

## FEELING HASHEM'S PRESENCE

When a person is zocheh to truly feel the Creator, first he feels Him as מלא כל הארץ כבודו His Glory fills the earth לנגדי תמידו Hashem is always next to me. The Rambam said that this means that people can feel Hashem's existence as an actual reality and wherever one goes, he actually feels Hashem with him. After this, when a person becomes more purified, he can begin to feel Hashem's Presence living in his heart. He doesn't just feel Hashem in his physical heart, but in the inner dimension of his heart, and this is what is implied in the term בלבי משכן אבנה In my heart, I will build a sanctuary.

One needs to designate time with Hashem in a quiet, empty place and begin to talk to Hashem, and this is an example of how one can talk to Hashem as being a child to his Father: "Ribono shel olam, You are really my beloved Father, and

how great is my zechus (privilege) that I am zocheh to be Your child. But Totty, although I have feelings for You that You are my Totty and I am Your child, I don't feel it in my heart. Sometimes I feel it less and sometimes more, but I am not actually living with it. I can relate to my physical father, but You I cannot feel as my Totty. I want to feel that You are, but it is difficult for me, and I forget how. Totty, I'm ashamed to say, that I don't feel this way. Even when I do remember, I don't really feel it and it's just a thought in my mind. Totteh, I am asking of You one thing: that I should feel that You are my Father, that I am Your child. I am not asking of You anything else – just this! Totty, how much pain would I have if my own son would forget that I am his father, the one who brought him into the world and raised him, how much pain I would have if he were to forget his own root. Therefore I don't want to

cause You pain by forgetting how I am Your child. So I need to feel it in my heart. Totty, it pains me that even as I talk to You, I still do not feel like You are my Totty. Who can help me with this? Who can help me feel that You are my precious Totty? Only You!! Therefore I ask of You and beg of You that You take pity on me, that I should be able to feel You, that I should feel that You are my Tatte, and that I shouldn't forget this, and that I should relate to You no less than I do to my own physical parents."

May Hashem help all those who truly seek Him, who are seeking their Father. If one does this on a consistent basis, every day, then his Father will surely reveal Himself to him, and one will feel Hashem's Presence as no less real and enjoyable than when a child enjoys his own father's presence. (from sefer Bilvavi Mishkan Evneh, Part V)

## I WILL DWELL AMIDST THEM

In Creation, there exists a powerful current of movement which is churning and leading everyone in the direction of the most deprived depths, the She'ol. Most people have already fallen into there! This is currently where the entire Creation is moving towards, like the possuk, "They have descended into the grave (she'ol)". If a person does not secure for himself a reality that is independent

of the rest of the world, he, too, will be swept away with the rest of the world's current! Understandably, some people will be swept away quicker, and some a little slower, but either way, there is a powerfully moving current in Creation today that is moving everyone with it very fast. To separate from the way that the world is going today, one needs to create his own inner place of refuge, similar to what happened

with the sons of Korach, who landed in a place on top of Gehinnom. Meaning that even when we are surrounded by a Gehinnom, we are able to make for ourselves a place of refuge within it. We do not have to follow the way that our surroundings are headed. For most people, this is very difficult, because by nature, people are like-minded with others (daato m'ureves im haberiyos) and therefore they find it

hard to be different from everyone else. And, by nature, people are drawn after their surroundings, as the Rambam said. People will naturally think, feel, and do like everyone else around them, with whatever's the style and trend of the day. When people want to know if something is right or wrong, they look around and see what everyone else is doing, and that is how they decide. If everyone has a carefree or permissive attitude about something, then a person will also tend to think that it's fine.

In our generation, the situation today obligates one to form an internal world of his own that is not dependent on how anyone else thinks. These words are a matter of life and death, in the absolute sense, because it is about the situation of our neshamah. It is the only option that can save a person today: To build an inner place of respite for himself, a life of his own which doesn't look at how others are living. Most people cannot live like this completely, and therefore, anyone who truly seeks Hashem needs to find any truthful individuals he recognizes whom he can bond with, who are able to separate themselves from all of the entire surroundings. And it is those individuals whom he should bond with and form a deep connection with. The generation is moving in an unprecedented direction. Everything is changing in front of our eyes. The world is constantly changing, both externally and internally. If a person doesn't see it, he is like a blind person stumbling his way through the dark.

