

**HaRav Yaakov Addes, shlit" a,  
The *Divrei Yaakov***

## Chapter 1

1. Throughout the past decades, the Torah world has been awed and inspired time and again by the publication of each new volume of the *Divrei Yaakov* series, authored by the brilliant hand of Talmudic and Kabbalistic master, HaGaon HaRav Yaakov Addes, shlit"א.
2. The *Divrei Yaakov* comprises dozens of large volumes, some numbering well over a thousand pages that masterfully encompass all sections of the holy Torah. The first section of the series, which focuses on Shas and rulings of the Poskim, is comprised of twenty volumes. The next six-volume series teaches the wisdom of Kabbalah; a two-volume series focuses on Tanach; and another two-volume series highlights the wisdom of the Aggadot in Shas. Individual volumes include one on machshava and mussar and another on the Beit Hamikdash, comprising a total of thirty-two sacred volumes.
3. An additional six-volume series, entitled *Kedushat Yitzchak*, teaches the foundations of practical Kabbalah based on the teachings of HaGaon HaRav Yitzchak Kaduri, ztvk"ל. This series includes approximately 1,000 handwritten pages of manuscript belonging to HaRav Kaduri, in addition to another thousand pages of prefaces and explanations written by HaRav Yaakov Addes, shlit"א.
4. Two additional volumes are dedicated to transcriptions of shiurim given by HaRav Yaakov Addes's father, HaGaon HaRav Yehuda Addes, shlit"א, Rosh Yeshivat Kol Yaakov, whose

brilliant shiurim on Masechtot *Shabbat* and *Bava Kama* were compiled into this masterpiece.

5. Another sefer, entitled *Torat Avraham*, is based on the holy teachings of HaRav Yehuda Addes's grandfather, HaGaon Rabbi Avraham Addes, ztvk"l, one of the venerated masters of ruach hakodesh of generations past. Rabbi Avraham restored his lofty soul to his Maker in the year 5685, yet his legacy remains in *Sefer Torat Avraham* which encompasses divrei Torah that were attributed to him in many sacred works as well as hundreds of pages of explanations and elucidations of his holy teachings.
  
6. In addition, HaRav Yaakov Addes, shlit"a, has authored over forty biographical sefarim about the lives and wisdom of many of our righteous sages, to which he appends his own notes and elucidations. HaRav Addes is esteemed for his extensive authorship of sifrei kodesh, the volume of which is practically unrivaled in modern or historical times. Indeed, throughout history, few individuals have merited to author and publish such a large number of sifrei kodesh; and it is manifest to all that such a marvelous achievement could only be accomplished with a vast bounty of siyata dishmaya from Hashem Yitbarach.

## Chapter 2

1. The thirty-two volume *Divrei Yaakov* collection is a wonder in beki'ut, and one can only marvel at the hundreds of thousands of quotes and notations cited from sefarim kedoshim that span all spheres of Torah thought and knowledge.
2. Undoubtedly, though, most impressive about this masterpiece collection is its style of presenting deeply profound and complex concepts, discussions and explanations in a manner that is comprehensible and manifest to all. Some of the most multifaceted topics in all of Shas are clearly imparted to allow anyone—both scholar and layman—to grasp them and achieve immense gratification in learning. These extend to the deepest, most intricate points in Halacha as well as discussions in practical Halacha that apply to all portions of the Torah.
3. The *Divrei Yaakov* is written and designed following the customary style adopted by Rabbanim and Roshei Yeshivot of times past, and in accordance with the accepted standards that are prevalent in the contemporary Torah world. Each paragraph is fine-tuned, enhanced and clarified until it is crystal clear and its brilliant, cutting logic can be patently understood.
4. One of the most striking features of the *Divrei Yaakov* is its stunning combination of scope and depth. All central subjects in Shas are presented to the learner, clearly discussed and clarified by chiddushim and teshuvot of the Rishonim and rulings of the Tur, Beit Yosef, Shulchan Aruch and Nos'ei Keilim. These are then enhanced with writings from the more recent era of the early Acharonim and foundations from renowned

Roshei Yeshivot. This vast array of Torah is explicitly taught with fantastic depth, clarity and penetrating logic that leads the learner to arrive at the ideal point of truth.

## Chapter 3

1. One of the most remarkable features of the *Divrei Yaakov* is that it is one of the few collections of sifrei kodesh authored throughout Jewish history that encompasses all aspects of Torah, including all masechtot in Talmud Bavli, as well as masechtot from the Mishnah that are not elucidated by the Talmud Bavli.
2. The *Divrei Yaakov* on Talmud Bavli includes myriad explanations and clarifications on the Four Pillars of the Shulchan Aruch—Orach Chaim, Yoreh Deah, Even HaEzer and Chosen Mishpat.
3. The *Divrei Yaakov* on Tanach likewise features a brilliant commentary on all 52 portions of the Chamisha Chumshei Torah, as well as on all Sifrei Nevi'im and Ktuvim. This brilliant work comprises profound lessons in all four methods of elucidating the Torah—pshat, remez, drash and sod.
4. The two-volume series on Aggadot in Shas comprises beautiful commentaries and elucidations on all the Aggadot narrated in the Talmud Bavli. These sefarim have been hailed as a truly exceptional masterpiece that teaches and inspires all who learn it. In many instances, the author cites Halachic rulings from eminent Poskim who derived practical Halachot from the narratives in Shas. Throughout the sefarim, HaRav Addes, shlit"a, cites these rulings, discusses their various aspects, and notes if other sages dispute the rulings in a manner that would conflict with the practical Halacha drawn from it. Many a complex concept is magnificently illuminated through the

author's straightforward presentation of the fundamental prefaces written by the Arizal and Vilna Gaon regarding Kabbalah and the Hidden Torah. The sefer also discusses and clarifies the words of the Gemara itself, sometimes by elucidating a particular verse related to the topic and sometimes by clarifying topics in other sections.

5. HaRav Addes's works on Kabbalah encompass all spheres of the Hidden Torah. The first volume is a giant masterwork, based on the Kabbalah of the Arizal; the second and third volumes discuss the Siddur HaRashash, which is the Siddur HaKavanot used by all Kabbalists; the fourth and fifth volumes deal with the Kabbalah of the Vilna Gaon; and a sixth volume discusses the Holy Names.
  
