

### Section 3: Belief: There is a Creator and a Created:

#### Samach Zayin – 67 – Moving Onto the Next Level Only After Mastering the First Level:

1. Until now, we have explained the path of how a person can acquire the first level; which is a simple recognition in the mind and heart that there is a Creator of the world. From now on, we will attempt to continue and move forward to the next level.
2. However, this is all on condition that a person has acquired the first level in a solid structural way. Meaning that the knowledge, that there is a Creator, is not just general knowledge that the mind knows, which from time to time comes to the mind of a person. Rather this is a knowledge which is an experiential awareness that is felt in a person's soul.
3. **Just like a person is aware of approximately what time of day it is, and he is not off by 5 hours; so too must a person's awareness, that there is a Creator of the world, be felt by him and completely surround the essence of his life.**
4. **It is not proper for a person to continue on to the next level if he has not yet reached this first level.**
5. A person needs to have a grounded pathway of service, where he moves to the next level only after he has acquired an internal spiritual mastery of the first level.

#### Samach Ches – 68 – Level 2 is to Feel That the Person and All That Exists is Created:

1. After a person has merited, and the memory that there is a Creator of the world has become a part of who he is, it is now appropriate to move on to the upcoming level.
2. **The next level is the awareness that there is a Creator and a created** – an internal recognition in a person that the person and everything that exists are creations of G-d.
3. Until now we have explained the awareness that there is a G-d. **Now we will continue and explain that G-d created everything in creation.**
4. Certainly every believer knows this in simple information. However, our job is not only to know this information, but **our primary service is to live and really feel this reality. The essence of the soul should feel that his entire being and everything that exists is a creation of G-d.**

#### Samach Tes – 69 – The Foolish Thought of Creating Ourselves Exists In Us Today:

1. Paraoth said: "The River belongs to me and I created it." This means to say that even though Paraoth clearly believed that there was a G-d, as evidenced by his saying: "Who is G-d that I should listen to His voice?" (So we see that he believed in a supreme being); **he still believed that G-d did not create him, but that he created himself.**
2. We have evidence that a person could have such a ridiculous thought; that he – not G-d – created himself.
3. Perhaps we might be thinking that there once existed a foolish person like this, who had such a ridiculous thought that he – and not G-d – created himself; but how does this apply to us? Yes there once was a person, who has since passed on from this world together with his mistakes, but why do we need to get involved with this ancient mistake?
4. However, the truth is that is not so. We have the following tradition from our teachers: Every detail in the entire Torah applies to each and every person. There is an aspect of Avraham, Yitzchok, Yaakov, Moshe, etc. in every person. This is also true of the opposite aspects of Lavan, Paraoth, Bilaam, etc.

5. [i.e. We all have the potential within us to unleash Patriarchal power; yet we must also struggle with the potentially negative aspects of the wicked. We have it all inside of ourselves. Their accomplishments and failures are issues that relate to each and every one of us. There is a little bit of a patriarch inside of us ready to burst forth with greatness. There is also a little bit of the evil ones inside of us ready to destroy us. Therefore, every verse describing what people did has relevance for us today.]

### **Ayin – 70 – We Need to Recognize the Energy of Paraoh That Exists Within Us:**

1. We need to understand the following: These words are not merely general hints and ethical teachings which we learn from our holy teachers and, conversely, from the wicked people. Rather the understanding is that **there exists in the soul of each person a pure energy from Avraham and all the patriarchs, and all the seven shepherds. Conversely there actually exists in every soul the impure energy from the wicked people;** as the Rambam says: “Paraoh is truly the aspect of the Yetzer Hora.”
2. i.e. **In every soul there is an evil energy which is called “Paraoh;” and all the claims and actions of Paraoh, which are revealed in the texts of the Torah and Midrash, actually exist in the soul of a person.**
3. There is a Paraoh in the world, and there is a Paraoh in the soul. There really was a Paraoh in the world, but he no longer exists, and our primary business is not with him now.
4. **However, the living reality of Paraoh in our soul actually exists in every Jewish soul. We have business with the Paraoh inside of us. We need to recognize it well, know how to fight with its false ideologies and empty thoughts that come from its energy.**
5. [This is how an observant Jew should study Tanach. All the personalities in the Tanach are all part of our present psyche. Paraoh was not just some ancient ‘Star Wars’ type of villain. Rather, there is a Paraoh deep inside of us, which we must learn how to deal with.]

