



## EIKEV REMOVING THE HEART'S BLOCKAGE

**Orlas HaLev – The Foreskin of the Heart** [In *Parshas Eikev*, the Torah writes, “And you will circumcise the foreskin of your hearts.” What is this concept of the “foreskin upon the heart”, which the Torah calls *orlas halev*?]

It is written, “And you shall know today, and you shall return the matter to your heart.”<sup>1</sup> Our *avodah* is to first know the facts, and then to internalize our mind’s knowledge into our heart.

The Egyptian exile deterred us from receiving the Torah. As long as we were in Egypt, we could not receive the Torah. We had to leave it in order to become purified at Har Sinai and receive the Torah. In Egypt, we would not have been able to internalize the Torah had we received it. In Egypt, there were “bricks and mortar” and this personified the exile. What exactly are these “bricks and mortar” that held us back from receiving the Torah?

It wasn’t just that we had cruel physical labor. It was a spiritual kind of ‘bricks and mortar’: a spiritual blockage that prevented us from receiving the Torah.

There were two layers to the redemption from Egypt. There was a physical redemption, which took place when we actually left Egypt, in the physical sense. But there was also a spiritual layer to the redemption: the redemption that took place in our souls, enabling us to receive the Torah.

Although the physical redemption happened a long time ago, the spiritual redemption to our souls happens every year. Let us learn how we can merit having the yearly spiritual redemption during this time – to reach the level of receiving the Torah, the level of internalizing our knowledge.

In the *Haggadah* we express, “By your blood shall you live” – which the Sages explain that this refers to the blood of the *korban pesach* (paschal sacrifice) and the blood of *bris milah* (circumcision). What is the connection between *korbon pesach* and *bris milah*? Simply it is because in order to eat the *korban pesach*, one had to be circumcised, for it is

written, “Any uncircumcised one shall not eat of it”<sup>2</sup>. But we also find in the words of the Torah and in the Sages that there is also a foreskin (*orlah*) of the heart, which also needs to be removed, as it is written, “And you shall circumcise the foreskin of the heart.”<sup>3</sup> This is called *orlas halev*, “foreskin of the heart”.

Yitzchok Avinu was the first to receive the *bris milah* on the eighth day after birth. But what is the *orlas halev* which needs to be removed from the heart?

The Hebrew word for circumcision, “*mal*”, is an acronym for the words *moach* (brain) and *lev* (heart). As long as there remains *orlas halev* in the heart, the mind’s knowledge cannot become connected with the heart. The knowledge will remain on the level of “And you shall know today”, without becoming “And you shall settle the matter upon your heart.” When the Torah commands a person to remove the blockage of the heart, *orlas halev*, it means that one needs to remove that which separates one’s mind and heart. The Kotzker Rebbe said that the Torah says that the mind’s knowledge must become settled “in” our heart, as opposed to just *on* our heart.<sup>4</sup> As long as a person hasn’t removed the blockage of the heart, it’s possible that he has learned Torah, whether a little or a lot, but none of it will make it into his heart. That is *orlas halev*.

As long as the knowledge in one’s mind hasn’t yet entered one’s heart, a person is living a contradiction. It can take a long time until knowledge becomes part of one’s heart, because the Sages taught that the distance between the mind and the heart is further than the distance between the heavens and the earth.

In order to eat the *korbon pesach*, we had to have a *bris milah*. As we explained, the deeper meaning of this is that we had to remove our “*orlas halev*” in order to eat the *kor-*

<sup>2</sup> Shemos 12:48

<sup>3</sup> Devarim 10:16

<sup>4</sup> Based on a teaching of the Kotzker Rebbe who said that there are two levels: “On” your heart, where inspiration is still external and not as effective, and a deeper level, “In” your heart, where one’s knowledge penetrates into his heart and becomes more internalized.

