

Chapter One

Substance of the Soul

1. The aim of this book is to make clear to each and every person the depths which lie within his soul. Everyone feels intuitively, and sometimes even has a real understanding of the great vistas within him; they are truly very great, unfathomably so. Indeed, most people cannot explain what is inside. It follows therefore, that they are entirely unable to relate to it. When a person lives detached from the wellsprings of his soul, these great opportunities lie wasted. This brings

inescapable feelings of emptiness and depression.

2. The only way to rescue oneself from this emptiness and depression is to search for greater understanding of the soul and to link up to its depths. This will activate the soul's true strengths, and a person will find himself. Everything that is written here is based on Kabbalistic writings; the Zohar, writings of the Ari, RaShash, the Vilna Gaon and the Ramchal. The selection and collation of their words in this book help us to understand the patterns of a person's soul, enabling him to discover and effectively direct the keen bright light of his soul into this world.
3. A person is made up of body and soul. It is quite easy to see and understand what the physical body is, but what exactly the soul consists of is a quite a riddle. To understand this, let us study a parable of the sun and its light rays. If a person were to place a board in the middle of a sunbeam, it would block

its light (at least those rays apparent to the naked eye). This is because the sunbeam is simply a derivative of the sun, and once the board cuts through the sunbeam, it disconnects the light beam from its source, and it ceases to exist.

4. The Ramchal explains in his work, 'Adir Bamarom' that this is also the way the soul is designed. The soul is a spiritual derivative of Hashem Himself. Any level of existence which the soul experiences, is a product of what it receives from Hashem. The soul consists of nothing else. It is thus completely spiritual, without physical characteristics at all.
5. It follows now to ask how the soul can have leanings towards wickedness. We just said that it is a spiritual derivative of Hashem Himself, meaning that it is completely good? The truth is, man's potential for corruption does not find its source in the soul, rather in the spiritual forces and strengths which are attached to the soul,

and tempt the soul to sin. However the soul itself has absolutely no connection to evil.

Chapter Two

Spiritual Necessities of the Soul

1. Two types of substances exist in the world. The first type is like metals and stones which need no sustenance for their existence. The second group is like vegetation and animals which need food to exist. Were we to leave a lamb for a long period of time without food, it would die, life would depart from it, after which the body itself would decompose.
2. Obviously humans belong to the second category. However it is not just the body which needs food and sustenance, mans

soul also needs nourishment. The food of the soul is spiritual, without which the soul is starved. If the soul is deprived of its sustenance for an extended period of time, the situation worsens until it reaches a desperate and emergency state.

3. A person can usually hide from others this state of desperation; however within himself he knows very well how his soul longs for its sustenance. The resulting situation is that most people now have two purposes in life; the first is sometimes accomplished, the second nearly always results in failure. The first task, which is usually realized, is to persuade those around him that his inner self is happy and fulfilled. The second task, which is rarely achieved, is to persuade himself that his inner self, his soul, is truly happy and fulfilled.
4. The only way to really solve this problem is to feed the soul that which it starves for. This however means that a person must

first clarify for himself what exactly the food of the soul is.

5. The answer for this is, as David Hamelech writes in his book of Tehillim (chap.42), "Just as a deer yearns towards the water holes, so my soul yearns towards to you Hashem, my soul thirsts for the Eternal Hashem; when will I come and see the face of Hashem?" David Hamelech explains that food that the soul needs and hungers for, is spiritual light from Hashem Every moment that that the soul is missing this it feels like "...a deer thirsting for it's water hole...", wandering around in the desert, searching for a spring of pure water to drink.

Chapter Three

To Nourish the Soul

1. Now we come to the central question. How in truth can a person reach and acquire this spiritual light from Hashem, so that he can nourish his soul? The answer to this question is divided into two parts, each one complementing the other.
2. The first is the internal connection with Hashem which comes as a result of speaking to Him, as we see David Hamelech writes all his requests and thanks to Hashem in Tehillim, in many different expressions, pouring out his soul to

Hashem.