How should our lives look like? There is an external as well as an internal part to this. In everything that one encounters today, one should not think about what everyone else in his surroundings are doing. Because if he does, then he will fall into the same place that the rest of the generation is moving in. Instead, he should think about what the world looked like at least 20 years ago, how people behaved then, how life was so much more normal then. If one can go deeper than this, he can also reflect about what the generation before the Holocaust looked like, and then he can wonder what several hundred years before that looked like. But in no circumstances should a person look at the world from where it is today and assume that the world today lives okay. Of course, we do not live in the previous generations, and we need to deal with the way the world is today. "Do not say what used to be, that the original days were better than these, for not from wisdom do you ask on this." (Koheles 7:10). One must deal with whatever is in front of him, the lifestyle that exists on the outside world today. But what is the way by which we should be examining each thing and knowing what's right and what's wrong? If something isn't written explicitly in Shulchan Aruch and the Poskim, then how do we know if it's right or not? The true barometer that measures this is: To think and wonder how people behaved 20 years ago and earlier, when the world was a purer place than it is today.

In order to deal with the current reality, which is not like how things used to be, one needs a certain wisdom about life, together with davening to Hashem for help

and clarity. But at the very least, one needs a certain inner sense of yashrus (logical thinking) in order to examine anything. To give an example, when difficult questions would come before Rav Shach zt"l, how would he decide? He would try to think to himself: If this question would have come before the Chofetz Chaim zt"l, what would the Chofetz Chaim have said? This is a very subtle thing to know. How is it possible to know what the Chofetz Chaim would have thought? But we are just using this as an example, and it is very clear: One should try to view the world from a perspective of 20 years ago and earlier, as if he is viewing the world before it has fallen to where it is now. What does the world look like, from that viewpoint? When one views the world from there, he will gain a sense of yashrus to some degree.

The other part we need to do is more internal: A person needs to open up his internal world (olam pnimi), become connected with it, and live in it. The stronger that one has built his own olam pnimi, the clearer it will be to him, and the more he will become truly connected to Hashem and His Torah. Then he will be able to feel what brings him closer to Hashem, as well as what doesn't. When a person is truly connected with Hashem and to the Torah, he has access to an ohr pnimi (inner clarity) in his nefesh, which offers him a clearer perspective. He won't understand how others can be in doubt about certain things, because to him, it will be clear that certain things are the complete opposite of Hashem's will, the Torah. Hashem's Presence fills all of Creation, and one who has purified himself internally can feel it, and this gives him a clear view on reality.

If one doesn't yet have a connection to his inner world, he must at least do the external task mentioned earlier, which is to reflect on how the world looked just two decades years ago and earlier, and view the world from that perspective. That perspective can lessen the spiritual difficulties of today, to some degree, but it doesn't solve the issues. This is because there are many new things today which distance a person from Hashem. Various new things keep appearing on the scene and we don't know what the proper perspective should be about them. But the more that a person lives an inner, truthful kind of life, the more that the entire world will seem to him like a strange, distanced, far-removed place, because all of it is the total opposite of kedushah. The first thing one can notice is that there are things today which are considered normal and accepted, but which actually contradict halachah. Then one can be able to recoil from anything that goes against the purity of our neshamos. Our neshamos can feel out something and sense if it's okay or not – each person on his own level can do this. The more that a person lives in this way, he can slowly distance himself from all that's found on the outside world today.

In order to truly disconnect from the outside world, it is necessary for one to build an inner world for himself that is expansive, rich, and deep. If the soul is not filled with a bond with Hashem and with a deep connection to Torah, then it will be like “The pit is empty, it has no water – it has no water, but there are snakes and scorpions in it.” It will not be possible one to fulfill “And I will separate you from the nations” unless a person has a space where he

can fill himself with kedushah. We cannot only be involved in a “war” with the outside influences and with distancing ourselves from it. Perhaps we can put up posters each day decrying certain things that are unacceptable for our people, and we can wage wars of kanaus (protesting the breaches to the Torah) against things which we should oppose. But that alone won't be enough to give us a true life. It will help us run away from the fire that is raging today, but we need more than that. In order for us to really survive spiritually, we need to build a rich, internal world (olam pnimi) of our own. Each person needs to be truly prepared to join with the tzaddikim and have a true, earnest bond with Hashem and with His Torah...

