

## Section 4: Belief: Divine Supervision:

### Pey Ches – 88 – Level 3 – Know & Feel That G-d Has Not Abandoned His World:

1. The third level that we are presently engaged with is G-d's conduct. The holy texts explain that there were people who mistakenly believed that G-d created the world in the beginning, but afterwards left the leadership of the world to the stars and constellations, while He abandoned the world having no connection with the world at all, G-d forbid.
2. [The Ba'al Hatanya explains that although at one time the world had worshipped the constellations which directed the world; this has been replaced, in modern times, by money. The explanation is as follows: When a person believes that there is another source, other than G-d, which is responsible for his life, sustenance, happiness, etc. – that is a form of idol worship. There are people who make the same mistake nowadays as people believe that money – not G-d – provide them with what they need. This can manifest itself in many ways. People who insist on having their sons go to university without receiving a Yeshiva education at all under the pretense that otherwise his son will not be able to provide for himself in the future, are worshipping money and not G-d. People, who refuse to increase the size of their family strictly for financial reasons, claiming that they can not afford it, are worshipping their idolatrous thoughts. These are just a few of the subtle ways that this way of looking at life creeps into our lives.]
3. **A person's service requires him to intellectually recognize and feel in his heart that G-d has not left His world for even a moment and will never leave it.**
4. This information is well known to every believing Jew. **Our service requires that this information come alive inside every fiber in a person's heart and that he feel this at every step in his life.** He will develop a strong bond with the Creator of the world through this recognition.

### Pey Tes – 89 – A Life of Belief Is When We Feel That G-d Is Supervising Even the Smallest Details For Us:

1. Let us begin to explain, with G-d's help, Divine supervision.
2. Generally speaking, people's actions can be divided into two parts:
  - There are things that people define as small things.
  - There are things that people define as big things.
3. For example, buying a home, getting married, etc. are viewed as big things to people. You don't buy a home every day and you don't, G-d forbid, replace a wife so easily.
4. A great many believers feel G-d's supervision in these and similar areas, as they feel that they need G-d's assistance. [It is normal to look for G-d's help when you feel that things are beyond your control.]
5. They look for special prayers that have been authored by great Rabbis, they look for "Segulos," and they search for special merits which can evoke G-d's help.
6. However, the nature of people is to cause people to forget the truth when it comes to smaller matters involved in day-to-day living. The truth is that just as finding a Shidduch depends on G-d, so too is every single detail, even the smallest, in a person's life being run only by G-d.
7. ["For this let every devout one pray to You at the time of accessibility" (Psalms 32:6). The Talmud Brachos 8a has a debate as to which time the verse is referring to. Some say it refers to the time of marriage. Others say it refers to the time of death or to the time of burial. Yet another opinion says it refers to the time of going to the bathroom! The Rabbis in Israel said that this last opinion is the most important opinion! What does this piece of Talmud teaching us? The explanation is that the Talmud is asking, "Under what circumstances should a person feel most inspired to pray? The Talmud begins by listing all the important events in one's life. Finally the Talmud says that you are in G-d's hands at every single moment of your life –even at the least eventful moments. The Talmud concludes that the devout person recognizes G-d's control over his life precisely at these small moments of life.]

8. [The Rishiner Rebbe says something similar when analyzing the following conflicting statements describing how the Jews entered the Sea of Reeds. "The Jews passed inside the water on dry land." "The Jews passed on dry land inside the water." He explains that a Jew has to know that walking through dry land is as miraculous as walking through water!]
9. For example, a person enters a store to buy a small amount of tape. He checks out the different kinds of tape, compares prices, checks, checks, etc., and then makes his purchase. Does the person feel that he needs G-d's help just like he remembered that he needed G-d's help when he was looking to get married?
10. The service of man is to remember G-d's supervision every day even with the very little things in life. When a person remembers this every day in every fine detail, he is then living a "Life of Belief" – true life that is bound and attached to G-d.
11. [No one living a "Life of Belief" would say that they could not financially afford a third child! Only a "Big Moment Jew" would say such a thing. A "Life of Belief" is when you know that you can not do anything in life – big or small – without G-d.]



### Tzadie – 90 – Reflect on G-d's Supervision Just Before You Engage in a Small Activity:

1. Let us reflect and see. If we ask a person at the time that he is going to buy a table, chairs, etc., "Do you think it is in your hands to determine which table to buy, or do you clearly believe that it is not in your power at all; but it is entirely and precisely determined by G-d which table you will buy?"
2. The vast majority of people know the truth that a person does not have the ability at all to determine which table he will buy. [e.g. the item could possibly be no longer in stock, the customer can change his mind when he gets there. Everything we get in life is connected to our souls, and G-d determines what a suitable match for our souls is.]
3. However, this information is in the intellect. Not only is it far from being felt in our hearts, but it isn't even revealed in our intellect, as a person does not usually contemplate in such a way.
4. **In turns out that a person's service is to accustom himself to reflect before doing small activities**, such as buying a table, chairs, etc. He should not run into the store without reflecting. Rather he should first hold himself back for a brief moment and reflect well about what he is about to do. **He should reflect if what he is planning to do will ultimately determine what he will achieve or not.**
5. He should verbalize this after he has already contemplated this and say to G-d, "Master of the universe, I absolutely know that the table I m going to buy, is not in my power at all to choose which one to buy; rather it all depends on what You have decreed." (Certainly a person can affect things through his prayers, which will be explained in detail later on.)



### Tzadie Aleph – 91 – Habit Will Reveal the True Nature of This Belief:

1. A person should slowly accustom himself to act this way in every detail of his life, when he is about to buy something, do something, etc., to reflect and see, if it is in his control to accomplish it or not. **He should implant inside himself the fundamentals of simple and pure belief that there is only one unique Master of all the worlds, who alone totally determines everything.** (Except in the area of fear of G-d, as the Rabbis teach that 'Everything is in the hands of Heaven except for fear of Heaven.")
2. A person should train himself often to conduct all his affairs from a contemplation of belief; thereby bonding all his actions to G-d. He will then have a life saturated with belief, and all his actions will be bound to the one unique G-d.
3. Habit reveals his true nature, so that he will acquire a true soulful acquisition which implants a simple and pure belief deeply inside him.
4. [The person will be in the habit of taking G-d wherever he goes, and to feel that He is always with him. It is as if he wants Hashem to say "Amen" to everything that he does. It will be very hard for you to tell

G-d to come with you to a movie or to a website or watch you try on immodest clothing – once you live in this reality. If you only feel that G-d is with you during the big moments of your life, you will have no reason to not do certain unacceptable behaviors. The above concept explains why G-d listens to the requests of a Tzaddik. It is because the Tzaddik always lives with G-d, so G-d is always available for him.]

## צ"ב

### Tzadie Beis – 92 – First Step: Stop Thinking & Feeling that You Control the World :

1. A person's service is to thoroughly implant inside himself the feeling that there is only one being who determines the state of each and everything thing in this world – and that is G-d.
2. Let us try to bring this concept closer beyond the stage of intellectual awareness, but to the level of feeling it very deeply in one's heart.
3. **The service of man is to first negate the thought and then the feeling that he is the "homeowner" of the world, as if to say that man has control over what happens in the world. Man's service is to uproot this feeling from its roots, crush it, and properly nullify it until he feels that he has absolutely no power at all,** except in acquiring fear of heaven, as that alone is his "field of choice." Aside from that, absolutely everything is determined only by G-d.
4. [The Ba'al Hatanya explains the concept of "Modim Anachnu Loch" beyond the simple meaning of our giving thanks to G-d. He says that there is a Talmudic terminology that says, "Modim Chachomim Le'Reb Meir." It means that although the ages disputed with R' Meir, ultimately they submit themselves and resign themselves and their opinion to the truth of R' Meir's opinion. Similarly there is an on going dispute between heaven and earth on how to look at life. From our perspective, we feel that this world is the main thing. For example, we feel that this month's rent gets paid by our boss at work, so there is a certain fear we have for our boss. We make decisions in life by things that we see and hear in this world. G-d's perspective is the opposite, as this world is truly nothing and true realities are based in Torah and Mitzvos. This is the argument between heaven and earth. So when we say "Modim Anachnu Loch," we are submitting to G-d's opinion and His perspective, and that He runs the world. However, it is difficult to draw this understanding into the heart and not be influenced by this world. A lot of service is required to get this information into the heart. In order to accomplish this, we need to undo our previous incorrect way of viewing life.]