6. Special praise is accorded to the two volumes that discuss the Kabbalistic teachings of the Vilna Gaon, which, as noted, focus mainly on Kabbalah, but also venture into his teachings on the Revealed Torah, as well. This masterpiece has illuminated the eyes of many a Torah scholar who had previously struggled with the study of these concepts by expanding upon the Vilna Gaon's holy writings which encapsulated earth-shattering, unfathomable concepts in extreme shorthand. The *Divrei Yaakov* reveals previously-impenetrable concepts by opening the eyes of Kabbalah students in clairvoyant understanding of marvelous teachings that intricately meld the Revealed and Hidden Torah. Hundreds of lofty concepts and topics discussed by the Vilna Gaon that were previously an enigma to the Torah world and whose complexity was discussed, analyzed and studied by his children and disciples for decades—are now attainable through the in-depth study of the *Divrei Yaakov*. In

his writings, HaRav Addes compiles various teachings of the Vilna Gaon that were scattered amongst tens of works into a beautiful two-volume set that lists, clarifies and penetrates to the core of the Vilna Gaon's sacred teachings.

## Chapter 4

1. The *Divrei Yaakov* masterpiece collection graces the shelves of numerous Batei Knesset and Batei Midrash throughout the world, and its volumes are studied and analyzed by thousands of Torah scholars who thirst to absorb the wisdom of its holy words. There are many who devote special hours of the day for the fixed study of the *Divrei Yaakov*, and central Torah institutions across the globe boast a beautiful set of these sefarim on an easily-accessible shelf in their bookcases, allowing scholars to obtain and study them regularly. More recently, several volumes of the *Divrei Yaakov* have become available on the Internet.
  
2. Although all parts of the *Divrei Yaakov* series are studied and reviewed worldwide, the series on Talmud Bavli and Shulchan Aruch are undoubtedly most popular and beneficial to Torah scholars. Several Gedolei Yisrael attest that the *Divrei Yaakov* is an invaluable resource which they call upon on many occasions in their Talmudic study and Halachic research.
  
3. The six-volume Kabbalah series is also widely-acclaimed throughout the world and studied intently by many a Torah scholar and Kabbalah student. In particular, the two volumes clarifying the Siddur HaRashash, which provides comprehensive foundations and explanations of the profound Kavanot in Kabbalah, are commended for their fascinating structure and the wonderful clarity that they impart to all to endeavor to learn it.

4. The two volumes on the Kabbalah of the Vilna Gaon are studied and intensely analyzed by many contemporary Kabbalists who toil in the Hidden Torah of the Vilna Gaon. These sefarim present a clear presentation and elucidation of the Vilna Gaon's words, which often require comparison with other texts in his various manuscripts in order to be clearly understood. Until now, it has been difficult to locate the many instances in his writings where similar concepts appear; but the *Divrei Yaakov* expertly weaves together dozens of topics discussed by the Vilna Gaon together with their sources which he compiles into one fundamental lesson.
  
5. Undoubtedly, the most widely-studied sefer among the thirty-two volume *Divrei Yaakov* series is *Pirkei HaMachshava*, which encompasses ten chapters that focus on methods of serving Hashem Yitbarach. This sefer has been printed numerous times and disseminated throughout the world, with each new edition boasting improved explanations and clarifications that enhance the study and understanding for the learners. This sefer, written originally in Hebrew, has been translated into many languages including English, French, Spanish, Russian, Hungarian and Italian; and there are many locations both in Israel and the Diaspora that offer daily or weekly shiurim to promote the study of this awesome masterpiece.
  
6. The fourth of the ten chapters comprising *Divrei Yaakov—Pirkei HaMachshava* delineates a clear method of attaining supernatural powers, and specifically, the supernatural capacity to author sifrei kodesh. The techniques listed in the sefer are tried-and-true methods that have been exploited by numerous sages throughout Jewish history. These tzaddikim, who

possessed unfathomable physical and spiritual strength, whispered the secrets of their abilities and successes to the next generation; and *Pirkei HaMachshava* reveals some of these holy secrets for the first time ever to the Jewish public.

## Chapter 5

1. This next section of this essay discusses the biography and personal tale of HaGaon Rabbi Yaakov Addes, shlit"א, who is venerated for his awesome spiritual greatness and extraordinary achievements. It is important to emphasize that throughout the past decade, as HaRav Addes's fame continually gained momentum throughout the world, there have been many articles authored about the noteworthy Rav that were published in both religious and secular media outlets. However, it is no secret that many newspaper and magazine articles contain as much exaggeration as they do truth, and at least in the case of HaRav Addes, the reason for this is simple: Throughout most of his life, the Rav, shlit"א, spent the majority of his days and nights secluded in a room where he delved into the holy waters of Torah and authored dozens of sefarim behind closed doors, without the presence of another person. Even when he opens his doors to admit others or delivers public shiurim, which of course offer no indication of his enigmatic life; there are but a handful of select individuals and disciples who are invited into his inner sanctum and exposed to the secrets of his life—the secret of his miraculous success. When media personnel attempted to draw information from this circle of close disciples, they encountered a silent wall, leaving them with no choice but to solicit information from people who were remote from the Rav and knew remarkably little about the truth of his life story. The majority of these sources replied to the media's questions with their own conjectures, many of which were inaccurate.

In contrast to the above, all information included in this booklet was painstakingly collected throughout years of effort and close contact with some of the noteworthy individuals who number among the Rav's closest acquaintances and disciples. Every detail presented was ascertained for truth and rechecked numerous times to confirm validity, whereas any detail that could not be fully substantiated was omitted from this booklet. The result of this booklet is one of utter truth, albeit there are particular segments in the Rav's life and personal history that are glaringly absent due to the uncertainty of their veracity.

2. From his early youth, HaRav Yaakov Addes was singled out for his remarkable brilliance and wisdom. When he was but two and several months, family members and acquaintances predicted a dazzling future for the precocious youngster who exhibited incredible genius and talent far beyond his age level. There are many examples that attest to his unusual character, even as a child, although we will suffice with but one:

HaRav Addes spent the early years of his childhood living on 5 Breuer Street in the Bayit Vagan neighborhood of Jerusalem. The preschool class of the local cheider was actually located in the basement of his residential building, which inspired his parents to enroll him in the youngest class of the cheider at the age of only two and several months. Both parents worked full-time—his father served as a Rebbi in Yeshiva, and his mother as a full-time teacher. A cheider in their very own building seemed like the perfect solution for young Yaakov, who was anyway a precocious child.