Of the Beis HaMikdash it is said, וּשְׁכַנְתִּי בְתוֹכָם “And I will dwell amidst them”, and Raboseinu (the Alshich HaKadosh) interpreted it to mean that Hashem dwells “within each person.” When one traverses the path of truth and he becomes opened to his inner world, the third Beis HaMikdash will begin to shine for him even now. The ohr (light/revelation) of the Geulah will not arrive suddenly - although the external event of the Geulah will come suddenly, the inner revelation of the Geulah is an ohr, a spiritual light, which is gradually descending onto our world and intensifying with the closer we get to Mashiach. In previous generations, in order to get to this light, one needed great exertion to get it. But in our generation, any efforts for this will not only be rewarded, but will also yield a revelation here on our world. One who separates himself from the lifestyle of the world today and connects himself, truly, to Hashem and to His Torah, will be zocheh to

have his olam pnimi become opened to him.

One can see the reality of the inner dimension of life, the true life. “All the Chachomim and Neviim (Torah sages and prophets) did not desire the days of Mashiach in order to have any control over the world...but to be free to pursue the study of Torah and its wisdom.” That is the main revelation of the days of the Geulah: The clarity of the words of Torah - the revelations of Torah - and the revelation of its Giver, Who is within it.

This is the spiritual power found in our generation. We are found in the End of Days, and we have no idea when the actual time of the Geulah will come, but the Gra wrote that the six centuries of history correspond to the six days of Creation, and the day divides into 12 hours, so according to the ‘Divine clock’, we are in the sixth hour, after midday, after the time of plag Minchah, close to the time of “Kabalas Shabbos” of the future – the future Shabbos, which will be the seventh millennium. As with every Erev Shabbos, the closer we get to Shabbos, the more intensely we can feel Shabbos approaching. On the first day of the week, we feel furthest from Shabbos, and as the week continues we can begin to feel that Shabbos is coming. At the fourth day of the week, it is three days before Shabbos, and many halachos of preparing for Shabbos begin to take effect. On Erev Shabbos, the preparations for Shabbos are the most intense....

When one traverses the true kind of life, on one hand he realizes that he faces an awesome war with all of the influences found outside,



but at the same time, there is a new light beginning to radiate, which shines within him, and this light can connect him to the depths of an eternal life. It is a revelation of Shechinah within the person, but even more so, it gives one the power by which one can deal with all that takes place on the outside world today.

To the degree that one separates himself from the world of chitzoniyus, from the external world of superficiality, and he connects himself with the olam pnimi, with the internal world, one will be zocheh to the “gates of the intellect and heart” to become opened to him (as the Chazon Ish describes in a letter), to become one who is destined for Olam HaBa,

and to become a person who will have the spiritual energy to be saved from the raging storm winds that are threatening to blow away the entire generation. May Hashem merit all of us to stand together and be mekabel pnei Mashiach, to greet Mashiach with the complete Geulah, speedily in our days, Amen.

## Q&A

### SPREADING TORAH

**QUESTION** When can a person know if the time has come for him to spread and teach Torah to others?

**ANSWER** A person is comprised of three parts: 1) What he receives from others. 2) His own self. 3) What he gives and influences upon others. Those are three stages of a person's life. At first a person needs to receive from his parents and teachers. After that, one can gradually build and develop his own character. When one grows up and matures, he can eventually be of influence to others. Compare it to the difference between a child and an adult – a child cannot bear child, but when he grows up and becomes an adult, he can bear children. A person is considered to be like a child as long as he relies on his parents for support, when he is still in the first stage, being a “receiver”. So a person needs to see if his first stage, “receiving”, was traversed properly. If it was, then a person's main task now is to build and develop his character, outwardly and inwardly. On the outward level, one needs to be consistently immersed in Torah study, firmly planted in the world of Torah learning. On the inward level,

a person needs to develop a deep connection within himself to the holy Torah and to its Giver. After that, one can be of influence to others, from the immense spiritual light that he has gained. When a person is helping and influencing others, he also gains personal blessing from this.

