

Section 2: Belief: There is a Creator of the World:

Mem Daled – 44 – Spiritual Simplicity: The Key to Deeper Life:

1. After we have clarified that the obligation and purpose of a person in this world is to become close and attached to G-d, and that needs to be the objective of his life; we will attempt to begin to explain a way of life of how a person should live in this world in order to bring him to the condition of closeness and attachment to G-d.
2. We will write simple words which seem to be obvious to people; however, the truth is that whoever knows the requirements of deeper service, knows that **the entire service of a person is to work on the simple and obvious things**, as Ramchal writes in his work “Mesilas Yesharim”: ‘The simpler it is, the greater it is.’
3. The clear point that a person must remember during the course of the journey is that you must take things in absolute simplicity, and fulfill them with complete simplicity.
4. The more a person takes things with greater simplicity, the more he will get closer to the truth – G-d; and the more a person resorts to calculating, G-d forbid, he will distance himself from the truth – G-d.
5. One must understand that **the foundation of a deeper life is the world of spiritual simplicity**, as the prayer says: “G-d, the soul that You gave to me is pure.”
6. **Just like a young child who is still pure can understand simple things, so too the inner soul of a person, the point of purity within him, needs simple things.**
7. [e.g. A wife waits to hear something from a husband on their 25th anniversary, and he finally says, “ I really enjoy the level of intelligence you add to our conversations, “ when all she wanted was simple words like, “ I really love you more than anything in this world.”]
8. [We need women to remind us of the sweet, simple truths of Judaism. Not that we are against “education” – but we do not need to “complicate” things.]
9. [When the Cozier Reba became famous and returned to his hometown in Tomato, he decided to stay by his First Grade Rebbe. Why? He said, “The only thing that is absolutely clear to me in my life is the Aleph-Beis that my First Grade Rebbe taught me. Ever since then, I’m not sure!” That Rebbe gave him the simple truth.]
10. **In order to arouse the point of truth in the soul, which is the pure point, one needs to make use of the power of simplicity.** This is the point which is the key to the entire path that we will be traveling.

Mem Heh – 45 – Everyone’s Simple Starting Point – There is Creator of the World :

1. What is the point from which every person must start working on? The recognition that there is a Creator of the world! The simple and clear recognition that there is a Creator of the world.
2. It would appear to people that this piece of information – that there is a Creator of the world – is something that a novice to Judaism needs to be informed of. It is appropriate to inform and prove, with all different types of proofs, to a person like that that there is a Creator of the world.
3. However, what purpose is their to inform a person, who was raised in home of believers, who keeps the Torah very much, and all their lives have been immersed in the world of Torah and Mitzvos, that there is a Creator of the world? Don’t they know this information? Such a simple thought like this (that there is a Creator of the world) which is found in the religious person, should not need any work at all! This is already simple and clear! Shouldn’t that person’s realm of thought begin at a much higher point?
4. **This is truly a mistake! The truth is that every person is obligated to work on this simple point-on the most simplistic point – that there is a Creator of the world!**

Mem Vav – 46 – Everyone knows That There is a Creator – But How Connected Are We to That Knowledge?

1. A person is going to wonder about this statement: “What am I lacking in my faith that there is a creator of the world?” “Do I need to learn mystical things and philosophies?” No – this is not our intention.
2. We are speaking about a very simple belief – a belief that there is a Creator of the world. In order to clarify why we need to work on this, let us preface with an analogy which will shed light and clarify things.
3. A person wins the \$20 million lottery. All the thoughts of the winner, when he walks, sleeps, or gets up, are fixed on his winning the lottery. He thinks about it when he walks in the street, he thinks about it when he goes to sleep, and it is hard for him to remove these thoughts of winning and what he will do with his winnings.
4. In contrast to that, a person who has not won this lottery may know the name of the lottery winner, but he will not think a lot about it.
5. Let us reflect on the difference between the thoughts of the winner and the thoughts of the one which did not win.
6. **They both clearly know who the winner is; but all the thoughts of the winner are deeply attached to his winning, while the person who did not win may know the same information, but he is not bound and connected to this information – as this information does not grab a hold of all his thoughts and feelings.**
7. From this analogy we can understand more fully how it applies to the concept of belief. **We all know that there is a creator of the world. However, the question is: Is this knowledge like that of the lottery winner in our analogy or like the person who did not win?**
8. i.e. Is this information that there is a Creator of the world, the kind of information that takes hold of all the thoughts and feelings of a person (which is the real definition of a person who believes in G-d), or is this general information that a person is certain about, but he is not absolutely attached to this information at all times?
9. Let us understand: **We all know that there is a Creator of the world, but how much do we think about it? How much are we connected and attached to this thought? The belief that there is a Creator of the world needs to live in our thoughts and hearts, literally, at every moment!**
10. This is not general information that merely surrounds our entire lives, but this knowledge needs to be the life force of a person at every moment.

