



## VA'ESCHANAN ASKING HASHEM FOR A FREE GIFT

## Matnas Chinam - The Concept of Asking For A 'Free Gift' From Hashem

[In *Parshas Va'Eschanan*, Moshe beseeches Hashem to be allowed to enter Eretz Yisrael. Rashi states that the word "*Va'Eschanan*" is from the word "*chinam*", free, and that the *tzaddikim* do not ask Hashem for anything they feel deserving of - they only beseech Hashem to give them from His treasury of *matnas chinam*, "free gift".]

In *Shemoneh Esrei*, we ask Hashem, **אתה חונן לאדם דעת** – "You bestow man with understanding". We ask Hashem for *daas* (understanding), namely, in our Torah learning. Knowing the Torah is the root of all understanding, for as the Gemara says<sup>1</sup>, "If you have it, you have everything."

However, we are asking Hashem to "bestow" it upon us. The word **חונן**, to bestow, is from the word **חן**/grace and **חנם**/free. We are asking Hashem to give us "*daas*" as a free gift. This is the concept known as "*matnas chinam*", to ask Hashem to bestow us blessings as a "free gift."

Moshe Rabbeinu is the one who personifies *daas*. He also asked Hashem to grant him entrance into Eretz Yisrael as a *matnas chinam*, when he beseeched Hashem. He did not ask to get into Eretz Yisrael due to his merits, but rather, that Hashem give it to him out of *matnas chinam*, a free gift of Hashem's mercy.

This is the way of *tzaddikim* – when they ask Hashem for something, they do not ask Hashem to give them something due to their own merits, but because Hashem has a treasury in Heaven called "*matnas chinam*" in which He grants free gifts not due to any personal merit.<sup>2</sup>

We also find the concept of *matnas chinam* in our relationship with Hashem. We are called the "children of Hashem", for the Torah says, "*You are children to Hashem*"<sup>3</sup>, and the Gemara says that "Either way they behave, they are

called My children."<sup>4</sup> We are always called Hashem's children.

Therefore, when we ask Hashem for anything, the attitude should not be one of expectation. Rather, it is because we can be like the child asking his father for anything that he wants.

Let us try to understand this concept of *matnas chinam*.

## The Two Parts In Us

When a person sins, he will feel how far he is from Hashem, as long as he is in touch with feelings for the spiritual. If a person is totally entrenched in a materialistic lifestyle, then he is dull to spirituality, and he won't feel anything after he sins. But if someone is at least a little bit open to feelings of spirituality, he will feel a sense of shame and guilt after he sins. He feels the impurity hovering over him and surrounding him, as a result of the sin. He feels how his sin is distancing him from Hashem, as it is written, **עוונותיהם היו למבדילים** – "*Their sins divided them*."<sup>5</sup>

Yet, a person must also be aware that there is a deeper place in his soul in which he always feels connected to Hashem, no matter what – as it is written, **חבוקה ודבוקה בך** – "*Connected and attached in You*."<sup>6</sup> This is the inner place in our soul which always feels and recognizes how "*you are children to Hashem*". From the perspective of this inner place of the soul, we can realize that our bond with Hashem doesn't depend on any factors, for we are always considered children of Hashem no matter what, even after sin.

But we must understand the following. There are two layers we have in our soul. From the lower layer in the soul, you feel that you are far from Hashem after sinning. Whereas the higher layer in our soul tells us that we are always close to Hashem no matter how much we fail. We

4 Kiddushin 36a (according to the view of Rabbi Meir. There is a differing view, Rabbi Yehudah, that the Jewish people are only called "children" to Hashem when they behave like children to Hashem [when they are doing His will]).

5 Yeshayahu 59:2

6 Recited in the Hoshanos on Succos

1 Nedarim 41a

2 Shemos Rabbah 45:6

3 Devarim 14:1

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must access both layers of the soul and live with them simultaneously. If we only have the perspective of the lower layer or the higher layer, we are living life in the wrong way.