3. The second is the link with Hashem's Torah that He gave to the Jewish nation. The Torah is not just a book of wisdom. The Torah contains spiritual light, hidden within it by Hashem Himself. As much as a person is bound up with the Torah he will automatically receive this light.
4. Being bound up with the Torah comprises of two complementing parts. They are, the study of Torah, and the fulfillment of Torah. Every moment that a person spends studying Torah, brings spiritual light from Hashem to his soul. So too, every moment a person spends fulfilling any mitzvah in the Torah, be it a mitzvah between man and his fellow, or an action like wearing tefillin, or helping another person, or a mitzvah which involves refraining from action like not eating pig meat or not hurting a fellow person; at that very moment, spiritual light from Hashem pours into his soul.

Chapter Four

Feeling spiritual light (i)

1. Following all that we have said so far we come now to ask, how is it that so many people claim to have tried to study Torah, or perform things in the Torah and yet still not felt this light? Similarly we could ask, how can a person can learn and fulfill the words of Torah in a way that is guaranteed to provide this feeling and sensation of spiritual light?
2. The answer lies in the fact that this light goes directly to the soul, which is encased in a physical screen, preventing the soul from feeling this light in some measure.

3. To what can this be compared? To a person lying on an operating table under the effects of general anesthesia. The surgeon asks him if he can cut five cm deeper than necessary for his wellbeing - for a different purpose. If the patient is a fool he will agree to this request since he thinks that he anyway can't feel anything now, due to the strength of the anesthetic. However if he is clever he will not allow this. He will understand that after waking from the anesthesia, every extra cm cut will cause him tremendous pain.
4. The same is true of the soul in this world. It exists behind the screen of the body, as if asleep and unable to feel the fullness of the light. Only after a person passes from this world, and the body and the soul are separated from each other, then every mitzvah, a person performed in his life accompanies his soul with a lofty eternal light. On the other hand every sin which a person did wounds his soul, which he later

feels only too well.

5. However our discussion here is regarding this world and not the next. How can a person come to feel the lofty light emitted from the study and fulfillment of Torah, and also from the spirit linking with Hashem Himself via thought and speech? It is indeed possible, despite the body blocking the soul from feeling the full light. Fragments of this light can be felt in this world, yet they are so faint and small that in order to feel them in a powerful way a person requires two pieces of advice.
6. The first is to increase one's study of Torah and mitzvah performance. Even though from every moment of Torah study and mitzvah performance he will only sense part of the light emitted, but through the fusion of all the light together, he will in the end experience a much greater and more intense sensation of light.

Chapter Five

Feeling spiritual light (ii)

1. The second way to feel this higher light well is much faster, but requires more understanding. An introduction is called for here. In the physical world, actions performed produce a result. When a person breaks a plank of wood, he creates two small segments from what was once one big piece. On the other hand a person can take two small planks, nail them together and produce one large piece of wood. The same is true of the spiritual rays from Hashem which enter the soul. A person can bring

about results with these lights using his thoughts, especially if it is with great concentration,

2. In context, whenever a person studies Torah or fulfils a mitzvah, he should concentrate at that moment, and also contemplate beforehand, on the greatness of Hashem and how He creates the whole world and keeps everything running. In addition, a person should think that the Torah he is studying now, or the mitzvah that he is performing now, should be a spiritual channel through which his soul be joined to Hashem Himself, bringing spiritual bounty and upper light from Hashem to his soul. This thought has the power to activate spiritual powers. Learning Torah and performing mitzvot in this way will in a short time bring a person to feel this lofty light. There is much to elaborate on this point, too much to include in this small book, yet in the words above lie great openings and opportunities with which a

person can reach true light and pleasure in this world, joining with Hashem. If a person uses the two ways discussed here in chapters 4 and 5, both increasing the learning of and the performance of Torah, and also the intentions explained here in chapter 5, he will greatly amplify his feeling of this light, much more than if he were to use just one of the methods by themselves.