There is a famous analogy of the Maggid of Dubna that illustrates how one can be of influence to others only after he has developed himself first: When a cup isn't yet filled to the top and we pour it into another cup, the second cup will become filled but the first cup will lose some liquid. Instead of making the first cup lose some liquid, we should fill the first cup all the way until it is overflowing and it spills into the next cup, so that it will still be a full cup, even after spilling into the next cup. [So too, one should only influence others if he is first spiritually ‘full’, where he can then be beneficial to others without compromising on his own growth, as opposed to influencing others before one is spiritually ‘full’, where he will stop growing if he tries to influence others]. However, sometimes a person did not yet complete the first part of his life – the necessity to receive from others – and in many cases, a person also did not

yet develop his personality yet. He may seek various teaching positions, though, because he is feeling peer pressure – he will feel that he is one of those “unsuccessful” people in the eyes of his friends, if he doesn't get a position. Or, alternatively, he may not be finding chiyus (vitality) and sippuk (satisfaction) from within himself, and he hopes that by teaching others, he will find that vitality or satisfaction he is missing. Or, sometimes he may be seeking a teaching position because he is really running away from his own self. It may also stem from a desire for honor, power, money, or other self-serving factors. Therefore, a person needs to examine his motivations deeply, when he seeks to teach and influence others: Why do I want to do this? Then, he can know how to act accordingly, depending on the circumstance. When a person has not yet developed his character – whether it is because he hasn't received enough [knowledge] from others or whether he has not yet built his personality – if he tries to teach and influence others in this deficient state, it is a sign of a flaw in his character, and he will not be able to influence correctly. However, there does exist a need in the soul to influence others. Sometimes, even a very deficient person can

help his situation by teaching and influencing others, because he is inspiring and strengthening himself by helping others learn. This is a very common occurrence nowadays. Without going to teach others, a person may find it too hard to work on himself and overcome his weaknesses. It is within his bechirah to choose, if he will be very devoted to working on himself, or if he will begin influencing others. If one does choose to influence others rather than work hard on himself, one will need to balance his daily schedule. He will need to set aside time of the day where he tries to fix his weaknesses. One needs to be very careful that he shouldn't run away from himself in the name of influencing others. Firstly, a person who is involved with influencing others may become bombarded by all kinds of responsibilities, as part of his job. Even more so, he may stop growing, because he may no longer want to receive more knowledge from others nor work on developing his character any further. This does not only apply to one who began to teach and influence others without first working on himself enough. It is also true for someone who was properly developed before teaching others. Such a person also needs to set aside time every day to continue his personal growth. This must be done for all of his lifetime. A person always needs these three aspects – receiving from others, building his own character, and influencing others. It is just that the balance between these aspects is different with each person, and also depending on the particular tekufah (life stage) a person is at. But the common denominator between all people is that a person should never be in a position of teaching and influencing others in a way that totally uproots him from his own inner world, chas v'shalom.

The secret of the success of those who are very in touch with their inner world (pnimiyus) is because on one hand, they are deeply immersed in their own inner world, but they also know how to [leave their private growth and] be of influence to others, giving others all their best. Practically speaking, generally a person should not actively seek out a place where he can teach and be a mashpia. Rather, one needs to daven to Hashem from the depths of the heart: that if he feels a need to teach and influence others, and if the need arises for him to do so, that Hashem should enable this to happen, in a way that is pleasant, and not in a way which causes machlokes (dissension) among others. For if there is any machlokes involved in trying to get any position, a person should run from it as if he is running away from a fire. In the meantime, a kolel avreich should be immersed in his soul in the world of Torah learning and avodas Hashem, along with davening to Hashem, as explained above. One should try as much as he can not to think about this [gaining a teaching position], on his own level (as each person is on a different level).

## LAUGHTER THERAPY

**QUESTION** Can laughter be used to heal people from [emotional] illnesses?

**ANSWER** I will explain this briefly; this question is really leading to something else. We should understand that there are some people who are very much 'down in the dumps', and laughter can help such people. But, everything needs to be used properly and be given its proper boundaries. When people overdo laughter and joking, firstly, they fall too far into their laughter and joking, and in addition,

they are getting others to think that laughter and joking should be a basic part of life. They don't know how to place boundaries on the power of laughter and joking.