Recognizing that he had an unusually gifted child in his class, the preschool Rebbi took Yaakov aside for several minutes each day and attempted to teach him alef-beis and basics of reading. To the Rebbi's surprise, however, the child refused to even look at the letters or attempt to repeat their names. The Rebbi discussed the situation with the child's father, HaRav Yehuda Addes, shlit"a, Rosh Yeshivat Kol Yaakov, and suggested that they implement a reward system to inspire the child to master the alef-beis. After considering the Rebbi's suggestion, HaRav Yehuda replied that perhaps because the child was so exceptionally brilliant, he was bored by the tedious task of repeating names of letters and would prefer to begin reading by immediately delving into a Chumash. The Rebbi half-heartedly agreed to give it a try, although he certainly had his doubts. Notwithstanding, the very next day, he called the child to his desk, opened a Sefer Bereishit and began reading the psukkim aloud. The Rebbi read from the Chumash, and the child repeated after him, passuk by passuk, until they reached the section beginning with *Vayichulu*.

At this point, the child stopped him and declared, "Let me do it myself now." The astonished Rebbi watched as the child, still a toddler, delved straight into the Chumash, reading the psukkim fluently on his own and mastering all the rules of reading with nekudot in less than fifteen minutes! This story was kept under lock and key for many years by the select few who were aware of the child's remarkable brilliance, but years later, it came to light.

3. When HaRav Yaakov entered his second year of Yeshiva Ketana; his father, HaRav Yehudah Addes, shlit"א, Rosh Yeshivat Kol Yaakov, visited HaGaon HaRav Shlomo Zalman Auerbach, zt"ל, to discuss the issue of his son's learning with the Gadol HaDor. The father explained that his son's genius precluded him from learning together with his peers, who were all thunderstruck by, yet unable to follow the bachur's pace of learning. HaRav Shlomo Zalman advised HaRav Yehuda, shlit"א, to skip his son two grades ahead and enroll him immediately in Yeshiva Gedolah, where he would enter the flow of more intricate learning. HaRav Yehuda returned to the Yeshiva administrators with the Gadol's ruling, but the administration opposed the idea and agreed to skip young Yaakov only one grade ahead. At the end of the year, HaRav Shlomo Zalman instructed HaRav Yehuda to transfer his son into his own Yeshiva to further his studies at the necessary pace.
  
4. Several years passed, and when HaRav Yaakov turned twenty, HaGaon Rav Shlomo Zalman personally undertook to guide the bachur in his learning and direct his spiritual growth. The Gadol HaDor established a special curriculum for the bachur that matched his skills and outstanding abilities but differed fundamentally from the standard Yeshiva learning regiment. Thus, in relatively short time, HaRav Yaakov celebrated a Siyum HaShas after having mastered the entire Shas in great depth, several times over, in addition to devoting other parts of his day to learning Shas through bekius and reviewing it many times, as well.

## Chapter Six

1. It is important to note that although it was HaGaon HaRav Shlomo Zalman Auerbach, zt"l, who established HaRav Addes's curriculum in his youth and encouraged him to maximize his mental and spiritual capacities to the greatest extent possible; the Rav also absorbed a tremendous amount of knowledge, skill and motivation from his righteous father, HaGaon HaRav Yehuda Addes, shlit"a. In his youth, HaRav Yaakov often sat in on his father's shiurim in Yeshivat Kol Yaakov, where he gained immeasurable wisdom and knowledge, and used his father's masterfully-woven lectures the lectures as a platform to author two volumes of the *Divrei Yaakov*.
2. For many years, HaRav Yaakov, shlit"a, spent many hours each week learning with his father together in a close chavrusa. It was not uncommon for them to learn up to ten hours a day together.
3. HaRav Yaakov Addes, shli"ta, often quotes his father's teachings on a wide variety of Gemara-related topics that he imparts in his public shiurim.
4. Throughout the thirty-two volume series of the *Divrei Yaakov*, HaRav Yaakov constantly cites cases and comments mentioned by his father; and he frequently repeats to his disciples that much of the Torah contained in the *Divrei Yaakov* is an extension of his father's teachings. Indeed, the only reason he does not mention his father's name more often is because they spent so many thousands of hours

immersed in mutual study that he can no longer differentiate between all that his father told him and what he conceived on his own.

5. Until this very day, father and son spend many joyous hours discussing divrei Torah that emerge from all sections of Shas, and HaRav Yaakov is considered his father's worthiest and most brilliant disciple.
  
6. Aside from his father and HaGaon HaRav Shlomo Zalman Auerbach, zt"l, HaRav Yaakov Addes also spent hundreds of hours absorbing Torah and kedusha from the lips of some of the most revered sages of our era, including HaGaon Rabbi Meir Bronsdorfer, zt"l, venerable Dayan in the Eidah HaChareidit of Yerushalayim. It was there that HaRav Yaakov performed his shimush in Halachot pertaining to Yoreh De'ah.
  
7. HaRav Addes also frequented HaGaon Rabbi Yitzchak Kaduri, zt"l, greatest Kabbalist of the modern age, where he discovered and acquired many profound secrets in Kabbalah.
  
8. After Rabbi Yitzchak Kaduri, zt"l, restored his pure soul to his Maker, Rabbi David Beravi strongly appealed to his cousin, HaRav Yaakov Addes, to accept the honor of serving as the new Rosh Yeshiva of Yeshivat Nachalat Yitzchak. Many were eager for HaRav Yaakov to fill this position, yet the Rav modestly demurred as he feared that serving as Rosh Yeshiva of this illustrious institution would compromise his private learning hours.

9. Nonetheless, in appreciation and respect to HaRav Yitzchak Kaduri, zt"l, for the boundless generosity and gifts that he bestowed upon him, HaRav Addes still grants his continual spiritual support to Yeshivat Nachalat Yitzchak, often delivering brilliant shiurim and mussar lectures to the Yeshiva, both during the week and on Shabbat.
  
10. HaRav Addes, shlit"א, likewise maintains close friendships and relationships with many Gedolei and Chachmei Yisrael of our era.

## Chapter 7

1. The first seven years of the Rav's married life were joyous and radiant. He spent days and nights in his home delving into the purity of the holy Torah with boundless hatmada. It was a home where one could veritably sense the Divine Presence, a home where blessing and peace dwelled constantly.
2. The Addes home was a model of bein odom la'chaveiro in both marital and family relationships, as well as the way in which both husband and wife treated others. Theirs was a home devoted wholeheartedly to Torah and purity, to spiritual growth and elevation that constantly developed and was enhanced with joyous hearts and spiritual unity.
3. During those years, the Rav authored hundreds of thousands of pages of his manuscripts, all neatly arranged in hundreds of handwritten notebooks and dozens of looseleafs filled with research and discussions, commentaries and profound explanations of the Rishonim and Acharonim, brilliant Halachic discourses and innovative rulings, all of which shed new light and understanding on many a Torah topic. His writings clarified previously misunderstood concepts and paved the way to clairvoyant understanding of some of the most complex texts and subjects presented by the Gemara and Poskim.
4. Presently, only a portion of HaRav Yaakov Addes's vast writings have been published in the framework of his masterpiece collection, the *Divrei Yaakov* on Shas. Many of his manuscripts remain still in their original handwritten form, awaiting final editing and publication.