Chapter Six

The Mitzvah of Shabbat

1. One of the basic mitzvot in the Torah is the mitzvah of Shabbat. To every mitzvah there are myriad understandings, partially from the revealed Torah and part from Kabbalah. It is impossible to speak lengthily here about all these reasons; rather we will bring here just one reason from Kabbalah for the mitzvah of Shabbat. Every day of the week contains a light from the upper worlds. A person's task is to rectify the light of each day which will then shine into his soul.
2. Each of the six days of the week has its own

light. When brought together, these six rectified types produce one complete degree of light, compiled of the light from each day. (Obviously the expression of degree is used analogically since the lights are spiritual and it is impossible to define them with physical definitions like 'degree' or any similar expressions.)

3. The Shabbat day has two aspects of light. One aspect is on the regular standard lights, meaning that on Shabbat there is a general, all inclusive light. This light includes all the six types of the days of the week.
4. Apart from this there is another aspect of light on Shabbat, a much greater level of light, making it stronger than the combined lights of the days of the week. On this high level all the lights of the six days of the week and also the light of Shabbat, which includes all the six types, are corrected on the Shabbat day.
5. The result of this is that all six days after Shabbat are blessed and benefit from the

power of the Shabbat that came before. On Shabbat there is an all inclusive light which includes all the six types of light, as is clear from above. Apart from this, on Shabbat there is a greater and higher level of light, which also includes all six types of lights. There is therefore a spiritual power in this light to light up all six days.

6. Therefore, since the lights of Shabbat are higher and more inclusive than those of the weekday, on Shabbat a person needs to make corrections of a different type to the rest of the week. This rectification is resting from work which the Torah forbids on Shabbat. Through this cessation of work the soul has greater strength to link up with these lofty lights, creating two things. The first is that the upper lights are rectified and greatly strengthened by the soul linking up to these lights. The second is that the soul receives a mighty and powerful light, thereby acquiring a great strength from these upper lights which join to the soul.

7. Shabbat includes two parts, the evening and the day. In order to rectify and bring the lights mentioned above, both parts of Shabbat are necessary. The evening is the beginning of Shabbat and the day is the continuation of Shabbat, the day of rest from work forbidden by the Torah. The cessation of work produces the totality of light and is the central basis for receiving these lights. It is thereby understood that to bring about the completion of these Shabbat lights, it is also very important to try to increase in spirituality, our spiritual bond with Hashem. The mitzvot of Shabbat, like Kiddush and the Shabbat prayers greatly help this. Even though there is the mitzvah of prayer every day, on Shabbat it is much greater since the soul rises to a higher place where the soul has greater power to affect.

Chapter Seven

Holiness in Private Life

1. Some of the most central mitzvot in the Torah are those connected to married life. It is impossible to deal with all the mitzvot this includes in this context, one must learn the details for oneself, but we can discuss it in a general way here. The first mitzvah is that of family purity. This means that during her monthly cycle of blood, a woman is forbidden to have marital relations for a period of approximately twelve days. On the last seven days she must check her purity daily. At the end of the twelve days she immerses herself in a

kosher mikvah. To have marital relations before this procedure is one of the gravest prohibitions in the Torah, and applies whether within the framework of marriage or not, the prohibition stands regardless.

2. Obviously the Torah forbids marital relations to take place outside of the marital framework. Still, the prohibition of lacking purity hugely increases the severity of transgression.
3. Superfluous as it is to add, the Torah severely prohibits any relationship with someone else's wife.
4. The prohibitions mentioned here do not intend to minimize a person in any way, rather to show us that marital intercourse is something very spiritual, it is the joining of souls. This bonding can greatly benefit the souls, but could also bring destruction to the souls. Hashem, who creates and perpetuates souls, taught us in the Torah that marital relations in a forbidden manner enormously damage a person's soul. On the

other hand, when it is performed in a Torah manner, it is a very holy thing.

