



TALMUD TORAH

The Mishnah (in Avos) The Rambam (Sefer HaMitzvos, 14) and the Sefer HaChinuch (419) both count Talmud Torah as one of the 613 mitzvos. The Sefer HaChinuch (ibid) adds on that “Great is learning Torah, for learning Torah brings one to good deeds”, and that we must also strive to understand the true meaning of Torah, for Torah is called Toras emes, the Torah of truth.

Thus, the mitzvah of learning Torah contains two aspects – we must learn Torah in order to be able to act properly, and for this reason we must really know what the Torah is saying, to learn it aliba d’hilchesa – to know the practical outcomes of each sugya.

In addition, the Sefer HaChinuch adds on that we must know the truth of Torah. This is another aspect in our learning: that we must strive for the true understanding as we learn.

Therefore, when we have ameilus (exertion) in learning, we need to strive to get to the truth. As Rav Chaim Volozhiner wrote, the earlier generations’ entire praise was their sevara yesharah (straight logic). Each person, according to his own level, needs to understand what the Torah is saying, to be able to know what the halacha is and act properly; and in addition, a person must get to the truth of Torah as he learns in-depth.

It’s possible that a person is doing one without the other. A person might be interested in knowing what the Halacha is, but he doesn’t always seek to get to the truth of Torah. Or, maybe he wants to know what the truth is, but he doesn’t always get to the Halacha. But we need both aspects.

Therefore, besides for the fact that we must exert ourselves in studying Torah for many hours, we have another facet to our ameilus b’Torah – we need to push ourselves to always get to the truthful understanding of our learning. Not only that, but we need to get to the emes l’amitah of Torah - we need to constantly get to the most subtle truths in Torah, to keep refining the truth more and more.

There is also another aspect in our ameilus as well, which is very hidden from us. We will explain what it is.

Our soul, generally speaking, consists of three parts – action, speech, and thought. Our mitzvos are the realm of our actions

(and this includes to abstain from sins). As we know, Torah learning is not just another mitzvah, but it is equal to all the mitzvos – meaning, all the other mitzvos are about action, but Torah is on a whole different level. It is about the higher realms – the realms of speech and thought.

There are mitzvos of our heart, as the Chovos HaLevovos write, which are the bridge between our speech and actions. But the mitzvah of learning Torah uplifts a person from action into the higher realms of speech and thought.

Although we know that one must come to act properly as a result of learning the Torah, action is not the entire purpose of Torah. Learning the Torah uplifts a person from the realm of action into the realm of thought.

Thus, learning Torah is not just the mitzvah to learn the Torah; it is to ascend from this realm of action into a higher realm, the realm of thought. With other mitzvos, such as lulav and tefillin, a person is on this world as he performs these mitzvos. His soul is still at the level of action. His actions are holy of course when he does the mitzvos, but he is still at the level of action. But with learning Torah, which involves speech and thought, a person is not on this world of action and speaking in Torah - he is above this world of action.

Therefore, the way to learn Torah is, as the Nefesh HaChaim says, that as you are learning, you are not here on this world at all. Your soul is connected to the higher realms.

To understand this better, in this world there is action, but in the upper realms, there is no action, because action is only for this world. There, there are only words and thoughts of Torah. One who did mitzvos on this world will certainly get reward in the Next World, but if he didn’t learn Torah, he was only connected to action, so he won’t feel connected to anything in the Next World. But one who learned Torah properly on this world knew how to transcend the world of action, so he is already familiar with words and thoughts of Torah - he will have what to do in the next world.

If one did all the mitzvos and didn’t sin, but he didn’t immerse himself in Torah, he remains at the level of just action\mitzvos

when he comes to the Next World, and doesn't become a ben aliyah (aspiring spiritual person). There are only a few bnei aliyah who did not eat because they were so immersed in learning, as Rashbi said; we have no connection to that level. But on our own level, we can also be somewhat of a ben aliyah. We can be on this world and be normal, yet as we learn Torah, we can go above this world, and we involve ourselves entirely with Torah.

One who isn't aware of this doesn't know what Torah is about, therefore, even if he talks and thinks about Torah, he is unaffected. That is why most people 'space out' while they are learning Torah – it is because they aren't aware that Torah is above this world. That is also why people schmooze in middle of learning; they talk about This World as they are learning, because they are still connected to this world as they learn Torah.