## צ"ג

### Tzadie Gimel – 93 – Purity of Heart Enables the Knowledge of the Intellect to Penetrate the Heart:

1. The verse says, "And you shall know it today and bring it into your heart." This is the foundation and root of the entire pathway of service. The first task for a person is to "know it today," that the concept should be known and implanted in your mind and intellect. After the concept is nestled in your intellect, then you move on to the step of "And bring it into your heart," to have the concept sit in your heart.
2. [For example, you can ask a person if he knows that there is a table in the room. If he sees it or has other information to substantiate that fact, he will say "yes." What if you ask the person if he knows that he has a hand? He will not need to see his hand or look for any evidence. Why? Because he feels his hand, since it is a part of him. This is how deeply rooted these concepts should be in our hearts. We should not need to look for them. They should be so integrated in our hearts that we constantly feel them.]
3. One must coordinate the feelings of the heart with the movement of one's thoughts. The feelings of your heart should correspond and be connected to your intellectual understanding, receiving from the "Know it today" without any blocking from the heart.
4. **This requires purity of heart** and cleansing of the covering of the heart, which prevents the truth from penetrating and guiding the heart.

5. This is the path in every aspect that a person makes efforts to acquire. First “Know it today,” and afterwards “Bring it into your heart.”
6. [There is a famous Chazal that teaches us that G-d offered the Torah to every nation of the world. They each asked what was written in it. After G-d gave them a sample Mitzvah, they refused. For example, He told the nation from Eisav not to kill. Eisav responded that that Mitzvah is totally against his nature, so he can not accept the Torah. The question is asked: Couldn't G-d have given a sample Mitzvah that is not so totally against Eisav's nature like Kashrus or Shabbos? Why did He pick the particular Mitzvah that was so hard for Eisav? R' Tzaddok HaCohen answers: Hashem told all the nations the entire Torah, but each one focused on the one thing which they did not agree with. So why did they hear that Mitzvah more than any other? That was the blockage of their heart in action. We all need to deal with our own blockages.]

## צ"ד

### Tzadie Daled – 94 – Two Methods Whereby the Knowledge of the Intellect Penetrates the Heart:

1. The way of crossing over from “Know it today” to “Bring it into your heart”, i.e. transferring the information from the brain to enliven the heart, has two methods:
2. First Method: Constantly thinking about the area you want to acquire. This is accomplished by establishing set times every day to think about it; (We will explain later the words of the Ramchal who writes that every person is obliged to designate an hour a day for self-reflection.) and thinking about it throughout the day, like every 15 minutes, to arouse himself with a light thought regarding the area he is working on acquiring. (Except when one is engaged in Torah study.)
3. Second Method: By verbalizing this many times, because the mouth has the power to arouse the heart, as we will explain.

## צ"ה

### Tzadie Heh – 95 – Introspection of G-d Determining Who Your Spouse Will Be & Its Implications:

1. Let us first look into the method of setting up the time to reflect, and paint a picture of how a person can acquire belief in G-d's supervision in every detail of life.
2. When you are sitting at home, designate a quite time when you will not be disturbed, and begin to contemplate the issue of: “Who lives in this house? I do, my wife does, etc.” Now contemplate: “Who determined that this one should be my wife? Did I determine my spouse or perhaps the one, unique G-d determined this?” You should use the question format as previously explained and answer to yourself: “Don't our Rabbis teach us, and their words are absolutely true, as they reveal the truth of G-d's conduct, that during the conception of a child, ‘A voice from Heaven calls out that the daughter of so-and-so will get married to so-and-so.’ So in reality only G-d himself determined who would be my spouse. I had nothing to do with the ultimate decision – only G-d. **It should now be clear to me that since only G-d decided who my spouse would be, then all the ramifications that branch out from my marriage, which are many, were all done by G-d.**”
3. Regarding G-d, there is no such concept of Him doing something without seeing all the future ramifications that will branch out from that first decision. Everything was revealed before G-d in the beginning, as it is all His essential desire. i.e. All the ramifications that come out of my marriage, were actually the total will of G-d.

## צ"ו

### Tzadie Vav – 96 – Further Introspections & the Need to Constantly Think About Them:

1. Continue to contemplate. “Who decided that I should live in this house? Is it me, who searched for a house, looked at many houses, and liked this house until I finally chose it; or perhaps G-d decided on this house, as our Rabbi teach ‘A voice from heaven calls out that this particular house is meant for this particular person?’”

2. This is how a person should think and self-reflect, that it is clear and known to his intellect that the words of the Rabbis are true. However, to begin with, his intellect does not think this way so often, but rather the information is stored away in memory. Additionally, **since he does not often think in this way, certainly his heart does not feel this way, and is more likely to feel that he himself has made the decision.**
3. So when the person precisely clarifies his position for himself that intellectually he knows who really selected his spouse and home, he still has two deficiencies in this area.
  - He thinks about this very little
  - His heart does not feel this.
4. Therefore he must begin by repairing the first deficiency: at least he should have consistent living thoughts about this, where he slowly, through consistently thinking about this, with clear, pure, and calm thoughts, will slowly integrate the concepts into his soul, and his heart will properly feel these words.

## צ"ז

### Tzadie Zayin – 97 – Two methods of Speaking: “About” G-d & “To” G-d:

1. In addition to the above mentioned reflection, one must **verbally speak out** his thoughts, and often repeat these words of belief **that only G-d determines all the details.** All the details should be repeated over with a lot of patience, **because this makes a tremendous impact on the soul of a person.**
2. (This can be done in two ways. You can either express that “G-d decides all the details in the world and has decided this detail as well.” i.e. you are using an indirect expression as you are speaking “about” G-d. Or you can speak directly “to” G-d, “You, G-d have decided who my spouse should be and You decided where I should live.” **It is a lofty level to speak directly to G-d in he “first person,” as that is the goal for a person to live on a “first person” basis with he Creator of the world.** However, someone who is presently beginning his service and finds this difficult should use an “indirect” expression.)

## צ"ח

### Tzadie Ches – 98 – Practical Examples of Reflecting and Thinking:

1. In this way a person should speak out all the details of everything that he is thinking, and **to verbalize all the sides that, G-d forbid, contradict the simplicity of belief, such as: “G-d forbid it appears that I determine who my spouse is and I determine where I will live.” Afterwards, you should negate all these details,** and say to G-d, “Even though I feel in my heart that I am the one who is deciding things, but I know that this is not true. The truth is that only You, Blessed One decided who should be my spouse and that I should live here.”
2. This is how a person should elaborate on his thinking over each and every detail, for example: the chair he is sitting on, the table he is sitting beside, and to remove the events surrounding their purchase, such as choosing a model, the color, etc. of the table and chairs. Where on a simple and superficial level it appeared that “I determined which tables and chairs I bought.” However, he should continue to reflect, and then articulate that this is not true, but that “only You, Blessed One, decided precisely which table and chairs that I should buy.”
3. “And this is clear to me: even though I chose the color and the model, but there are many chairs in the store/factory, and why did specifically this chair or this table come to me? This can only be coming from Your hand, Blessed One, and you specifically chose this one.”
4. [ So in terms of Divine providence, there is no difference between a wealthy person spending six months looking for a chair and a poor person who goes to the cheapest store and buys the cheapest chair in five minutes. Its all the same. G-d determined which item that person was supposed to buy.]

5. A person should reflect in the same way about a closet, shirt, shoes, etc. over each and every detail. He should mentally review each detail and how "only G-d determines precisely, which item should come to me."
6. This is how a person should surround all the items and events that revolve around him, reflecting on every detail, and implanting within himself the fundamentals of simple belief that only G-d determines every detail.
7. A person begins through reflecting in his mind and then verbalizing, as previously explained; whether it is in an indirect way using the word "G-d" or in a direct way saying, "You, Blessed One," for those who are worthy to say it that way.