5. Apart from the prohibition of marital relations in a forbidden manner, there is also the area of how to behave and how to dress. The Torah teaches us how crucial it is to take care that everything be done in a refined and modest way. The reason for this, according to the revealed Torah, is to prevent one from stumbling in one's thoughts and deeds, which is obviously of great importance.
6. However Torat HaKabbalah brings another reason for this necessity of purity and modesty. Apart from the soul that every person has in this world, he also has a soul source or root which exists in the higher realms. The state of a person in this world is very much influenced by the state of the soul root in the upper worlds. The same is true the other way around too. The soul in the upper worlds is influenced by the behavior of a person in this world. Like in

this world there are better people and there are worse people, this is true also in the upper worlds. There are good angels who are given tasks to benefit the soul roots and the creatures in general. And there are bad angels, called destroying angels. We must ensure that our soul roots not fall into their clutches, heaven forbid, since if they were to succeed in trapping the soul root, it could cause serious damage in this world. If a person behaves in an unrefined or immodest manner, or wears an unrefined or immodest garment, this causes damage in the upper worlds. It also weakens the soul in the upper worlds, endangering the person here in this world. When one keeps away from having marital relationships in an unrefined, immodest manner, one strengthens the protection of the soul root from evil forces. In addition the soul links up with the upper lights, which influence and benefit every sphere of a person's life in this world.

7. As much as a person exercises caution in the area of marital relations and with anything conflicting with holiness and purity, so the protection of his soul root from evil forces increases. His soul root joins with the upper light and influences and benefits a person's every sphere of in this world.
8. To finish, there is a true story in the medrash rabbah at the end of Parshat Toldot which connects to our discussion about the soul and its purpose.
9. The medrash writes; when the holy temple was being destroyed the conquering gentiles wanted that the first person to enter the temple and plunder it be a Jew (seemingly to denigrate them even more). A Jew by the name of Yosef Meshisa took the task upon himself, entered the holy temple and brought out the candelabra. The gentiles asked him to re-enter and bring out another item, but he refused and said, "Is it not sufficient that I angered my Creator

once that I should anger him again". The gentiles tried to persuade him with substantial sums of money and high positions. They then threatened him with punishments and death but he would not give in. In the end they gave him a terrible death with an axe. Whilst they were killing him he was shouting, yet not because of the terrible pain; rather he cried out, "Woe is to me that I angered my Creator. Woe is to me that I angered my Creator."

10. We ask the question, where did this Jew find the strength to make this turnaround in one short instant? Just one moment earlier he agreed to enter the holy temple and plunder it, a terrible action in itself, and at such a difficult time for the Jewish nation. The temple was being destroyed, so many people killed, captured, wounded, starving and suffering; and at such a time to be so treacherous and enter the holiest place of the nation and plunder it. Yet one moment later he transformed himself and

reached the lofty level of being killed for the sake of the glorification of Hashem's name. And even more, at the time of his death he didn't cry out due to the pain, rather that he had angered his Creator!

11. The answer for this is that in every Jew lies a holy soul which wants only to do the will of Hashem with all its might. But, there are many covers on the soul which sometimes have different desires and affect the actions of a person, especially if these urges are influenced by an environment which doesn't go in the way of Hashem. Therefore even this Jew who stooped so low as to enter the holy temple to plunder it, could in one moment affect such a complete turn around. Because deep within him he had a holy soul whose desire was only to serve Hashem - at any cost.
12. The challenge of every Jew is to work on himself so that the sacred part within himself will affect his actions and behavior so that he always go in the way of Hashem.