## The Lower Layer of the Soul – Feeling Distant From Hashem

If a person only knows of the lower layer of his soul – the part that feels distanced from Hashem after falling to a sin – then what will happen to him after he falls to a sin? He will fall into total despair.

He will feel like the *metzora* who has to “sit alone” and feel how he has been greatly distanced from Hashem. As a result of despair, he is apt to fall even more, because he feels hopeless. He feels the meaning of the verse, “*Your actions distance you*”; he feels like he has been shunned. He is likely to feel, “Hashem doesn’t love me. Hashem does not want me.” He feels literally widowed or divorced from Hashem, not just “*like*” a widow or a divorcee, but like an *actual* widow or divorcee from Hashem.

A person with such a perspective will feel that Hashem loves him only when he has a day in which he did *mitzvos* and acted properly. When he falls from his spiritual level (and we all fall, some more and some less), he feels that he is very far from Hashem, now that he has fallen to a sin. He lives life based upon a very shaky foundation; he views his relationship with Hashem as something that depends on how he acts. On a day that he acted well, he feels close to Hashem, and on a day where he knows he didn’t act so well, he feels distant from Hashem.

It is commendable that a person feels bad after he sins, but the problem starts when the person feels a great despair that Hashem no longer loves him.

There are people who give up on doing *teshuvah*, since they feel like they committed certain sins. They feel that they have become like a rebellious child towards Hashem, who deserves to be chased out of the house. A person says to himself, “If my child would do certain acts that are very improper, I would also disown him. I’d have no choice but to throw him out of my house. Well, I acted the same way towards Hashem. I committed a certain sin and I don’t deserve to be forgiven by Hashem for it....”

This is the problematic attitude that gets developed when a person only knows of the lower layer of his soul, the part in him which feels distanced from Hashem after a sin. He becomes extreme in his remorse and thereby damages his relationship with Hashem.

## The Higher Layer of the Soul – To Feel Eternally Connected With Hashem

Now let’s take a look at the “other side of the coin” here. The deeper part of our soul knows that it is always connected with Hashem, even after we sin. Yet, if a person only focuses on this part of his soul, he is also incorrect.

There are people who are always very content within themselves, knowing with full certainty that “Hashem loves me, no matter what” – as well as the concept of “A Jew who sins, is still a Jew.”<sup>9</sup> He knows that Hashem always accepts our *teshuvah*, as we express in the *tefillos* of *Selichos*, “*Your hand is open to*

*accept those who return.*” But they take this knowledge and abuse it, allowing themselves to sin intentionally and do whatever they please. “After all”, the person thinks, “Hashem always loves me”. He knows “Hashem loves him”, therefore, he does whatever he wants...

It is wonderful that he feels that Hashem always loves him, but when he takes this concept too far and does whatever he pleases, he is apt to lose all his *yiras shomayim* (fear of Heaven). He won’t fear a sin, because he thinks that Hashem will take him back a second later anyway.

It resembles the statement of Chazal, “Someone who sins and says, ‘I will repent afterwards’”.<sup>9</sup> This is like someone who immerses in a *mikveh* while holding onto a *sheretz*, which disqualifies his immersion. His entire Torah learning and *mitzvos* are in danger when he thinks that he can do what he wants, whether he is aware of this consciously or not. His entire observance of *halachah* will be very shaky and unstable. It is like a spoiled child whose parents shower him with love, and then he goes and gives them a kick. This is what is written, “*And Yisrael got fat and kicked.*”<sup>10</sup>

## Living With Both Attitudes At Once

There are basically two kinds of people we find. One kind of person despairs immediately upon succumbing to a sin, and he feels hopeless in doing *teshuvah*. He feels like Acher, who felt, “Everyone can do *teshuvah*, except for Acher.”<sup>11</sup> Another kind of person has the opposite problem: he feels that

9 Yoma 8:9

10 Devarim 32:15

11 Chagigah 15a

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Hashem loves him no matter what, therefore he is careless when it comes to following the *mitzvos*.

