

Section 6: Love of G-d:

Koof Samach Beis - 162 – Love That is Dependant / Not Dependant on Something:

1. [It is very hard to relate to loving G-d, as it is hard to love someone you have never met But since it is a Mitzvah, by definition, it is something that G-d expects us to be able to do.]
2. Love of G-d is a positive Biblical commandment, as it is written: "And you should love the Lord, your G-d, with all of your heart and with all of your soul and with all of your resources". So it appears that every person is obligated to love Hashem. And in this written commandment, we have 3 levels:
 - a. With all of your heart
 - b. With all of your soul
 - c. And with all of your resources
3. The Holy books explain that there are 2 kinds of love
 - a. Love that is dependant on something [like Amnon and Tamar, here someone is expecting something in return]
 - b. Love that is not dependant on anything [like Dovid and Yonason]
4. When we talk about love that is dependent on something we mean that a person loves an aspect of that thing "dependant on some thing," meaning dependant on receiving something and when that aspect is nullified, so too is the love nullified.
5. When we talk about love that is not dependent on anything, this is love in its essence. [It is a love for who you are – not what you do for me.] The Gimatria (numerical value) of the word "*ahava*" ("love") is equivalent to the Gimatria of "*echad*" ("one") [both values are 13]. **The point of love flows from inner unity between the one who loves and the one who is loved.**
6. [The age of Bar Mitzvah is also 13. This teaches us that an immature person can not experience this true feeling of love. For example, our young children love us because of the things which we do for them – it is 'dependent on something.'" Maturing is to be able to appreciate someone for who they are. This is also true when we speak about looking at nature and feeling a connection to G-d, since "1" means a connection between two beings. An immature person sees everything as separate. A mature person is able to connect everything together. As a child gets older, he should be able to appreciate his parent for who they are.]
7. **The love that is dependant on something is also applicable to a non-Jew who has within him the characteristic of appreciation, and loving those who have done good to him. However, the love that is not dependant on anything is only applicable to the Jewish people** because the essence of this type of love is the oneness with the beloved, and only the Jewish people can have complete unity with Hashem ("the Holy One and Israel are one"). Therefore this internal love is only applicable to them. This is not the case with the rest of the nations of the world who are separated from Hashem. Only love that is dependant on something is applicable to them. [Non-Jews come from the "World of Separation" while the Jew comes from the "World of Unity." This is why Jews do not need to create a belief in G-d, since it is essentially there, as the soul is naturally connected to G-d.]
8. The Gemara discusses the situation of "one who gives money 'in order that my son shall live', and differentiates between Jew and non-Jew. With a Jew, it is a virtue that, even if his son does not live, he still is happy with the giving **for in the inner parts of his soul he gives in order to give**, without desiring something in return. This reflects a love that is not dependent on something. This is **not** the case with a non-Jew whereby, if the son does not live, "the aspect is nullified, so too is the love nullified", and he has no desire to give at all.
9. **It is clear that the order of the service of a person when acquiring the level of love is to first acquire love that is dependent on something and afterwards to acquire the love that is not dependent on anything.** [This is clearly the case in marriage.]

10. In the inner strength of a Jewish soul is hidden 2 strengths: love that is dependant on something and also love that is not dependent on anything. **It is the work of a person to reveal this love from potential to active reality.**[We only need to reveal it – not to create it.] But first, he must reveal from his soul the love that is dependent on something and afterwards, he can reveal the love that is not dependent on anything. (There are people who are born with the aspect of love that is not dependent on anything already revealed. For them, this point changes because, since it this strength is already revealed, they can work with it immediately.)

קס"ג

Koof Samach Gimel - 163 – Recognize the Kindnesses of G-d Arouses Love That is Dependant on Something:

1. **Love that is dependent on something:** In order for this love to exist one must know from whom he is receiving the thing (on which the love is dependent). For if he believes that this thing belongs to him, it will not awaken love within him.
2. For example: if Reuven gives Shimon a present, but Shimon believes that Reuven is merely returning an object that he borrowed from him, this item has no strength with which to awaken love in Shimon towards Reuven.
3. This is exactly the way it is between a person and his Creator. **First a person must recognize in a tangible way the kindnesses that the Holy One, blessed be He, bestows upon him.** [This is the whole point of prayer – to recognize the gifts that G-d gives us. The Talmud that a person should always arrange his praises for G-d and then pray. We start our Amida prayer with gratitude towards G-d and then we make our requests from Him. This process is capable of bringing out the love that we have for G-d.] **After he feels these kindnesses, it is appropriate that, through them, he will love his Creator with a love that is dependent on something.**
4. However, when a person takes everything for granted and does not discern all the kindnesses that his Creator bestows upon him, it is difficult and almost impossible for him to truly love his Creator with a love that is dependent on something.
5. Therefore, **first a person must work in understanding and seeing what kindnesses Hashem bestows upon him and how He bestows them.**