13. There are a few ways that a person can activate this. From the main ways for this we will bring two points. The first point is that a person must be aware of the immeasurable goodness hidden within him, and the great strength he has to reach high levels in the service of Hashem. The second point is that a person must be aware of the far reaching results of his every action, word, intention, thought or desire for the good.
14. Were every Jew to fully recognize these two strengths within him, the knowledge alone, without a doubt brings him enormous strength to withstand all tests and serve his Creator with all his strength, day and night. It could also be that he won't suffer stumbling into sin. But we are not usually able to fully know our strengths. In any case, a person must try to discover more and more about his strengths and work on reinforcing them. It follows then, that his desire to serve his Creator will

increase and intensify.

A Letter about Belief in Hashem and His Torah

Even though belief in Hashem is a clear and obvious thing, and I know you well enough to see that this belief is very clear to you, however I will still write a few points relevant to the topic that we left off with, which could help some of your family and friends who need a boost in this area. It is taken as obvious that the things written in this letter are very much abbreviated, since I wanted to keep it as short as possible. The topics in their entirety are much too lengthy for this letter.

Part One

1. The proofs of the basic belief in our religion are divided into two. The first part is the proof that there is a Creator. The second part proves that the Torah of the Jewish people was received from the Creator of the world.
2. The proofs for the first part prove the existence of the Creator, but still don't prove the second part. However the proofs of the second part prove the Torah of the Jewish people, and can also be used to prove the first part, i.e. the existence of Hashem.

Part Two

1. The simple proof for the existence of a Creator is that it is impossible to have a creation and such an incredible creation at that, without a Creator. For example, a

person finds a purse full of money and valuable items on the street and decides to keep it for himself. A police officer arrests him and accuses him of theft, and for not returning the lost item. If the thief were to claim that the purse and all its contents created themselves, it is certain that his words will not be heeded. How much more so with this fabulous world! It just couldn't have created itself!

2. One of the more recently discovered wonders of creation is that a cup of water is not simply a cup of water. Rather, the water in the cup is made up of tiny molecules of water, each one containing many atoms; systems containing neutrons, protons and electrons, some which are stationary and some which spin around at high speed. One can classify this further into smaller parts and energies which cannot be explained here. It turns out that in a cup of water there exists a more comprehensive factory than the most complex industry in the

world.

3. How much more so with things more complicated than a cup of water, like the human brain. Anyone who understands the workings of the human brain, and also the workings of computers, knows that there is nothing to compare between the most sophisticated computer and the most primitive human brain in the world. The human brain is so much more sophisticated, a difference greater than that of an old Suisse motor and the engine of a concord airplane, which is so much more developed. A person who is not prepared to accept that even the most simple of computers created itself, how can he accept such a thing about the human brain?
4. This proof is so obvious that it is difficult to understand how so many people don't think about it at all; they push it aside with weak explanations. We find the answer for this is in the Torah in parshat Shoftim, "For bribery blinds the eyes of the wise and

makes crooked the words of the righteous.” The text analysts question why the Torah writes this concept in two different ways, “blind the wise”, and “makes crooked the words of the righteous”? They explain that it is because the judge who accepts bribes errs in two areas. First of all he cannot see things straight anymore, and also the laws regarding to the actual reality of an event he will not see correctly. So too, when most people come to judge belief in Hashem they lean towards the side of rejection and disbelief since they know that if they choose the correctness of belief they will have to change things in their lives, and it’s hard to change. They therefore twist their minds from seeing the truth. The solution is that a person separates the two things in his mind. He decides first of all to judge if there is a Creator of the world in an objective manner, without calculating what he will have to change if the outcome is that there is indeed a Creator. In this way a person

will be able to come to the correct conclusion.

5. I once spoke to someone about belief in Hashem and he fought stubbornly against it. I said to him, "Be truthful with yourself, were the Torah to ask from you only two easy things - to pray for five minutes every Shabbat morning and for a period of five minutes every Shabbat afternoon not to kindle any fire, and that would be it, then what would you say to the proofs of belief that we have mentioned? Would you then agree that they are compelling?" The man thought for a few moments and then said, "You are right."