Mem Zayin – 47 – First feel that G-d exists; then try getting close to Him:

1. We have written in the beginning that the purpose and obligation of a person in this world is to be close and attached to the Creator of the world.
2. **However, in order to be connected and attached to something, there has to exist that “something.”**
3. If the essence, of which you want to be close and attached to it, does not exist, how can a person connect to something which does not exist?
4. **In order for a person to be close and connected to G-d, he must initially clearly feel that G-d exists.**
5. If a person will attempt to get close to G-d before his heart feels that there is a Creator of the world, he will find that he is lacking the recognition of the reality of G-d. Consequently, in the depths of his heart he is attempting to get close to something that his heart does not yet clearly feel that exists.
6. **Therefore, the beginning of the service of each and every Jew, is to first feel with his whole heart that there is a Creator of the world. Only after that can he attempt to make efforts to get close to G-d.**

Mem Ches – 48 – Chochma, Bina, & Da’as:

1. “Chochma” is knowledge of subject matter as it is written or spoken. [It is basic information, which is the beginning of understanding. The word “Chochma” has the letters which spell “Koach Mah” – meaning – “something of power.” It is not complete understanding.]
2. “Bina” is understanding things well. [Bina comes from the word “Livnos” – to build. The Rabbis explain it to “Lehavin Davar Mitoch Davar” – to understand something from knowledge of something else. It is to expand one’s understanding by “building” a concept in one’s consciousness.]
3. **“Da’as” is when you become totally bound to the knowledge.**
4. As it says in Proverbs 24;4: “ Uvida’asChadarim Yimalu” – The rooms will be filled with “Da’as. [The Hebrew letters of the word “Cheder” are Ches, Daled, and Reish. These three letters stand for “Chesed, Din, and Rachamim,” which are the 3 lower attributes under “Chochma, Bina, and Da’as.” This verse teaches us that only when a person has reached a level of Da’as, can the “Cheder” of kindness, control, and mercy be full.]
5. This verse means to say that **when the rooms of the heart of a person are filled with this level of understanding called “Da’as,” then the entire being of the person is completely given over to that awareness. This is complete and total Da’as.**
6. “Partial Da’as” occurs when a person has knowledge of information, but it does not surround his entire heart and thoughts.
7. “Complete Da’as” occurs only when a person is bound and attached to the knowledge with every fiber of his heart and soul at all times.
8. [The Talmud teaches us that “If you have acquired Da’as, what are you lacking. If you are lacking Da’as, what have you acquired?”]
9. [Likutei Maharar 2;7: says, “ Therefore, **anytime where Da’as does not illuminate within people, and they don’t know and feel the G-dliness and dominion of Hashem, they are not considered as human beings – since they don’t have within them the Da’as to know G-d, which is the primary definition of a human being.**”]
10. [The first time the Torah uses the word Da’as is when we are told that Adam “knew” his wife. The Rabbis explain this term to refer to being intimate with each other. This teaches that Da’as involves a complete immersion of oneself with the other – a total connection. We must apply this similarly to the statement of the Torah of “Ata Horeisa LaDa’as...” – “You have been shown to know that Hashem He is the Lord, and there are none other beside Him” to mean that we must be intimately connected with the knowledge that there is no other power in this world besides that of G-d. Da’as is when you are able to fill all of the rooms of your consciousness with something so that you will be able to live through that knowledge, since it is inseparable from you.]

Mem Tes – 49 – Achieving a Level of Da’as / Thinking of the Creator At All Times:

1. A person has to understand with knowledge that there is a Creator of the world. There are levels of Chochma, Bina, and Da’as regarding this issue.
2. Chochma requires that a person have the basic knowledge that there is a Creator of the world.
3. Bina requires greater clarity that one is certain that it is impossible for there not to be a Creator of the world. [These two steps can be attained through reading books, attending classes, contemplation, etc.]
4. **Da’as requires that this knowledge, that there is a Creator of the world, takes hold of the thoughts and feelings of the person.**
5. We must understand that in order to have a soulful, deep recognition of something; Chochma and Bina are insufficient – one needs Da’as to achieve that.