קס"ד

Koof Samach Daled - 164 – Knowing that Whatever You Have is a Kindness from G-d:

1. It is incumbent on a person to understand and see that **he has nothing on his own, and whatever he has comes completely from Hashem.** In other words, he must have the recognition that Hashem does not merely give him *many* gifts nor bestow on him *many* kindnesses, but that **every single thing comes from Hashem and whatever he has is a kindness that is bestowed upon him by Hashem.**
2. As an example: A person bought an apartment and after a few years, this apartment went up in value and he made a large profit. A man can simply consider that Hashem bestowed kindness upon him since the profit was a decent amount, but this is not sufficient. He must consider that the essence of his thought to purchase this apartment, even this thought, was a gift from the Creator. **In other words it is not only what we physically acquire, or our material pleasures, but also all our thoughts, every feeling and every single point of our bodies or our souls, all are gifts from Hashem.** Every good idea that pops into a person's head is a gift from the Holy One, blessed be He, as well as every detail - even the smallest possible detail.
3. **So, first a person must see Hashem's goodness in the bigger items, such as money, children, etc. Afterwards he must begin to see that his entire being, all of his thoughts, all of his feelings, all of his**

actions without exception, are gifts and kindnesses from his Creator, blessed be His Name. [except for destructive thoughts]

4. [This is actually the concept of Rosh Hashana. Rosh Hashana is the day that you express your appreciation to G-d. We know that people generally choke up from appreciation – they can not speak – they give a “krechzt.” That is the symbolism of the Shofar. There are different kinds of events in our lives. There are “Tekia,” “Shevarim,” and “Terua” events in our lives all the time. However, everyone is looking for the “Tekia Gedola” event, or at least a Tekia or a Shevarim event. No one wants a Terua. But the Torah calls the day “Yom Terua.” We say after the Shofar service, “Fortunate are the people who know how to blow a Terua.” This means that we need to look at the little points in life and connect them all together. Then we would be happy. We need intellect in order to do that. People who are only looking for the Tekia Gedola are always unhappy. Rosh Hashana is not only a day to coronate G-d as the king for what he does as a king, but also to recognize that His kingdom reaches every aspect of our lives. He Ba’al Hatanya explains that “Rosh” means a head, a brain. This means that we need to create a mind set of appreciation and thankfulness. When Yom Kippur comes, we are now really sorry for the sins that we did, because if we really appreciated what G-d does for us we would not have sinned. All that we have said applies to relationships as well. We have to be able to see the good in others and appreciate the Teruas that they do for us.]

קס"ה

Koof Samach Hey - 165 – Even Your Effort Comes from G-d:

1. In this area, we have two parts
 - a. The rejection of the idea that one thinks for himself, and does things on his own.
 - b. Grasping the concept that **everything comes from Hashem.**
2. This is what a person must work on, because it is in our nature to hurry and not to ponder these things. [The need to be mindful of things can be learned from Moshe’s behavior when he encountered the burning bush. That is what prompted him to notice that the bush was burning but was not being consumed, and not to merely walk past it without noticing this phenomenon. He stopped and watched it for a while, and made sure to notice the detail of the situation.]As well, it is in a person’s nature to believe that he is smart, and understands things, and knows everything, etc. **Therefore we need to consider each and every detail in our lives (and ask): from where do I have this - from myself or from Him? A person is accustomed to thinking that he has *siyata d’Shmaya* (Divine assistance) - in other words, he mostly does for himself, and Hashem assists him. This is not true at all. Rather all that a man does comes from the strength of Hashem. All good thoughts, all the physical strength a person has to toil and to acquire, everything is a gift from Him, blessed be His Name. Even what we call “*hishtadlus*,” still in all, the effort, and knowledge and advice how to make the effort all comes from Him. Everything is a gift from Him.**
3. [So the reality is that all our efforts are absolutely nothing! Our effort is to fulfill the will of G-d who told us to make the effort, which we are doing. So what do you really get credit for? Choosing to make the effort, and choosing to continue making further efforts.]