Part Three

1. Recently people have come to accept that the idea of 'The big Bang' solves the problem. The theory itself is truly illogical. (The intention of these words is not to judge the correctness of the theory of the big

bang, rather to prove that even if one were to accept it as authentic, it doesn't weaken the veracity of the existence of Hashem.)

2. It is necessary to bring here some explanation of the big bang (obviously a shortened version due to limited space). The world is divided into two types; a force called energy and substance called matter. The theory of the big bang is based on the occurrence of an enormous amount of energy changing to become matter and that is how the world was formed. There was a huge explosion of energy and from this force all the matter that exists was made.
3. When we analyze properly we see that this theory not only does not minimize the unavoidable truth that there is a Creator of the world, rather it supports it. It can be compared to a competition, testing who could create the most sophisticated computer in the world. The contestants arrived to the final competition, each one having built the best computer he could.

The computers of each were worth the same monetarily, but there was a slight difference in the way that they were made. The first brought his computer finished, skillfully built and designed. The second contestant brought a block of stone which he threw to the ground and due to the force of the blow, a chain reaction occurred until it had completely changed to become a high-tech computer on the same standard as the computer which the first contestant had made. It is clear that the design of the second contestant is greater than the first since the concept of a stone changing in a natural process to become a hi-tech computer is unheard of. Surely he built this stone in a very particular, clever way with electric abilities and the like, so that when it receives a blow, millions of chain reactions take place one after the other until in the end it becomes a sophisticated computer.

4. So too with the creation of the world. As explained above, the existence of the world

and all the incredible wonders within it prove that there is a Creator of the world. If we say that the way that the world was created was not in a direct manner, rather there was a huge explosion of energy, the force of which created all the matter in existence, we need to ask ourselves a simple question. If this is true, how were the myriad types of creation formed in such a clever way? The huge number of different types of vegetation, fish etc.? And in each species there are so many amazing things!? It would mean that this explosion of energy would have to create so much more than a one type, simple thing e.g. that not everything be only earth and or something similarly simple. It can only be that this energy which exploded must have been programmed with myriad details, organized in a genius way to produce this energy which would explode, and then become matter, which is also made of millions of multitudes of parts.

Part Four

1. We can connect this to a question about belief written in many books, including that of the Chazon Ish, Emunah and Bitachon. He writes the answer to this question, but it is not printed in the regular version of the book, rather it is found only in the version which is found in the works of the Chazon Ish on Shas, at the end of the volume of Taharot, (chapter 1:9) and in the previous edition (300b).
2. I quote his words. "There are amongst some imaginative people those who ask, 'What do we gain if we agree that the world has a Creator?' After they are prepared to agree that a Creator of the world does exist, Who has no age and Whose existence is eternal. The difficulty is how is it possible to exist without being in the present. i.e. within time? The Rambam writes in Hilchot Yesodei Hatorah (chapter 1: halacha 1)

“Everything that exists in the world is from the truth of His existence.” [It seems that there must be some comparison here to everything in existence since they are all from Hashem. If so everything in the world of ideas and intellect are joined in a way as if they were a Torah existence. Our intellect understands that every existence has some element of creation and beginning and that this is definitely not possible to say about Hashem that He began at some time. The Chazon Ish explains that there is a completely different type of existence, explained to us in the torah – something spiritual and pure like something intellectual which is entirely spiritual and pure, with no element of time or beginning or ending.] But the imagination cannot understand that all existing things are measured and limited to length and area we picture in our minds ... and all that fits into this category must have a length of time that they exist. They also have a time

when they began, and all that which has a beginning must have a past and all that has a past must have a Creator. However there do exist things which don't have a measure and a space and they exist ...