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*ban pesach*. In Egypt, we removed some of the blockage as we began to cry out to Hashem from our heart, but this process was not yet complete until we left Egypt, when we actually received *bris milah* – which was not just a physical act of circumcision, but a removal of the blockage on our heart.

**Accomplisjng Internalization** The question is: How do we internalize the knowledge of our mind into our heart? Certainly, we get to know the Torah by learning it well, but how do we internalize it into our heart?

In the works of our Rabbis, we find two general ways described in how we can accomplish it.

**The First Way: Da'as** One way is as follows. The mind contains three different mental abilities: *chochmah* [lit. wisdom] *tevunah* [from the word *binah*, contemplation] and *daas* [knowledge, or understanding].

*Chochmah* is what one learns from one's teacher. *Tevunah* is when we think on our own. *Daas* is when we connect to our knowledge.

*Daas* is when a person is always thinking about Torah, because he connects himself to the knowledge. As the Gemara says: "He sits and thinks of it constantly."<sup>5</sup> *Daas* is an inner kind of thinking, not a superficial kind of thinking. When a person merely intellectualizes about his learning, he's either using *chochmah* or *tevunah*, but this isn't *daas*. It's possible that a person is thinking all the time about Torah, but it isn't *daas*. A person may be reviewing many Mishnayos by heart, or he is mentally summarizing the Ge-

mara, but he hasn't yet connected his mind to the depth of the Torah. He is using the abilities of *chochmah* and *tevunah*, but not *daas*.

Most people begin to learn at a level of *chochmah*, and as they mature, they begin to learn on a level of *tevunah*. *Daas* is only when a person thinks all the time about his learning because he is truly connected to his learning. One thinks about his Torah learning as a result of his deep connection to the Torah. That is *daas*.

*Daas* is when a person constantly thinks of Torah and connects his mind to the Torah's thinking, as well as fixing his mind on thoughts of *emunah* in Hashem, whereupon the words of the Torah become internalized in the depths of his heart.

That is one way explained in the words of our Sages on how to internalize the mind's knowledge into the heart: through *daas*, fixing the mind to constantly think thoughts of Torah [and thoughts of *emunah*].

**The Second Way: Verbal Repetition** The second method brought by our Rabbis on how we can internalize is by making a direct imprint on our heart. This is accomplished when we review matters repeatedly using our simple *emunah*. As it is written in the verse, "*I believed, for I spoke.*"<sup>6</sup> When we constantly repeat a fact, it eventually settles into our heart, where it becomes internalized knowledge.

Pharoah knew that Hashem existed, but he didn't internalize this information. Pharoah means *peh rah*, "evil

mouth."<sup>7</sup> In other words, he didn't use his mouth in the right way, and thus he didn't internalize his mind's knowledge.

In summary, one way to internalize is to use *daas*, which is by learning Torah in a way that we connect to it. This is accomplished when we learn Torah together with having *emunah* in Hashem. The second method to internalize is to use our power of speech, to affect our heart.

**The Third Way: Repeating The Facts Of Our Da'as To Our Heart** We can also add on a third way, which is deeper than the above two ways and combines them together: To *speak* to ourselves facts that we know from our *daas*, with the intention that it should affect our heart.

This is also the deeper meaning behind why we count *Sefiras HaOmer* for 49 days. It is because by repeating to ourselves that today is another day towards Shavuot, it eventually internalizes in our heart. Through the power of constant verbal repetition, the facts of our brain settle into our heart and become internalized.

Most people when they learn Torah are only using the lower power of *chochmah*, which is located in the brain. This is mere intellectual knowledge, and it doesn't always affect a person. But the higher, deeper kind of *chochmah* is called *chochmas halev* – the wisdom of the heart<sup>8</sup> – and it is rare. It is accessed when we verbalize our mind's knowledge to ourselves and we repeat the facts, over and over again, until it

<sup>5</sup> *Toras Moshe (Alshich) parshas Vayikra, Degel Machneh Ephraim parshas Mikeitz*  
<sup>6</sup> *Shemos 35:35*

<sup>5</sup> *Kiddushin 33a*

<sup>6</sup> *Tehillim 116:10*

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penetrates our heart. It then becomes *chochmas halev*.

