

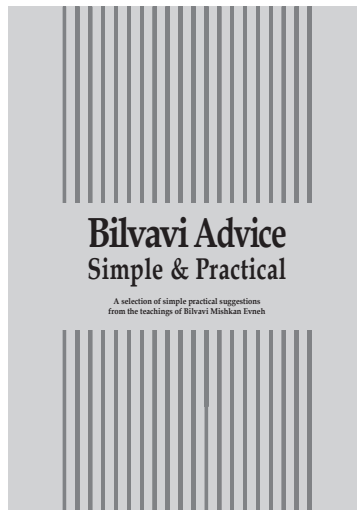
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Bilvavi Advice

Simple & Practical

A selection of simple practical suggestions
from the teachings of Bilvavi Mishkan Evneh

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The author of the Bilvavi Mishkan Evneh (*Building a Sanctuary in the Heart*) series has written extensively on a vast range of subjects in all areas of serving Hashem.

The approach is to reach the inner wisdom which is the deep root of each subject and then to explain the myriad details that enhance that inner wisdom.

This booklet focuses on small and specific portions from the Bilvavi sefarim which, over time, will help the learner build the broader picture which is the heart of the matter.

Choose a daily source of strength and renewal from among these selected practical suggestions:

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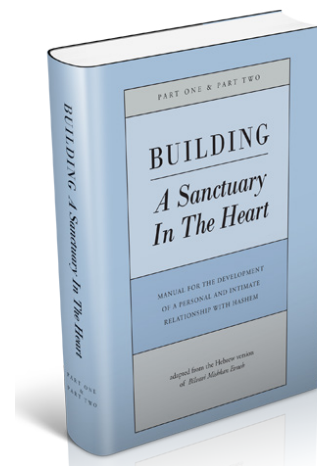


Bilvavi Part One Chapter One ♦ Clarifying the Purpose of Life

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Choose a daily source of strength and renewal from among these selected practical suggestions:

1 The primary task of a person's service of Hashem is to clearly identify the purpose of his life.... a person knows that he must keep the 613 *mitzvos*, service of Hashem is not merely the fulfillment of unrelated *mitzvos* whenever they present themselves. Rather, the 613 *mitzvos* must be fulfilled as if one is building an edifice, so that the *mitzvos* will build a person properly.... a person must clarify how fulfilling *mitzvos* builds his soul, and what process to follow in order to achieve this. (#1)

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in the Heart*
Part One Chapter One
Clarifying the Purpose of Life

The primary task of a person's service of Hashem is to clearly identify the purpose of his life

2 What, in truth, is the purpose of a man in his world? The words of the *Mesillas Yescharim* are known. He wrote, "The truth is that the only true perfection is *deveikus* to Hashem. This is what David *Hamelech* declared: "As for me, closeness to Hashem is my good..." True perfection, namely, the inner completeness of the soul, is derived from closeness to Hashem. ... **The entire essence of a Jew is to be close to Hashem and to cleave to Him.** (#7)

The entire essence of a Jew is to be close to Hashem and to cleave to Him.

3 It must be clear that **the purpose of life is to feel close and attached to the Creator literally every moment** – an inner attachment with every fiber of one's being. ... it must be absolutely clear which path we are in fact seeking, and where we want it to lead us. There must, therefore, be absolute clarity that the goal is "closeness to Hashem is my good." This is the point that each individual must completely clarify to himself, until he really feels in his soul that this point, the purpose of life, is clear without any doubt. (#10)

the purpose of life is to feel close and attached to the Creator literally every moment

4 A person must understand that his very life depends on this. He must constantly keep in sight the basic knowledge that **the purpose of one's life is to be close to the Creator.** This must not be an ordinary kind of knowledge, rather, one must understand that his entire life depends on this, and if he forgets this knowledge, he places his whole life in jeopardy. (12#)

the purpose of one's life is to be close to the Creator



Bilvavi Part One Chapter One ♦ Clarifying the Purpose of Life

5 The Ramchal teaches that the “Tree of Life” is ... **the essence of life is, “And you who cleave to Hashem....”** That is called life. When, *chas veshalom*, a person does not cleave to his Creator, he is in a state akin to what *Chazal* say: “The wicked are called dead even when alive.” Even though outwardly and physically, such people are living, they lack the true vitality, which is *deveikus* to the Creator. ... If this is not present, then life is not being truly lived, *chas veshalom*. (#13)

the essence of life is, “And you who cleave to Hashem

6 Everything in the world serves a spiritual end ... The words of the Zohar, which describes the 613 *mitzvos* as 613 pieces of advice, are well-known. What is this advice for? The answer is that they direct us in how to cleave to the Creator! ... **the mitzvos are ... a roadmap ... as to how to achieve deveikus to the Creator.** ... From the standpoint of the inner essence and the ultimate goal, all the *mitzvos* have one end: closeness to Hashem and *deveikus* to Him. (#16)

the mitzvos are ... a roadmap ... as to how to achieve deveikus to the Creator.