3. There is a detail which requires explanation here. We should not think that he intended to say, Hashem forbid, that one can compare the existence of The Creator to things which exist in one's knowledge, that he mentions as an example like the ... more the length, since in his works he writes extensively at the end of his words that the existence of the Creator is a real existence. He merely wanted to bring an example for the point about the details which he speaks about when answering the question.
4. Apart from answering his own question he mentions a few other important things about Hashem's connection to the world. Whoever contemplates upon his words will merit understanding them.

Part 5

1. The real proof of the giving of the Torah lies in the Torah itself. The story of the giving of the Torah with all the accompanying supernatural happenings, (and all the other clearly unnatural which happened during the period of the exodus from Egypt, the sojourning in the desert and the splitting of the red sea, the falling of the manna and the well of water travelling with them and all the other amazing things recorded in the Torah) happened before millions of people. There were six hundred thousand males above the age of twenty; when we add the women that makes one million two hundred thousand people, and with the children, and youngsters under twenty, and the mixed multitude who left Egypt with them, there were over two million people.
2. It just would not be realistic to fabricate a story which happened before millions of people. Everyone who heard it would ask,

“If so, how have we not heard about it from one of those millions of people?” In addition, the Torah is not just a regular reporter of events; rather it speaks about things which greatly obligate a person, with many details. A person would not take such a thing upon himself if the story behind it were to refute his very existence. Everyone knows that the Torah and its story has been amongst the Jewish nation for many many years, and they have known it from the time that the story is said to have happened. It would not be in any way possible to fabricate such a story.

3. In other religions, the incredible stories told over are about events which happened to individuals, or a person told about himself. Things like that are easier to fabricate!
4. This is apparently the reason why two well-known religions built themselves upon the foundations of the Jewish nation and the giving of the Torah. This was so that their religions have some basis even though their

adaptations are really very amusing, all their changes and falsifications. This also explains why these two religions are full of such an overwhelming hatred for the Jewish nation, and why over the ages they massacred so many multitudes of Jews just because they were Jews. It bothers them that the Jews were the first stage, and that the Jewish nation are the most logical continuance. All this is constantly thrown in the face of those religions, refuting their lies.

5. A person must be logical and objective about this, as explained previously at the end of chapter two. Whoever thinks about this properly will see the compelling truth in it. There is much more to elaborate on this topic but since we have spoken about it at length in previous chapters I feel obligated to cut down here. I hope that on another occasion I will be able to elaborate further -see my book 'Closeness to Hashem', fifth chapter, which is relevant to

this issue.

6. To finish I will bring an extract from the words of the Chazon Ish on the topic of how a person feels when he merits to have complete belief. The Chazon Ish writes in his book, 'Emunah and Bitachon' (chapter 1:7), "When a person merits to see the truth of the existence of Hashem, immediately great and infinite joy enters him, his soul relaxes within him and he sees the pleasantness of Hashem. All physical enjoyments and urges pass on and his gentle soul is wrapped in holiness. It is as if the soul separates from the limiting body and abides in the heavens. When the person grows in these sacred values a new world is opened before him; it is possible for a person in this world to be like an angel for moments and to bask in the glow of Hashem's presence. All the pleasures of this world are like nothing in contrast to the pleasure of being close to the Creator."

May it be His will that we all merit to always see the true light of belief and that we merit to have the spiritual light of Torah illuminate our souls. The soul will then receive true strength and the true will. of the soul be for Hashem. When a person merits to this his soul is joined to Hashem not only in the next world but also in this world. This is the greatest enjoyment possible in this world and is what David Hamelech describes in Tehillim, (chapter 42), "Like a deer thirsts towards the water hole so my heart longs to you oh Hashem. My soul thirsts for the living Hashem. When will I come and see the face of Hashem?" In general I recommend that it is very worthwhile to try - beli neder - to read and review this chapter of Tehillim (chapter 42) which so much inspires the feelings of longing of the soul towards Hashem.