## Feel The Contradiction Between Your Mind and Heart

First we must realize, though, that our mind and heart are in vast contradiction with each other. There are many contradictions going on between our heart and mind, and therefore, our mind and heart are very far from each other. Our heart is full of various desires that are evil, even though our mind knows that it's wrong.

Desires, jealousy and honor-seeking are negative emotions that are present in our heart. These negative emotions contradict what we know in our mind. Feel the contradiction going on between your mind and heart – and let it bother you! When you feel very bothered by the great contradiction going on between your mind and heart, you can then realize that you must work to internalize your mind's knowledge into your heart.

It is not enough to simply ignore these negative emotions that pass through us and hope that they will go away on their own. Rather, we should seek the truth, and instead we should seek to change our heart, by repeating our mind's facts to our heart.

In today's generation, our heart is for the most part negatively affected, and we often don't feel at all how it's affected. But our heart is being affected more and more, for the worse, as our life goes on.

If we don't seek to change our heart, our heart only gets worse and worse as we get older, and we will only continue to get negatively influenced by our

surroundings.

In order to survive the dismal situation of today's times, we must continuously attempt to internalize our mind's knowledge into our heart. We have to go through a constant purification process within ourselves. Our heart has to literally burn for Torah, for *mitzvos*, for love and fear of Hashem, for a bond with Him. It has to burn like a fire! If not, our spiritual level will worsen as our life continues. Every Jew needs to have a heart that is *actually burning* for a bond with Hashem and for His Torah and *mitzvos*.

Unless a person develops a burning desire in one's heart to internalize the facts one knows, one will remain his whole life and end it with his initial level of *orlas halev*.

We must bring our life to a halt - at least once - and seek how we can internalize our knowledge, how we can acquire a heart that burns, passionately, for Hashem. A person might go his whole life and know a lot of Torah, but in his heart, he remains on the same spiritual level as an ignoramus. Not only that, but he remains with an impaired heart, for "*The inclination of the heart of man is evil from his youth.*"<sup>9</sup> Even if he's a prominent person when it comes to Torah knowledge – even if he gives *shiurim* and wrote *sefarim* - it doesn't mean that he has internalized the Torah into his heart !

If a person seeks to change his heart constantly, he will be much less impacted by the negative influences of society. A person needs to realize that our surroundings place us in grave danger.

9 Beraishis 8:21

We can't become complacent! If we let ourselves become complacent in today's times, we are in mortal danger.

To summarize: We must each seek to internalize our mind's knowledge into our hearts – through our *daas*, and through repeating the facts with our mouth. We must set aside time to reflect about important matters, (as Reb Yisrael Salanter would do, to review one statement of Chazal and repeat it numerous times, passionately).

We need to do this all the time, not just once in a while. We must always seek to internalize the facts into our heart, by repeating to ourselves the facts that we know. Hashem created us with a *lev tahor*, a "pure heart" – and when we feel our pure heart, we will feel as if we have just converted anew to Judaism. (Of course, we need a brain too, and not just a heart. We cannot live with just our mind or just our heart – we need to connect them both together.<sup>10</sup>)

We need to have a life brimming with Torah, *mitzvos* and *emunah*. Our heart needs to **burn, burn, and burn** for Torah, *mitzvos*, and *emunah* !! This is the true redemption from Egypt.

May we merit to leave the blockage on our hearts, and instead come to "know" Hashem – and to internalize the knowledge about Him in our heart.

