

Nourishment for the Neshama

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We are rooted in Shemayim and are here to bring into the "territory" of our personalities Hashem's attributes, overcoming every doubt and obstacle with an immense love of Hashem and emes that is the root source our bitachon

Previous summary from Rav Cable:

I agree this is what leads to our machlokes and Pirud. It is almost as if Hashem has basically put us into the world with the following lot...either overcome this and fix yourselves and the world or live in Pirud from me and one another.

However, even when we succeed we will do so with our "differences" intact. I am distinguishing between machlokes and differences. The torah's vision for unity doesn't require us all to be and think the same but to learn to live in harmony.

Sometimes the resistance to unity comes when it is perceived that the only way for that to happen is to stop being me completely, and this is why it doesn't happen. Deep down a person knows with an unshakeable knowledge that Hashem does want me to exist with my uniqueness in the world. So that there are two dimensions or levels of this

1) the battle to retain self and uniqueness but do it in a harmonious way

2) the battle to stop substituting the subconscious I am better for the necessary steps to me taken our middos of which self control and self sacrifice are the key elements

To continue the insights - that the self-sacrifice and self-control come in the area of eliminating the Amalek within and moving love for Hashem into the chambers of our resistance. On our call you said something that is so true, that when others tear at our emunah with their conduct or words, our own middos are opened for us to see what we need to metakain. How does this sound?:

1. Universally we have identified self-protection and not wanting to lose things and not wanting to get hurt physically, emotionally, financially or spiritually. This immediately places us in the place of negative charge, of being "right", of needing to protect our boundaries AND INTO THE JAWS OF THE AMALEK WITHIN.
2. Why Amalek? Because that little piece of doubt is what keeps us locked into our sense of separate identity with its illusions that we need to take action as if we are separate even more exaggerated. Amalek is designed to throw us off and will throw us off unless we inoculate ourselves with the idea that our separate identity is purposeful only so we can complete the relationship with Hashem for which we are designed - to lovingly tell Hashem at every moment that like Rabbi Akiva shows us we are willing to be mesiras nefesh our limited selves as a way of recognizing that in essence we are eternal souls constantly flowing to this world to bring His Torah and attributes to the world to make kiddush Hashem.
3. The blessing of all our challenges can be understood as drawing from our souls our blind spots toward our inner amalek for the express purpose of giving us the opportunity to bring our love for Hashem to the chamber of our heart's desires that are far more "me" focused and enclothe Amalek. We are instructed to bring Amalek to Kiddush Hashem, and I believe that this is a way to accomplish it
4. Specifically, that in the area that we are the most threatened, where we find our most crum thinking, instead of fighting it, instead of animating it or hating our problems, see it as a blessing from Hashem for us to redirect the emotional attribute contained within the crum thought(S) and to rise above the objections of the

amalek within that will otherwise tell us a far more practical reality is called for, and love and fear Hashem so much that our desire is only for Him, and with bitachon, allow that love to flood over the emotional attribute and sweep amalek with mesiras nefesh up to a kiddush Hashem.

5. Ultimately we are in a spiritual world of thought and action and we are not in control no matter how much we resist that thought. By giving control totally to Hashem and being metakain the amalek within are we able to fulfill our purpose.

RAV Cable Response Dec 25 2012

Yes I wholeheartedly agree with this extension

Two points

Amalek comes when we say is Hashem in our presence or not? That is not only referring to the simple case of does Hashem really exist because if so the Dor hamidbar wouldn't have been able to ask that question since they knew Hashem exists and runs the world. The exact wording is האם אין איש הי בקרבינו אמ אין which translates to is Hashem in us or in our midst? This a much more subtle version of the question meaning is Hashem directly involved in having placed my challenges and shortcomings within me and in front of me and pointing me always in the direction of realizing that he certainly has and thus overcoming them is the way to connect in the most profound way. When the yidden were not clear on this point amalek came.

Secondly the Shlah learns that when the verse says you shall love Hashem with בכל לבבך to which chazal say with both your yetzer hora and yetzer Tov, he asks I understand how to serve Hashem with the yetzer Tov that is what we do all the time it is the normal way to serve Hashem. But how do you serve Hashem with your yetzer hora? What would that even mean? He answers that the yetzer hora is the best possible (because Hashem designed it that way) guide from which you can learn where you need to work on yourself. Where my yetzer hora is strongest and poses the greatest resistance that is Hashem's design for how to educate me where my greatest opportunity is for growth and also by extrapolation what strengths and abilities I must have available to me to overcome.