But if a person realizes, as he's learning Torah, that he's above the world when he learns Torah - he is a ben aliyah, and he is very connected to above this world. He will have much less thoughts about this world as he's learning. He will find it easier not to schmooze - not because he made a taanis dibbur (fasting from talking), but because he realizes that as he's learning he is not on this world. He won't even feel a desire to schmooze in middle of learning.

People cannot do something for long that they are not interested in. So too, one cannot involve himself with Torah that long if he's more interested in this world. The proper

way to learn Torah is to think of it constantly, as the Ramchal writes that the way of the wise is to always think. This doesn't mean to simply be a "thinker", nor does it mean to hold back from schmoozing. It means to be connected to the higher realm of thought.

To summarize, the three parts of learning Torah (generally) is:

1) To learn Torah according to the halacha and know what to do and what to avoid, therefore one must also learn the halacha l'maaseh in each Gemara he learns;

2) To learn in order to get to the truth of every sugya;

3) After that (and not before that), one should progress to the third level, which is to connect to the world of speech and thought that is Torah – to always connect one's thoughts in it, and through this one ascends this world of action, and then he will find it easier not to schmooze while he's learning.

It should be noted this third stage can only be reached after a person has worked on the first stages. To practically work on this, one can review Mishnayos or Gemara as he's walking home.

Through connecting to the Torah, one can eventually come to an even higher level – to feel how Hashem and the Torah are one. The Chazon Ish says that as one learns, he should remember Who gave the Torah, and through this, one is greatly connected to Hashem as he is learning Torah.

טעמי המצוות 021 תלמוד תורה

ROOT OF FEARING HASHEM

Introduction: What Is Yirah?

The Rambam writes that the mitzvah to fear Hashem is that "We are commanded to have a belief in yirah (fear) of Hashem and to have a sense of dread (pachad) of Him, and we should not be like the disloyal heretics who deny G-d."

What is the definition of yirah? Is it the same thing as pachad, "fear"? Also, why is being disloyal to Hashem an absence of yirah (fear of Hashem)? What does a lack of emunah – heresy - have to do with a lack of yirah?

And, why is the Rambam saying that the mitzvah to have yirah of Hashem is included in our beliefs of emunah? What

does being afraid of Hashem have to do with emunah? We know that the opposite of emunah is to deny Hashem's existence - if a person doesn't fear Hashem, then it shows he doesn't have emunah, because he is denying Hashem's existence. But why indeed is a lack of yirah considered to be like denying Hashem?

Fear of Punishment & Fear of Hashem's Exaltedness

When a person doesn't fear Hashem, the Rambam equates this with denying Hashem. This is a new kind of denial towards Hashem which differs from the regular kind of "denial of Hashem" that we are more familiar with. We will try to

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understand the Rambam's words. The mitzvah to have "yirah" of Hashem, itself, is a matter of debate. Some opinions say that the mitzvah to have yirah is to have yiras ha'onesh, fear of punishment. Others say that the mitzvah of yirah is to have yiras haromemus, to be "in awe of the exaltedness of Hashem".

The Rambam's language implies the first opinion, that the mitzvah to fear Hashem is to have yiras ha'onesh, to fear punishment, and in addition to this, the Rambam also writes that the mitzvah to fear punishment applies at all times.

What about yiras haromemus, being in awe of Hashem's exaltedness? When does it apply? How often should a person make use of yiras haromemus? The Ramchal writes in Mesillas Yesharim that yiras haromemus applies only at certain times.

As for yiras ha'onesh, the Rambam is saying that yiras ha'onesh applies at all times. The Rambam maintains that yirah is one of the six mitzvos which applies at all times, and since the Rambam is of the opinion that the mitzvah of yirah is yiras ha'onesh (fear of punishment), that would mean that fear of punishment applies at all times. Therefore, yiras ha'onesh is not only a concept that should be used when a person feels like committing a sin, so he awakens fear of punishment in order to prevent himself from the sinning.

Rambam's View - Fear of Punishment - Part of Emunah

According to the Rambam, a person needs to use fear of punishment all the time. Why, then, is there a special obligation on a person to awaken fear of punishment when he feels like sinning?

It is because there are two categories of mitzvos: an "obligatory" mitzvah and an "existing, but non-obligatory mitzvah". Fear of punishment is an "obligatory" mitzvah upon a person when he feels like sinning, but during all other times, although fear of punishment is not "obligatory" upon the person, there is still a mitzvah to fear punishment.