[from BILVAVI ON THE PARSHAH]

10 Editor's Note: refer to The Weekly Shmuess\_029\_Behaloscha\_Torah Mind and Passionate Heart

SINCE THIS IS A SEFER CURRENTLY BEING TRANSLATED WE HAVE HAD TO FEATURE CHAPTERS 1, 12 AND 13. STARTING THIS WEEK WE WILL BE SHARING THE UNEDITED CHAPTERS IN THEIR ORDER

**Our Intrinsic Aspect Vs. Circumstantial Aspects** Everything Hashem created in the world is comprised of an intrinsic element to it as well as a circumstantial element to it. The intrinsic element of something is the very concept of the thing, while its circumstantial aspect accompanies the intrinsic aspect and serves it as necessary.

For example, an orange is comprised of the fruit and the peel. When the orange isn't peeled, both the fruit and the peel are referred to as the "orange", and when one pays for the orange, it is self-understood that he is always paying for its peel. But the actual orange itself is only the fruit that's inside the peel. The peel just happens to be there temporarily, in order to protect the fruit so that the fruit will be fit for consumption. After the fruit is eaten, there is no need for the peel. We can throw it away. After we have reached the intrinsic element, we no longer need its circumstantial element, now that it has served its purpose.

Another example, a bit more complex, is a manager for a company. In order for the company to do all the necessary work, someone has to oversee it and run it. For this, the owner of the company has to find a manager, who will oversee the work. After interviewing several people, he finds a manager fit for the company.

The company will be here regardless, and the manager is only here as long as he does his job well. If the owner finds someone better, the manager gets replaced. For all purposes, the manager is "circumstantial", in relation to the company, which can be seen as more intrinsic (relatively speaking).

The idea is that any creation will have an intrinsic aspect to it as well as a circumstantial aspect to it. If we want to recognize something clearly, we need to identify which aspect of it is intrinsic and which aspect of it is only circumstantial. This is so that we will know what's mainly important and what's only secondary in importance, ultimately so that we can really make use of something for what it truly is, as opposed to its transient aspects that aren't nearly as important.

**Recognizing Our Self – Recognizing Our Soul** If a person wants to understand himself, he must see how he is comprised of both an intrinsic aspect and a circumstantial aspect, and identify them. Since a person is comprised of both a body and a soul, without a doubt, the soul is the intrinsic aspect of a person, while the body is the circumstantial aspect. The soul is eternal, and it only came onto the world to serve her Creator and do the will of Her Maker, Who owns her. The soul will receive her true reward in the future, and return to the source where she was hewn from, where she will once again become re-attached to her Creator for the rest of eternity. But the body, created from the coarse earth, is eventually returned to the earth, after the soul leaves the body at death. The entire task of the body is only to serve the soul, so that the soul can reach her purpose.

In light of what we have just explained, self-recognition is clear. Many people will use the term self-recognition [or self-awareness] but really they are referring to recognizing their body, or their body's needs. Although there is a need to know what our physical needs are, this is only a circumstantial aspect which serves a greater purpose – it is only there to serve our intrinsic aspect, which is our soul. Only recognizing our soul can be called true self-recognition or self-awareness, because it is the recognition of our very self-concept. If a person wants to recognize himself, then, he has to focus on recognizing his soul, not his body – and to understand his soul well. That is the implication of self-recognition.

**Self-Knowledge Is Not A Mystical, Esoteric Matter** That being the case, we can now add another point. Many times, there is a tendency to differentiate between self-recognition and soul-recognition, as if these are two separate matters, a self and a soul. For example, if we ask a person, "Do you recognize yourself?" He may answer, "Yes. More or less. What I know about myself is that I love to help people. I love to go on trips. I am talented in a certain area. Certain things make me angry", etc. If we ask him, "Yes, but do you recognize your nefesh (your soul)?" The answer might be, "It's not clear to me what you mean by "soul". It is an abstract, esoteric concept. I know that I'm something spiritual, but I've never learned Kaballah before, so I don't know what the nefesh (soul) really is. I am

a bit familiar with the term neshamah, and every morning I say the blessing of Elokai Neshamah, but I have no understanding of these things.”