5. Tragically, throughout the years of his Torah studies, the Rav acquired a group of heartless, jealous enemies who sought every opportunity to destroy him, distract him from his learning and undermine his efforts to expand and glorify Torah study throughout the world. HaGaon HaRav Shlomo Zalman Auerbach, zt"l, who sought to mediate the conflict, once mournfully remarked that he has never seen a Torah scholar hunted and pursued so cruelly throughout his life.
  
6. HaGaon HaRav Shlomo Zalman Auerbach, ztvk"l, spoke out harshly against those who sought to injure Rav Yaakov. He once passionately stated that he had personally witnessed that those who sought to aid HaRav Yaakov Addes, shlit"a, enjoyed Divine assistance and blessing; and those who sought to battle against him would surely suffer as the heavens would wage a fierce battle against them.
  
7. The Kabbalistic sage, Rabbi Yitzchak Kaduri, ztvk"l, who also kept apprised of the young Torah scholar's progress in learning, affirmed "Lucky is the one who helps Rav Yaakov; and one who battles against him will plummet drastically in levels of holiness."
  
8. The initial years of fiery battle against the Rav had no effect on the happiness and contentment of his home; however in time, the constant libel and pursuits against him began unraveling the beauty and serenity of his family life. His enemies, lacking all morals and ethics, were ruthless in their battle against the Rav and began targeting his wife, as well, engaging her in many a long discussion that eventually turned her loyalties against her righteous husband.

- 9.** During these bitter days, HaGaon HaRav Shlomo Zalman Auerbach, zt"l, served as Rav Yaakov Addes's rock of faith and support. The Rav confided in the Gadol HaDor, who exerted great efforts to restore peace and tranquility to the Addes home and advised Rav Yaakov throughout every step of the way. Following the close instructions of his spiritual mentor, Rav Yaakov did exactly as told; and for a long while, Rav Yaakov successfully maintained relative peace and serenity in his home. However, his enemies refused to abate, and tensions and turmoil rose again. In the final month of his life, HaRav Shlomo Zalman instructed his disciple to leave home temporarily until the storm calmed, as it was impossible to continue living with the status quo.
- 10.** With the passing of the Gadol HaDor, HaGaon HaRav Shlomo Zalman Auerbach, zt"l, Rav Yaakov's enemies gained momentum and intensified their battle against this lofty personage, delaying his return home.
- 11.** Throughout the next months, HaRav Yaakov invested untold effort and energies into restoring his failing marriage and returning home. Nothing was more important to him than continuing to build and maintain a beautiful Torah home, the hallmark of Jewish tradition. He was willing to sacrifice greatly to preserve his marriage and family, but his enemies impeded his efforts time and again and prevented him from returning home until he was forced to render the divorce.
- 12.** Shortly after the close of this tragic period in his life, HaRav Yaakov was approached by the group of individuals who had battled virulently against him and sought to destroy his life.

With tears in their eyes, they described the bitter travails that had struck them individually, and they beseeched for his forgiveness and prayers. Indeed, HaRav Shlomo Zalman Auerbach, zt"l's, predictions had been realized, and only now did they admit the gross error in their misdeeds.

## Chapter 8

1. The central element encapsulating HaRav Yaakov Addes's righteous ways is absolute hatmada coupled with fierce concentration and devotion to his studies.
2. Many Torah scholars who learned together with HaRav Yaakov in Yeshivat Kol Yaakov, before he began studying in seclusion, still relate in wonderment of his unmatched diligence and how he spent hours upon hours utterly absorbed in the ocean of Torah.
3. They describe that, as a young man, the Rav learned at the expense of precious hours of sleep, and that he rarely slept more than two or two-and-a-half hours at night. Despite the physical exertion, the Rav exhibited incredible physical and mental stamina and spent the majority of his day learning aloud while standing. The sound of his voice in learning was intensely powerful, and he never displayed a hint of exhaustion or physical fatigue.
4. Many couldn't help but notice that although Rav Yaakov's Gemara was always open in front of him on the shtender, there were many times when his eyes were not focused on the text and it was obvious to all that he was learning by heart.
5. During his years in Yeshivat Kol Yaakov, he was often approached by bachurim who presented their questions in learning. These young men were constantly astounded by the breadth of his knowledge and his ability to recite text verbatim without even glancing at the source. Rav Yaakov was revered

for his incredible ability to engage easily in intense discussion and debate on practically any Torah-related topic without opening a sefer, as if he'd just concluded learning the topic.

6. In *Divrei Yaakov Mashechet Zevachim* 49-50, the Rav lengthily clarifies the text in the Gemara, something that he rarely does in his other sefarim. At the end of the volume, in *Biurei Aggadot L'Zevachim* 49-50, he explains that the reason he devoted extensive writings to this half-amud of the Gemara is because it is the most difficult text in all of the Talmud Bavli, (which encompasses over 10,000 half-amudim!) to learn by heart without omitting or adding a word or point. Thus, in order to facilitate those who aspire to learn it by heart, he includes a lengthy explanation of the text.

## Chapter 9

1. Throughout the years, many Jews have flocked to the home of HaRav Yaakov Addes from all over the world, seeking his blessings and prayers; and he compassionately obliges each and every one.
2. His desk is flooded daily with dozens of appeals for prayers and blessings from heartbroken Jews in desperate need of salvation. These Jews live both in Israel and the Diaspora and comprise the full spectrum of Judaism. Their needs vary widely from physical or mental health to shidduchim to livelihood.

HaRav Yaakov's close talmidim can attest to having witnessed hundreds of manifest miracles and salvations engendered by the Rav that surpass all forces of nature. His heartfelt prayers are often answered immediately, whether they are rendered on behalf of childless couples, young men or women seeking their bashert, couples suffering from domestic discord, families in need of health, livelihood and prosperity, or heartbroken parents who long for their children to return to a life of Torah.

3. In many cases, HaRav Yaakov's actual response and choice of words indicates if and when salvation will arrive. His closest followers can relate of myriad miracles and wonders that transpired following a single utterance of prayer, as told of the greatest sages and righteous leaders throughout Jewish history.
4. HaRav Yaakov, shlit"a, adamantly refuses to accept payment or monetary gifts in exchange for his prayers and blessings. Indeed, there were times when individuals in great need of salvation

offered him exorbitant sums of money in exchange of his prayers and blessings, yet the Rav consistently refuses these bequests.