## צ"ט

### Tzadie Tes – 99 – Verbalization Leads to Belief:

1. "He'emanti Ki Adabair..." - "I have kept faith, although I say..." It is written in the holy books that when can a person keep the faith? When I speak! i.e. **when is belief solidly implanted deeply in the heart of a person? When the person follows the course of "Ki Adabair – When I speak."**
2. [This concept of verbalizing an idea often until you believe it is not for the purpose of brainwashing or convincing the person. You only need to brainwash when you are propagating a lie. In this case the purpose of verbalizing is to remove the covering from the heart and to reveal the truth which is inside, because every Jew is essentially a believer.]
3. In other words, one's tongue is in the habit of constantly speaking words of belief. The more one gets accustomed beyond thinking and to verbalize words of belief, the deeper the belief will be implanted inside one's heart.
4. We also find the opposite concept written in the holy books. "Ovda Emuna, Vinichrisa Mipihem" - "Faith is lost; it is detached from their speech." The holy books explain: Why was belief cut off? Because it was detached from their speech! i.e. since they did not accustom themselves and establish for themselves to be in the habit of constantly verbalizing belief, in addition to reflecting on their belief – that is why belief was lost from their hearts. The depth of the clarity of the light of belief was hidden and covered in their hearts; and the belief was not alive and revealed in their hearts.

## ק

### Koof – 100 – Verbalizing With Friends & When Alone:

1. There are two ways of verbalizing faith: First, when speaking with friends, one should constantly have the point of faith be the prominent focus as words of faith should be streaming through their words.
2. However, that is not sufficient. Even when a person is alone, which is truly the primary time to implant faith, he should verbalize faith at great length, as has been already explained.
3. "Also when I walk in the valley of the shadow of death I am not afraid, because You are with me."
4. A person must constantly speak words of faith and constantly live with G-d, with pure faith in G-d.
5. And then "Also when I walk in the valley of the shadow of death I am not afraid, because You are with me." Because a person always lives with a lifestyle of "because You are with me."
6. [If a person lived this way, you would never hear him say, "I would be happy if only..." Because such a person is making plans and wishes without G-d. When you are living with G-d, you are always happy no matter what the circumstances are, as you are living with "because You are with me." The Ba'al Shem Tov said that the primary difference between one Jew and another Jew is only in terms of levels of faith. Everyone intellectually believes in G-d, but are they all living with G-d at this moment or not? You act differently if you are. You don't worry what people think of you, what your friends will say. You don't get angry, etc. This is why we are being told in this Sefer that we have to constantly think and speak about G-d's involvement in our lives all day long.]

Koof Aleph – 101 – The Human Being is Defined as the Speaker of Faith:

1. The Talmud in Bava Kama refers to a human being as a "Mav'eh," from the expression "Im Tevayun Ba'u" – "If you want something, you will ask for it." [i.e. to express oneself in a strong way.] Being a "speaker" is the job of a human being. [The ability to ask is how a human being is defined.] The human being has the ability to speak with G-d with words of pure faith.
2. One, who accustoms himself to speak this way, and not to despair, will thereby merit to reach wondrous levels of faith. He will be able to acquire a truly soulful acquisition of pure faith.
3. This is all a result from verbalizing simple faith. Not lofty intellectual and wise concepts, but the simplest ones, as this is the essence of the Jewish soul – simple and pure faith in the Creator of the worlds.

## ק"ב

Koof Beis – 102 – The Need to Constantly Think of the New Area of Belief Throughout the Day:

1. As was previously explained as a principle in all areas of spiritual service, there are two times for a person to implant within himself belief in Divine supervision:
  - At a time of the day which a person designated for himself for reflection, which has already been explained.
  - During the course of the day a person should remember the concept of Divine supervision every ½ or ¼ hour.
2. The basis for this is that during the months that a person is making effort to acquire the belief in Divine supervision, this concept should take hold of his heart throughout the day. Therefore, he must live with this outlook throughout the day.
3. **If a person only makes an effort to acquire this during his designated hour of reflection, then there is a 23 hour interruption during the rest of the day.**
4. **Anything that is not done consistently can not be properly integrated into the soul of a person.** Therefore, a person must remember the area he is working on acquiring throughout the day.

## ק"ג

Koof Gimel – 103 – Practical Applications When Buying Furniture:

1. There are two parts in the area of remembering Divine supervision throughout the day:
  - **Events that are not typically part of your daily routine**
  - **Events that are part of your daily routine**
2. Let us begin with the first part. For example, a person goes to buy a table, chairs, etc. The proper thing to do before leaving your home is to reflect and then verbalize, as explained earlier: "I am about to go and choose a table and chairs, but the truth is that I am not able to choose at all; since only G-d is deciding which table I should buy. All my actions and choices really don't help, but according to my level of effort, I am going to choose, as the "Mesilas Yeshorim says, that **even though I am making effort, I should know that my efforts are not really accomplishing anything.**"
3. With this perspective you should enter the store. Even at the time you enter and begin shopping for the table and chairs, you should remember the above statement well, **that your act of choice is merely the actions of a monkey, with no dominion at all**, as G-d has already determined which table and chairs will be in your possession.
4. [If you have this attitude, you will not get too involved in the efforts that you make. You won't get too involved in the details that really make no difference. E.g. - you will not spend a major part of your life looking to fill up your home with antiques. The main objective when decorating a home is that "you should make sure that things are nice – but do it quickly!" Don't spend a whole day looking for a faucet! Not that spending lots of time in these areas is a sin, but people who become immersed in these things, are getting themselves overly involved in small things; and sins can come from such a lifestyle.]

**Koof Daled – 104 – Always Reflect on and Verbalize Divine Supervision Before Major Purchases:**

1. We have chosen a table and chairs as a sample activity. However, the fundamental point is that **a person should not make purchases without reflecting on what he is really doing.**
2. **Whatever he buys**, be it a refrigerator, washing machine, closet, etc, he first reflects thoroughly, as explained earlier, as he goes about purchasing a closet together with G-d and not alone, G-d forbid.
3. **A person must get accustomed every day of his life to not do any major endeavor without a reflection of belief beforehand.**
4. **Whoever acts this way, will be able to acquire a great spiritual acquisition with every physical acquisition.**
5. **Through these acquisitions and similar ones he will implant within his heart a solid belief in Divine supervision.**
6. Through an abundance of reflection on this and verbalization of this, as has been explained, pure belief in Divine supervision will be implanted within himself.

## ק"ה

**Koof Heh – 105 – Then You Can Reflect on and Verbalize Divine Supervision Before Minor Purchases:**

1. Up to now we have dealt with big activities, such as major purchases.
2. **Once a person is accustomed to reflect on major purchases, now his work is to similarly train himself even regarding the smallest things.**
3. Let us give an example. A person is going to make a list of food purchases in honor of the Shabbos. A person can acquire so much faith in this activity of making food purchases in honor of the Shabbos.
4. For example, a person is reaching out to take a package of noodles from the shelf, he can reflect to himself and say: "On this shelf are dozens of packages of noodles. Why did this particular package – and not another one – reach my hands? This is only because you specifically decreed for a hidden reason known only to you, that this specific package should reach my hands, and none other."
5. The details can be many, but it is one fundamental point: A person must train himself over every specific purchase to implant Divine supervision within himself, as has been explained.
6. **From one purchase in this manner a person can make a big acquisition of faith.** All the more so if he pays attention and gets accustomed to doing this regularly, then he will be able to implant this belief in his heart very well.
7. A person must train himself to live this way and to thereby merit a great and awesome spiritual acquisition – an acquisition of pure belief in G-d and in His supervision.
8. A person should accustom himself in every situation throughout the day, like when he sits down to eat, thinking in the above mentioned way, that this piece specifically reached his hand. Also the water that he is using to wash his hands and to drink from, etc., thinking that everything that reaches his hand is specifically from Divine supervision.

## ק"ו

**Koof Vav – 106 – High Levels of Connection to G-d Comes From Reflecting on These Small Things:**

1. Obviously it is impossible for a person to reflect on all the details each and every time; however, a person's service is to have his soul absorb another detail, another insight, etc. each time, a little here and a little there, until this concept gets implanted into his heart.
2. The fundamental idea is: **a person must leave his superficial view of life, where he only sees the hand of G-d and His supervision in miraculous events that are totally beyond nature.**
3. [Only reflecting at these things does not change a person for the better. Loud expressions of G-d's presence do not make you into a servant of G-d. e.g. The Midrash tells us that when the Jews crossed the Sea of Reeds there were people who complained about their shoes getting muddy! Inspiring stories are good to give us a boost of inspiration, but it is not a pathway for life. Our pathway is as stated in



the Modim prayer: "Ve'al Nisecha Shebechol Yom Imanu" – "For all of Your miracles that our with us daily.]