6. It is impossible for the soul to have a true recognition of something, if the person's recognition of it is only on a Chochma and Bina level. The ability of the soul to recognize something well, occurs only when the person is very much tied and attached to it, and that his entire being is given over to that thing.
7. This is a great and awesome fundamental concept which our Rabbis have written about. **A person whose recognition of his Creator is on a Chochma and Bina level, but he does not think of G-d each and every moment; means that his deeper soul is sorely lacking recognition of the Creator.** The soul does not sufficiently recognize the Creator. We are not speaking about intellectual recognition – we are referring to emotional recognition that can be felt. [The Torah says, “VeYodato Hayom VeHashaivos Al Levovecha” – Know it today, and put it into your heart. This means that when you have the Da'as, that will cause the knowledge of G-d to penetrate into your heart.]
8. **The general rule is: If a person wants to truly recognize that there is a Creator of the world, it is absolutely required that his thoughts of that knowledge be permanently bound to the Creator. Only then can he merit having a deep, emotional, soulful recognition of the Creator of the World.**

Nun – 50 – A Person Should Yearn to Always Live With G-d; Thereby Becoming an Absolutely Different Person:

1. In conclusion: A person who is seeking the truth must first clarify his simple belief that there is a Creator of the world.
2. The point where a person must begin is to intellectually clarify [using Chochma and Bina] that there is a Creator. i.e. intellection clarification for oneself that he believes there is a Creator of the world, according to the tradition he received from his ancestors. [Use whatever proofs necessary that will enlighten you to this reality.]
3. After the person has intellectually clarified for himself that he is a total believer that there is a Creator of the world, **then his service is to practically live with this information all the time.**
4. **It is certainly impossible to suddenly begin living with this information all the time; but one can begin to yearn to live every moment with an emotional feeling that there is a Creator of the world. The practical way to achieve this goal is by gradually working on it.** The way to gradually achieve this goal will be discussed further on.
5. **Before a person begins working on this, the following must be absolutely clear to him: A person who lives constantly aware that there is a Creator and a person who does not – are absolutely two different people. It is not like he is on a higher level; rather the essence of his life is absolutely different.** He lives in an absolutely different world, as one is living in a world with G-d and one is living in an imaginary world without G-d.
6. **A person who lives with G-d has left one world and entered into a totally different world.** It is not possible to sufficiently describe this clearly on paper. However, when a person merits this, he will actually feel like a different being; as the Rambam says in the Laws of Teshuva: “I am not the same person whatsoever.”

Nun Aleph – 51 – Always Thinking About G-d Will Change You Into a Different Person:

1. If a person can constantly live with the thought that there is a Creator of the world, which means that:
 - He gets up in the morning thinking there is a Creator of the world
 - He washes his hands thinking there is a Creator of the world
 - He “bentches” [says his after blessings] thinking there is a Creator of the world
 - He goes to sleep thinking there is a Creator of the world
 - He lives all day long thinking there is a Creator of the world;

Living only with that thought, **even if he does not merit to develop a deeper thinking than that** (G-d should grant us that we should merit to develop deeper thinking), **is able to change the entire lifestyle of the person, and his entire life will change from one extreme to the other.** He will have a deep inner seriousness about life that will spawn an inner stability in the entire inner make-up of him thinking there is a Creator of the world self.

2. He is no longer the same person! People around him will sense that an inner change has happened to him.
3. A person needs to understand and internalize this: **the simple foundation that is required from every Jew, no difference between man and woman, is to have a lifestyle picturing G-d being found in the thoughts of the mind and heart of the person.**
4. It is a lifestyle where the person lives with G-d, he eats with G-d, he walks and sleeps with G-d, etc. His entire life must develop from thinking about G-d.
5. **One need not be a genius or particularly talented in order to reach this level.** It is enough to have a small measure of truth in the heart of the one who seeks the truth – which is G-d, who is the purpose of life.
6. Since it is clear and known to man that the goal is to be close and attached to G-d, it is necessary that the first thought he must make efforts in, is to remember at all times that there is a Creator of the world.

Nun Beis – 52 – You Have to Believe that Always Thinking of G-d Is the Best Treasure:

1. It is impossible to verbally express how amazing this treasure is. All the gold and silver are not all comparable to this information of thinking about the Creator of the world. This is a precious and wondrous treasure which has nothing that compares to it. **This is a treasure that has the power to enable a person to reach total perfection – closeness and attachment to G-d.** (i.e. thinking of G-d all the time will spawn a proper lifestyle for fulfilling Torah and Mitzvos.)
2. **If a person would know the greatness of this treasure,** which is to go simply with the thought that there is a Creator of the world, and to think of it often; **he would run after this treasure for any price,** and leave all the foolishness of this world, and attach himself very strongly to this thought at all times (except when he is engaged in the study of Torah).
3. However, **G-d's will is that before a person toils for and acquires this consciousness, he is not able to feel how wonderful this advice is and not know how fortunate he would be when he acquires this thought in his soul. G-d's will is that a person should make a lot of effort through his belief, and only afterwards will he be able to feel it for himself, as it says: "Taste it and see that G-d is good."**
4. [We are not able to imagine how great it would be to be close to G-d, but we are able to imagine other things like what it would feel like to be rich. Why? Imagination is connected to things that are not real; and people can dream about things that will never happen. However, when it comes to things that are real and true, imagination does not usually go together with the truth. G-d made this world in a way that if you want to reach things that are real, you have to work. You can not make believe with reality: either you do it or you don't do it. Additionally, one can not conceptualize what effects hard work has in transforming new realities.]