5. His followers affirm that the many extraordinary miracles and wonders that HaRav Yaakov Addes has performed could easily fill volumes of books; but adhering to the Rav's strict instructions, they maintain absolute secrecy regarding these occurrences.
6. At times, HaRav Yaakov, shlit"a, prayed for a particular salvation for a period of time and then unexpectedly directed the person in need of the prayer to receive a blessing from a different Rav or tzaddik. His disciples agree that this is a sign that HaRav Yaakov's prayer was accepted in the heavens, and his instruction is just a means of obscuring this fact and his awesome spiritual powers.
7. Similarly, after delivering a short blessing, HaRav Yaakov Addes, shlit"a, will occasionally ask several pointed questions regarding the subject of the challenge and then advise a certain course of action that the person should follow in order to solve the issue naturally. Again, his disciples affirm that this is the Rav's means of distorting a miracle through the forces of nature. Many years of research have proven that never once did a person who fulfilled the Rav's instructions fail to attain his heart's desire.
8. Incredible tales are told regarding HaRav Yaakov's predictions for the future, which attest to his ruach hakodesh. In several instances, the Rav sent missives to important individuals to inform them that by rectifying their actions in accordance with Halacha, they would be capable of enacting wondrous miracles and events, or conversely, prevent terrible damage from occurring. Whenever his messages were heeded, his promises were likewise fulfilled.

**9.** HaRav Yaakov once visited Chevron and Me'arat HaMachpeilah, where even Gentiles attested to the wondrous miracles that transpired as a result of his prayers and blessings. These interactions stimulated a tremendous kiddush Hashem.

Indeed, a Druze army officer once remarked to Baruch Marzel that he had merited a personal miracle due to the pure blessing of Rabbi Yaakov Addes.

**10.** HaRav Yaakov Addes's prayers as a chazzan have boundless effects in the spiritual spheres and upon those in the world, as well. Many will attest that a single prayer with HaRav Yaakov Addes stimulated them to change the very essence and course of their lives. His prayers are eminently powerful, harboring the force to melt a person's heart at its source. With profound depth and absolute dveikut to Hashem, he spills his heart before his Master; and it is the voice of these heartfelt prayers that inspired many completely secular Jews to turn their lives around and reaccept Torah and mitzvot.

**11.** HaRav Yaakov Addes, shlit"a, serves as the chazzan of a daily Vatikin minyan at the Western Wall. His prayers are said to rend the heavens in their force and ascend straight to the Holy Throne, simultaneously touching the hearts of all who pray beside him and sense the awesome potency of his prayers. His poignant prayers grant those who surround him a taste of absolute sanctity and pure avodat Hashem.

## Chapter 10

1. Aside from his private studies and extensive writing, HaRav Yaakov Addes, shlit"א, delivers myriad shiurim on all topics of Shas and Shulchan Aruch. Throughout the decades, he has relayed thousands of shiurim on Mishnah, Gemara and Shulchan Aruch, as well as countless lectures in mussar that arouse all to spiritual growth and attainment.
2. As a general rule, the Rav refuses requests to record his shiurim; however there were several individuals who persuaded him to allow his shiurim to be recorded and broadcast to the public. To date, Kol HaLashon has successfully recorded several hundred of the Rav's shiurim and availed them to listeners, although these comprise but a small percentage of the Rav's countless speeches and lectures. The Rav's more complex, intricate shiurim are closed to public audiences, and he refuses to allow these to be recorded.
3. One of HaRav Yaakov's most popular lectures is the weekly Halachot Chamurot in *Yoreh Deah* Vol. 2, which he delivers in the old Heichal of Kollel Chazon Ish. The shiur attracts an exceptional group of several dozen avreichim and Torah scholars who comprise Bnei Brak's elite. The weekly shiur focuses on the most complex sections of the masechta and clearly outlines and defines the rulings of the Rishonim regarding each topic, as well as the commentaries of the Tur, Beit Yosef and Nosei Keilim.

4. The Rav also delivers regular shiurim to esteemed Bnei Torah who hail from the most venerated yeshivot and kollelim in the country. These shiurim include a fascinating presentation of complex subjects in Shas. His shiurim in Gemara, renowned for both their stunning breadth and depth, adhere to the Daf Yomi curriculum and expand upon the more complex topics in the studied material. Often, these shiurim also highlight practical Halacha and guidance in avodat Hashem that can be derived from these topics.
  
5. The many avid participants unanimously attest to the vast benefits that they garner from Rav Addes's shiurim, not only from the clarity that they gain in the actual learning, but also through the Rav's unique methods in study and his brilliant analysis of the most intricate elements of these topics. His exceptional integration of breadth and depth of knowledge in all topics of study, as well as the commentaries of the Rishonim, Acharonim and Poskim is truly astounding.

## Chapter 11

1. HaRav Yaakov Addes, shlit"א, is deeply entrenched in the chareidi Torah world, and his closest followers are all exceptional Yeshiva students. However, he also dedicates a portion of his time to the mitzvah of kiruv rechokim, investing untold effort to restore secular and unaffiliated Jews to their Father in Heaven through his inspirational speeches and public orations.
  
2. The Rav's lectures, renowned for their brilliant logic and profound depth, have inspired many to change their ways. Presently, there are hundreds of beautiful Torah families that were once completely irreligious, but were aroused to teshuva from Rav Yaakov Addes's inspirational lectures. Some attended the Rav's live lectures, while others were inspired by recordings of his speeches. Recently, there has been a surge in the circulation and dissemination of his recorded lectures, and many of these discs have had boundless spiritual effects in the world, inspiring many Jews to return to their heritage.
  
3. Several of the Rav's sefarim are now available on the Internet.
  
4. Several of the Rav's shiurim are likewise available for viewing on Utube.

## Chapter 12

1. HaRav Yaakov Addes, shlit"א, is a paradigm of gemilut chessed, charity and compassion for his fellow Jew. His ability to share in the pain and hardships of his brothers, to comfort and encourage, and to give and assist is truly legendary.
2. The Rav has displayed unparalleled self-sacrifice on behalf of his brothers. Poverty-stricken families who hunger for bread and individuals enduring terrible tragedies turn to him for assistance and are rewarded with loving attention and compassion, physical, emotional and financial support, brilliant guidance, counsel and comfort. The Rav often exerts great effort to obtain funding for the poor and indigent, and he has transferred large sums of money to the needy, helping families regain financial stability and start life afresh.
3. The Rav frequently repeats in the name of the Chazon Ish, zt"ל that the greatest accomplishment a Jew can achieve is passing through life without ever harming another Jew. He presents the paradigm of HaGaon HaRav Shlomo Zalman Auerbach, zt"ל, as the perfect model of this, emphasizing that HaRav Shlomo Zalman obliges every Jew to exhibit supreme compassion and endeavor wholeheartedly on behalf of his fellow Jew.
4. On numerous occasions, the Rav encountered unaffiliated Jews who were awestruck by his ardent commitment and passion to assist them and others. For many, it was this loving care and concern for a fellow Jew that inspired them to redirect the course of their lives to Torah and mitzvot.