If laughter is just being used as a form of therapy to heal someone, that is one thing; but what usually happens? Laughter is made into a part of life itself. When laughter is used within its proper boundaries, it is holy. As soon as it is overdone, though, not only does laughter not help, it is damaging. In a case where someone needs laughter as part of his therapy, if this is the only thing that can help him, then by all means, the person helping him should use laughter to help him, without question.

If someone is in a little bit of a better situation than this and he is only minimally depressed, there are two abilities he can use to be helped: to awaken inner simchah, and to also use external leitzanus (*joking and humor*). But when people get used to leitzanus as a way to heal themselves from pain, they come to view it as a part of life, and he is brought down from a higher spiritual level into a lower level of living.

Another example is when people rejoice with the chosson and kallah at weddings. Most of the time, by simchas chosson v'kallah, people think that gladdening the chosson and kallah means to make leitzanus in front of the chosson and kallah. This is not using leitzanus as a way to heal people; it is simply an example of how people use leitzanus as a basic part of their life, where they bring down people from a higher spiritual level that they could have remained

on. When people think that simchah (*happiness*) means sechok (*laughter*) and leitzanus (*joking*), it is because they don't know when and where the power of sechok should be used. Once people engage in leitzanus, there are "no strings attached" anymore, and then people think that simchah means leitzanus.

The common denominator between the scenarios of laughter therapy, gladdening a groom and bride, and simchas Purim, is that many people erroneously think that "simchah" means to act with leitzanus.

## BALANCING SERIOUSNESS AND LAUGHTER

**QUESTION** How do we balance seriousness (*working hard on ourselves*) and laughter (*based on emunah that everything is in the hands of Hashem*) in our life?

**ANSWER** That is a very good question. It is complicated but here is a brief answer: there is a verse, **לאדם מערכי לב**, ומה' מענה לשון ("To a man belongs the arrangements of his heart"); the depth of our power of bechirah (free will) comes from the heart's search for the truth and from the will for holiness. The rest is up to Hashem. Our entire avodah, from a deeper understanding, is to perform deeds that purify our heart which brings us to the greatest possible purity of heart we can reach. All that we can do is to choose to act correctly when we access the depth of our heart, and that is our role in bechirah. When a person truly purifies his heart, his actions will surely be the will of Hashem. But the actions we then do are not really from our own free will; they are done by Hashem, for Hashem "does" everything.

If so, being that Hashem does everything, what is the depth of our bechirah and our avodah on this

world? The depth of our avodah is to purify our heart as much as we can, and to perform deeds from a purified heart. But our actual avodah is always "מערכי לב" – it is only that part which is "to man", in our hands to do. That is entire role on this world, and it is only this aspect which we can get reward for. Although it is ultimately Hashem Who does all actions, it is still a result of our free will, therefore, we will get reward for it. Therefore, a person has to try his best, and the rest is up to Hashem.

## LAUGHTER OF THE FUTURE

**QUESTION** Can the Rav explain what the "sechok" (*laughter*) will be in the future when Moshiach comes, which is what we say in the possuk, **אז ימלא שחוק פיניו**, "Then our mouths will be filled with laughter" ?

**ANSWER** The sechok of the future will be that there will be no more free will, and then we will realize that all the things that ever happened in history the world are all a joke, because we will see that it was Hashem who made it all happen. This will be the complete, ultimate laughter which will emanate from our emunah.

## LOGICAL EMUNAH VS. SIMPLE EMUNAH

**QUESTION** It seems that the Rishonim (early Torah scholars, spanning 10th-15th centuries) would "prove" emunah (belief in Hashem and in His Divine Providence, etc.) using logic, science, and philosophy. Later, the Acharonim (later Torah scholars, who spanned 15th-19th centuries) shunned this study and forbade people from learning it. For example, the Gra said not to learn Shaar HaYichud of Chovos HaLevovos, because emunah peshutah (simple, unquestioning faith in Hashem) is a more preferred approach to emunah as opposed to "proving" emunah through

philosophy. 1) First of all, what I want to know is: What exactly is intellectual, logical, philosophical emunah? 2) Also, which approach in emunah is indeed more preferred – logical, intellectual emunah or "simple" emunah, emunah peshutah?