Nun Gimel – 53 – The More You Think of Hashem – the Closer You Get to Him in Every Dimension of Existence:

1. The Vilna Gaon wrote: **The greatest pain that the soul suffers is when a person passes onto the next world, and then sees what he would have been able to achieve while he was still alive in the physical world – but he didn't.**

2. Whether a person reaches Gan Eden with this information or without this information (i.e. that he has fulfilled his task and merited a level of Da'as), is a difference like heaven and earth.
3. His place in Gan Eden will be absolutely different. **A person, who knows this information and lives with it all the time, will have a higher place in Gan Eden, because he is closer to G-d.** The whole inner aspect of Gan Eden is to be close to G-d. Therefore, to the extent that a person thinks about G-d and lives with those thoughts in the depths of his heart, so too will his place in Gan Eden be closer to Hashem.
4. These concepts are so clear, well known, and obvious to anyone who recognizes life in a deeper way. However, the Yetzer Hora enables a person to live superficially, so that he will not understand how greatness, depth, and preciousness of this advice, to actually live with G-d at all times.
5. **To the degree that this knowledge of G-d penetrates more deeply into the inner soul of a person, and fills his entire heart with more perfection; so too will his closeness to G-d grow in this world, Gan Eden, and the World to Come; and he will merit to eternally be closer and closer to G-d.**
6. And the opposite, G-d forbid, is also true. To the degree that a person's inner heart is distant from being bound to G-d, and is only engaged in doing things[but not bonding deeply with G-d], **although he most certainly will receive a reward for all his actions; but he will lose out on the main depth of the reward, which is 'to delight with G-d.'**
7. One needs to understand that bonding and connecting to G-d with one's entire inner heart, through Torah study and the fulfillment of the 63 Mitzvos, is the entire point of life.

Nun Daled – 54 – The Main Thing: Remember Before Whom You Are Making the Effort:

1. **As much as this point (to remember G-d always) is so obvious, and that there is nothing clearer than it; so too is a person so greatly distant from it.**
2. A person can learn Torah most of the hours of his day, run after doing many acts of kindness, and fulfill all the Mitzvos, great and small alike; yet still and all a person will hardly think of G-d at all, and does not remember who he is doing business with.
3. The Chazon Ish already wrote in at the end of a letter of guidance to a particular person, **“And the main thing is to remember before whom you are making the effort.”**
4. i.e. A person can make a lot of effort, and has a clear path and methods arranged, but is lacking the basics, if he does not remember before whom he is making all that effort.

Nun Heh – 55 – Internalize The Above Simple Message By Constantly Thinking About It :

1. A person could ask himself, **“Do you mean to say that I don't remember before whom I am making the effort?” Certainly I remember! It is absolutely clear to me that I am making effort before G-d!**
2. We will make use of a parable to see where the person is making his mistake.
3. A person can be sitting by a table with all kinds of foods in front of him: meat, potatoes, rice, etc. He sees all the food, but when he wants to eat them, they tell him that he has no permission to do so. When he asks a second time, they respond to him: “What are you lacking – Why do you need to eat? Don't you know that the food is on the table? You can see the food, so what are you lacking?”
4. It is obvious that he knows that there is food on the table and he sees the food, but that alone does not satisfy him. As long as the person only knows about the food, and the food remains outside of his body, he is not satisfied. Only when the food enters the body of the person, and the food digests in his stomach, will he be satisfied.
5. This parable explains a little bit the realities of life: **“And the main thing is to remember before whom you are making the effort.”**