When the Rambam says that one should have yirah at all times, can this mean the non-obligatory mitzvah to fear punishment at all times? Simply speaking, yirah is a means by which a person can avoid sin. However, the Rambam says that we must fear Hashem all the time, and that this is part of having emunah. Thus, yirah is more than just avoiding a sin. It is so that we shouldn't turn into deniers of Hashem, who are disloyal to Hashem. By fearing Hashem we can avoid sin-

ning, but it is also about being loyal all the time – so having yirah is part of our emunah in Hashem.

The first aspect, fear of punishment so that we should avoid sin, is the lower use of yirah. The second aspect, fear of punishment so that we should increase our emunah in Hashem, is the higher purpose of yirah.

Thus, according to the Rambam's view, the mitzvah of yirah which we have on a constant basis is essentially to be in awe of Hashem for the purpose of maintaining our emunah (belief in Hashem) at all times, whereas the mitzvah of yirah when we feel like sinning is only for the specific purpose of avoiding sin [but such yirah only serves to prevent one from sinning, and it does not bring a person to increased belief in Hashem].

When one sins he doesn't get punished right away. If people would get punished right away when they sin, no one would sin (because everyone would lose their free will). So there must be a higher function of yirah other than fearing punishment. By having yirah even when we aren't tempted with sin, we gain yirah at all times, not just during a time of temptation. That is why we have an obligation to have yirah constantly, even when we aren't tempted with a sin. It is so that we should maintain our emunah in Hashem.

Therefore, according to the Rambam, we can understand that the concept of yirah includes being afraid of Hashem when we are tempted with a sin, as well as during all other times. That is the obligatory mitzvah that the Rambam is speaking about, of having yirah at all times. According to the Rambam, yirah is a part of having emunah in Hashem's Divine Providence, and this is an obligation that applies at all times.

However, the Sefer HaChinuch maintains that there is an obligatory mitzvah of yirah only when one is being tempted with a sin, but during all other times, when one is not being tempted with a sin, there is a non-obligatory mitzvah to have yirah at all other times. Thus, according to the Sefer HaChinuch, the mitzvah to have fear Hashem is solely for the purpose of avoiding sin, and it is not for the purpose of increasing one's belief in Hashem.

In summary, the Rambam's view is that fearing punishment is for the purpose of increasing emunah in Hashem, while the view of the Sefer HaChinuch is that fear of punishment is for the purpose of avoiding sin.

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Yiras HaRomemus – Awe of Hashem's Exaltedness and Fear of Angering The King

The Rambam also describes a higher level of yirah, which is yiras haromemeus (fear of Hashem's exaltedness): "One should fear transgressing Hashem's will, so that one shouldn't make Hashem angry, and also because one should feel the embarrassment and lowliness of being a mere human being, in front of the King of all kings."

The Mesillas Yesharim describes the level called "chassidus" (piety), which is loftier than fear of punishment. It would seem that chassidus is synonymous with yiras haromemeus. However, the Rambam's description of yiras haromemus is a loftier level than the Mesillas Yesharim's description of chassidus. This is because the Rambam explains that there are two parts to yiras haromemeus: to fear sin because I am in awe of Hashem [which would be equal to the Ramchal's description of chassidus], and also to fear sin because one does not want to "anger the King". When one is afraid of angering Hashem, it is a higher level than just being afraid of Hashem's exaltedness.

Thus, yiras haromemus includes feeling embarrassed in front of Hashem, and it includes fear of angering Hashem. [We will return to discussing this in a later lesson.]

Fear of Hashem's Name and Fear of A Torah Scholar

The Rambam says that the mitzvah to fear Hashem also includes not saying His name in vain, and the Rambam brings proof to this from a teaching of the Gemara, that fear of Hashem means that one is afraid of uttering His Name in vain. The Rishonim, however, define the very mitzvah of yiras Hashem as "to fear His Name", by not uttering His Name in vain. In the view of the Rishonim, not saying Hashem's name in vain is more than just an example of the mitzvah to fear Hashem – it is the very definition of the mitzvah to fear Hashem. What does fearing Hashem's Name in vain have to do with fearing Hashem?

Also, the Rishonim include fear of a Torah scholar in the mitzvah to fear Hashem's Name. The Rambam does not mention anything about fearing a Torah scholar. What is behind this dispute?

Furthermore, the Rambam explains that fearing Hashem includes not saying Hashem's name in vain, because if one

says His name in vain he doesn't fear Him. Why isn't saying avoiding saying Hashem's name in vain considered part of fearing Hashem, and how is it different than any other sin? Why aren't all other sins included in the mitzvah of fearing Hashem?