**ANSWER** 1) Philosophical, logical emunah is attained by: (1) Thinking of a concept and also the opposite of that concept. One should understand what the existence of the concept implies, and also understand what the absence of that concept will mean. (2) Think about all the factors involved in each thing, what each matter is comprised of, and bring proofs to it. (3) Reflect about each thing on a conceptual level as well as on a practical level. (4) See what prevents or brings about the actualization of something, the performance of any concept, how it operates, and its purpose.

2) A person has a mind, called the mochin, and he also has the root, the shoresh, of the mind. There is a verse, "Wisdom, from where is it found?" Wisdom has a higher source to it. It is the p'shitus, the temimus, the emunah, the non-intellectual belief in Hashem, which powers the mind's wisdom. (Keser/emunah is the root of Chochmah/thinking). The philosophers were mainly using their minds, whereas the Pashtanim (those Sages who took the simple, surface approach to Torah) and Mekubalim (those sages who studied the hidden parts of Torah) were using ohr pashut, the simple, undifferentiated light. The Pashtanim were using the lower aspect of this pashut, this simplicity, while the Mekubalim were using the higher aspect of this pashut/simplicity.

Every person would need to clarify his shoresh neshamah (soul root), in order to know if his approach to emunah should be logical and intellectual emunah, or simplistic, unquestioning



emunah peshutah. However, in the later generations, the light of p'shitus is shining, because the light of Mashiach are radiating more strongly with the closer we get to Mashiach, as the sefarim hakodeshim revealed. Therefore, in our times the main light is the source of the wisdom, which is ayin/emunah/p'shitus. Besides for this however, it is anyways not recommended for a person to take the route of philosophical emunah, because people's minds are smaller today and they can become easily mistaken.

### ADVICE FOR JOY

**QUESTION** My main element is earth and therefore I am drawn towards sadness, and the most difficult middah which gets in the way of my avodas Hashem is, my pull towards sadness. Can the Rav give me any practical advice on how I can quickly enter into a state of joy (simchah) and get rid of my bad moods (especially when I need to be in a basic positive state in order to daven or learn Torah)? And are there any specific pesukim in Tehillim I can say, to become more b'simchah?

**ANSWER** 1) Move quickly.

2) Eat a light diet.

3) Get excitement from something holy.

4) You can verbalize any of the following pesukim in Tehillim: יב, ט, ג. יד, ז. טז, ט, יא. יט, ט. כא, ב, ז. ל, יב. לא, ח. לב, יא. לג, כא. לד, ג. לה, כו, כז. ו, יז. מוה, ט, טז. מו, ה. מח, יב. נג, י. נג, ז. נח, יא. סג, יב. סד, יא. סו, ו. סז, ה. סח, ד. סט, לג. ע, ה. פה, ז. פו, ד. צ, יד, טו. צב, ה. צו, יא. צו, א, ח, יא. יב, ק, ב. קד, טו, לא, לד. קה, ו, לח. קו, ה. קז, ל, מב. קט, כח. קיג, ט. קיח, כד. קיט, עד. קכב, א. קכו, ג. קלז, ג, ו. קמט, ב

### SHOULD WE DAVEN ABOUT ANTI-SEMITISM

**QUESTION** As Anti-Semitism continues to rise, it seems that we especially need to daven to Hashem to be protected from our enemies. What is the proper way to daven these days, during solitude, for the protection of the Jewish people from its enemies? Should we daven that our enemies should be destroyed? Should we daven that our Father in Heaven should prevent them? Or should we daven that we should be protected from their evil schemes?

**ANSWER** These enemies are the “birth contractions” preceding the Redemption. Thus the main purpose [of Anti-Semitism] is for the Redemption to come speedily, now, amidst pleasantness and joy. We should view our enemies from this inner perspective.[1]

The main thing, above all, is that we should do complete teshuvah (repentance). Our root enemy is the yetzer hora (the evil inclination), the internal enemy that resides in a person and who has control over the person. Although it seems that it is only our “external” enemies who are in the lead [it is actually a manifestation of how our “inner” enemy [the yetzer hora] is at the lead]. Therefore, we need to place extra emphasis on how to fight our “spiritual” enemy, the enemy who is fighting us on a spiritual level. As the Sages said, “One who gets another to sin is worse than the one who kills him.”