This discrepancy (of differentiating between “me” and “my soul”) really comes from the ignorance to the concept that our intrinsic aspect is our soul, meaning that recognizing ourselves really means to recognize our soul. So when a person knows a bit about himself – for example, in the above example where the person identifies how he likes to help people, likes to go on trips, is talented at something, and gets angry in certain situations, this is really a glimpse into recognizing his soul. This is because the desires, likes, and talents of a person – and even the unrefined character of the person – are all parts of his soul. Only by recognizing these parts, can one recognize his soul.

Obviously, a person should not remain with very partial and unclear understanding of himself. There are many layers to the soul, which all need to be recognized, and clearly. Yet, even a very partial understanding of oneself (What I like and what I don’t like) can still be defined as part of recognizing our soul. One has to be aware that although the soul is spiritual and lofty, it is also not far from the person: “It is not in Heaven.” The soul is not an abstract, esoteric concept. The soul is the person himself – it is one’s intrinsic aspect. A person is his soul, and the soul is him.

Upon internalizing this, the work of recognizing our soul becomes easier and a lot more possible. We are not expected to recognize deep concepts that are far from our comprehension. Any bit of self-knowledge, even the smallest and most basic level of self-awareness, can be combined with bits and bits of self-awareness that can slowly accumulate over time, until a general view and beautiful picture of our soul comes into formation.

**Our General Whole – And Our Detailed Parts** In order to recognize well our soul – our very intrinsic self – we need to recognize both its general whole as well as its details.

Everything in Creation can be seen in two different ways: Its general view, and its details. When we have a general view towards anything in Creation, we will see it as one thing alone – one, simple, undifferentiated concept that has no complexities or parts to it. But when we see a de-

tailed view of anything in Creation, we will see how each thing is comprised of many different parts. For example – the human being. When Hashem created man, He did not create him as one single unit. He created man with two parts – a body and soul. Then He combined the body and soul together, forming the first human being. “And Hashem fashioned man as dust from the earth, and blew into His nostrils a soul of life, and man became a living soul.”

From a general view, man is one unit, but from a detailed view, man is comprised of two parts, a body and soul. The body is one unit, comprised of many physical parts. The soul is one unit, comprised of many internal parts. When Hashem wanted to combine the body with the soul to make one complete being, He took the general whole of physicality – with all its parts as well – together with the general whole of the soul, with all its parts, combining it all into one being. Thus, the general term of “man” – or the human being – is comprised of two major parts, the body and the soul, and each of these two major parts then divide into many other branching parts. The human being is not the only existence that was created in this manner. All of Creation, with everything in it, has both a general whole as well as detailed parts, to it.

**Two Different Ways of Seeing – Seeing The Whole and Seeing Parts** Since each thing in Creation is comprised of these two views – a general view and a detailed view – so is there an ability to see thing either in general terms or in detailed terms. From a general view, we see each thing as one single unit, and from a detailed view, we will see what parts it is made of. For example, when looking at a table, if we look at it with a general view, we see one table, and if we look at it from a detailed view, we see what the table is made of: The surface, the legs, the wood, the nails, the glue, etc. We also see its length, width, height, weight, and durability. Another example is a clock. From a general view, we see one object, a clock. From a detailed view, we see its parts- the screen, the battery inside, the wire, etc. We also see its shape and size.

**Seeing A Unified View Of Something** Yet, there is an even more fundamental understanding. Hashem didn’t create anything without a purpose to it. Each creation underwent a certain process until it was complete. Therefore, in anything we see, we can see its general purpose, as

well as the particulars which bring about that purpose. There also is a driving force which combines together all the particulars, in order for the purpose to be realized. For example, if a person wants to make a house, he needs to buy property and bricks, he needs to hire workers, and machinery and building equipment, and then the workers put everything together and assemble a house. When the house – the general whole – is finished, then he has achieved his wish, and everything needed to build the house were all the particulars that were connected together in order to build the house.