### **Ayin Aleph – 71 – We Must Nullify This Inner Force of “Paraoh” From Within Us:**

1. Now let us understand well, that there exists in the depths of the soul of each and every one of us the energy that says, “The River belongs to me and I have created it.” **We need to know how to nullify this energy.**
2. **Let us understand, that to live in a way to actually feel that you are created, and that all which exists is created, is not as simple as it might appear to be. There is an inner force within a person called “Paraoh” which prevents a person from feeling this.**
3. If we should skip this level (to actually feel that we are created), there will remain a force in our soul which will undermine all of our simple belief.
4. We must, therefore, make great effort to root inside of ourselves a simple knowledge that we are created by G-d, and to feel this at all times.

### **Ayin Beis – 72 – In the World of a Person Their exists the Belief That He Has Created Himself and that He Came Into Being on His Own:**

1. Let us reflect and understand, that a person is called a “small world,” and everything that exists in the world, is in a person.
2. Consequently, every evil force that we recognize in creation exists in each and every person’s soul. But all forces are not the same. There are forces which are strongly revealed in the soul of a person, and there are forces that are weakly revealed in the soul of a person. Either way, **every force that exists in the world always exists in the soul of a person.**

3. R' Yeruchom Levovitz (the late spiritual leader of the Mir Yeshiva) once expressed that **there is a complete Zoo, including a lion, an ox, a snake, etc. within the soul of a person.**
4. At this time we will not deal with all the powers of the soul which are hidden within man, except for the one which we mentioned earlier: **There exists within every person the power to feel that he made himself!**
5. We are not far from this, as we see in the latter generations, and even in our generation (G-d should have mercy on us), people who believe that they came into being on their own. [By accident, nature, etc. i.e. atheists]
6. There is not just a great difference between the person who feels that he come into being on his own and the person who feels that he created himself. They are both a very great foolishness.
7. Either way, there exists within the soul of each and every person a both feelings that:
  - He created himself
  - He came into being on his own

**Ayin Gimel – 73 – Since the Above Belief is not Revealed, We Mistakenly Think That It Does Not Require Any Attention:**

1. Even though these powers exist in every one's soul, **they are not revealed to every believer. Consequently, one thinks that he need not work on these points at all.** He skips this service and begins to work on much higher points.
2. This way of thinking and this form of service is fundamentally flawed. Even though every believer is not conscious of these thoughts, **still they must exist in the depths of one's soul.**
3. [The Kotzker Rebbe explains the statement of "Know how to respond to the heretic" as follows: This statement refers to the heretic that is inside every person, who always comes after you to change the way you think and feel. One's whole life must be given over to know how to respond to that heretic!]
4. Neglecting these powers and skipping over them, leave an empty space and level within the person; and **all empty spaces create a fundamental deficiency in the solid structure of the service of man.**
5. Therefore, the fundamental path is to not skip any levels – even a level which seems so simple and needs no work – because **truly there is no level which does not need to be worked on.**

**Ayin Daled – 74 – These Unrevealed False Beliefs Are the Cause of Failures in Subsequent Areas:**

1. The root of our failures which we recognize afterwards; such as a lack of heartfelt belief in Divine supervision, is not only a problem in our belief in Divine supervision. **The root of this comes beforehand, in the lack of heartfelt belief that there is a Creator of the world and that He created me.**
2. We certainly know this well and there is no doubt of this in a person's mind [that there is a Creator of the world and that He created me]. However, since there is a power of doubt, in the depths of one's soul, which thinks the opposite; our belief is not clear enough. [So when you grow up with a "hazy" belief, you are vulnerable when you get into a crisis.]
3. Since one's simple foundation, that there is a Creator, is deficient; certainly he will be deficient in areas that should come forth from the simple belief that there is a Creator of the world.
4. Therefore, a person is obliged to root inside himself the simple belief that there is a Creator and He created me!
5. [This explains how you can have a person who says that he believes in G-d, but neglects a lot of Halachos and character development, because he is lacking the basics.]