6. **There is knowledge which is similar to the person who knows that there is food, but he is not able to eat it. There is knowledge which is internalized by the person, which is similar to food that enters a person's body and gets digested.**
7. When the knowledge of "before whom you are making the effort" is general knowledge to a person, but he does not contemplate it at all times; this information is external to the person. This person does not live with this knowledge nor does he taste it. He is like the person who has knowledge that the food exists, but he is not able to eat it. If a person knows information, but does not contemplate it and live with it, it remains intellectual information, but is not heartfelt. Intellectual knowledge is general information which is lacking the main essence.
8. [This explains how a person's behavior can be so inconsistent with what he knows.]
9. **A person's primary service is to have an inner awareness of being able to "remember before whom you are making the effort," which is his life force.**
10. In order to internalize this information, a person must first daily think about this simple thought every hour: "before whom you are making the effort." You must remember this most simple thing – that there is a Creator of the world.
11. **When this thought, the simple thought that there is a Creator of the world, is established and always attached to you, then slowly this concept will enter into your heart.**
12. This knowledge, that there is a Creator, will not only be intellectual knowledge, but heartfelt knowledge. When this knowledge is heartfelt knowledge, the person will then live with that knowledge, and that knowledge will give him life. [Such a person will never be lonely.]
13. **"The Tzaddik lives with his belief" means that the Tzaddik receives life from the actual belief in knowing that there is a Creator of the world.**
14. When this knowledge is intellectual knowledge, it is possible to get a little bit of life from that kind of knowledge. When this knowledge is heartfelt knowledge, then the person suckles his life from the simple knowledge that there is a Creator.
15. [The author in another work "Shmi Tola'as", Section 9, offers some practical tips in the areas of Torah study, prayer, and when doing acts of kindness. When studying Torah, never just start learning, but first you should speak to G-d and tell Him something to the effect: "Hashem, I am about to learn your Torah. Why am I learning it? Because I want to be close to You! Hashem, help me to merit this closeness through the learning of Torah." You should repeat this from time to time during your learning as well. Similar thoughts should be expressed before praying and doing acts of kindness.]

Nun Vav – 56 – The Heartfelt Knowledge of G-d Can Be Tasted & It Tastes Good.:

1. "Taste and see that G-d is good." This verse teaches us that a person is able to taste and see the good in G-d, as it were. [And when that happens, the Mitzvos that we do are not considered burdens upon us, rather they are our greatest pleasure.]
2. **How can a person taste this?** Is this like food which enters the throat and is tasted by the palate?
3. Clearly, when this information is merely of an intellectual nature, it is impossible to taste it.
4. **However, when this information becomes heartfelt, then the feels it and has a pleasant taste. Then it is "and see."**
5. i.e. The seeing of belief before it is tasted, is not the same seeing at all, of the seeing of belief after it is tasted.
6. The essence of the new belief transforms the person. When the knowledge of belief switches from general information to heartfelt knowledge, it becomes absolutely different knowledge.
7. [This is the understanding of the first Rashi in Pashas Acharei Mos, which says: "It can be compared to whom a doctor began to treat. The doctor said to him, "Do not eat cold food and do not lie in a damp, chilly place." Another doctor came and said to him, "Do not eat cold food and do not lie in a damp, chilly place, so that you will not die the way so-and-so died." This second doctor roused him more than the first. This is why it says 'After the death of Aaron's two sons.' 'And Hashem said to

Moshe: Speak to Aaron, your brother – he may not come....’ So that he will not die the way his sons died.” This is the same reason why gory, accident scenes are shown in drivers education classes. This visualization is used as a tool to arouse people to “taste” the message.]

Nun Zayin – 57 – Feeling Close to G-d Can Be Tasted If One Always Thinks of Him – That is the Only “Good” in this world:

1. “Taste and see that G-d is good.” How does one taste this – with a fork that goes in the mouth? **One needs to taste it, but with different utensils.**
2. **The taste is a taste of the soul and heart. The more that a person thinks that there is a Creator, he is closer to tasting of “Taste and see that G-d is good.”**
3. **When a person continues to think this way, he will merit to actually taste every moment the “Taste and see that G-d is good,” and he will delight in G-d, also here while he is still in this world.**
4. However, if a person only knows this information, but does not constantly think about it – it will remain only on a level of information.
5. **Intellectual information has no spiritual taste – no taste in the heart and soul.** [The soul does not taste something that is tasteless.] The person then deliberately loses to merit and to feel the “Taste and see that G-d is good.”
6. It is known that G-d’s purpose in creating the world was in order to bestow kindness upon His creations. **What is the nature of that intended kindness? “Taste and see that G-d is good.” “and anything besides this which people deem good is nothing but emptiness and deceptive worthlessness,”** as the Mesilas Yeshorim writes in the first chapter.
7. **There is no other good in the world besides coming close to G-d, and to feel it in the recesses of the heart, and to taste the sweetness that is hidden inside it.**
8. [If a person identifies anything in this world as good – but it is not related to G-d – you have misused the word “good.” E.g. “This Kishka is good.” The Kishka will only truly be “good” if you relate it back to G-d, as evidence of the fact that G-d is kind to you. (Kish –Ka in Yiddish means ‘a kiss from G-d) If you disconnect the Kishka from G-d, then it is no longer truly “good.” It may taste “good,” but that is no longer a true goodness. Any independent good, which is not connected to G-d, is a misuse of the term “good.”]
9. Therefore, the Torah is called “good.” The verse says “For it is a good commodity.” Why? **Because a person can taste the good of G-d (as it were) via the Torah.** [I.e. only through Torah can we get close to G-d, who is the ultimate “good.” To the degree that other things in this world serve the purpose of Torah, they are also considered “good.”]