The idea is that first there is a plan with a purpose to something, and in order for the purpose of anything to be realized, different components must be combined together, in a process, until the goal happens. When one wants to recognize something to its fullest and see the full, accurate picture, he needs to see its general whole and its parts. Without seeing its parts, his view is superficial, and if he sees the parts but not general whole, he won't understand what the parts represent. Only by both seeing the whole and the parts together can he see it realistically, accurately and in detail, deeply recognizing it.

To illustrate what we mean, a person sees a table, but he may not know what purpose the table serves. Is it for studying on? For eating? For placing expensive objects on? If we don't know what the table is for, we can't know how many people can sit around it, how much weight it can hold, and if it's made for adults or children. Yet if we see only the parts of the table we may not know that it's all for a table, because the wood can be used to a chair, a shelf, or other uses. Only when we see the table and its parts can we truly recognize the table.

Another example is the body. The body is one unit, but it divides into many parts – the head, the hands, the stomach and torso, the feet. The body is divided between 248 limbs and 365 tendons. But to define it more precisely, the body is comprised of both a purpose as well as its parts. All the parts of the body function in order to keep the body whole and alive. Thus, recognizing something means to recognize it for what it is, which is by recognizing its purpose – its general whole – as well as its parts,

which bring something to its purpose.

**Recognizing Our Soul In General And In Detail** Applying this to the soul – in order to recognize well our soul, we need to recognize its general whole as well as its parts. From a very general perspective, the soul is one unit, a portion of G-d from above. Hashem created the soul from His Light, blowing from His own “breath” so to speak a life-force into man's body. How do we reach the purpose of why we were created? For this, we have many parts in our soul. We have to reveal the “portion of G-d from above” that is within us, and all the parts of our soul serve this goal. Some of these parts include the mitzvos of loving Hashem, resembling Him with good character traits, going in His ways, and becoming attached to Him. That is our soul, from a very general perspective.

From a more detailed perspective, the soul is comprised of several parts, with each part being its own whole and serving its own individual purpose. Each part of the soul has a specific purpose, comprised of several parts that can all bring about the purpose. On one hand, each part of the soul is a means to a greater end, but on the other hand each part is also its own whole, with its own purpose. When all the parts of the soul are combined together to reach their combined purpose, this brings the “portion of G-d from above” to its purpose.

From a general view, the soul divides into six general parts or levels or layers. These six parts are clothed within one another, with the innermost level being at the center. Each part of the soul has its own name, which describes its role and concept. These names of these six parts of the soul, listed from the highest (outermost) layer to lowest (innermost) layer, is: (1) Yechidah, (2) Chayah, (3) Neshamah, (4) Chayah, (5) Nefesh Elohis (G-dly soul). (6) nefesh behaimis (animal soul).

Although generally the soul is one unit, with all its parts being for one purpose, from a more detailed view the soul has these six parts which are each a world on their own.

Getting even more specific, the soul is divided into many parts. Some divide it into 10 total parts, some divide it into 13, 70, and 613 (the total of 248 and 365 spiritual

limbs and sinews of the soul). These subdivisions are all the parts that comprise the 6 general levels of the soul. When Hashem blew a soul into man, He breathed into him the general unit of the soul – a portion of G-d from above – with all its six parts and all other further details within them. In order to recognize the soul clearly, one has to recognize each of these six parts of the soul, their whole and their parts, and all the tools which bring the soul to its purpose. Through recognizing the six parts – in their whole and in their details – one can then recognize the general whole of the soul, which is a portion of G-d from above. This is the entirety of man.

**Gradually Recognizing Our Soul – By Working Our Way Upwards** When a person is approaching the study of recognizing the soul, he must know that there's a difference between knowing information and attaining general clarity on the soul, with learning for the sake of practical work of self-recognition.