4. Rather a person should see G-d in each and every detail, even the very smallest, even though it appears to be so natural. One must understand that this is not a concept of wondrous stories, but this is the living soul of man, to live with pure belief all the days of your life.
5. [King David said, "Ma Rabu Ma'asecha Hashem" – "How great are your ways, G-d." Rav Kook would acknowledge the truth of that statement and add that what inspired him even more was "Ma Koton Ma'asecha Hashem" – "How small are your ways, G-d." i.e. G-d's attention to the detailed intricacies of life and how His signature is on every detail of life is what is truly amazing! Why! Because it is the small things in life that you live with all the time.]
6. **If a person conducts himself in this fashion, he will merit to a very high level of connection to G-d. This is all on condition that the previous steps to this, remembering there is a G-d and the recognition of Creator and created, have been developed.**

### (א) ק"ז

#### Koof Zayin – 107(A) – Deep Simplicity Reveals the G-dliness in One's Heart:

1. We must understand that the path we are treading on is a simple, yet very deep path.
2. The Yetzer Hora can fool a person in to thinking that this is a foolish, naive path; but someone who merits to this simplistic holiness [i.e. unencumbered with anything that is superficial or external] will apprehend and feel the truth of this concept.
3. G-d is called the "Hidden G-d." **Where does He hide? In the heart of man. It is man's job to reveal the G-dliness which is in his heart. This is accomplished through holy simplicity and wholesomeness.**
4. If a person is smart he can reveal the G-dliness in each and every detail in the creation and remove the hiddenness from his heart.
5. [This doesn't require seeing spectacular events of dramatic Divine supervision in order to appreciate G-d.]

### (ב) ק"ז

#### Koof Zayin – 107(B) – Anger is the Measuring Tool of Acquisition of Belief in Divine Supervision :

1. After we have clarified how a person can implant inside oneself simple, pure belief in Divine supervision, we can now see how implanting this belief in one's heart **must be able to weaken the attribute of anger.**
2. **Truthfully, the attribute of anger is a measuring tool for a person whereby he can gauge how much belief in Divine supervision he has acquired.**
3. To the degree that one has acquired belief in Divine supervision; to that degree should the anger in a person be weakened. And to the degree that a person is distant from belief in Divine supervision; to that degree should the anger be great. (This is besides the natural levels of which some people are closer to anger by nature and others are more distant from it.)
4. Therefore, if a person wants to test himself to see if his service is bearing fruit and that his belief in Divine supervision has acquired a pathway in his heart, one measuring tool is to check his measurement of anger.
5. **And if his reactions have not changed, as it is of a similar level of anger as it was in the past, then he has not truly acquired belief in Divine supervision.**
6. However, if his attribute of anger has weakened, he should know that according to the weakness of the measurement of anger so too is the measure of belief in Divine supervision acquired.

Koof Ches - 108 - Letting Hashem Into the Picture Will Correct Anger & Any Other Area of Self-Development:

1. Let us give a brief introduction before we can explain how a person can correct the negative trait of anger by implanting *emunah* [belief] within himself.
2. This fundamental principal is true for all types of service, whether in general or in detail, just as with the trait of anger, which we are discussing, that **it can only be through letting Hashem in the picture.**
3. [It is very frustrating to attempt to be a better person without Hashem. You can initiate amazing spiritual projects intended for growth, but they will eventually fade away. They will not be sustained if Hashem is not put into the picture.]
4. This means that every path of service, the correction of it and getting ourselves on the right path, must be by bring Hashem onto that path. As [Hillel] says: **"If I am here (that means Hashem) then everything is here."**
5. Therefore, if we give Hashem expression in the proper way then the proper correction must surely take place. **For when Hashem is truly within, surely there can be no evil or lack at all and that area is already fixed and complete as is fitting.**
6. Therefore, all of a person's service is to let Hashem into that area in the proper way.

## ק"ט

Koof Tes - 109 - Anger Comes When Anything Opposes a Person's Will:

1. Let us now explain how to correct the attribute of anger and how, once we allow Hashem into the anger, the attribute is corrected.
2. What brings a person to anger? The first and most simple aspect is: **anything that opposes one's will brings him to anger.**
3. Sometimes the anger is insubstantial and it barely reveals itself in one's soul, and sometimes it is very strong, it is revealed in one's heart in a way that is so strong and all-encompassing that it is even revealed externally on one's face.
4. [The author has not mentioned a higher level of anger, when it manifests in much worse ways through violent expression.]
5. **Another aspect that brings one to anger** (and it is really included in the first aspect but is more detailed) **is when one feels that his honour is attacked, and he is degraded.** This makes one angry because a person feels that *he is entitled to honour* which has been taken away from him.

## ק"י

Koof Yud - 110 - Two Categories of Anger:

1. Generally, we can separate that which angers a person into 2 categories:
  - a. A seemingly "natural" event that nullifies one's will
  - b. Another person coming in the way of one's will
2. Let us give examples: A person gets up in the morning, travels in his car and suddenly gets a flat tire. It is impossible for him to travel any further. This wasn't done by anybody. Rather, it is the nature of tires to wear out until they are completely ruined. This situation can bring a person to anger, because his will to get somewhere at a certain time has been thwarted.
3. However, such a person doesn't have another person towards whom to direct this anger.
4. **Therefore, if you ask him: "Who are you angry at? The tire?" Surely he will answer you "No! I'm not angry at the tire. Rather, it is the situation that I find myself in that has not allowed my thoughts and my plans to come to fruition." Thus, he is not angry at anyone** (however, we will see further that, in reality, this is not the case).

Koof Yud Aleph - 111 - All Types of Anger are Truly Directed Against Hashem:

1. Let's give an example of when another person thwarts one's will: Let's say another person breaks the window in one's house. **In this situation there is, naturally, someone towards whom to direct one's anger, against this specific person who did the damage.**
2. So, we see that there are 2 types of anger (a) one where it is unclear towards whom to direct the anger (b) anger against a specific person who caused him to become angry.
3. Truthfully and inherently, **all types of anger are the same.** We will explain.
4. When one understands *emunah* very well, and recognizes it in his heart then he will truly understand **that all aspects of anger are against the One who truly did the action that brought him to anger and that can only be Hashem.**

## קי"ב

Koof Yud Beis - 112 - Living in the Correct Reality Will Take Away Anger:

1. Take the example of the person who woke up, entered his car, drove and afterwards gets a flat tire. He can do things in life which fall into the category of **"Stam Activities"** – i.e. **actions with no thought whatsoever** - that lack deep insight. When this happens that when the tire is ruined through the natural course of things, anger will reside in his heart.
2. However, if a person lives in the proper way, this is what will happen: A person enters his car in the morning. First of all, he ponders: "who gave me this [specific] car? Hashem! From where does the car get the power to travel? Hashem gave, and continually gives this power every single minute (as it says "Who renews daily in His goodness, the actions of Creation" - in the present)." When a person has this outlook in his mind and his heart, then when his car stops running, for whatever reason, this is how he will think: **"Who gave the car the ability to travel until now? Hashem? And who took this power away from the car? Hashem! Therefore, if, G-d forbid, I get angry at my inability to travel in this car, this means that I am, G-d forbid, angry at Hashem, because He was the One who prevented me from traveling in the car right now."** [So whenever you are angry, you are really angry at Hashem!]

## קי"ג

Koof Yud Gimel - 113 - Hashem Has Led Us Until Now and is Continuing to Lead Us:

1. When a person lives with a "Stam" outlook and he doesn't remember even mentally, certainly not in his heart, that only Hashem gives him the ability at every moment to travel in his car, and he doesn't feel in every event that only Hashem leads and directs his every step, **then certainly when there is an obstacle in his path, it will be hard for him to suddenly and easily remember Hashem and that only He leads the way.**
2. [It is hard to instantly begin living like a believer when a crisis comes upon you suddenly. The person gets upset and says, "Where was G-d when I needed him?" However, he does not realize that G-d was with him every second of the day before the crisis! Even if the person verbally says that "This too is for the best and that it is 'bashert'," he really doesn't mean it, as these statements are out of character for him, and it will not stop him from getting angry.]
3. This is because even during the time that preceded the incident, this remembrance of Hashem was not central in his thoughts, so surely his anger will be fanned.
4. However, when a person accustoms his mind to constantly remember that everything is directed by Hashem with total Divine Providence, then, even during the time that it appears as if he is not succeeding in a situation, and there are obstacles in his path, he will surely remember in his mind, as well as feel in his heart, that only Hashem has led him until now and even now it is only He who is preventing him from doing what he wants to do. There is no other cause. Surely, then, he will understand that this prevention, too, is from Hashem.

