from the yetzer hara if we consider NOT listening to that set of solutions.</p> <p>EXPAND LOVE OF HASHEM in order to tolerate insult and overlook faults. Chesed and Netzach help arouse love of Hashem in our hearts to the degree we need it for our emotions and for our behavior.</p> <p>STOP WHAT IS KEEPING US FROM LOVING HASHEM in order to bear the burden of the confusion of mind on the part of everyone – use</p>

gevurah to have proper awe of Hashem to find in ourselves the same fault we are experiencing in another and doing teshuva on that by fearing Hashem alone with awe helps us to let go and come to a balance emotionally, bringing compassion **tiferes** into our hearts..

Nevertheless, in our habits and behavior, we need again to stop. What is keeping us from bringing that love and awe of Hashem into a plan of action, and here we use , humility, to examine deeply the truth that all glory is Hashem's, that the place of the world is Hashem, that we must stop everything that is directed to using our kochos to satisfy any exploitative goals, no matter how understandable, no matter how "normal", no matter if it is common practice, unless it is Hashem's will or something that serves Hashem. All failure to do so is stealing from Hashem, diverting the life force He gives us for self-interest and a lower level pleasure than the pleasure of serving Hashem. When we understand that the struggle is difficult when there is potency to the matter from the kelipas of taiva and gaiva and the messages of the yetzer hara who is trying to

				<p>"protect us" in time and space, then we have a buffer to help us reframe and use will power to do battle with the matter in order to bring from the side of tuma to the side of kedusha all that potency. With yesod, we bond together a unified will and prepare to sanctify Hashem's Name.</p>
Lower Kay	Asiya	Malchus	<p>With awe and love for Hashem, bring forth thought, speech and deed that reveal Hashem's attributes of mercy in this world</p> <p>SWEETENING</p>	<p>Our vessel through having integrated the emotions into our heart is prepared to perform in the world thought speech and actions that reflect a sweetened rectified ego. Our performance of attributes of mercy unifies this world with the upper Kay, the world of Beria and creates positive influence in the world of Atzilus. What we let go of is considered mesiras nefesh and we build our eternity through our free willed choice to bring into the world Hashem's attributes of mercy over the natural emotions that might otherwise have lead us to actions that destroy or steal.</p>