The way of the Torah is that either of these two attitudes alone are extreme, and that one must find the balance between the fact that sin distances us, and the fact that we are always loved by Hashem. We must be able to live this paradoxical kind of existence.

On the one hand, we need to have tremendous emunah that Hashem is always with us, no matter what situation we are in, even when we fall to sin. (In fact, even if someone is in *Gehinnom*, *chas v'shalom*, he still needs to feel how Hashem is with him...). Yet at the same time, we must not let this awareness compromise on how careful we are with following the *mitzvos*.

## The Proper Perspective About Death

If someone lives life knowing that Hashem always loves him no matter what – he will be able to go through all kinds of situations in life and feel how Hashem is always close to him. Even as he is dying, he will feel Hashem next to him. He will thus feel calm and relaxed as his soul is taking leave of his body.

People don't like to think about death, so they try to take their mind off it. But someone who searches for the truth deals with the facts of life, and he knows that death is inevitable, so he thinks about how he will be able to face his time of death. If a person always made sure throughout his life to feel that Hashem is always close to him, he will feel close to Hashem even as he dies. This is the meaning of the statement, "*They serve Me in life, and*

*they serve Me in death.*"<sup>12</sup>

This concept needs to be absorbed well, so we can let it penetrate into the depths of our soul! We must know very clearly that even when a person dies, he can feel a deep closeness with Hashem.

## The Proper Attitude Towards Sin

However, the above is only one side of the coin. On the other side of the coin, we also need to recognize that we have a lower part of our soul as well, which feels distanced from Hashem after a sin.

What indeed should a person feel, after he succumbs to a sin? He must realize that although he is a *neshamah*, which is a pure soul from Hashem, and that he is always a beloved son of Hashem, still, this does not exempt him from feeling regret over a sin. We must realize that we have two parts in us – a higher part of our self, which can always feel attached with Hashem, and a lower part of our self, which is cognizant of our actions and careful not to damage our relationship with Hashem. Thus, we still need to make a *cheshbon hanefesh* (self-accounting) if we sin.

But we should not dwell too much on this lower part of our soul. If a person always focuses on his sins and how he needs to improve, he lives his life in a constant mode of tension and fear. This, too, is not a good situation.

Most people, though, are "either or." Either they are too tense in their *avodas Hashem* and they don't realize how their *neshamah* is always close to Hashem, or they are too soft on themselves because they know they are al-

ways loved by Hashem and thus they aren't careful when it comes to keeping *halachah*.

## Asking Hashem For Understanding – As A Free Gift

Thus, when we ask Hashem in *Shemoneh Esrei* to bestow *daas* upon us, from which point in our soul does this prayer emanate? It is a prayer coming from the deeper part of the soul – the part of us which always feels connected to Hashem, where we ask Hashem for a *matnas chinam*, a free gift, and not because we are deserving due to any actions that we did.

We must be able to live paradoxically in our life – we need to always make sure we are doing the right actions, but at the same time we must also be aware that our relationship with Hashem is not dependent on our actions. These are the two sides of our life which we need to be balanced in our life. This is not just another fact to know – it is something we must actually feel.

In order to live with these two contradictory attitudes at once, we need to develop a power in our soul which can handle two contradicting ideas at one time.<sup>13</sup>

Thus, we cannot dwell solely in just the higher part of our soul (eternal attachment with Hashem) or just the lower part of our soul (fear of distance from Hashem) – we must be able to live with these two attitudes together. They are two sides of the same coin.

<sup>13</sup> Editor's Note: This is also known as the power of "daas ha-mis-hapeches" For more on daas ha-mis-hapeches, refer to the Rav's series "Da Es Daatcha" (Utilizing Your Daas), and to the drasha of Tefillah\_0127\_ Turning Against and Turning Over.

