

## Parenting Class #10 - How Do I Know If I Have Succeeded?

1. **Talmud Shabbos 31a:** When they escort a person to his final heavenly judgment after his death, the Heavenly tribunal says to him: 1) Did you conduct your business transactions faithfully? 2) Did you set aside fixed times for Torah study? 3) Did you engage in procreation? 4) Did you wait in hope for the Messianic salvation? 5) Did you delve into wisdom? 6) When you learned Torah, did you learn it deeply, and infer one thing from another? But even so, all this is of limited consequence; if fear of G-d was this person's storehouse, then yes, his judgment is favorable; and if it was not, then no, his judgment is not favorable.
2. **Bilvavi Mishkan Evne Vol. 2:** Fear due to His greatness is explained by the *Mesillas Yesharim* to mean that a person is cognizant of Hashem's greatness and highness, and is concerned and fearful that he might not be behaving properly before Him. This concern is only present when he is engaged in some form of *avodas Hashem*, such as learning Torah or performing other *mitzvos*, but while engaged in mundane matters, such as sleeping, eating, and such, he is calm. ***The highest level of fear is fear of sin. This is where a person feels at all times that Hashem is right nearby, and he always fears that he might not be acting properly.*** If so, the distinguishing point between fear of His greatness and fear of sin is that fear of greatness only applies while one is engaged in *avodah*. Only then does he think of Hashem and feel His presence. This engenders fear. But at other times, he does not connect to the Creator and does not feel His presence nearby, so he does not fear Him then. On the other hand, when one fears sin, he senses that Hashem is present at all times, and he naturally fears Him even if not engaged at the moment in *avodah*. ***Essentially, fear of sin is related to deveikus. Deveikus is a state in which one is attached to Hashem each moment, and this state causes one to always be fearful, lest he is not acting properly before Hashem.*** But if one does not possess complete *deveikus*, his fear of sin cannot be complete.
3. **Talmud Sanhedrin 7a:** The beginning of a person's judgment in the world to Come concerns only matters of Torah. Rashi: i.e. one will be judged first for not studying Torah.
4. **Sefer Reishis Chochma, Gate of Fear 12:** At the time that a person leaves this world...he is asked: Did you at all engage yourself in 1) the study of Torah? 2) Doing acts of loving kindness? 3) Did you coronate your Maker in the morning and in the evening?, and 4) Did you treat your fellow Jew royally?...
5. **Rambam, End of Laws of Forbidden Relations:** The most important thing the Rabbis said is that a person should focus his thoughts to words of Torah and expand his mind in wisdom, *for immoral thoughts become stronger only in a heart that is empty from wisdom.*