In order to know the answers to this, we will need to know: When the Torah says "Fear Hashem your G-d", does this refer to fearing Hashem or fear from uttering His Name?

The Rambam defines yiras Hashem as "fearing Hashem", to fear Hashem Himself, and as a result of fearing Hashem, one should not say His name in vain. According to the Rambam, the mitzvah of yiras Hashem, in essence, is to fear Hashem Himself, and the mitzvah is not defined as fearing His name. (It is similar to the Gemara that says that the mitzvah to fear the Beis HaMikdash is not to fear the Beis HaMikash, but to fear Hashem.)

There are many different terms of yirah, such as yiras Hashem, yiras shomayim, yiras havayah, yiras Elokim, etc. But what is the simple meaning of yirah? What is the simplest definition of fearing Hashem? The Rambam is saying that it is defined as a fear of Hashem Himself, while the other Rishonim are describing it as a fear of Hashem's Name.

The Rishonim's view is that fearing a Torah scholar is a result of fearing Hashem's Name. This is because the letters of havayah of Hashem's Name are on a Torah scholar. For this reason, one should fear Torah scholars, because the name of havayah is upon them. The Rambam, however, is of the view that the mitzvah to fear Hashem is solely because one needs to have emunah in Hashem – and this would not include fear of a Torah scholar.

The Rishonim are understanding that just as one should fear Hashem Himself, so is there a separate mitzvah to fear His name, on the same level of fearing Hashem. The Rambam, however, says that fearing Hashem's Name is a result of fearing Hashem, but it is not on the same level as fearing Hashem Himself. It is an aspect of fearing Hashem, but it is not the same thing as fearing Hashem. The Rishonim, however, are understanding that fearing Hashem's Name is on the same level as fearing Hashem Himself.

Thus, according to the Rishonim, the mitzvah to fear Hashem, which they defined as fearing His Name, includes fear of a Torah scholar, and this is because the Gemara expounds

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from the verse “Fear Hashem your G-d” that this includes fearing a Torah scholar. The Rambam, however, does not discuss fear of a Torah scholar when discussing the mitzvah to fear Hashem. This is because according to the Rambam, the mitzvah to fear Hashem is defined as fearing Hashem alone.

In Summary

Thus, in summary so far, we have explained here that there is an argument between the Sefer HaChinuch and the Rambam if the purpose of the mitzvah of yiras Hashem (fearing Hashem) is for having emunah in Hashem, or if it is solely for the purpose of avoiding sin. The Rambam’s view is that yirah is all about emunah in Hashem, whereas the Sefer HaChinuch’s view is that yirah is entirely for the purpose of avoiding sin.

We have also explained here another dispute, between the Rambam and the other Rishonim, if the mitzvah of fearing Hashem’s name is part of the mitzvah of fearing Hashem (the view of the Rambam), or if it is an entirely separate mitzvah (the view of the other Rishonim).

In-Depth Understanding of the Argument of the Rambam and Sefer HaChinuch

Now let us consider the two different levels of yirah, fear of punishment (yiras ha’onesh) and fear of Hashem’s exaltedness (yiras haromemus), in light of what we have explained here.

According to the Rambam’s view, fearing a Torah scholar has nothing to do with fearing Hashem, because the mitzvah of fearing Hashem includes fear of punishment, and there is no need to fear being punished by the Torah scholar. This is because fear of punishment can only be for the purpose of increasing one’s emunah in Hashem, and it has no other role.

Thus, according to the Rambam, when one fears Hashem because he has emunah in Hashem’s existence, he fears Him not because he is afraid of getting punished for sinning, but because this will serve as a vehicle to bring him to greater awareness of Hashem.

The Rambam’s description of yirah is essentially an intermediate level between simple yiras ha’onesh (fear of punishment for sins) and yiras haromemeus (being in awe of Hashem’s exaltedness), because by having emunah in Hashem and desisting from sin as a result of one’s belief in Hashem, one increases his emunah and he is brought to a sense of Hashem’s exaltedness.

Thus, the Rambam’s view is that the purpose of yirah is not to fear the punishment of sin, but to fear punishment as a result of increasing one’s emunah in Hashem. Fearing punishment serves to increase one’s emunah in Hashem, and as a result of increased emunah, one graduates from fear of punishment to awe of Hashem’s exaltedness.