<sup>12</sup> Kesubos 103a

## Writing A Book About Your Best Ability

Besides for being happy with our strongest ability, there is also another way to activate the potential of our strongest ability. This is more of a recommendation and it is only meant for those who have the tools and talents to do so: After we have identified our strongest ability, or if we are at least very close to recognizing it, we can **write a book** about it – and that will also serve to activate its potential.

In previous chapters, we explained how to write a notebook to keep track of our strongest ability: Writing down our intellectual understanding and feeling of it, writing down our discoveries of repeated feelings that we become aware of, listing our abilities in order of their dominance (with several different barometers of measuring them). Now we can take all that we've written and add on another step, making our notebook into a book – a book that will be comprehensive and explore in-depth what our personal strongest power is. Each man or woman can try to do this according to their capability.

## The Steps of How To Write The Book

Writing this book will be comprised of 3 parts: (1) Gathering together the sources from the Torah and Chazal about your strongest ability. (2) Learning those sources. (3) Writing down your own personal conclusions about it.

Gathering The Sources. First, gather together all the sources in the Torah and in the words of Chazal, about your strongest power. Write it in chronological order of the sources, beginning from the root sources down to the branching sources. First write down any verses in the Torah about your strongest power. Then write down any verses in Neviim and Kesuvim about it, and then cite the words of Chazal about it, beginning from Midrashim and Gemara, then the words of the Rishonim about it, and then the words of the Acharonim.

There are certain abilities of the soul which have already been written about extensively in sefarim. You can use those sefarim as your first, basic source.

Then look for anything else you can add on about it, both in the sources (information) as well as any insights that you see and learn about it.

Writing this book takes time – it will not take a day or two. But slowly, with a lot of patience, you can gather together a lot of material and encompass all the information that there is to know about your strongest ability, as much as you are able to. If you are having difficulty with this, you may ask others to do it for you, and if necessary, pay another to do it for you, as long as you have all the main sources in your hands which pertain to your strongest ability.

Learning The Sources. After gathering all the sources about your strongest ability and collecting all the information in one place, next, set aside time every day where you can learn into the sources.

Besides for the mitzvah of learning Torah, there is also a great benefit in learning the parts of Torah about our strongest ability. The root of anything is found in the holy Torah in general, and more specifically, in the verses and statements of Chazal about that topic. “Hashem looked into the Torah and created the world from it”,<sup>1</sup> and the souls of the Jewish people are also found in the Torah, because “The Torah and Yisrael are one.”<sup>2</sup> Thus, the root of our strongest ability is found in the information of the Torah in general, and more specifically in the verses and statements of Chazal which discuss our strongest ability.<sup>3</sup>

Chazal teach that at first, the Torah is called the “Torah of Hashem”, but after one learns the Torah and

1 Zohar I 161a

2 Zohar I 73a

3 On a specific level, the root of one's soul is found in one place in the Torah, but on a general level, a Jew's soul is connected to the entire Torah. The particular soul root of a person extends from the parts of the Torah that discuss the person's strongest ability, while the branches of one's soul extend from the areas of the Torah that deal with the rest of his soul's abilities. This also explains why a certain ability is more fundamental and plays more of a role for one person and it is not as primary for another person. A particular ability will be a “root” for one person but it will only be a “branch” for another person, and vice versa.



knows it well, it becomes “his Torah.”<sup>4</sup> The depth of this is because at first, when Hashem looked into the Torah before creating the world, before the souls were made from the Torah, the Torah was with Hashem alone and therefore it was called the “Torah of Hashem.” After He created the world – after the souls were created from the Torah, one can learn the part of Torah that pertains to his particular soul root, and such Torah is called “his Torah”, the Torah of the person, as it were.

