

# CHAPTER 8: THE DETAILS OF DIVINE PROVIDENCE - PARAGRAPH 2

*by Rabbi Yaakov Feldman*

1.

We'd also need to know that G-d's interactions with us break down to things that concern our bodies and those that concern our souls.

We've already explained the needs of the body, as to what a person needs to succeed and be satisfied in life <sup>1</sup>. The needs of the soul hinge upon acquiring knowledge and coming upon realizations, clinging to G-d, and upon the soul's inherent preciousness <sup>2</sup>.

2.

Now, in an ideal world people would be involved in wisdom and in the service to G-d, and the truth of things would be manifest to them then <sup>3</sup>. Sinners would be pursued and prosecuted, fraudulence would be rejected, and nothing other than G-d Himself would be worshiped.

All good human traits would be manifest and made even better while bad traits would be avoided and despised. Peace and serenity would grow greater, and there'd be neither tribulations, pains, nor harm. And G-d would openly shine His presence in the world; He'd delight in His creations and they'd delight in Him <sup>4</sup>.

3.

But on the contrary, since people are steeped in desires and despise wisdom now, they largely keep away from Divine service. Truth is dashed to the ground and sinners thrive. Bad acts and errors abound. And foreign practices appear.

Good character traits are rare, while bad ones abound. As a consequence wellbeing and satisfaction simply can't be found, and there's a lot of injury and harm. G-d's presence is hidden and the world appears to be abandoned to chance and the forces of nature.

G-d is displeased with our service and we're unhappy <sup>5</sup>. We don't know what "being happy in G-d's presence" even means. Wrong-doers succeed and the good don't under such conditions.

Footnotes

1. See Chapter 3 of this section for various instances.
2. See 1:4:6 above.
- 3 See Rambam's depictions of this in *Hilchot Mal'chim* 12:4-5.
- 4 See the very end of *Da'at Tevunot*
- 5 See *Mesilat Yesharim* (ch 1) in reference to our present unhappiness.