On a subtler level, the Rambam’s definition of yirah is really containing three levels: Lower yiras ha’onesh, higher yiras ha’onesh, and yiras haromemeus. The bridging point between higher yiras ha’onesh and yiras haromemeus is emunah - to fear Hashem because one believes in Him. And, according to the Rambam, emunah is also the root of the ability to have yiras haromemeus, because the entire mitzvah of yirah according to the Rambam is to fear Hashem for the purpose of believing more in Hashem.

According to the Sefer HaChinuch, however, one needs to fear punishment solely for the purpose of avoiding sin. How would a person come to level of yiras haromemeus, then? How would a person rise from the level of fear of punishment to an awe of Hashem’s exaltedness? For this reason, the Sefer HaChinuch does not include yiras haromemeus as part of the mitzvah to fear Hashem.

Instead, the Sefer HaChinuch would hold like the other views of the Rishonim, that there is a separate mitzvah to fear Hashem’s Name, and yiras haromemeus would be included in this mitzvah, according to the Sefer HaChinuch.

Thus, according to the view of Sefer HaChinuch, the mitzvah of fearing Hashem includes only yiras ha’onesh (fear of punishment), while the Rambam’s view is that the mitzvah includes both forms of yirah, both yiras ha’onesh and yiras haromemeus, as a result of increasing one’s emunah in Hashem.

In Conclusion

In summation, there are three levels of yirah: The lower use of fear of punishment, the higher use of fear of punishment, and the fear of Hashem’s exaltedness. Within fear of exaltedness, the Rambam has also said that there are two different aspects (the fear that results from being embarrassed in front of Hashem, and the fear of angering Hashem).

In this chapter we shall begin to explain, with Hashem's help, the first part of our practical work in recognizing our personal soul and actualizing it: Recognizing the faculties of the soul. If a person doesn't know what's taking place inside him, in his inner world – his soul – he will certainly have a hard time entering his soul. Even if he understands his soul intellectually, if his heart isn't involved then it's as if he's remaining on the outside. Only after a person has experienced what he has studied, can the information become turned into a part of him.

The process of recognizing the soul's faculties is comprised of two basic steps: Gaining a clear knowledge of it by studying it well, and recognizing how these abilities are in soul through identifying them and experiencing them from within.

The Book About You

Before we explain what the work will be, we need the basis to start with, just as we first lay a foundation before building.

In order to do any real inner work, we need to write for ourselves a book, which we will be using for all the steps that will be explained in the coming chapters. In this book, we will be writing about our own personal soul, what it's all about, how we understand our soul's abilities, how we can identify them, how we experience them, and more. The Torah says "This is the book of the offspring of man."¹ Each person has his own story to tell, the story of his own soul, and it can all be written down in our own sefer that we can write for ourselves. We can call it "My sefer", "My story", "Me", "My soul", "The sefer/book of ____", etc.

¹ Beraishis 5:1

If we learn about a topic but we don't write it down, we usually will remember it 100%. When we keep learning one detail after another, we simply forget the previous detail when the new information enters our mind [pushing out the old information from our conscious memory]. By writing it down, though, the writing makes us absorb the information better into our memory, and then we will remember it much better. If we want to fully know a topic, we cannot rely on our memory alone – especially if we are trying to learn about a soul, which needs a lot of thinking, contemplation, and emotional acumen.

If we try to understand ourselves without writing down any information about ourselves, there will certainly be a gain of this, because it raises self-awareness. But if we want to become clear about our soul – if we want to understand and resonate with the process that our soul goes through and thereby build our souls up – there is no other way than writing down the information that we are thinking about (except for rare individuals who have a very high soul level). If a person tries to understand himself "orally" and by heart – with nothing written down about him – he will not be aware that many times he doesn't have a proper definition of something or that he isn't accurately identifying something.

This will lead him into grave errors. But when he writes everything down, he is able to put all the information through a test and refine his self-awareness. Now he is able to sit down and clarify what he understands, and then he writes it down, from clearer awareness, both intellectually and emotionally.²

² Even if one makes mistakes about his personal definitions and perceptions, when he reads it later he will see his mistake and

Another benefit of writing the information down is because it provides consistency and stability. It helps a person to be able to arrive at conclusions, of what he understands of what he has experienced. Without writing it down, his awareness weakens and dims, but when the information is written down, when he's writing down his definitions and his feelings, everything is now laid out before his eyes.