Nun Ches -58 – Always Thinking “Before Whom You Are Making the Effort” is the Key to Life :

1. **One needs to know that this point – thinking of G-d – is the fundamental key through which to enter a deeper, meaningful, truly soulful life.**
2. Living without this thought is a superficial life.
3. One needs to understand that thinking of G-d is the fundamental key to life.
4. One should be learning Torah and observing Mitzvos, but “the main thing is to remember [always at all times] before whom you are making the effort.” **Then the Torah will be learned properly, the Mitzvos will be observed properly, and every human activity will be on a proper path – when one constantly remembers “before whom you are making the effort.”**
5. So when a person takes this key, he is able to open up gates, which lead to a path of closeness to G-d, that were previously closed to him.
6. And the deeper one enters, the more he will merit to actually totally feel the “Taste and see that G-d is good,” to a level of “Then he will take pleasure in G-d” even here in this world.

Nun Tes – 59 – Willingness to Invest Years of Effort in This Life & Death Project of Closeness to G-d:

1. We will now attempt to bring these words to life in practical daily living situations, in order to show how a person can live with simplicity with G-d.
2. **As long as a person does not have a clear recognition that his entire essence of life is to seek out G-d, to find Him, and to get close to Him; then he will not be happy with this path and he won't understand the depth of its essence.**
3. Only when a person understands and feels in his heart that his entire life is to seek out G-d, to find Him, and get close to Him; then he will do things properly, will relate to things in a true way, and will understand that his entire life is hidden in this point.
4. **Additionally, there are no paths that have no difficulties. There are no short cuts, and one must take small steps.**
5. **Therefore, if a person senses and understands clearly that his entire lifetime is dedicated to search for G-d, he will not despair if he has failures along the path. He ultimately understands that there is no other option, and he must return to searching for G-d at any price, because there is no other way to be alive. This is one's entire life – searching for G-d and getting close to Him. Therefore, when a person fails in this, he does not even have a thought of giving up and look for something else, because he is absolutely certain that this is his entire life in this world. So he won't give up after any failure, but will rather be on the level of "The Tzaddik falls seven times and gets up."**
6. [e.g. People do not easily give up when trying to save their own lives, because they realize that failure is no option. There is no "Plan B." If they fail – there is nothing else!]
7. Since the pathway of service being proposed is not a short path, but a path that will take many days; **if a person has the right perspective about this, he prepares himself from the outset for an investment that will take years, knowing that the purpose of these years is only for this most important goal of life – life itself!**
8. However, if a person sees this as a secondary path [comparable to taking a "minor" in university, as opposed to a "major"], then he will only take it on if it only takes a short amount of time.
9. **But if it takes many days, he feels that he does not want to invest in a secondary area for such a long time. He will want to return and primarily invest in the main area, which appears to be of primary importance to him.**
10. Therefore, before one begins to conduct oneself on this proposed path, one is required to have a clear recognition that this is his path of life, for which he stays alive.
11. **Even if this will take many years, he does not see it as a waste of time. Rather he recognizes, that all the years of life that have been given to him are for the purpose of this work, which is to achieve closeness to G-d, through the means of Torah and Mitzvos.** [This is why G-d has given people years of life. He gave us years of life to get this job done. He did not give us years of life for the goals of shopping, following sports, etc. He has us years to get close to G-d, because it takes a long time to accomplish this goal.]

Samach – 60 – What is the First Thing to Think About When You Get Out of Bed in the Morning?:

1. Let us expand and explain this in a practical way that can be felt.
2. When a person wakes up in the morning, it takes a moment or two before his mind settles. What is the first thing that a person should be thinking about immediately when he gets up from his bed? That he needs to run to pray? That he has unfinished business from yesterday? That he has to take care of an important project today? All these and similar thoughts should not be the main things to think about. These are "left over" thoughts. They may be good and proper thoughts, but they are not the main things. What is the main thing that a person should be thinking about when he gets up from bed?