Koof Yud Daled - 114 - Proof from the Torah - Bilaam and His Donkey:

1. This idea is explained almost directly from our Holy Torah. The subject isn't a car but a donkey. Bilaam was going along the way and his donkey began to lie down and refuse to proceed. Bilaam thought that this was the donkey's choice in order to stand in his way. Truly this was not the case at all.
2. The donkey had not stopped from his own choice, but rather through an angel, a messenger from G-d. **This shows that her stopping, her lack of movement, came directly from Hashem.**
3. However, Bilaam, who did not understand this, got angry at the donkey! But when he understood that it came from Hashem, he also understood that there was no one at whom to be angry.
4. [It is no different when we get angry at our children when they don't do what we feel they are supposed to do. Does the child "make me angry" or is it a result of Divine supervision. Of course the child will need to be disciplined by a parent, but it should not be done in anger.]
5. **If only a person would educate himself like this in all matters, then he too would understand that there is no point in getting angry at physical objects. Rather "in everything, from everything, everything" [i.e. absolutely everything] is done by Hashem. Therefore if he does get angry, he is getting angry, G-d forbid, at Hashem and certainly no one wants this.**
6. A person should educate himself to understand that everything he does in life, he does only with the Creator of the World. He should direct his view towards Hashem and remember always with whom he is dealing.
7. One should not ever look at the intermediaries but only on the One who stands behind everything. Behold it is the Holy One Blessed be His Name, with His Glory and His Power.

## קט"ו

Koof Tes Vav - 115 - The situation comes from G-d, originates from His love and is for your own benefit:

1. Thus, when a man teaches himself, both in his mind and heart, that every situation comes from Him, then he must reflect: **Does this situation that came from Hashem originate from His love or, G-d forbid, the opposite, from hate?**
2. It is obvious that Hashem loves this person very much, **a love that is greater than any definition in human terms, a love that is only applicable in its essence to One Single Being.**
3. The person has now clarified to himself that this action came from Hashem, and the reason for it originates in the love that Hashem has towards him.
4. **Thus it is clear, that this action that originated from love can only benefit the person.** Even if it is not apparent, recognizable or revealed to the person how it can benefit him and how G-d's love is revealed through this when it prevents him from doing what he wants to, **even so the person must believe and understand in his mind and feel in his heart that this action comes from a deep love that Hashem has for him,** and that every aspect of this situation can only benefit him, whether or not he understands the essence of that benefit.
5. [So your loving Father has stopped the car for a good reason out of love. Now of course a human parent can make a mistake, but G-d never makes a mistake. So what He does must be for the good.]

## קט"ז

Koof Tes Zayin - 116- There Is No Room for Anger:

1. **And so, when a person educates his mind and heart that every single occurrence that happens in his life is complete goodness that emanates from the deep love that Hashem has towards him, then there is no place at all for anger,** since anger happens when one is harmed by someone who wants to hurt you.
2. However, if every aspect of an action is totally beneficial, and there is no room for evil at all, and that action comes from the deep love of his Creator has towards him, what room is there for anger?

3. [So instead of being angry as a first response; further analysis of the situation should make has happy by knowing that what happened was a manifestation of G-d's love for us.]

## ק"ז

### Koof Yud Zayin – 117 – Review of How We Should React to Apparently Bad Situations:

1. To summarize: The first step is for a person to know and to feel that only Hashem is responsible for any action.
2. The second step is that a man must know and feel that Hashem loves him very much.
3. The third step is that a person must know and feel that Hashem is the only one who truly knows what is good for him. **This means that, if He brought him to this situation, clearly it means that, through His infinite wisdom, Hashem knows that this is the best and most appropriate path for this person at this time.**
4. Sometimes the *Yetzer Hora* fools a person and puts these thoughts into him: "It's true that this is total goodness, but why can't Hashem benefit me in another way, in a way that I also will see physically that this is good?"
5. A person must believe, know and feel that everything is revealed before Hashem, Blessed be His Name, and in his infinite wisdom, he has established that this path is the only good path that is appropriate at this time for this person.

## ק"ח

### Koof Yud Ches - 118 – Internalizing This Concept Will bring Us Happiness:

1. When a person internalizes these ideas very well in his heart, then **whatever occurs in his life will not anger him.**
2. **In addition, he will be happy about these occurrences.** As our Sages say "happy with afflictions".
3. **This emanates from recognition of Who brings this action and why He brings it to me.** Thus, when a person truly understands and feels this in his heart, inevitably there is no room for anger only joy.
4. **Any time that joy does not fill his heart, and certainly if there is still room for anger in his heart, this proves that his *emunah* is still not pure and clear enough.**
5. This is what a person must work at: to internalize these ideas very well in his heart:
  - a. Firstly, by examining these ideas frequently.
  - b. Secondly, by speaking about these ideas with his mouth, over and over, saying to Hashem: "I know that You did this action. And I know that You love me. And I know that this action is complete goodness. Please help me feel this." He should verbalize this thousands of times, and even more, until he will merit feeling these ideas in the innermost part of his heart.

## ק"ט

### Koof Yud Tes – 119 - Don't Be Negatively Affected By Failure:

1. If a person stumbles and becomes angry, this should not affect him. Rather he should go back and implant within himself this *emunah* thousands and thousands of times, both before something unpleasant happens to him and at the time that it happens. He should repeat this process of implanting the ideas in his heart, without pause, and should not despair at all from a fall.
2. **When he continually does this, every time he weakens or stumbles, without getting affected, then certainly he will merit that Hashem will help him acquire pure *emunah* in his heart.**

## ק"כ

### Koof Chaf - 120 – Anger Over Someone Else's Choices:

1. Until now, we have explained how to correct anger that comes from an occurrence where another person is not involved. Now, with G-d's help, **we will talk about the anger that comes at the hands of another person**, meaning that the object of the anger is a person.

2. We have already explained that **this is a more difficult level**, for when another person is not involved in the cause of the anger, it's clear that we can't get angry at the rock that fell or the wheel that got ruined. Rather a person (if he merits it) has understood that this comes from G-d's hands.
3. **However when the object of the anger is a person, it seems to him that, since his friend has free will choice, this means that this was not ordained from Him, Blessed be His Name, but is dependent on the free will choice of the other person.** [e.g. someone who parked in front of your car and is blocking it.]
4. **Thus, a person is inclined towards getting angry at his friend who chose to do him harm, hurt him, etc.**

## קכ"א

### Koof Chaf Aleph 121 -

1. There is a well known incident from the court of the Beis HaLeivi (Rav Y.B. Soloveitchik, the Brisker Rav). Once a person came before the Beis HaLeivi with a question involving the kashrut of an animal, and the verdict of the Beis HaLeivi was that it was not permissible to eat it. The person accepted this calmly, even though a great financial loss occurred as a result. After some time, the same person again appeared before the Beis HaLeivi with another man to settle a difference. The Beis HaLeivi sided against this person and with the other man. This time, the person became very angry.
2. The Beis HaLeivi explained that, even though there was a greater financial loss involved in the first verdict than in the second, this man did not get angry over the first verdict, because there was no one opposing him. An animal is not in opposition to a man.
3. However, in the second case he *did* have someone opposing him, his friend. Thus, it became as a situation of war.

## קכ"ב

### Koof Chaf Beis - 122

1. There are two points when anger comes as a result of another person
  - a. It appears to a person intellectually that this other person chose to harm him.
  - b. When you are dealing with another person, there is an aspect of "war" - a competition which comes from the attribute of arrogance and seeking honour.
2. The only possible correction for these areas comes from pure, refined *emunah*. When a person lives with true *emunah*, there is no difference who is opposing him - a stone, water, person or anything else.
3. Only an inner lack of clarity as to the meaning of *emunah* can generate dissension and anger.