What's more, merely writing it down enables one's feelings to find expression and to be come forth. This will give a person a great inner treasure when a person discovers the richness of his feelings and emotions, where he realize that he has an expansive world of feelings inside him.

There are people who are afraid to give freedom to their feelings, or they are afraid to express their feelings in front of others [and understandably, this causes many issues in their soul]. They are closed off from their own inner world, and therefore they will not be able to understand themselves just through 'knowing themselves by heart', through memory alone.

But if they write down their understandings and feelings, they will get used to giving subtle, gradual expression to their inner world. Gradually, their soul will open, and they will be able to express their emotions in a way that is balanced, both in their personal experience as well as when they discuss their emotions with others.³

become aware of his errors. This benefit doesn't happen when a person tries to understand himself just through relying on his memories alone and not writing anything down.

3 By default, writing down one's perceptions and emotional experiences in their own book will also serve as a therapy that a person an emotionally closed person to open up his world of emotions.

The main benefit of writing such a book is the very purpose of all our work in recognizing our personal soul – it is so that you can be able to live in a clear world. A world in which your intellect, emotions, and experiences are clear to you, bringing you to an integration of both your intellect and emotions, and an internal recognition of your soul.

At the beginning stage of writing your personal book, you may encounter a difficulty. You are dealing with your inner world, but you don't recognize it yet! In addition to this, you are not used to writing about such things. Also, the book will have several sections to it, and each section has its own work which you need to get used to – you will need to get used to writing down your own intellectual definitions, your feelings, your experiences, and insights.

But, if you have a positive attitude about writing this book, and you are patient, the difficulty that you find with it will gradually lessen, and a wondrous world will open up to you – something which you would have not discovered without writing these notes on yourself.

Our teachers of blessed memory taught us that Hashem wrote us a book – the Torah – in which He revealed of His own "soul", as it were, and gave it to us. "I gave of My Soul to you in writing."⁴ The Torah is the book that Hashem imparted to us in writing His will, thoughts, and traits, etc. And, to emulate Hashem, so should we write a book about ourselves.⁵

⁴ Talmud Bavli Shabbos 105a

⁵ Refer to Sefer HaZikaron L'Baal HaPachad Yitzchok of Rav Yitzchok Hutner zt"l, where Rav Hutner wrote notes throughout his life about his personal life – in which he wrote down clearly and precisely his personality traits and his feelings.

RECOGNIZING THE SOUL'S FACULTIES SELF-RECOGNITION & SELF-ACTUALIZATION

Preparing To Write The Personal Book About You

Before we begin to write about ourselves, it is upon us to make the following preparations.⁶

Firstly, so that our personal book will be clear and organized, let's divide the pages in order of topics arranged by alphabetical order (in Hebrew, beginning from Aleph, Beis, etc. and in English, beginning from A, B, etc.).

Secondly, we should set aside regular time when we will write in this book, which will be about our inner world. It should be a time when we are relatively relaxed – a time when we are not too busy, tired, hungry, etc. It should also

6 Important Note: In the coming chapters there will be additional steps about writing our personal book. Bear in mind that these preparations being explained (dividing the notebook by topic arranged by alphabetical order, and setting aside quiet relaxed time to write in it) are needed for all of the coming steps.

be a time that we will be available for this, so it shouldn't be done right after we've worked very hard at something or right before we have to take care of something pressing. It has to be a time where we will allow ourselves to relax, think, concentrate, feel, and of course – to write.⁷

If we want to create a process in which we shall see progress, let's sit down to write our personal book every day, or at least several times a week (and at the very least, once a week).

7 In order to really get into the process, it is usually enough to set aside a half-hour a day. But when one is first starting, it is recommended to begin with only a few minutes, and slowly increase the time. If one tries to spend too much time on it at the start, he will get overwhelmed. These are all mere suggestions, and one might different conditions that work better than this.

As for what time of the day to do it, this depends on the person. For one person, the morning hours are better to do it, when the house is quiet and one's mind is clearer. For another person, it may be better to do it in the evening hours, after the little children are sleeping.

בס"ד
הגדלה לה' פי-טוב פי לעולם חסדו
the Mehaber of the
Bilvavi Mishkan Evneh &
Da Es Atzmecha sefarim
HaRav Isamar Shwartz, shlit"a

will be in Lakewood for the week
of parshas Vayeitzei Nov. 27 - Dec. 3.

TO SCHEDULE A DRASHA OR MAKE AN APPOINTMENT

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