Samach Aleph – 61 – The First Thing to Think About is the Creator of the World:

1. The first thing that a person should be thinking about when he gets up from bed is a very simple thought – that there is a Creator of the world. A person should begin his day with the most fundamentally basic thought, which is, that there is a Creator of the world.
2. [The story is told of R' Zusha who once was not on time for davening. When the Chasidim went to his home to check things out, they found him sitting up in his bed, still under the covers. They asked him the reason for his behavior. He responded that, "When I woke up this morning, I said 'Modeh Ani' - 'I give thanks.' I began to think: 'Who am I? Just a very fragile, low human being. Who am I speaking to? 'Lefonecha' – 'Before you'..King of all Kings and Master of the universe. This thought as so overwhelming, I just don't have the Chutzpa to move past these words. I am paralyzed by these words, and can not get out of bed!" They needed to bring in the Mezritcher Maggid in order to get him out of bed. This is an extreme example of thinking of G-d in the beginning of the day. In Judaism, beginnings are very important.]
3. If this base does not exist in a solidly built fashion, in a way that the soul lives with it in a constantly felt fashion, he is missing the solid foundation to his entire service of G-d.
4. This is the fundamental point, upon which a person must build his entire spiritual structure. With G-d's help we will elaborate on the explanation of this concept.

Samach Beis – 62 – How to Build & Reflect on This Thought Throughout the Day:

1. After a person remembers well in his thought that there is a Creator of the world, he should simply reflect: "Who woke me up from my sleep? Who gave me the strength to get up from bed? You did, G-d!" Then a person speaks to G-d with simplicity, saying: "You are the one who got me out of bed, and I thank you for that. For what purpose did you get me out of bed? So that I should properly serve you. Therefore, I am, thank G-d, getting up today with a desire that today should be overflowing with service to You!"
2. What should a person be thinking about while he is going to Shul? "Before Whom am I going to pray? Before the Creator of the world! I am going to speak to Him, to praise him, to request before Him...." However, this is all built upon a clear foundation that there is a Creator of the world.
3. [The story is told regarding R' Shlomo Zalman Auerbach who was walking home with a student. As he approached the front door, he stopped and straightened himself out to make himself look more presentable. The student asked if there was a special guest in the house. The Tzaddik, who was in his eighties at the time, answered, "Yes – my wife!"]

Samach Gimel – 63 – How to Develop the Routine of Always Thinking of G-d:

1. **This is the foundation and root of all of man's service to G-d: To establish in the depths of one's soul that the soul should feel at every moment that there is a Creator of the world.**
2. This should not merely be an intellectual knowledge. Rather his lifestyle should be saturated with, and the entire being of the person should live with a simple fundamental feeling of the knowledge, that there is a Creator of the world.
3. Throughout the entire day a person must go with this simplest of simple thoughts, without any deep meditations, that there is a Creator of the world. (Those who feel that they need to meditate should designate special times for that. However, during the course of the day, the main service of a person is to go with this simple thought, which will get further clarified and grounded, as a further delves deeper into it at specially designated times.)
4. One should live with this simple thought in the mind, which will slowly awaken the simple point of faith in the heart, which is the simplest, uncomplicated, and clear knowledge that there is a Creator of the world.

5. **This is the beginning of one's service who wants to build a solid inner structure. A person should remember this simple thought throughout the day.**
6. [This type of living can be shared with children as well. One can even make an experience as mundane as learning how to ride a bicycle as a tool to connect to G-d. One can tell a child, "Look how Hashem wants you to have fun..." When you are in the store with your child, you can tell them, "Look how many different varieties of food Hashem wants you to enjoy." A child will notice how often Hashem is on your lips and will integrate that reality.]
7. **A person should first make external reminders so that he should remember this thought once an hour.** After he gets used to that, he should reduce the time to every fifteen meets. He should slowly and gradually reduce the time until he remembers every couple minutes that there is a Creator of the world.
8. [One should not be surprised with the human capacity to constantly think in one direction. For example, there are certain types of people who always look at themselves in the mirror or any objects that reflects. There are people who are always checking to see if they look just right. People are very capable to never stop thinking of themselves. So why can't we always think of something else – like G-d?]
9. **A person should not rush into this – and should progress carefully.** Only after he feels that he has reached the stage of every hour, and the remembering becomes routing, then he should progress in reducing to smaller time frames. He should continue to do this until G-d gives him the merit to remember at all times that there is a Creator of the world.
10. [This is what the Code of Jewish law means when starts off with, "I have G-d before me at all times." When living with G-d becomes a part of your thinking process, everything you do is done differently. You won't want to speak Loshon Hora in G-d's presence. You will not need to be part of a "major project" to correct a communal flaw. The changes will automatically happen, since every moment is in G-d's presence. This type of lifestyle is not demanding a person to be extremely religious – this is the basics of Judaism.]