### Ayin Heh – 75 – The Critical Foundation of Belief in G-d:

1. It makes no difference at all what age the person is; if a person has already worked on this simplistic point, he will be able to move ahead. If he has not, he must return to the beginning and establish his service with true fundamental roots.
2. Every person who works in this proper fashion and has established in his heart a simple, clear belief in G-d that he can feel; **will immediately feel that a huge amount of the difficulties which he was previously aware of, have vanished or at least been weakened.**
3. **This is because that as long as the simple light of faith is not shining strongly on the soul of a person, then his soul is in a great darkness.**
4. There is no clearer, shiny light than simple belief in G-d. When that light is missing in the soul of a person, then he is lacking the primary pure light, and **the soul experiences sadness and a lack of clarity.**
5. This fact is true, even if a person is unaware of this and does not understand the reason for the darkness.
6. A soul without pure, holy, and clear belief in G-d, is missing the light of lights. It is missing the light upon which one can build all the remaining lights of Torah and Mitzvos.
7. Let us try, with G-d's help, to clarify things, so that that anyone who wants simple and pure faith in G-d can merit acquiring true happiness and the solid foundation for the entire structure of true service to G-d.

### Ayin Vav – 76 – Lacking a Heartfelt Belief in G-d Is the Root of Many Spiritual Weaknesses:

1. "In the beginning G-d created the heavens and the earth." Anytime the Chofetz Chaim would feel the smallest spiritual weakness, he would review and learn the biblical narrative of the story of creation in a most simplistic way.
2. **A person may wonder, "Did the Chofetz Chaim lack the knowledge of who created the world? Did he, G-d forbid, have any doubts?"**
3. He certainly did not! Rather the explanation is as follows: When a person feels a weakness in one's Torah learning and in other spiritual areas, **the root of the weakness is not necessarily in that specific area where the person feels weak. Rather the weakness is in the most fundamental root of things – belief in G-d.**
4. This does not mean that there is a weakness in the person's intellectual knowledge in his belief in G-d, and, G-d forbid, that a person should have such doubts with his intellect. **The intention here is that there is a weakness in the clarity of light of belief in the heart of the person. That the person's belief is not alive a heartfelt way.**
5. When there is a weakness in the deepest roots – in one's belief in G-d – that spawns a weakness in Torah study and in other details of man's service in his world.

### Ayin Zayin – 77 – Simple Truths Arouse a Simple Soul :

1. Let us reflect and see that the Chofetz Chaim, who was really one of the greatest leaders of his generation, also conducted himself this way, in order to arouse in his soul these most simplistic fundamentals. Not with deep intellectual investigations, but with the most simplistic points of belief. This all happened through simple repetition of the verses describing creation and **reflecting of its "simplistic depth."**
2. My dear brothers, know that this is a very fundamental point: **The depths of a soul are very simple and smooth.** [And it craves for simple truths.] Therefore, when a person wants to arouse

the depths of his soul in proper purity, he needs to expand the simplistic point, this basic root of simple belief.

3. One must first mention that there is a creator of the world, as we have mentioned. Then he needs to lay the foundation of there being a Creator and a created, until these words become clear and alive in his soul in a heartfelt way, and the soul recognizes them and feels them at all times.

### **Ayin Ches – 78 – The Need to Deal With the Root of the Problem – Strengthening Our Simple Belief in G-d:**

1. One should not make light of this concept of review and conducting oneself like the holy grandfather, the Chofetz Chaim, by making effort into laying a foundation inside ourselves which is the primary root of simple, pure belief.
2. **In most cases, the root of all problems that we recognize in our souls is that we recognize and see the external issues, which are branches of the real problem. The true root of the issues lies very deeply in the soul of man.** The root of the Jewish soul is rooted in our father Avraham, whose entire beginning of his service was belief in G-d. **“Avraham recognized his Creator at three years of age.”**
3. Certainly the path upon which Avraham reached his belief and the path upon which we reach our belief are totally different, because we already have a tradition from our fathers and we have a Torah, which was not the case with Avraham. However, the common denominator between him and us is that **we have to implant strongly a fundamental root inside ourselves, which is a true belief in the living G-d.**

