

Torah Focus

9th of Adar

March 2, 2023

Class Notes:

1. We are in a study oh "Spirituality"
2. We studied the G-d Idea
3. We studied the beginnings of Neshamah as a creation capable of interaction with G-d.
 - a. We saw that the Neshamah is a fragment of the Divine Essence
4. We discusses the appearance of the Neshamah
 - a. what Does the Neshamah look like?
 - b. We remembered that the Midrash says G-d has writing on His arm.
 - c. We speculated that this is the Celestial Torah
 - d. We discusses the possibility of having "our Torah" written on our Neshamah.
 - e. We inquired into the possible appearance of our Guardian Angel thinking. maybe he has our life written on him or he appears as a written Torah of our mission. Or, he may be the image of what we are to become.
5. We discussed becoming more aware of our Neshamah
6. We discussed becoming physically aware of our Neshamah
7. We discussed becoming Spiritually aware
8. And becoming spiritually and physically aware of G-d's Divine Presence
9. Then we began looking at my Brain Dump on the Neshamah.

Ephesians I :3-6 Let the God and Father of our master Yeshua HaMashiach be Blessed, having blessed us in Messiah with every spiritual blessing in the heavenlies, even as He (God) has elected (separated) us (the Jewish people) to be in union with him the Messiah before the foundation of the world to be Tsadiqim (Greek: agios) and blameless in His God's presence whereby we are love. He God appointed us as His chief/chief/principal adoption as His own (children - possession) through Yeshua HaMashiach according to His desire and good will to the praise of the honour of His chesed (loving-kindness), in which He has accepted is has as His Lover. LitETREBA

Ecc 3:9-13 What profit has the worker from that in which he labors? 10 I have seen the God-given task with which the sons of men are to be occupied. 11 He has made everything beautiful in its time. **Also He has put eternity in their hearts, except that no one can find out the work that God does from**

Communing with the Neshamah:

The Neshamah is the interface between the present continuing world and the eternally moving Olam (HaBa)
The Neshamah is the union, blending and harmonizing of several faculties,

1. Nefesh

With the Nefesh we have physical sensation
Here we possess physicality.
We can fall prey to materialistic physicality.
Realm of the Yetser HaRä

2. Ruach

With the Ruach we rise above physicality with a level of consciousness
Awareness of good vs bad - elemental level
Awareness of the Yetser HaRa as potential negativity
Beginning level of the Yetser HaTob guarding against the Yetser HaRa seeking to avoid the negative actions or 365 negative mitzvot.
Knowing good vs evil does not imply full spirituality, however it does refer to the openings of spiritual awareness.

3. Neshamah (the supra soul)

BD: (Brain Dump) for Neshamah

The residual energy of the Neshamah fills every fiber of existence — even the smallest piece of spiritual matter contains unfathomable amounts of atomic energy.

But to the naked eye and to our conscious senses and conventional tools, this energy is so concentrated that we have no awareness of it, and can't even fathom its sheer power yet, we have developed methods, through nuclear fusion and fission, to produce unimaginable levels of energy. The Neshamah contains incredible power, concealed and locked within your quantum supra-conscious, i.e. the Neshamah.

The beginning and development of spiritual blossoming

- Developing more fully the Yetser HaTob

- Development of all spiritual venues

- Practice acts of generosity

- Practice of 248 mitzvot - however, one should be more concerned about his inner traits, i.e. the development of his Neshamah than his mitzvot.

Full Spiritual awareness and abilities

- The Neshamah is the overarching control for the mission of our lives encompassing goal of our lives

Beginning to more fully Communion with Malak Shomer (guardian angel - listen, learn practice)

- Imbibing on spiritual content from all available sources and resources.

- Teachings

- Studies

- Practices

We become fully cognizant of spiritual content

- Thinking of G-d

- Reading the Bible

- Revelation from communion with G-d

- The Neshamah heightens the impulse to improve with a spiritual urge and innate drive toward spiritual refinement and elevation.

- The Neshamah develops a relationship with the Torah's seeking its counsel which is aimed directly to the soul.

- Whatever it may be, the holiness is addressed in the Neshamah elevating our state of being

- G-d's voice, let the Neshamah bring forth Holiness!

- Every level of elevation is brought about by the Neshamah!

- Allurement for the Divine Presence

What was it that G-d said to us in the Olam Rishon?

PN #1: Spiritual Elevation.

Spiritual awakening, awareness
Drawing ever closer to the Divine Presence or,
Creating an environment where the Divine Presence is welcome
A place of allurements for the Divine Presence

PN: #2 Spiritual awakening

A point of beginning to possess skill to stay immersed in the Divine Presence.

Elevation is a reference meaning increased spiritual skill (ability to encounter the Divine Presence)

Unhiding the hidden

In practical terms, we emulate God by practicing virtue or, as I like to call it, living in "virtuous reality."

Olam a Hidden Reality

1631a ('ölām) forever, ever, everlasting, evermore, perpetual, old, ancient, world, etc. (RSV similar in general, but substitutes "always" for "in the world" in Ps 73:12 and "eternity for "world" in Ecc 3:11.) Probably derived from 'ālam I, ."to hide," thus pointing to what is hidden in the distant future or in the distant past.

The Ugaritic cognate is 'Im, (obi) "eternity."

Guarantee of Success

All Yisrael Will have their share in the world to come

So he drove out the man" (B'resheet 3:24) — He was driven out and he left the Garden of Eden and he settled himself on Mount Moriya, for the gate to the Garden of Eden is close to Mount Moriya. From there He took him and there He returned him... As it is stated: "To till the ground from whence he was taken." (ibid., chap. 20² 2 Rav Yitzcgak Levi. (n.d.).

Resting Place for the Shechinah.

This process accords with the words of the midrash, "He was created from [dust taken from] the place of his atonement." Man is returned to the place of the altar: from there he had been created, and there he must repair his sin. It turns out, then, that the place of creation is also the Place of repair: man was created from a place that affords him the opportunity to engage in self-repair. As stated by the Keli Yakar (B'resheet 3:23):

PN: #3 G-d guarantees the success of His agreement with us.

The Holy One, blessed be He, created him from the place of his atonement... namely, Mount Moriya, where God sent him to till the land and build from it an earthen altar and offer upon it a sacrifice that will atone for him. And since he was taken from that ground, and it is a gate through which he had passed, for the earth filled him with dense matter because of which he fell in sin... Therefore, in the place which caused the sin, there will be his atonement. For that place, that is, that ground (dirt), caused him to sin. Therefore, that ground (dirt) must help him achieve atonement, by working it and making of it an altar to offer upon it a bullock that has horns and hoofs.

PN: #4 a mirror of his vision that he has seen in the heavenlies. Rev 13:8