## קכ"ג

### Koof Chaf Gimel - 123 -

1. We have an example from the Holy Zohar. When a dog is hit with a stick, he will run after the stick and fight with it. This stems from a lack of recognition that the primary hitter is not the stick, but the person that is holding the stick.
2. This is truly the way in the world, that all of the many intermediaries in our lives are none other than the "stick" in the Hands of Hashem. A person must understand who is hitting him, the "stick" or Hashem?
3. Sometimes the stick appears as a stone, sometimes, water, and sometimes as another person.
4. What they all have in common, however, is that there is only one address for every situation - only Hashem.
5. When King David spoke about the curse that he received, he said "Hashem said to him: curse". This is the foundation of *emunah*. "Hashem said to him: curse". Every situation is similar "Hashem said to him: hit" "Hashem said to him: break" "Hashem said to him: embarrass". Even though it does not explicitly say these things, it is enough for a wise person to understand and to extract from the sentence "Hashem said to him: curse" that every path comes from "Hashem said".

Koof Chaf Daled - 124

1. The inner workings of Creation must be understood. There are 2 ways to understand Creation:
  - a. There is the Creation of the inanimate objects, plant life, animal life and people. This way of seeing things is external for a man is looking at the externals of Creation.
  - b. "You were before the world was created and You are since the world was created". If this piece of knowledge did not necessitate a person to serve his Creator, then why did our Sages reveal this to us?
2. It is a clear generalization that, every knowledge that is directed from the upper Providence of Hashem, means that we needed this knowledge in order to service our Creator. This is certainly the cast with the *pasuk* above.
3. Our Sages are revealing to us a new way of looking at Creation. We should not look only at the inanimate, plant, animal and human life since **everything belongs to "since the World was Created"**.
4. We must live within the "before the World was Created". This way of viewing is an inner dimension of life. This gives an inner focus to the essence of what was created.

## קכ"ה

Koof Chaf Hey – 125: Perceiving in everything the aspect of "before the world was created" enables one to find Hashem in every single thing:

1. When a person looks at inanimate objects, plant life, animal life and human life as independent, through the understand of "since the world was created", then in every way that he comes into contact with them, he relates to them as independent objects.
2. So, for example, it is natural for him to feel anger towards someone if he believes that so-and-so did such-and-such.
3. [The story is told of the "Chidushei Harim" (Gerrer Rebbe) who was traveling with some of his Chassidim in a carriage. The horses got out of control and were heading towards the edge of a cliff! All the Chassidim were screaming and yelling out of fright while the Rebbe remained calm. At the last moment, the horses came under control and stopped very close to the edge of the cliff. They were all saved. Later the Chassidim asked their Rebbe how he was able to remain so calm during that harrowing experience. He answered that " 'You were before the world was created and You are since the world was created,' there is no difference, in terms of G-d's supervision, between the horses going calmly or running wild – it is all from Hashem!" This is an attitude that the Rebbe lived with every day of his life, which could not be faked during that life-threatening ride!]
4. However, one who perceives in everything the aspect of "before the world was created" finds in every single thing - Hashem. He does not see an independent inanimate object, but rather sees the "Hashem" within it. He does not see an independent plant, but rather the "Hashem" within it. And so it is when dealing with animal life and human life. **Therefore, he never has business with any independent created entities; rather it is all only with Hashem. In this person's outlook everything is, as it were, clothing for the Creator of the world. And he does not want to engage with the "clothing," the created, but with the One who clothes, with the Holy One, Blessed be He.**
5. **Thus, in everything that happens, he only sees that it is Hashem who made that thing happen, and there is no other cause at all.** [For example, he sees the changes in the economy as something directly caused by Hashem and not purely the result of certain economic indexes and "trends."]
6. This type of living changes a person's entire life. He removes himself from the external life with those who are created and attaches himself to the internal life of the Creator. He has no dealings and no business at all other than with Him. [Therefore, there are no inconsistencies in such a person's life, as he is always with Hashem. Such a person will not act one way in front of certain people and a different way when in front of others, since he is always only dealing with Hashem. Such a person will not be calm in certain situations and frustrated in others, because he knows that every situation is being charted out by Hashem.]

7. (This is the deep meaning of what our Sages teach us regarding Esther when she says: **יבא המלך** - **נהמך היום** - [The King and Haman should come today] they point out that the first letters spell out Hashem's Name and she was truly referring to the King of the World. For this was the way she lived her life - always putting Hashem before her and seeing Him always in everything. Thus, all her dealings and speech were with Him)
8. [This has always been true with all Tzadikim. One time Rabbi Levi Yitzchok of Berditchev went to visit his student R' Shmelke from Nickelsberg. Nickelsberg was a city full of Misnagdim. R' Shmelke warned his congregants that R' Levi Yitzchok did seemingly strange things, but they should not be alarmed since he did them out of holy intentions. One time he asked for a cup of coffee with milk. When they brought it to him, he would not drink it. The congregants could not understand why. R' Shmelke then told them to first put the milk in the cup and then the coffee. They complied and R' Levi Yitzchok drank the coffee. When questioned concerning this strange behaviour, R' Shmelke offered the following explanation: When R' Levi Yitzchok drinks hot coffee he wishes to experience going to the Mikveh in a symbolic way. How does he accomplish it? By pouring the milk in first and then the coffee. Why? The Yiddish word for milk starts with a "mem," and the Yiddish word for coffee is "kaveh." When you put the two parts together in that order it spells Mikveh."]
9. [On another occasion on the same trip, during his prayers in Shul, R' Levi Yitzchok went into the kitchen where there was a woman warming up a pot of milk. He tasted the milk and told her there was too much water in the milk and it must be "all milk" with no dilution. People were astonished at such strange behaviour. Later on it was clarified that at that precise moment there was a woman in town, who just had a baby who was very sick because the nursing was not working so well, and at the precise moment that the Tzaddik said, "It has to be all milk," her nursing improved. After the Tzaddik left, the community realizes that many miraculous salvations came to different people during the Tzaddik's stay in Nickelsberg, and it was attributed to many of his "strange" behaviours. This was because R' Levi Yitzchok lived with Hashem every second of his life, and it manifested itself in how he spoke, walked, etc.]

## קב"ו

### Koof Chaf Vav – 126 – Seeing G-dliness in Created Things Increases Their Value:

1. It is important to understand that this perspective is an inner, true perspective with what is created. **When we look at what was created as an independent entity, we devalue them. This is because what gives something value is measuring how much G-dliness is within it - and this is its entire value.**
2. [e.g. The greatness of the Western Wall is not found in how large the stones are nor in their structural design. It's value is determined by the fact that it is on the Temple Mount. Similarly with children. If you value your children by how cute their smile is, you are devaluating them. Their value increases when you see them as a princely child of Hashem. The same is true by how we evaluate ourselves or our spouses. We devalue ourselves when we establish values based on our weight, how much money we earn, how often we exercise, etc. Running after celebrities is part of the "world of falsehood." We should really be running after Tzaddikim who contain G-dliness within themselves.]
3. All other forms of value in this world are only definitions of the "world of falsehood." Truly what gives value to every thing is how much G-dliness is revealed within it. Therefore when a person looks at an inanimate object, plant, animal or human with this inner view of the G-dliness that is hidden within, then **he truly elevates them from a simple created object** to one that is attached to G-dliness and G-dliness is revealed within it.
4. [Therefore, an animal that is properly slaughtered ritually has holiness, as we are revealing the G-dliness within it as the object of a Mitzvah which connects us to Hashem.]
5. This is the entire value of what is created: how much its ways reflect and reveal G-dliness - reveal Hashem.



Koof Chaf Zayin – 127 – Seeing G-dliness in Everything Enables a Person to Attach Himself to G-d Via Everything & They Are Not Barriers:

1. When a person merits viewing the world through “before the world was created,” even what is in “since the world was Created” **then with every creation, he can draw closer and attach himself to Hashem. Creation then is not a barrier between him and his Creator.** This happens when a man sheds his external outlook and reveals Hashem in everything.
2. Therefore, [the benefits of such an approach will be that] he is not attached in any way to actions of created beings, but recognizes that there is no intermediary power.
3. Thus he negates all connection with creations, their deeds and what comes from these deeds.
4. [Circumstances of life are able to affect physical realities, since things with “Chomair” – “physical mass” can be affected. Spiritual realities can not be affected. Therefore, the more physical things are, the more they are affected by physical realities. One of the advantages of living in a deeper reality is that it makes you less dependent on and vulnerable to physical realities. For example, you will not allow circumstances of life get you angry, depressed, etc. They tell a story about the Tzortkever Rebbe. A person, who was sick and had seen many doctors, visited the Rebbe in order to receive a blessing. The Rebbe told him that there was nothing he can do, At the same time a Chossid of the Rebbe, with the same ailment, came to the Rebbe for a blessing, and he blessed him! The stranger wanted to know why he was treated differently. The Rebbe answered as follows: “The Rabbis tell us from a verse in the Torah that **‘from here**, we learn that the doctor has permission to heal.’ **From here** is referring to the Torah and it also refers to the Tzaddik who is connected to the Torah. And only from here is where the doctors’ success comes from. The Chossid who I blessed came to me first, before he went to the doctors. He understands where the healing comes from. So I could bless him. You, on the other hand, are only coming to me as a last resort. I can not help you.]
5. Moreover, by shedding the external appearance of creations and revealing their inner essence, which is Hashem, it is in the hands of a person to tie himself to Hashem, through everything. We have elaborated on this because it is such an important fundamental foundation of understanding the internal aspect of creation and attaching ourselves to Hashem.