### **Ayin Tes – 79 – Repair One’s Belief in G-d Will make it Easier to Make Efforts in Other Areas:**

1. For example, people stumble in Loshon Hors, Forbidden gazing, etc., and try to work on repairing these flaws in many ways. **One must know that the root of all of these sins is a lack of heartfelt belief in G-d.**
2. Therefore, the root of repairing these areas is not merely a commitment on how to do things differently; **rather a person’s primary efforts should be to first repair one’s belief in G-d,** that it should be a pure, clear, belief. Things will then get much easier, and he will have the ability to successfully contend with all the branches of sins and their ramifications.
3. **To the extent that a person’s belief in G-d becomes alive and clear in one’s soul, so will he have the strength and might to make proper efforts in Torah study and to fulfill all the details of the Mitzvos.**
4. G-d forbid, the opposite can also happen. To the extent that a person’s belief in G-d becomes further hidden in one’s soul, so will it be difficult to make holy efforts in Torah study and to fulfill all the details of the Mitzvos from true awe of G-d.
5. G-d should give each and every one of us the merit to truly achieve this.

### **Pey – 80 – The Intellect Is Required to Teach the Heart the Simple Foundations of Belief:**

1. Let us give a practical way on how to learn the biblical narrative of creation in a way that can implant and arouse simple and pure faith into the soul of a person.
2. Let us preface this with a brief yet very fundamental introduction. First let us repeat and emphasize that we are not looking for novel ideas, rather to understand the verses with total simplicity.

3. The Torah says, “And it will be when your children will ask you...” It is from this verse that our Rabbis learn that there is a Mitzvah obligation for a person to relate to your children on the Seder night of Pesach. [The Halacha states that even if you are alone, you must ask yourself and answer to yourself.]
4. **Inside every person there is an “inner father” and an “inner son.” The intellect is the father and the heart is the son.**
5. **We see from this that the intellect, which is the father, has a responsibility to teach the son, the heart.** [Without proper intellectual guidance the heart can simply go out of control. Sometimes we see people do very strange things, and we say to them, “What were you thinking?” Actually the person was not thinking at all, but he was feeling. And the heart can get lost on its own. On the other hand, a mind without the guidance of the heart can be terribly cold and lifeless. That is why a home without children is usually a very sad home.]
6. The learning style should either be:
  - Through the power of thought, as a person contemplates something until it is fixed into the heart; or
  - Through the power of speech, as a person speaks words of belief from his mouth until it is fixed into his heart. (As will be further explained at length.)
7. **A person is required to do this service not only on the Seder night, but also through the entire year: to deeply implant into his “inner son” – his heart – the simple fundamentals of belief.**
8. “Even if we are all people of wisdom, understanding, experience, and knowledge of the Torah, it is still an obligation upon us to tell about the exodus from Egypt.” This is because Chochma, Bina, and Da’as is one matter and simple heartfelt belief is another matter. It is possible for a person to be wise, intelligent, and understanding; but his heart will be lacking the simplicity of the information.
9. Therefore, on the Seder night, every person – even one who is wise, intelligent, and understanding, is required to relate [“Lesapeir” comes from the word sapphire, which shines with clarity and illuminates.] and illuminate in his soul the fundamentals of simple belief, which can be learned from all the aspects of the exile and exodus of Egypt.
10. [The Kotzker Rebbe said the following idea on the anecdote of the Haggadah where the five Rabbis spent the entire night in Bnei Brak relating the exodus from Egypt until their students told them that it was already time to recite the morning Shema. He says that night time is symbolic of the exile while morning is symbolic of the redemption. We can assume that throughout the evening each of the rabbis was delivering brilliant interpretations on the Haggadah. But when the morning came, which is symbolic of the redemption, the students were hinting to the fact that after all the deep messages of the Torah, we have to return to the simple belief in G-d, as conveyed in the morning Shema. That is what the Seder night is all about – to convey that simple message into the heart of every Jew, which should give us the strength for the rest of the year.]