We daven in the morning blessing before the *She-ma*, “And give us a portion in Your Torah.” We are asking for our personal portion in the Torah which applies to our personal soul root. As we have already explained, **our soul root is synonymous with our personal strongest ability.**

Reb Yisrael Salanter said that when a person wants to uproot a bad character trait, he should learn well the part of the Torah (and the statements of Chazal) that discusses it, and then he will know how to fix it. And, the same is true for the converse: If one wants to strengthen a good character trait, he should learn about the parts in Torah and Chazal which discuss it. If one wants to be better at a certain *mitzvah*, or to be careful from a certain *aveirah*, or if he wants to succeed at any *avodah*, he should learn the part of Torah and Chazal that discuss it. The reason for this is because everything about a particular topic will always stem from the part of the Torah where it is discussed. The *tikkun* – the spiritual light of the repair for any matter – is always contained in the part of Torah which discusses it. When one learns about it, he awakens the *tikkun* for the area he wants to know more about, and then he can activate the potential more completely.<sup>5</sup>

On the same note, when we learn the parts of Torah and Chazal that discuss our strongest ability, we are awakening our personal share in the Torah and we are awakening the *tikkun* for it, activating the poten-

tial of this spiritual light.<sup>6</sup>

Writing Our Personal Understanding Of Our Strongest Ability. When we are learning the parts in Torah and Chazal which discuss our strongest ability, we should learn about it daily and strive to make it into the central, spiritual area of our lives. Our soul needs to become bound with this area that we are learning about. In other words, the very “topic” which we need to be focusing on throughout the day should be about one topic alone – our strongest ability.<sup>7</sup>

In order to make our study about our strongest power into a central topic of our lives, we need to learn very well the notes that we have written about until now about ourselves. It will not suffice if we merely skim-read through it or if we just do it to fulfill a daily routine – we need to read well into the notes we have taken about ourselves.

Besides for that, we also need to write our own personal insights, while we are in the midst of learning about our strongest ability. This is the main part which will transform this study into the central topic of our lives. Our personal insights and note-taking about it will connect us with our strongest ability and turn this study into a living reality, which will produce new insights (as is the way of all words of Torah).

First, split the book into chapters, based on topics. Then, for each chapter, gather together all the sources that are relevant to the topic of the chapter. After that, make a summary of your own conclusions and insights on the Torah’s information you have learned, about your strongest ability.

*6 This is not limited to men - it will benefit women as well. Although women are not commanded in Torah study, women still gain when they learn the parts in Torah and Chazal about their strongest ability, because such a study will connect them to their strongest ability and to their soul root.*

*7 We do not mean here that a person should only learn about this alone, during the day. Nor do we mean that a person should give up his Torah study sessions for this. Rather, the intention here is that during the time that we set aside time for working with our souls, we need to be mainly involved with our strongest ability, putting more effort into this area than anything else about our souls.*

<sup>4</sup> Rashi to Talmud Bavli Kiddushin 32b

<sup>5</sup> This is explained more extensively in *sefer Shaarei Ohr* of Reb Yisrael Salanter’s student, Reb Itzele Blazer zt”l.

If any questions come up, try to answer them, and if you cannot figure them out on your own, try discussing it with friends. Eventually, you can develop essays about your strongest ability, no less than how a Rav or Rebetzin is able to deliver a lesson on an organized topic.

When you learn about your strongest ability in this way, you can get to know it collectively and in detail. You can also discover wonderful novel insights and keen observations on it, which you can experience within yourself, and this will bind your soul with your strongest ability, where you will receive vitality and joy from it. The more we are turning our strongest ability into a central aspect of our lives and we are getting vitality and joy from it, to that extent we will actualize it from its potential, more and more.<sup>8</sup>

## Learning How To Use Our Strongest Ability

When we write our book about our strongest ability and we become clear about it, we can also understand what we need to do with it and how we can use it correctly.