קס"ו

Koof Samach Vav - 166 – Reflecting on How Every Detail of Life is All From G-d:

1. Let us give a few examples of ways that a person can acquire this recognition that everything comes from Hashem: A person should sit during a quiet hour and consider: **“who gave me my spouse? How did I merit such a person? Was it from my strength, or from my wisdom? Absolutely not! Hashem alone gave me my spouse, and even my wisdom, etc., came from Him alone.”**

2. A person should consider each and every detail, such as the apartments in which he lives that appears to be a profitable acquisition; he should consider **who gave him this apartment. Did he choose it through his own wisdom or is it from Hashem?** He should accustom himself to consider every single detail that he has in his life, and spend much time on this, day after day.
3. [The more that you reflect on this, the more you will appreciate what G-d does for you, and you will love Him more. If you think that everything is coming to you, you will never love G-d.]
4. At first, he should consider these ideas in his mind, and then he should verbalize them. **In the beginning, he should verbalize them in third person ("Hashem gave me...") and then, directly ("You gave me...")** just as we have already explained the concept of indirect and direct speech previously.
5. **He should continue in this manner until he will grasp the fact, intellectually and internalize it, that nothing comes from his own strength. Even what comes from his wisdom and intellectual ability that is Hashem's wisdom and Hashem's intellectual ability.** There is no "me" here whatsoever.
6. A person should consider himself as in the category of one who is watching an item that belongs to someone else. **He has absolutely nothing of his own** [it does not matter if even the bank or the government says that it belongs to you!], rather all that he has - his body, his money, his thoughts, his speech, his feelings, etc. etc., all belong to the Holy One, blessed be He.
7. [So we see that even your health is all a gift from G-d, and you can not do whatever you want with your body. G-d gave it to you, and He tells you what to do with it.]

קס"ז

Koof Samach Zayin – 167 –We Are Only Guardians Over All the Gifts that G-d Gives Us:

1. When a person merits truly feeling these things, he reaches the level of "v'nachnu mah" (and what are we?). [This is what Moshe and Aharon said during the Korach rebellion. They meant that Korach is really rebelling against G-d – not us, because we are nothing.] From his part he feels that he has absolutely nothing and all that he does have comes only from his Creator. **This is not a matter of wanting to acquire humility, but rather the reality of things that everything belongs to Hashem and a person is only a guardian of the wisdom, money, children, etc.**
2. [This humility is an expression of reality. Contrast he arrogant person who is detached from reality. We can apply this to how we feel when we write resumes and attend job interviews.]
3. Thus should a person accustom himself, over and over, to see that the essence and reality of his life is as a guardian of things belonging to Hashem. The children are not his, but rather a deposit from Hashem. The wisdom is not his, but rather a deposit. The money is not his, but rather a deposit.
4. [This attitude should shape a parents' attitude regarding their children's Jewish education. If you realize that your child is really G-d's child, then you should take care of the child the way G-d would want the child taken care of. On the other hand, if you think that it is "your" child, then "you" make the decision. Let us use an analogy: if you loved someone with bad allergies, you would make sure to buy the right food, as they trust you. Now G-d trusts us with His children – if we love G-d, we should not violate that trust.]
5. Therefore, it is inappropriate for a person to think about "mine" at all, because everything that is his is really Hashem's and is from Hashem. **"Mine," according to this definition, merely means what Hashem has given me as a deposit in order to serve my Creator, and nothing else.**

קס"ח

Koof Samach Ches - 168 – Reflecting on the Love of G-d via what He Gives Us:

1. When a person feels that everything is given to him by the Creator, now he must reflect: **Why does Hashem gives me everything? Because He loves me and all these gifts are a revelation of that love.** This is how he should think and afterwards, he should verbalize: "Master of the Universe, who gave me this item? You, may Your Name be blessed! And why did You give it to me? Because You love me."