Samach Daled – 64 – Simple Continuous Thoughts Are Like the Drops of Water that Bore a Hole Through a Stone:

1. The type of service that we are treading on is accomplished through **quiet and simple thinking. Many times, one time after another, slowly removing the foreskin of the heart, as the heart will be able to feel things properly.**
2. [This may sound boring until you try it. We lime exciting things – we don't like re-runs. Only by constantly following the above plan will you eventually see the pleasure of living with Simcha, not getting angry, etc.]
3. The root of this type of service can be similarly found with Rabbi Akiva when he saw the water wearing out a hole in the rock.
4. Let us reflect: **The water was really a simple drop. Moreover, the first drop was similar to the second drop, and also the third drop, etc.** What we learn from this story is that **a simple drop that continuously repeats to drop many times even though it is the simplest thing, has the power to actually break through rock.**
5. So it is with the heart of a person which is called "a heart of stone." If a person wants to break through his heart of stone, he must repeat this simple thought, which is simply said over and over and over so many times until it removes the rock from the heart, so the person will merit to have a heart of flesh p a heart that feels and recognizes its Creator.
6. When a person takes this simple point – mentioning the simple thought that there is a Creator of the world – and repeats it over many times; it has the power to break through the covering of the heart (the stony quality of the heart), purify, and make holy his heart, enabling his heart to have a true recognition of his Creator.

Samach Heh – 65 -Everything That You Are Occupied With at All Times Should Revolve Around G-d:

1. In order for a person to be able to accomplish this goal properly, he must preface it with a simple and true recognition in his mind and heart.
2. The Ramchal writes in his work “Mesilas Yeshorim” (Ch. 1): “When a person further reflects on this he will see that true perfection is only achieved through attachment to G-d. That is what King Davis said, ‘Closeness to G-d is good for me.’ He also said, ‘I have one request which I ask from G-d: Let me sit in the house of G-d all the days of my life, to see the pleasantness of G-d, and to visit in His palace.’ For that is the only good; and anything besides this which people deem good is nothing but emptiness and deceptive worthlessness.”
3. You need to understand this simple foundation of life. **Anything that a person has in his entire lifetime** – whether in this world or in the eternal future world – **is only G-d. To recognize Him, get close to Him, and attach oneself to Him** – “and anything besides this which people deem good is nothing but emptiness and deceptive worthlessness.” Everything is really emptiness. Besides recognition of G-d, closeness to Him, and attaching oneself to Him, there is nothing in any place or any time.
4. [Thomas Gray (English Poet) had written on his tombstone: “Life is a joke, and all things show it; I thought so once, and now I know it.” Everyone wants “good,” but it only works with Ramchal’s definition. e.g. When is a woman’s outfit considered “good?” When it reflects the nobility and modesty of a Jewish woman. Nothing else is good about the outfit, even though others may think that a good outfit needs to be alluring. It is important to remember that children define “good” in the same way that their parents do.]
5. When a person understands these words and reflects on them properly, he must absorb this simple fundamental point: **Everything that he is occupied with at all times should revolve around G-d. His entire lifestyle should be shaped by the fact that G-d is central to everything in all places {even when on vacation} and at all times.** [e.g. You must be dressed properly at all times – not only on Shabbos or at work.]
6. Whatever he searches in every area, every place, and every time is Hashem.
7. When a person understands that all of the 613 Mitzvos are really only pieces of advice (As per the Zohar) on how to recognize G-d, get close to him, and attach yourself to Him; and that the Torah is the source for all the Mitzvos, whose entire content teaches how a person can attach oneself to his Creator; then **he will understand that whether in mundane areas or in holy areas (which are the 613 Mitzvos), he only has to search in them whereby he will get closer and closer to G-d.**
8. **i.e. A person should not be immersed in the externals of things, rather he has to remember that in every area, whether physical or spiritual, he has to find out how to get close to and attached to Hashem from that thing.**

Samach Vav – 66 – A Person Who Understands the Fundamentals of Life Will Be Able to Follow This Program of Being Close to G-d:

1. When a person understands that his only purpose in life is to be close to G-d and G-d becomes the focal point for everything in his life, then a person will be close to the entire program of growth that we have traversed; since the entire program is to bond a person to G-d in all places and at all times.
2. When this fundamental recognition is missing, it will be difficult for a person to follow this path. However, when a person recognizes the truth, that his entire life is to search out how to get close to G-d, then it is possible to be attached to this program.