5. HaRav Yaakov, shlit"א, regularly emphasizes that the Torah's commandment of chessed and giving applies first and foremost to one's own home and family. Thus, his instructions to those who appeal to him in matters pertaining to shalom bayit and chinuch habanim are all based on foundations of giving and compassion. He explains that these fundamentals guide a person to the level of sacrificing himself on behalf of another, of appeasing and bestowing good to a fellow Jew and witnessing the joy and pleasure that it brings him. Many who beseeched the Rav for a blessing or prayer on behalf of their marriages or children left his office with firm advice and counsel that transformed the situation totally and saved Jewish soul.

## Chapter 13

1. In his lectures, Rav Yaakov Addes, shlit"א, frequently speaks of two central points in avodat Hashem. The first is kindness bein odom la'chaveiro—helping one's fellow Jew—and the second is dveikut ba'Hashem. This chapter will focus on key elements of chessed and assisting one's fellow Jew; and the next chapter will focus on achieving dveikut ba'Hashem.
2. The Rav, shlit"א, emphasizes that one of the paramount foundations of Judaism is the mitzvah of bein odom la'chaveiro—striving to help and benefit another Jew, and conversely, refraining from inflicting pain or harm upon him. Masechet Yevamot states that compassion and loving-kindness are two of the hallmark traits of Yisrael.
3. The Rav, shlit"א, prefaces his words with the statement that every Jew intrinsically desires to benefit others and refrain from hurting them, however there are two prevalent errors which cause many to stumble in this crucial realm of bein odom la'chaveiro:
4. Occasionally, a person may fail in his attempt to assist or bestow goodness upon another. The failure creates frustration and feelings of waste, which eventually leads him to despair.

Obviously, this sentiment is deeply flawed, and proof of this can be found in the story of Avraham Avinu in Parshat Va'yera. Gemara Bava Metziah indicates that as reward for Avraham's extraordinary efforts in serving his guests, his descendants—Bnei Yisrael—were sustained by the manna for forty years in

the Wilderness, and benefited from a vast array of bounty. Indeed, Avraham Avinu's endeavors for hachnassat orchim were so valued in the heavens that millions of his descendants were rewarded for his efforts centuries later. (This was not even the complete reward for his actions.)

A deeper analysis of the story in the Chumash, though, will indicate that Avraham Avinu welcomed and offered food to Angels, spiritual beings that do not require physical nourishment and thus did not even benefit from his actions. Still, as he was unaware of the true identity of his guests at the time, Hashem did not suppress his reward, and his children merited inestimable goodness as a result.

5. This instance powerfully illustrates that although Avraham was not actually successful in bestowing good upon another person, he was still deserving of immeasurable reward. His supreme benevolence coupled with valiant efforts that derived from his desire to benefit another person was sufficient grounds to grant him tremendous reward for his actions.

The Chafetz Chaim teaches that this paradigm encompasses an even greater lesson. The universe was created in a manner that every action that occurs in this world has an equal reaction in the Upper World. Likewise, actions transpiring in the Upper Worlds have immediate effects on the Lower World. Thus, when a Jew strives to perform an act of goodness in this world, he immediately arouses the Middat HaChessed in the Upper World, whether or not his efforts succeed and the Middat HaChessed automatically unleashes a bounty of goodness upon the Jewish nation. It thus emerges that it is impossible for a

good thought or deed to have no impact on the world. Even if the intended action or result did not materialize as planned, the good deed of chessed inspires a great flow chessed into this world. The Chafetz Chaim adds that when an act of chessed does succeed, as it often does, then the merit and reward for that mitzvah surpass all conception.

6. The second main error that people often make in their interactions with others is their focus on the 'big things' as opposed to the 'little things.' Many people are careful never to intentionally harm another in a way that will have long-term consequences, but they are still negligent in their daily interactions. Thus, it is crucial that people appreciate that the prohibition of inflicting pain upon a fellow Jew applies both to significant and seemingly negligible.

The Chazon Ish writes in *Kovetz Iggrot* that it is an issur d'orayta to harm a person verbally, even if the insult is minor and the pain or shame will last for but a moment. Understandably, this is a very difficult challenge for many people; yet it is a vital aspect of avodat Hashem and an obligation upon each and every Jew to take extreme care never to hurt another person. How lucky is the Jew who never hurts or insults his brother!

7. When one Jew gives of himself to another Jew, he is not only benefiting the latter, but also fulfilling a vital mitzvah. This mitzvah applies both when the benefit to the other Jew is vast and when it is apparently very negligible.
8. HaRav Addes, shlit"א, repeats that, unfortunately, many people in this day and age suffer from emotional challenges and

traumas, but exhibit a carefree attitude to the world. Though their hearts are shattered inside them, they insist on maintaining secrecy, which only serves to intensify the pain. Therefore, if another person hurts them even slightly, the insult or injury can cause far greater damage than is evident, since it compounds the pain inside the person's soul. Conversely, when a person benefits or brings joy to a suffering Jew, the joy and relief that the latter often experiences from even a small act of kindness is likewise immeasurable.

9. There is a famous story of a Jew who often sought the counsel of the Chazon Ish. This man was extremely indecisive; and the constant need to choose and make decisions caused him great distress which impelled him to ask the Gadol countless questions, even regarding the most trivial issues. Despite the constant barrage of questions, the Chazon Ish treated this man with remarkable patience and always answered his questions with kindness and compassion. Once, the man apologized in shame to the Chazon Ish for disturbing him so frequently in order to find the solution to his trivial, mundane issues. The Chazon Ish replied with great sincerity that this man's seemingly trivial questions were no less important or meaningful than long-term decisions of people who sought his counsel regarding a shidduch, health issue or purchase of a home. He explained that furnishing these people with a clear reply to their uncertainty erased their doubts and granted them peace of mind and confidence in their decision. "And this," he added, "is exactly what you gain every time you come to ask me a question."

This story effectively teaches the paramount importance of offering joy and peace of mind to one's fellow Jew. The mitzvah of benefitting another Jew and helping him avoid suffering applies even to the smallest, most minute aspects in life—although to the suffering Jew, these issues may not seem small or insignificant at all.