**קכ"ח**

Koof Chaf Ches – 128 - Seeing G-dliness in Everything Enables a Person to Be Strongly Attached to Him:

1. When one merits to be wise and to understand these things, and afterwards to internalize them in his heart, **then he merits a strong attachment to the Creator of the world, since there is nothing that forms a barrier between them.** He attaches himself to the internal aspect of everything, Hashem, so that the external trappings cannot cause a barrier between him and his Creator.
2. **This person does not only attach himself to Hashem from learning Torah or keeping Mitzvos, but lives in the reality of “know Him in all your ways.”** Really in all His ways, this person knows Hashem (“knows” in the pure sense of attachment and connection, as is well known) and connects to Him.
3. [Throughout the day there are so many things that separate us from G-d. For example, a woman babysitting for her children on Yom Kippur may not feel the holiness of the day. However, someone like R’ Levi Yitzchok of Berdichev would be willing to give up his Kol Nidrei service and spend it watching a crying baby who was left alone by his mother who was attending Kol Nidrei services! Why? The Tzaddik did not view the tending of a crying baby as a barrier between him and G-d. He understood that the will of G-d at that moment was to tend to the crying baby – so that was what he was supposed to do! He had no bad feelings about it – not towards G-d or towards the mother. He did not feel that his whole Yom Kippur was ruined! Similarly, a person can be close to Hashem even if he does not spend the whole day learning. Not being able to learn a whole day need not be viewed as a failure. You should not feel bitter if you must go out and work for a living, as this too is the will of G-d.]

4. This is what a person must work towards: to negate everything that his eyes look at externally, all creation, and to attach himself at every moment and every hour to the point of all reality, which is Hashem. Included in this acquisition there is the clear recognition of the reality of Hashem, His Divine Providence, as we have already explained.
5. Through acquisition of this kind of life a person leaves the world of separation, and clings to the world of Hashem - "Hashem is One and His Name is One" - "You are the only One and my whole life is to unify You in my life." [Jews alone have the ability to reveal G-d's Oneness.]
6. [Such a person is still able to function normally in this world, but is not divided to act differently in front of different people.]
7. **The goal of this level is total clinging to the "Ein Sof" infinite G-d.** Everyone must try to merit reaching this level according to his ability.

[The next few sections will see how all this leads us into the topic of prayer.]

## קכ"ט

### Koof Chaf Tes – 129 – Entering the "World of Prayer":

1. After a person merits this, and his belief in Hashem is strong, and he sees and feels His Divine supervision in every aspect of his life, **now it is appropriate that he merits entering the world of prayer.**
2. **When we wrote, "the world of prayer," we carefully chose the language "world."** This is because prayer isn't only something we are involved with 3 times a day and that's it, but a person must enter "the world of prayer."
3. **Life with prayer is living in a completely different world.** [ We are not supposed to be "Jews who pray," rather we should be "living in the world of prayer!"] As King David said: "And I am prayer." This means that his spirit was always walking on the path of prayer, as he lived in the world of prayer.
4. **When a person lives in the world of prayer, a quarter of an hour does not pass that his thoughts or his lips are not involved in a prayer to the Master of the World.**
5. The first thing that one must understand is that **prayer is a way of life of a person and not a single aspect for a certain time of day.** [As prayer is not just something "that I do."]

## ק"ל

### Koof Lamed - 130 - The path of Prayer Must Be Throughout the Day In Order to Connect His Entire Life to G-d:

1. Let us explain: A true Jewish way of life is that he lives the entirety of the day with Hashem, Torah with Hashem, Mitzvos with Hashem, etc. etc.
2. **The point that connects the entire day with Hashem and gives his life the structure of connection with Him is prayer.**
3. **This means that the inner goal of prayer is to bring a person to the path where all of his life is a connection with Hashem.** When one understands that this is the goal to his prayer, it is clear that it isn't appropriate to limit prayer to a certain time every day, 3 or 4 times, and nothing more. If we do that, we lack the main goal of prayer which is the continuous connection with Hashem throughout the day. **If prayer only occupies a small portion of the day, how can that prayer create a connection throughout the day?**
4. **It is clear that the path of prayer must be throughout the day** (we will explain further how this is so.) This is the aspect that King David spoke about when he said "I am prayer." This means that his entire being, from the aspect of soul, and from the aspect of time, was completely on the path of prayer.

Koof Lamed Aleph - 131 - Continual Remembrance that There is a Creator of the World PrecedesEntering the World of Prayer:

1. Let us explain what we mean: If a person does not remember Hashem through the day, how can it be possible that he turn to Him at every moment and every hour? If even the essence of the remembrance of the Creator is forgotten, than it is evident that he is certainly not engaged in prayer at all. Thus, it is clear that first of all, we must *remember* Hashem throughout the day as was explained at length.
2. More than this, even if a person remembers Hashem, **but does not remember continually that everything is supervised from His hands, absolutely everything, at every moment and every hour without any exception, why would such a person turn to Him for help, if he does not remember and feel that He is the only address that can help him in every matter?**
3. Therefore, it is clear that in order to live in the path of "I am prayer" we must first have the continual remembrance that there is a Creator of the world, and that he is the one who is in charge of everything and He is the only "master of the house" in every detail.

## קל"ב

Koof Lamed Beis – 132 – Our Prayers Reflect Our Constant Awareness That We Need Hashem’s Helpin order to Succeed:

1. When a person lives through the day with the thought and the feeling that the success or failure of all his actions are completely dependent only on Hashem, **then he will preface every action, and even while he his doing it, with thoughts or prayers directed towards Hashem that he should succeed in his ways and actions.**
2. An example: A person comes to daven Shacharis, knowing already how hard it is to have the proper focus during his prayers. Who can help him with this? Certainly from his part, he must try with all his strength to focus according to his ability. However, with the help of the Almighty, it is impossible for a person to succeed in this at all. As our Sages have said: "Each and every day a persons inclination is renewed, and, were it not for Hashem’s help, he could not succeed in conquering it". **A person with his own strength alone could never succeed in focusing his prayers. Who can help him? Only Hashem!**
3. **So, any person with brains will realize that he must turn to Hashem before prayer and ask Him to allow that person to merit prayer with proper focus.** And if, during the prayer, he finds this difficult, he should stop and pray to Hashem (either in thought or words) to help him to continue praying with the proper focus.

## קל"ג

Koof Lamed Gimel – 133 – How the "World of Prayer" Connects Us to G-d When Learning Torah:

1. Another example: A person prepares to learn the Holy Torah. **He must understand that, without Hashem’s help, it would be impossible to grasp the truth of the Holy Torah. The Torah is above the grasp of any human and is called in holy books "a separate wisdom" [transcendent intellect],** because this wisdom is separate and above the wisdom of a person.
2. Therefore, it is clear that **it is impossible to grasp, with a human mind, and to understand the true, inner depths of our holy Torah.**
3. If it is true that the human mind is incapable of understanding the depths of the Holy Torah, how can a person hope to grasp it properly? This is only possible with Heavenly help from Hashem: "For Hashem gives wisdom from His mouth, knowledge, and understanding". [This is the meaning of the words which we precede the Shema, "Illuminate our eyes in your Torah." In addition, the Torah blessings which end with the words, "Blessed are you Hashem, who gives the Torah" is said in present tense, because G-d is always giving us Torah. For without His help we would not know any Torah.] This is the only possible way that a person can understand the truth of the Torah.
4. When one understand that it is impossible for him, through his own powers, to grasp the Torah, and the only possibility that exists for his success is through the help of Hashem, **he must pour his heart out**

to Hashem, from the depths of his heart, in his own language, that he merit understanding and grasping the Torah's truth. This prayer must be said before he begins to learn, for it is his obligation to ask for the ability from Hashem to understand the Torah properly.