[1] Editor's Note: refer to the derasha of Tefillah\_0162\_How We View The Nations

### HOW TO HAVE BITACHON

**QUESTION** In the series on Bitachon [Actualizing Our Faith] the Rav explains about a kind of bitachon where I trust that Hashem will fulfill what I wish, and that there are certain times when one can use this kind of bitachon. However, the Rav didn't explain more than that. I want to know:

1) When can I use this kind of bitachon? Can it be used for material concerns or spiritual concerns? Can it be used for worldly matters? Is this a level that a person can practice throughout the day, or only at certain times?

2) Also, what is the way and attitude by which a person can acquire this kind of bitachon?

3) From what power in soul is a person able to have faith that his wishes will be fulfilled?

4) How can a person do this on a level of lishmah?

5) What is the way to reach it, and what are the tools that a person needs, through which a person cannot acquire this bitachon without? What is the advice for this? What prevents it, and how can a person overcome the obstacles towards it?

**ANSWER** It can be used for all matters [worldly and spiritual]. Generally it should be used at certain times of the day, except for a few rare individuals [who are able to be on this level throughout the day].

Hashem has designed a law within Creation that if people place their trust in Him, this is a power that draws down blessing to them.

By having emunah (belief) that Hashem has designed Creation this way, as stated above. Alternatively, if one has faith for the purposes of

pure Avodas Hashem. The external layer of this power is the ability to be stubborn. The inner use of this power is to have pure emunah (belief/faith/trust/reliance in Hashem).

[Bitachon is prevented by a] lack of stubbornness and a lack of emunah, as implied above. The rest follows.

## I HATE MY JOB- HOW CAN I BE HAPPY?

### QUESTION

I am always trying to feel joy. In the past I used to get up in the morning with a joy and zest for life. Lately, there is a feeling tugging in my heart that it can't be this way anymore. Maybe it's because I've become more mature. I am trying to see the positive aspects of life and I am also doing inner work with feeling more grateful for all the good I have. Even so, I have a small sense that I am not doing the actions that would make me feel I'm fulfilling my mission I've been sent here for. I don't feel that I am truly bringing good upon myself or helping others. I wish I could work with young people or with children [where I would feel more useful]. I feel disappointed and I do not feel a true joy in getting up in the morning. What should I do – should I leave my job which feels so unfulfilling to me, but which brings in money? Or should I search for a different job that's more suited to

me? I would be happy to receive your guidance.

**ANSWER** First, before anything, it is recommended to reflect about your personal situation and discover where you used to be getting your joy from - what changed that you are no longer getting joy?

You need to also know that sometimes, the reason [for loss of joy] is because a person has grown spiritually, and this causes the soul to demand a deeper and truer kind of joy. Sometimes, the reason may be because a person has gone through certain events which have made his life more complicated, and he needs to uncover a deep joy in order to counter the changes. After one has thought about these factors, it will be easier to develop proper joy, according to the current state of one's soul and according to unique situation one is in today.

Understandably, it is hard to decide how to practically answer your question, without a more comprehensive view of your situation. On a general level, our Sages teach that a person needs to find a job that is tailored according to one's talents, which are suited to one's particular capabilities and nature. (We should note that there are people who have the following issue: they will make important decisions and they are prepared to handle any difficulties that come their way, simply because

they have a desire and an interest in what they are undertaking. However, they fail to take into their account how this decision will affect their family). Therefore a person needs to take everything into account, and to try as much as he can to provide the emotional needs of everyone who will be affected by his decision).

Still, in every situation HaKadosh Baruch Hu places a person in, it is upon one to find inner meaning in life. That is why a person should have a certain topic of inner meaning which he can be involved with for at least part of his day, in which he activates the potential of his spiritual power. One should involve himself deeply throughout the day in a certain topic of inner meaning, so that even if part of his day needs to be spent on other things, he can still remain connected and deeply attached, on a soul level, to an inner matter. It may be a matter between himself and HaKadosh Baruch Hu, such as something related to prayer or emunah, or it may be an interpersonal matter, such as helping others in their spiritual matters or in their material needs. When this becomes part of one's daily routine, one will be able to feel joy and enthusiasm when he starts each day, because he knows that he can look forward to getting true satisfaction for his soul each day.



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