2. He should do this with more and more details and every time, he should mention Hashem's love until this will become firm in his heart - that Hashem loves him. **Definitely, we must repeat these things thousands of times, and tens of thousands of times, with simplicity and coming from concentration and inner quiet.**

קס"ט

Koof Samach Tes - 169 – Revealing the Inner Soul Leads to Love that Is Not Dependant on Something:

1. After a person has merited acquiring in his heart this level of love that is dependent on something, his service should turn to acquiring the level of love that is not dependent on anything. Truly, as we have already written, this measure is linked to "the Holy One, Blessed be His Name, and Israel are one".
2. **It is clear that this unity between the Jewish people and Hashem is in the aspect of the soul of the Jewish people, and not its body.** [So only when you look at yourself as a soul can you appreciate this oneness.] **Therefore, the essence of this quality of love is attained by revealing the inner essence of the soul of the Jew. In order for a person to merit the level of love that is not dependent on anything, in a completed form and not merely sparks alone, his whole life must revolve around Hashem.** And all of his thoughts must revolve around Hashem (with the exception of the time that he is involved in Torah learning). His whole being should be involved in thoughts of Hashem, thoughts with Hashem and speaking about Hashem, and Hashem should be the centre of his life at every moment and every hour.
3. **Then the aspect of "the Holy One, Blessed be He and Israel are one" will be revealed to him.** This will only happen after the person has gone in the path that we have discussed until now, and he has succeeded and it has borne fruit, and his heart is pure and facing in this direction, and Hashem is dwelling within him.
4. Then all of his being is involved in connecting to Hashem in the depths of his heart. And since he has nullified all worthless, worldly thoughts and is completely occupied with thoughts of Hashem then there is no barrier that hides Hashem from being revealed in his heart.
5. These matters encompass a very broad subject and we have only touched a drop in the ocean. We have attempted at least to bring a person to the understanding and to search the way that his life can be consistently with Hashem, until he merits that almost at every moment and every hour he is speaking with Hashem, in complete simplicity, from a feeling that Hashem is with him and really dwells within him.
6. When a person merits this, he will guard himself at almost every moment to remember that he lives with G-d's presence and, when he forgets, he will immediately remind himself of this. Fortunate is the person whose entire life is occupied and attached to Him, may His Name be blessed, and this is the essence of his life.
7. [There was a certain Chassid who was referred to as "Mottel Na'ar." [a pejorative term] The community found him a Shidduch. So when he got engaged, they called him "Mottel Chosson." On the day of his wedding, Mottel was crying. His Rebbe, R' Hershel of Zidichoiv, asked him why he was crying. Mottel responded that he knows that after the wedding people will revert to calling "Mottel Na'ar!" The Rebbe told him the following: "Jews feel good about themselves during the Yomim Nora'im, but feel sad afterwards, knowing that they will lose the lofty level they were briefly at. So after your wedding, people may revert to calling you "Mottel Na'ar," but by me, You will always be "Mottel Chosson!" The lesson is that if a Jew knows that G-d always looks at us as "Mottel Chosson," even if we make some mistakes, we will keep seeing ourselves as "Mottel Chosson" –as G-d sees us that way.]

ק"ע

Koof Ayin - 170 – Kindling this Love Through Reflection & Speech:

1. The inner path to awaken this level of love that is not dependent on anything is through reflection and speech. **First, through a person reflecting well on the reality of love that is not dependent on anything, both through examples in this world and also by searching in the spirituality of these matters, until they sit firmly in his mind and his belief is complete in the existence of love that is not dependent on anything between Hashem and the Jewish people.**
2. Afterwards there is the service involving speech, which is a precious and wonderful type of service. **This involves choosing verses that mention the love of G-d to the Jewish people and also the opposite, the love of the Jewish people to G-d. Alternatively to establish one's own aphorism, each person according to the purity of his heart, and with whatever he has, and he should repeat one expression many, many times - perhaps every ½ hour, hour, or more - every person in the manner that his soul can grasp, speaking from his heart and not his mind, consistently over a long period of time. Thus his soul will be kindled greatly to love his Creator.**

קע"א

Koof Ayin Aleph - 171 – Inner Quiet – Not Loud Enthusiasm – Kindles the Soul:

1. This must be done from a quiet, calm place, from inner strength and strong, inner fire, not at all a superficial one which is really an enthusiasm, and **enthusiasm cannot truly penetrate the curtain that covers the soul.** Only through a strong, internal kindling "Rashpiah Rashpey Aish" – sparks of sparks of fire - is it possible to break through the barrier of our heart of stone that hides this revelation.
2. When this is done from an inner quiet and a strong, inner kindling as we've said, then when he consistently goes over this over a long period of time without pause, Hashem will desire the person's work and will remove from him all strange coverings that prevent him from really feeling this love that is not dependent on anything.
3. This way is known among the servants of Hashem, and this is nothing new. It is even written in the book "Yesod v'Shoresh HaAvodah" and it is checked and tried very often, however all this is conditional upon a person being well established in service to Hashem, may His Name be blessed, and is not something imaginary.