10. The Rav, shlit"א, frequently emphasizes to Bnei Torah and Yeshiva students that mitzvot bein odom la'chaveiro apply frequently within the spiritual realm, as well. It is a lofty mitzvah to help another Jew attain greater spiritual heights, i.e. helping someone understand a Gemara, etc. Chazal likewise state that one who assists his friend in learning is rewarded with greater success in his own learning.
  
11. Kabbalah teaches that the first of the ten sefirot is Chesed. The activities of the lofty sefirot are greatly dependent on Bnei Yisrael's activities in this lower world, as explained at length by HaRav Chaim Volozhin, zt"l, in the *Nefesh HaChaim*. When a person performs an act of Chesed on behalf of a fellow Jew, two reactions automatically occur: The Upper Lights, which are intertwined with the sefirah of Chesed, are aroused in the heavens, causing them to unleash vast spiritual bounty on the entire universe and convey limitless bracha to Yisrael; and the person who fulfilled the act of kindness becomes the conduit through which the Upper Lights project their radiance, automatically illuminating his own life with the radiance of Chesed.
  
12. It is through this lesson that the Rav, shlit"א, illustrates the untold power of Chesed, even when the situation is

challenging and requires intensive thought and effort. HaRav Addes emphasizes that, at times, one may be required to exhibit mesirut nefesh, self-sacrifice, in order to fulfill the mitzvah of chessed; but the greater the act of chessed and effort imbued into the act, the more radiant and glorious are the Upper Lights of Chessed that shine down upon him.

The loftiest of the ten sefirot is Keter, which is perfect boundless compassion that surpasses all forces of nature. A Jew who strives to overcome obstacles that impede his chessed by endeavoring constantly to assist others arouses the Upper Lights of Keter which unleash an immeasurable spiritual bounty of heavenly compassion upon the world. Furthermore, a person who strives beyond his own capacities to benefit another Jew achieves supreme spiritual bounty that allows him to transcend the very forces of nature.

- 13.** Gemara Shabbat 156b states: “From Rabbi Akiva we also learn, ‘There is no mazal for Yisrael.’ Rabbi Akiva had a daughter. The stargazers presaged him that on the day she married, a snake would bite and kill her; and he was deeply anxious about this. On her wedding night, she took her tiara and stuck it into the wall, and it happened that it penetrated the eye of the snake. The next morning, when she took it out, she pulled a snake out along with her tiara. Her father asked her, ‘What did you do?’ She told him, ‘At night, a pauper came to the door. Everyone was occupied with the wedding meal, and no one heard him. I stood up and took my portion that you gave me, and I gave it to him. He told her, ‘It was a great mitzvah that you did.’ From this, Rabbi Akiva derived from the

verse, 'Charity saves from death,' that it does not only save a person from a terrible death, but from actual death."

- 14.** The Gemara teaches that this same power exists within every mitzvah of charity. However, without diminishing from the spiritual force of every act of charity, it is obvious that Rabbi Akiva's daughter exhibited an extra special element in her mitzvah of tzeddaka. Indeed, everyone was so absorbed in the joyous wedding festivities that no one even heard the miserable cry of the pauper. Undoubtedly, the bride herself must have also been preoccupied, yet she still harbored the innate sensitivity to heed those suffering around her. It is unprecedented for a bride to give away her own portion at her wedding; she could have easily requested that someone else prepare a portion for the man. Yet instead of relaying the mitzvah to another, she fulfilled it herself, giving away her own meal in order to perform chessed for a fellow Jew. In merit of this righteous action, she was rewarded with the heavenly compassion of Keter that transcended the forces of nature to rescue her from certain death.

## Chapter 14

1. HaRav Yaakov Addes, shlit"א, frequently highlights the spiritual concept of *dveikut ba'Hashem*, cleaving to Hashem. As a preface to this vital topic, the Rav defines the essence of the Jewish neshama, which is comprised of two warring factors—the body and soul. The body is that which is visible to the naked eye; but the soul is one of the deepest riddles in life. To explain the concept of the soul, the Rav presents the parable of the sun and its rays of light, with the Jewish neshama compared to rays drawn from the sun. The existence of sunrays and their very essence are conditional to their drawing light from the sun. If one were to place a barrier between the sunrays and the sun, those rays of light would cease to exist.
2. The Ramchal writes in *Sefer Adir Ba'Marom* that this encapsulates the essence of the soul. The Jewish soul is a spiritual entity, as sunrays that draw their spiritual radiance from their Sun—Hashem. The essence and definition of the Jewish soul is the bounty that it draws from Hashem Yitbarach. This also explains why the soul is a completely spiritual entity with nothing tangible or manifest to it.
3. The Rav, shlit"א, expands that since the neshama is as rays of light drawn from Hashem, it is completely spiritual and pure and has no inclination of its own toward darkness. The bounty of Hashem is entirely good with no trace of evil; and the forces of evil that roil within man are not drawn from the neshama, but rather from powerful spiritual forces that accompany it into this world and can, *chas v'shalom*, entice it to darkness.

4. The Rav, shlit"א, adds that Hashem created the world in two categories: Animate and inanimate. Inanimate objects, as metals and stone, are inert; they do not require food or water. Animate objects, as plants and wildlife, require sustenance in order to survive. Plants wilt and eventually die without light and water; animals perish from lack of food and water. If a sheep, for example, is abandoned without sustenance, it will die and its body will decompose.
  
5. Like all animate objects, man also requires sustenance; but since he is comprised of both body and soul, he requires both physical and spiritual nourishment. As the soul is an entirely spiritual creation, its sustenance must be spiritual as well; it cannot be satiated with mere food and water like plants, wildlife and the corporeal body. Without spiritual sustenance, the soul starves, and when this feeling of starvation persists, the hunger and pain extends to the entire body. Occasionally, a person may be capable of concealing this inner distress from others, but deep in his heart, he is unable to ignore the anguish. Indeed, it is far easier to convince others that one's soul is in a constant state of joy, happiness and gratification; but it is difficult, if not impossible, to convince oneself that one's neshama is happy and satisfied, when it is not. Moreover, nearly every person in the world experiences some form of this pain and distress.
  
6. The singular way to solve this great dilemma is to provide the neshama with the sustenance that it craves. In order to do so, it is necessary to first identify and understand what it is that the soul desires.

