

THE PATH OF THE JUST - CHAPTER 8:3

by Rabbi Yaakov Feldman

As we'd learned, there are some who'll acquiesce to the truth as soon as their memories of it are jogged, others who'd need to be swayed some more but who'd accept it with that, and others who'd need a harder sell (see Ch. 4). Each would take Ramchal's advice about how to foster "enthusiasm" differently, so we should keep that in mind when we set out to be enthusiastic. Because doing something that's too remote from your spiritual plane, either above or below it, is bound to fail.

The first, whom Ramchal termed "those who fully understand (what matters most)", wouldn't need to be reminded of anything other than the fact that at bottom, "wholeness alone is what should be longed for, nothing else"(see 4:2 above). And they'd also do well to be reminded of the momentous nature of the mitzvah system, Ramchal indicates.

But unlike the rest of us, termed "those of somewhat lesser understanding (than the first)" and "the great majority of people", they wouldn't need to refocus upon the grand and poignant nature of G-d's goodness; they would know it manifestly.

We, on the other hand, would need to reflect not only on that, but also on how G-d's great loving-kindness plays itself out in ways we can see, in this world (where most of us pin our hopes); and in ways we can barely fathom, in the World To Come -- where His being will be patent, and His great and abiding love will be manifest.

As so, practically speaking, in order to be moved to serve Him wholeheartedly we'd all do well to ruminate upon G-d's profuse goodness.

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