[The following is taken from another volume in this series – Volume 5, Page 84-86]

1. Now we will attempt to explain the way in which to arouse and reveal this love that is not dependent on anything. **The root and source of love that is not dependent on anything is unity of the created with the Creator.**
2. Hashem is our father and we are His children. Just as a son is a part of his father and came from his father, from his father's essence, so, as it were, are we a part of Him, may His Name be blessed, from the radiance of His light.
3. In order to feel this love, we must feel that we are a part of Him, a part of His G-dliness. Therefore, **the revelation of this love is through the revelation of the reality of the essence of the soul that is actually a portion of G-dliness from above.**
4. Now we will explain *how* to reveal the reality of the essence of the soul, the child within us, the portion of G-dliness from above that is within us.
5. It is incumbent on a person to become unified with his Creator in an empty, quiet place, far away from people, and to begin to converse with his Creator and say: *"Master of the Universe, what is your connection to me? You are my dear Father. How good and what a wondrous privilege it is for me to be Your son, and I have merited to have You as my father. But, Father, intellectually I know very well that You are my Father and I am Your son. However I don't really have that firm feeling, in*

my heart. Sometimes I feel it more and sometimes I feel it less but it's not truly living inside me. I truly feel the existence of my natural father, but with You it is not always thus. Father, I am so ashamed that I don't feel that You are my father. I want to, however it is difficult for me and sometimes I forget this fact. Even when I remember, I don't feel this in a tangible way, and it is more intellectual than a feeling. Father, I am asking You only one thing: that I will truly feel that You are my father and that I truly feel that I am Your son. Presently, I am not asking anything else from you, only that I feel that I am Your son and You are my father. Father, I imagine that if my own son would not feel that I am his father, if he would forget this, how much pain it would cause me to know that I gave birth to him, raised him and nurtured him and he forgot his root and source, how much this would hurt me. Therefore, I don't want to cause You any pain, as it were, with the fact that I, Your son, do not remember that I'm Your son, and do not live with this feeling in my heart. Father, it pains me that, although I am saying that You are my Father and calling You my father, I do not truly feel the "Father" within You. Who can help me? Who can help me that I may feel that You are my dear Father? Only You, dear Father! Therefore, I ask, and plead before You that You have mercy on me, and help me feel that You are my father, that I may never forget this fact, and will remember and feel this the way I remember my physical father, and even more."

6. [There is a story about a Chassid who came to see the "Imrei Emes" [Gerer Rebbe] for a blessing, as he was about to leave for Paris. The Rebbe asked him to buy him a special cigar when he goes to Paris. He even told him the exact place where he could buy it, and that he enjoyed that particular kind on cigar. The Chassid totally forgot about it when he was in Paris. He didn't remember the request until he had returned and was in Ger! He came to the Rebbe and apologized for not getting the cigar, but he said that he would still try to get it for the Rebbe. The Rebbe gave him a loving smack on the cheek and said, "You foolish one! Do you think I really care about the cigar? The reason I told you to get me a cigar was because when you were in Paris, you should remember that you have a Rebbe! I was thinking of you – but you were not thinking of me!" How do parents know if they are successful? If the child is far away – or even if a parent is no longer living – but he will still avoid doing something because he knows that the parent would not approve! This is how we see Yaakov's success when Yosef did not succumb to the seductions of the wife of Potifar, because he saw the vision of Yaakov. The same is true with us. If we would think of G-d, we would never commit a sin. There would be that feeling to not disappoint your father when he is not physically there.]
7. In this way a person should expand and please for his should and every person according to the purity of his speech and breadth of his soul. But the common factor with everyone is that **they must be consistent every day and never despair from asking, pleading and crying out and never relax. And he should have faith that in the end, his Father will hear him and answer his prayers.**
8. He cannot have even a shadow of a shadow of doubt that in the end he will truly feel his Father. Whoever truly, and consistently fulfills these conditions and will pray, call out and plead without weakening, day after day, week after week, month after month in the end will merit a pure heart, a heart that will feel his Father, a heart that loves his Father. One only need to remember the 2 conditions:
 - a. To speak from his heart
 - b. To speak directly to Hashem, as we have said
9. Hashem will help anyone who truly searches for Him, who truly searches for his Father, and will surely reveal Himself to him and he will feel as a beloved son with his Father.