Part of learning Torah is to “learn in order to do”. We daven every day that we should “learn, teach, protect, and fulfill” the words of the Torah. We need to be prepared to fulfill what we learn, and not merely learn it for the sake of knowledge, livelihood, prestige, etc. We also need to learn Torah in a way that will get us to fulfill the mitzvos better. Without an encompassing knowledge of what we are learning and without knowing the halachos of a mitzvah, we cannot fulfill a mitzvah correctly.

A deeper way of understanding it is that we must learn Torah in a way that utilizes the potential of our Torah learning to utilize the potential – the wisdom of our Torah learning – and activate it, to do mitzvos

because of it. Or, turning around the variables, we must also utilize the potential – the Torah knowledge about the mitzvah we are learning about it – and activate it, by doing the actual mitzvah.

Thus, we should strive not only to learn the Torah’s information about our strongest ability, but we should also learn how to use it correctly, to “learn in order to do”, to fulfill what we are learning about.

Many people don’t know what to do with their soul’s powers and how to use them. They ask, “Very good, I know what my strongest ability is. But, practically speaking, what do I do with it? How can I use it in my day-to-day living, when I’m learning, at home, at work?” With no answer to this question, people try to use their strongest ability according to their perception of how it should be used, or according to however their day will present itself. This is like a person who tries to keep the laws of Shabbos when he hasn’t yet learned them.

If a person learns well about his strongest power, he will know how to use it correctly, not by guessing or imagining how he needs to use it, but from being clear about the words of Torah he has learned about it, and from being deeply connected, to his strongest ability.

Practically speaking, when we learn our book about our strongest ability, we should examine (1) Which of the Torah’s information about our strongest ability can be identified within ourselves, and which of the information we cannot identify. (2) Which parts of the information are more revealed, and which parts aren’t. (3) Which parts are more repaired and balanced, and which parts are less.

If we find that the Torah’s information about our strongest ability is matching us, we can be happy about that, and if we find any parts of the Torah’s information which aren’t matching up with us, that means that we should contemplate the Torah’s information which we have written in the book, and see what advice we can use so that our strongest ability is becoming more aligned with the Torah.

*8 It is ideally recommended to first gather the sources and only afterwards write personal insights about the topic. But if one desires to do both at once and finds this more helpful, one may certainly do so. However, since one is still in the midst of gathering information, his insights that he writes down will not be as precise, relatively speaking, and he will need to sharpen his understanding of the matter at a later time.*

## Investing Effort Into This

There are probably people who will hear these words and counter, "To activate our strongest potential and bring it out from its dormant state? This is too burdensome, it's too much work. Why bother with all this?"

But the answer is right alongside the question. If we think a little about the world, we see that many people will spend all of their time, energy and money to have marital peace, satisfaction from their children, their house, good health, food, clothing, etc. People will also spend a lot of effort on learning a profession so that they can have the mere possibility of earning livelihood, when it's not even guaranteed that they will. Besides for all the time, energy, and money that they are spending, they are prepared to put a halt to their private lives for a considerable amount of years, just so that they can learn a profession. For example, a person wants to learn medicine, law, etc. He understands and agrees that he will need to learn a lot of books about this, write essays on this, and do a lot of work, so that he can complete his degree.

Now let us ask ourselves: If a person is prepared to

spend so much energy so that he will be able to live a comfortable life, why should a person spend any less energy on learning how to get emotional satisfaction and to learn what will give him inner satisfaction? If a person wants to take care of his body by earning livelihood, why wouldn't he agree to learn about how to take care of his soul and put effort into learning about his strongest ability?<sup>9</sup>

If we need to spend money for this, it should be nothing to us when compared to the gains and benefits we will get from this study. If a person isn't satisfied from the physical and external side of life and he wants to live a life of the soul, an inner kind of life where he is in touch with himself, a true life – he will be prepared and interested to spend time, effort, and money, so that he can get to recognize his strongest ability and activate its potential. For that is his strongest resource of vitality and his joy, and it is the pillar by which one can build their soul. The life of such a person will be filled with vitality and joy, and utilized as much as possible, with the help