If a person simply wants to know information or attain general clarity, he could begin with learning about the roots and then learn about the branches. He could learn first about the Yechidah, then learn about the Chayah, then the Neshamah, until he finally learns about the furthestmost branch – the lowest level, which is the nefesh habehaimis. But if a person wants to practically work on self-recognition, usually he will have to begin with recognizing the branches, and from the branches he can work his way to the roots. There are a number of reasons for this.

(1) It is more realistic for a person to begin with a level that he identifies better with, because then he will connect better to it. Usually when a person is first beginning to learn about the soul, he is found at the level of the branches of the soul, and therefore he should first learn about the branches and slowly make his way towards learning about the roots.

(2) A big part of self-recognition entails relating to each level as a palpable, existing reality, as opposed to just knowing that there is such a level in the soul. A person will only deem his current level as a reality he can relate

to. Any higher level of the soul, which he is not yet, is abstract and unreal to him. This is because any of the lower or outer layers of the soul will clothe and cover the higher or more inner parts of the soul and conceal them from him. Therefore, only after one recognizes well a certain level in his soul and he deems it as a reality to him, can he then be able to recognize an additional, higher level of the soul, and relate to it as tangible reality.

(3) If a first person tries to recognize the higher parts of his soul, he is apt to use lofty concepts where he isn't supposed to, trying to tap into higher levels of the soul when he is at the lower levels. This will make him confused, and it will be detrimental to him and his surroundings.

(4) Many situations of life require a person to make use of the lower (outer) levels of the soul, but if a person right now doesn't recognize those basic levels of the soul, how will he be able to make use of them when he needs to?

(5) When a person recognizes all the parts of his soul from below to above, and for some reason he cannot grasp onto a high level, then he can make use of the lower levels of the soul, but if he never recognized these lower levels of the soul, then when he isn't able to grasp onto higher levels of the soul, he will fall. Compare this to a person building a ladder so that he can climb it. If he builds the ladder with all its rungs, he can climb it easily, and each rung of the ladder is beneficial by itself.

When he climbs to the top of the ladder, if he falls G-d forbid, he can grab onto the lower rungs and catch himself. But if he only nails in the top rung of the ladder and he builds the rest of it haphazardly, it will be hard to climb, and can only gain from the ladder when he reaches the top. If he falls, G-d forbid, his fall can be fatal.

The lesson from the analogy is, that the sensible way to go about self-recognition is, mostly, to go gradually, step by step, beginning from the branches of the soul and ending at its roots. (As a hint, the ladder in Yaakov Avinu's dream was footed on the earth and its top reached the heavens.)

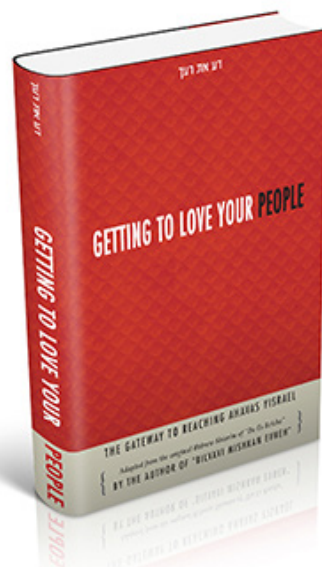
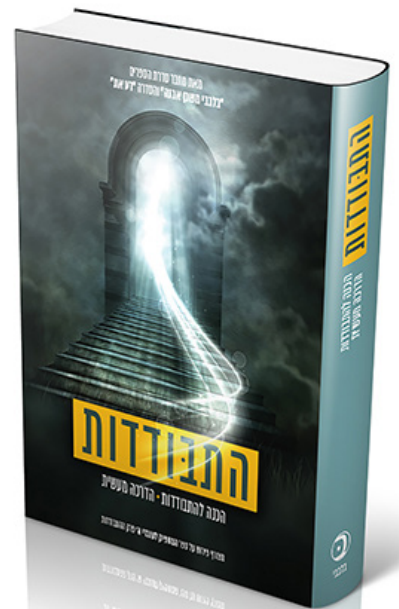
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