5. As well, during the time that he is learning, whenever he reaches a difficulty or lack of understanding of any concept, he should naturally turn to Him and ask Him to allow him to merit understanding the particular topic that he is grappling with. **When a person learns in this way, then even during the time that he is occupied with learning Torah, he is tied to Hashem and his Torah and his prayers are bound to each other.**
6. Without this understanding, meaning that if during the time that he is learning the Holy Torah, a person completely forgets Hashem from immersing himself so deeply, G-d forbid he is in danger that even when he gets up from learning this book, he will continue to forget Hashem.
7. [For example, a person can attend a class on "Choshen Mishpat" dealing with the topic of honesty in business. He can leave the class, go to work, and be dishonest in his business! Rebbe Nachman taught that after a person learns something, he should say a prayer that G-d should help him be able to live with the Torah that he just learned. Only with such prayers will the Torah you learn be able to change your life.]
8. Therefore, the proper way to engage in Torah learning is the way that we have said (to pray for Hashem's help before and during learning). Through this path, his Torah learning will be Torah that is tied and continues to tie this person to his Creator and not, G-d forbid, the opposite.
9. This is not a new method, but one that was used by **the Chazon Ish** as is brought down in his biography, that every time that he came upon a difficulty in understanding he would turn to a corner and pour his whispered prayer to Hashem, that he should merit to understand this matter properly.
10. Obviously one doesn't need to turn to a certain corner for this, but every person should do what his soul tells him. Certainly it is possible to accomplish this in front of a sefer, to turn to Hashem verbally or in his thoughts (the topic of prayer in thought is a deep, complicated one) and he should ask Hashem to help him to understand the Holy Torah.
11. (Besides asking Hashem to help him understand what he is learning, which ties the person to his Creator, it is proper for a person *after* he has understood a *tosfos* or the like, after every topic to thank Hashem in a few words. For example: "Master of the World, I thank You very much for allowing me to merit understanding this *tosfos*." Through this, he is tying himself through his learning in every moment and every hour to Hashem. This is a wondrous piece of advice that will help a person merit to attach himself to his Creator truly every day).
12. **This is the way a person should accustom himself to ask Hashem for help in grasping the Torah before learning, during learning; and after learning that he should remember the things he learned and also to merit further learning in the future.** If a person continuously merits doing these things, he will be able, with G-d's help, to acquire a tremendous acquisition, both with the Torah that he is learning and with the attachment he has achieved through the learning. [As a matter of fact, the Talmud tells us that when a person is learning Torah, G-d is actually learning with him at that very moment!]

## קל"ד

### Koof Lamed Daled – 134 – How the "World of Prayer" Connects Us to G-d When Shopping:

1. Another example: A person goes to buy a table, chairs etc. We have already explained that a person should take this opportunity to consider his *emunah*, and realize that which table he will buy is pre-ordained from Hashem, and he should think about this while he is buying the table.
2. In addition to this belief a person should accustom himself before he buys an object, to turn to Him and tell Him that he needs a table and wants to go and buy one, and he is considering trying a specific store. He should discuss every detail before Hashem and then ask Him to point him in the right direction in order to buy the proper table and he shouldn't have too much difficulty. He should ask Hashem to guard his eyes during this trip, etc, and any other aspect that is necessary because of this

purchase. In other words, he should tell Hashem every detail that he can think of and ask His help in every matter.

## קל"ה

### Koof Lamed Hey - 135 – Gradually Accustom Yourself to the “World of Prayer” in Everything You Do:

1. It is important to understand that the examples that we have given are only examples and **a person must gradually accustom himself** (“If you’ve grab too much, you will end up grabbing too much and retaining nothing”. Moreover, there is no point in trying to do too much when you are dealing with the attitude of the heart, which is not capable of making extreme changes too quickly) **that in every single matter he should pray that Hashem will make his efforts successful**. This is true whether he is fixing a broken object, preparing food, traveling somewhere and needs to be there at a specific time, going to buy something, or looking for a learning partner etc.
2. **When one gets his mouth and thoughts accustomed to praying to Hashem for every single detail, at every moment and every hour, through this he will merit tying himself to the One who gives life, Hashem**. This is a very wondrous piece of advice.

## קל"ו

### Koof Lamed Vav - 136 – The Essence of Prayer is Attaching Oneself to G-d:

1. It must be known that, even though it is in the power of prayer to remember the barren woman and to heal the sick, to open the abundant flow of blessings and livelihood in the physical sense and in the spiritual sense, and through prayer we can capture all types of goodness, still a person must understand **that these are only supplementary to the main, inner essence of prayer**.
2. **The main inner essence of prayer is that, through prayer, a person can connect and attach himself to the Giver of Life, Hashem**.
3. It is incumbent upon a person to remember while he is praying for something, whether it be spiritual or physical, what the main point of praying is.
4. **This is truly the secret of life: to see in everything what is the primary essence and what is supplementary; to always see in every matter the ability to capture closeness to G-d and attachment to Him through that particular situation**, and to realize that this is the essence of the matter and all the rest is supplementary to this point of attachment and closeness to Him, Blessed be His Name.
5. [For example, we must understand what the primary reason for getting married, having children, going to work, eating, etc. We must learn to get our priorities in order. We are supposed to get married in order to get close to Hashem. In addition, marriage can provide companionship. Therefore, you choose a spouse based on how they can enable you to get closer to G-d – not merely on how good of a companion they will be.]
6. **In particular, these things are true when it comes to prayer, whose whole shape and essence is speaking to Hashem, a tie to Hashem, a closeness with Hashem and an attachment to Him**.
7. **This is the true “Avodah” [service] of prayer - that a person should never immerse himself in what he is asking for when he prays, but rather in the essence of prayer; the fact that he is speaking to Hashem and getting close to Him**. This is why prayer is called “Tefila” [which means attached] from the language of “I have become “entangled” / “bound” with Hashem” - this is a language of attachment as it says in the Holy books. This is the true inner essence of prayer, forming a bond and attachment to Hashem.

## קל"ז

### Koof Lamed Zayin - 137 – Praying to G-d Directly Will Help You Literally Feel G-d’s Presence Standing Beside You:

1. Thus, when a person prays and talks to his Creator, there are 2 possibilities:

- a. He can speak to Hashem in the third person "Him"
  - b. He can speak to Hashem directly "You"
2. **The goal of prayer is speaking directly to Hashem.** [We are not merely referring to the kind of words you use, but to "feel" that you are speaking directly to G-d.]
  3. **Even though in the beginning this may be difficult, since the soul does not feel that Hashem is truly there, a person should, nonetheless practice and accustom himself to do it and, in time, gradually, Hashem will allow him to merit feeling that Hashem is right next to him.**
  4. [We can take a lesson from the cellular phones that we use, where we are able to speak to someone on the other side of the world without even seeing them.]
  5. This too a person should do gradually. At the beginning, he should speak in the third person "Him" and only slowly can he approach speaking to Hashem directly.
  6. Then very slowly, when he begins to feel a little connection with speaking directly, he should increase it until he merits that all of his speech is direct and he will merit feeling his Creator really beside him.
  7. This service is the focal point of life. [i.e. changing G-d from something distant to something in our presence. From "him" to "you."] The goal of a person's life in this world is to live with his Creator and to literally feel G-d standing beside him.
  8. **This is truly one of the hardest forms of service, as the Ramchal says in "Mesilas Yesharim" that "Our feelings contradict this."**
  9. However, once a person gets accustomed to this, slowly and consistently, Hashem will surely help him and in the end he will feel Hashem actually standing next to him, and he will be able to speak to Hashem in the same manner as one speaks to his friend (Mesilas Yesharim, the chapter on "Chasidus").
  10. **In the beginning this seems very distance from a person but, the more one accustoms himself to, first of all, his day centers around Hashem, and he talks to his Creator constantly, as we have explained, this will be much easier for him and will draw him closer to this exalted service: to feel Hashem actually next to him, and to speak with Him at every moment and every hour as one speaks to his friend. In complete simplicity, and total naturalness.**
  11. **This was the way of life of the great people of every generation. They felt completely and totally that Hashem was actually standing next to them.**