*9 What's more, the Chovos HaLevovos (Shaar HaBitachon, III) teaches that when choosing a profession, one should choose a source of livelihood that will make use of his strongest ability.*

נפש האדם עשויה רבדים רבדים - שכבות שכבות, והכניסה לרובדי הנפש על ידי מהלך של הכרה עצמית והעצמת הנפש היא המפתח לחיים הטובים, ובמילים חדות יותר - היא המפתח לעצם החיים. בכדי לחיות, עלינו לעבוד את הבורא יתברך ולקיים את מצוותיו, לבנות לעצמנו צורת חיים נכונה, מתוקנת ומלאת חיות ושמחה, להוציא את כוחותינו מהכח לפועל ולפתור את בעיותינו. כמו כן, עלינו להביט אל פנימיותנו, ולהיות באחדות - עם עצמנו, עם זולתנו, ועם בוראנו. והדרך לכך הינה; הכרה עצמית ועבודה מעשית של העצמת הנפש בצורה מובנית, יסודית, היקפית ועקבית.

זה עיקר מגמתו של ספר זה - הדרכה מעשית להכרה עצמית והעצמת הנפש. כשמו - כן הוא.

בנוסף, ספר זה הינו הפתח הראשי למערכת שלמה של דרך "ארבעת היסודות", הכוללת מספר חלקים, שתכליתה לאפשר לאדם להתחבר לעצמו במקום בו הוא נמצא, ומשם להתקדם הלאה בבניית צורת החיים הנכונה לו - על כל המשתמע.



## ספרי הרב המחבר שנדפסו עד כה

- בלבבי משכן אבנה - סט ה' כרכים
- בלבבי משכן אבנה - א-ב
- דע את ביתך
- דע את גאולתך
- דע את דמיוןך
- דע את הרגשותיך
- דע את הויתך
- דע את ילדיך
- דע את מידותיך-יסוד העפר
- דע את מחשבותיך
- דע את מנוחתך
- דע את נפשך
- דע את נשמתך
- דע את עצמך
- התבודדות
- הכרה עצמית והעצמת הנפש
- ספר בעל שם טוב עם פירוש בלבבי משכן אבנה
- ספר להב אש
- נפש החיים - שער ד'
- ספר מסילת ישרים - 3 כרכים
- מועדי השנה - ב' כרכים
- ספר עולם ברור
- פרקי יסוד
- שאל לבי (שור"ת תשע"ח-ט)
- תיקון כח הריכוז
- תיקון כח התאוה
- Bilvavi on the Holy Days
- Bilvavi Parsha Bereishis-Shemos
- Bilvavi Parsha Vayikra-Devarim
- Bilvavi on the Path
- Building a Sanctuary in the Heart 1-2
- Gateways To Hashem For Today's Jewish Woman
- Getting to Know Your Feelings
- Getting to Know Your Home
- Getting to Love Your People
- Getting to Know Your Redemption
- Getting to Know Your Self
- Getting to Know Your Soul

### אזל

- ספר קל"ח פתחי חכמה פתחים א-ד
- ספר קל"ח פתחי חכמה פתחים ה-יז
- ספר פתחי שערים נתיב הצמצום
- ספר פתחי שערים נתיב עיגולים ויושר
- ספר פתחי שערים נתיב אורות אח"פ דא"ק
- ספר הקדמות רחובות הנהר חלק א
- ספר עץ חיים שערים א-ג
- על התורה - פרשיות תשס"ו
- תורת הרמז - פרשיות חומש
- ספר דרך ה' עם פירוש בלבבי משכן אבנה - ח"א אידיש
- Un Santuario en mi Corazon
- В сердце моем Святилище воздвигну
- J'edifierai un Sanctuaire dans mon Coeur