**Pey Aleph – 81 – “Question & Answer Style is the Foundation of Implanting Information Into the Soul of a Person:**

1. We can learn a very great fundamental principle from the style of the exodus narrative on the Seder night. The Talmud in Pesachim describes the Seder night narrative as having the style of “question & answer,” thereby revealing to us a fundamental principle concerning the power of the human soul.
2. The principle is: **When a person wishes to implant something fundamental within himself, it must be done with the clear style of “question & answer.”**

3. [This is the way of the world – “question & answer.” The world was created in a way to move from lack of clarity towards clarity. The Torah tells us about the narrative of creation, “And it was evening and it was day,” to teach us this principle. Each day started with the lack of clarity which accompanies darkness – the question; and ends with the clarity of day – the answer. The entire study of the Talmud, the foundation of advanced learning, is with the same style, as the Talmud begins a topic with many questions and uncertainty until we reach a conclusion. This is exactly what world history is about – a number of events which leave us with many questions, which will ultimately be answered when Moshiach comes.]
4. Even though at the time that he poses the question, he certainly intellectually knows the answer; so what need is there for asking the question?
5. However, our Rabbis have revealed to us that the question & answer style is how the heart of man acquires information. (On a deeper level, the question makes room out of the stiff neckedness of the heart, while the answer reveals the point of truth that is in the heart.)
6. So when a person wants to speak to his heart and to implant things in a fundamentally structured way, he should do it in a question & answer format.
7. This is a very big fundamental concept which sheds a precious light on the style of service with the soul of man.

### **Pey Beis – 82 – How to Implant Belief in G-d Through the Biblical Narrative of Creation:**

1. Let us implement this principle that we mentioned and attempt to learn with it the biblical narrative of creation.
2. “In the beginning G-d created the heavens and the earth.”
3. “In the beginning” – In the beginning of the creation.
4. “Created” – what is written here before us? It is written that there is some entity that created and there was some entity that was created!
5. Without the verse I could have, G-d forbid, thought that perhaps the world was created by itself. However, the Torah clarifies for us that there is only one truth: “Creted” – that there is a Creator and there is a created, with nothing that was created by itself.
6. Who is the creator? “Elokim [G-d].” The Torah reveals to us: Who created the world? G-d!
7. A person thinks and speaks with G-d, and says, “The Holy Torah says that You, G-d, created the world!” You, Blessed One, created all the creations, and not anyone else.
8. Every believing Jew knows this, but we need to implant this well inside ourselves, that only G-d created the world, and not anyone else.
9. Anyone who has not made a lot of effort to implant this pure belief inside himself, his belief is most likely deficient.

### **Pey Gimel – 83 – Continuing the Biblical Narrative of Creation:**

1. This is how a person should speak often with G-d, with a very simple language, saying to G-d: “Had it not been for the verse there would be room to say that, G-d forbid, that there is no creator of the world. However, the verse clarifies for us that You, Blessed One, created the world.”
2. A person should review it in this way more than 100 times in order to implant and to illuminate simple faith inside himself.
3. “What did You create? – ‘The heavens and the earth.’”
4. The person speaks with G-d in a simple language and says to him: “Who created the Heavens? The person raises his hand pointing to the heavens, and asks: “Who created these heavens?” He

then answers himself and says to G-d: “You, Blessed One, created the heavens!” You, and none other at all, G-d forbid, G-d forbid.

5. Similarly a person should point to the earth, as the Jewish people pointed “This is My G-d, and I will glorify You!”, and says to G-d, “You, Blessed One, created the earth! Can the earth come into being by itself? Certainly not! Only You, Blessed One, created this.”
6. Similarly a person should continue in the narrative, for example, “And there was light,’ reflecting on the light, and ask himself, “Who created the light?” He should respond in a similar fashion saying, “You, Blessed One, created the light.”
7. Similarly a person should go over every detail of the biblical narrative of creation, reflecting on all the created things that are found in front of him, asking about each object, “Who created this?” and to say to himself (In a style of speaking directly to G-d, as will be further explained) “You, Blessed One, created this object.”
8. [Looking at a table, you should be asking yourself, “Who created this table?” and responding, “You, Blessed One created this table.” Do this over and over. Eventually you will stop speaking Loshon Hora at that table, because it just is not possible to speak Loshon Hora at a table where G-d is.]
9. [When the Berditchever Rebbe would come to the verse, “Let there be light” he would talk to G-d asking him to give him light in his life.]
10. **A person should make such an effort for a number of weeks or months, every day for about one half an hour, each person according to his ability, implanting simple belief inside himself, that everything was created by G-d.**