7. The answer to this timeless question can be found in King David's poignant words in *Tehillim* 42: "As a deer desires after the water brook, so my soul desires for you Hashem. My soul thirsts for You, Hashem, for the Living G-D; when will I come and see the Face of G-d?" The Jewish soul hankers for spiritual radiance from Hashem Yitbarach. As long as this radiance is lacking, the soul suffers terrible thirst and continues wandering through the desert in search of a water spring.
8. This leads one to the central question of how a Jew can attain vast spiritual radiance from Hashem Yitbarach, that crucial sustenance of the soul. The answer is divided into two key, complementary parts:
9. The first prerequisite to attaining the spiritual radiance desired by the soul is forging a soul connection with Hashem through constant speech—prayer. The words of *Tehillim*, for example, include countless requests and praises to Hakaddosh Baruch Hu that inspire man to spill his soul before his Creator. (See *Sha'alot U'Teshuvot Nodah B'Yehudah* which states that a person who feels an urge to supplicate and praise Hashem should open a *Sefer Tehillim*, as there is no greater source of praise and entreaties to Hashem than King David's holy words.)
10. The second vital element is maintaining an inseparable bond with the Torah, which was delivered by Hashem to Bnei Yisrael. The basis of connecting to Torah is acknowledging that the Torah is not just a book of wisdom or laws, but a veritable treasure-trove of spiritual radiance masterfully written by the Hand of Hashem. As man connects to Torah, he automatically merits vast spiritual radiance and bounty.

- 11.** A Jew's connection to the Torah is also comprised of two complementary parts. The first is limud haTorah—Torah study; and the second is kiyum haTorah—fulfilling the mitzvot of the Torah. Throughout every moment that a Jew learns Torah, he continually draws brilliant spiritual radiance from Hashem Yitbarach upon his neshama. Similarly, throughout every moment that a Jew fulfills the mitzvot of the Torah, he draws a lofty spiritual radiance from Hashem directly onto his soul. This is true whether the mitzvah is bein odom la'chaveiro or bein odom la'Makom, and whether it is an imperative mitzvah like laying tefillin or eating in a sukkah or refraining from prohibited activities like avoiding non-kosher food or harming another Jew.
- 12.** However, one may argue that there are many people who struggle to learn Torah or fulfill the mitzvot, but fail to sense the spiritual radiance upon them. Alternatively, one may ask: What is the ultimate method of learning Torah and fulfilling mitzvot that guarantees that a Jew will sense the spiritual light of Hashem upon him eternally?
- 13.** The foundation to both answers is that the spiritual radiance of Hashem shines mainly upon the neshama; and in this Lower World, the Jewish neshama lies encased in a body which partially blocks the neshama from sensing and accepting this light. A parable illustrating this concept is that of a person who is forced to undergo an operation under full anesthesia. Before succumbing to the anesthesia, the surgeon requests permission to cut an additional five centimeters for a completely separate purpose that has nothing to do with the man's health. An utter fool will agree to the request with the logic that he won't feel the pain of the extra cut while under

anesthesia. However, one who is even slightly intelligent will adamantly refuse, aware that after awakening from the induced coma, he will feel every millimeter of skin that has been cut, and will require substantially more time to recover from the surgery.

The neshama in this world is likewise veiled beneath the anesthesia of the body, which is why it is unable to sense the full extent of Hashem's spiritual radiance penetrating it. Only after physical death, when the body and soul part and the soul ascends back to the heavens, can a Jew truly feel the boundless spiritual effects of every mitzvah that he performed in this world and patently see the dazzling spiritual radiance that he created. Conversely, he will also witness the awful destruction and damage that his sins inflicted upon his neshama.

- 14.** The focus of this essay is not Olam Haba, but Olam Haze, and how a Jew can grow to sense the vast spiritual radiance that derives from his limud Torah, fulfillment of mitzvot, and constant mental and verbal connection with Hashem Yitbarach. And indeed, it is possible to achieve the described lofty spiritual levels, despite the cloak of the body that darkens the eyes of the neshama and prevents it from sensing the dazzling radiance of Hashem. Even if one cannot recognize the absolute spiritual light that he merits in learning and fulfillment of mitzvot, he can still reveal rare tiny speckles and flashes of light in this world that result from his sacred endeavors. Moreover, every Jew harbors the capacity to intensify these sparks and flashes of light, witness and feel them on a greater level.

To increase the spiritual light in the world, a Jew must delve into the Torah and learn it constantly with the goal of fulfilling it. Although the sparks of light that he creates may seem minute; he can steadily increase these sparks of light through constant, persistent study until they are manifest to all and especially to him. Similarly, every mitzvah causes a tiny spark of light to illuminate this world; and these sparks are often hardly felt. However, the combination of many intense mitzvot allow a Jew to veritably sense the spiritual light that draws from each and every one.

- 15.** The second technique that allows one to better sense the radiance of Hashem in this world is actually quite simple, but requires special attention and effort in order to fully grasp it:

The concept of *dveikut hamachshava* is deeply rooted in esoteric Kabbalistic thought; yet eminent Rishonim and Acharonim present the parable of two wooden slats to clarify this point: Physical objects, as two wooden slats, can be physically joined with nails and a hammer. Similarly, man can bind his soul spiritually to Hashem via *dveikut hamachshava*. Although man is unable to conceive of Hashem's Essence, we are aware that the expression and result of our spiritual union with Hashem is that He will, henceforth, rain a sacred, spiritual bounty upon the soul of one who cleaves to Him in thought.

- 16.** In order to achieve this goal, one should learn Torah or fulfill a mitzvah while simultaneously focusing on the knowledge of Hashem's greatness—that He is Master of the world and encompasses all. He must deeply reflect upon the thought and intention that the purpose of his learning at this hour or his goal in fulfilling this mitzvah at this hour is to

transform himself into a spiritual conduit through which his soul will reconnect to Hashem Yitbarach and allow him to merit the bounty of vast spiritual light from Hashem Yitbarach. This thought has immeasurable power to instigate great spiritual activity in the heavens; and by learning Torah and fulfilling mitzvot with these thoughts, one can successfully attain a sense of the vast spiritual radiance and bounty from Above.

- 17.** The above are deeply profound concepts that can fill the pages of many, many books. Indeed, HaRav Yaakov Addes, shlit"א, devotes hundreds of hours of lectures and thousands of pages of his magnificent sefarim to clarify the essence and details of this vital concept, as well as the methods and techniques that a Jew can implement in order to attain dveikut hamachshava and a loftier level of chessed bein odom la'chaveiro. The above two chapters form a very brief synopsis of the Rav's brilliant lessons, yet one who studies them intently will glimpse the truth of how a Jew can successfully attain vast spiritual radiance and achieve absolute pleasure in Olam Hazeh through the acquisition and experience of a soul-connection with Hashem Yitbarach.