#### **Pey Daled – 84 – Coronate G-d Over the Rest of the World Before Coronating G-d Over You:**

1. There is a fundamental difference between the things that were created with man and man himself. When a person implants within himself that the heavens, the earth, animals, birds, etc. were created by G-d, **these are all things that are outside of man.**
2. However, a person’s service after this is to implant within himself and really feel that he himself was created by G-d. [It is much easier for a person to accept that other things were created by G-d than to accept that he himself was created by G-d.]
3. A person must reflect on his hands, feet, etc., and all his body parts. The Zohar writes that **a person must coronate G-d over all of his limbs**, by clarifying that every detail is created by G-d, and he must try to feel this in a simple way.
4. [This is essentially the message of “Tefilas Zakah” that is said before Yom Kippur. We mention in that prayer how we have abused each and every limb which G-d gave to us in order to serve Him, and how we will recommit them towards G-d’s service on Yom Kippur.]
5. As long as he does not feel this simplicity, he must continue to implant this in his heart, until he merits feeling the simplicity of these words.

#### **Pey Heh – 85 – How Often to Remember that G-d Created Everything?**

1. Man’s service in this specific area and in all areas in general, can be divided into two parts:
  - Setting aside a time every day to reflect on the area.
  - During the course of the day. (Excluding the time he is immerse in his Torah study.)
2. A person should remind himself of the point he is working on approximately every half an hour, by creating reminders which will remind him about the specific area he is working on.
3. Regarding the specific area which we are involved with, **a person should remember approximately every half an hour that everything is created by G-d.**



4. **He should reflect on a specific object which is in front of him, and ask himself**, as explained before, in a question and answer format: **“Who created this object?” He should answer to himself, “You, Blessed One, have created...”**
5. This is how a person integrates this information into his heart: through a daily designated time for this, and through remembering this for a short time throughout the entire day.

### **Pey Vav – 86 – Slowly Develop From One Level to Another:**

1. We must remember not to move too quickly from one level to another while on our pathway of service. One should not move onto a new level until the previously level is firmly established.
2. The level of service which we are now discussing will most likely necessitate a lot of work until this concept, that everything is created by G-d, is firmly established in one’s heart with a clear recognition.
3. At this level, objects scream out, as it were, and say to you that, “I am created by G-d!”
4. G-d should help us that we should merit having this belief develop roots within the fibers of our heart, which will give us true life, merit to become close to G-d, and to become attached to him for all time.

### **Pey Zayin – 87 - Review:**

Let us briefly review our words up to this point.

1. The goal for every Jew is to become close and attached to the Creator of the world.
2. We elaborated and explained that “Dveikus” – attachment – is a deep spiritual connection to the Creator of the world.
3. A person’s life must revolve around one axis: the One Who created him. It revolves around the One Who gives him life every moment, around the One Who leads him every moment, around the One Who he will return to and give a spiritual accounting of one’s life before him, and receive from Him his reward which is the essential “Dveikus” with G-d.
4. The main path of our words is to bring a person to a condition in which the person and the Creator are attached to one another with a very strong bond, by living with G-d every moment and in every situation. We are trying to show and bond a person to G-d at all times, in all places, and in every spiritual situation. We have one goal: to bind a person in every area of:
  - “Olam” – world – every place in life
  - “Zman” – time – at all times in life
  - “Nefesh” – soul – in all circumstances of life.
5. The first step is for a person to remember that there is a Creator.
6. The second step is for a person to remember that everything is created by G-d. There is a relationship between the creator and what He creates.
7. This concept is not merely that He created things in the past, but that He presently creates. The text says, “He fashions the light and creates the darkness” implying a present tense. The holy Sefarim say that G-d renews His creations every moment. The pathway of Creator & created is not only a past concept, but really a constant one.
8. Man’s service is to recognize everything as a creation of G-d, and to feel the Creator and what is created within it.