7 ... we also learn Torah and fulfill numerous other *mitzvos*. What is it that prevents us from feeling close to Hashem through these *mitzvos*? Perhaps we fulfill the external conditions of the *mitzvos*, but for many of us they lack their inner essence and purpose, which is closeness to Hashem. We need to clarify how does one learn Torah and perform the *mitzvos* in a way that will generate an inner sense of palpable closeness to Hashem? **“Building a Sanctuary in the Heart.”** This sums up the responsibility of every Jew. The *mitzvos* must bring one to a state where Hashem will be with him and dwell in his heart, and he will really sense it. (18#)

Building a Sanctuary in the Heart

BUILDING A SANCTUARY IN THE HEART ♦ PART ONE

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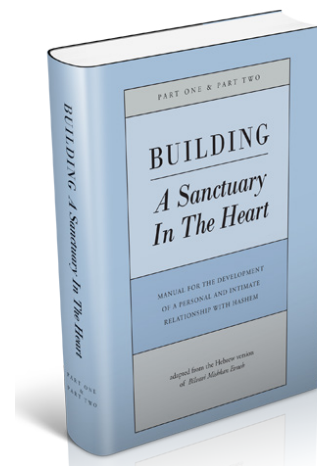


Bilvavi Part One Chapter Two ♦ Belief in the Creator

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1 The secret of the inner life is simplicity of the soul, as it says, "My G-d, the soul you have placed in me is pure." Just as a child who is still innocent understands things in a simple way, so too the inner soul of a person, the pure element inside him, requires simple ideas. To awaken the element of truth in the soul, the pure element, one must employ the power of simplicity. This is the key point of the entire path with which we will progress, with the help of Hashem. (#44)

The secret of the inner life is simplicity of the soul

2 What is the starting point of all *avodas* Hashem? It is the clear and simple awareness that there is a Creator! It would seem to most people that this fact needs to be impressed only on someone who has not yet merited to enter the threshold of Judaism. ... But people raised in a home with a long-standing tradition of *emunah*, who observe the Torah meticulously and are always immersed in Torah and *mitzvos*, would seemingly not need to be informed about the Creator. Don't they already know about Him? The basic assumption is that the fact that the Creator exists is not a point that requires work or effort, because it is simple and clear. They believe that one's *avodah* begins at a much higher point. However, this is an error. The fact is that **every person must work on this simple point, the almost obvious fact - that the world has a Creator!** (#45)

every person must work on this simple point, the almost obvious fact - that the world has a Creator!

3 All of life must be filled with thoughts of the Creator. To achieve this, **one does not need to be a genius or especially gifted.** All that is needed is a small measure of sincerity in the heart with which to seek truth and to seek Hashem. This is the purpose of life. (#51)

one does not need to be a genius or especially gifted

4 There are no words to express the value of the wondrous treasure of thinking about the Creator. All the silver and gold in the world do not equal the value of this knowledge. It is a precious and wondrous treasure with no equal. It is a treasure through which one can reach perfection, closeness to Hashem, and *deveikus* to Him. (#52)

There are no words to express the value of the wondrous treasure of thinking about the Creator.

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Part One Chapter Two
Belief in the Creator*



Bilvavi Part One Chapter Two ♦ Belief in the Creator

5 One can learn Torah most of the day, pursue many acts of kindness, and keep the *mitzvos* – the “minor” ones as carefully as the “major” ones – and yet, almost never think of Hashem and not realize with Whom he is involved. The Chazon Ish wrote at the end of a private letter of instruction that **“the main thing is to remember before Whom you toil.”** (#54)

the main thing is to remember before Whom you toil

6 **“The righteous man lives with his *emunah*.”** (*Chavakuk* 2:4) He receives vitality from his very *emunah* in the Creator. When the knowledge is only intellectual, it provides very little energy, but when it is in the heart, a person can draw vitality from the basic knowledge that there is a Creator. (#55)

“The righteous man lives with his *emunah*.”

7 **Throughout the day, a person must go around with the thought that there is a Creator.** This is the simplest of thoughts, without any deep analysis. ... One must live with this simple thought in his mind, and gradually bring it to life in his heart. It is the simplest non-complicated thought, the very clear knowledge that there is a Creator. This is the beginning of *avodah* for anyone who wishes to build a solid inner world. (#63)

Throughout the day, a person must go around with the thought that there is a Creator.

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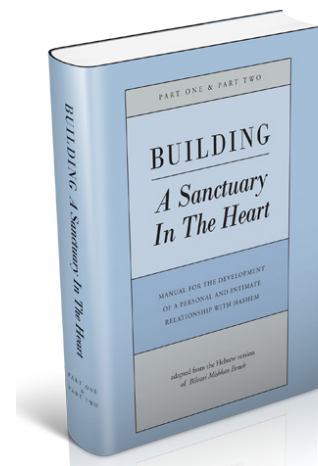


Bilvavi Part One Chapter Three ♦ Emunah - Man & His Creator

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Choose a daily source of strength and renewal from among these selected practical suggestions:

1 One can start various projects and never finish a thing. "A task is accredited only to he who completes it," and in fact, **it is only Hashem who brings each thing to completion. Hence, nothing can really be attributed to man's efforts.** One can only put forth the effort "from below.... No matter what area a person is working on, he must daven. If he is working on being aware of Hashem, he must recall that on his own, a person is forgetful. If he tries to remember by himself, and does not ask Hashem for help, he will never achieve true awareness. (#67)

2 "Hashem created all that exists. Certainly, this is obvious to any believer, but our task is not to merely know this, our main *avodah* is to actually feel it. **The soul must feel that it and the entire world are creations of Hashem.**" (#68)

3 "Pharaoh is truly the *yetzer hara*." ... which teaches that every soul has a force of evil called Pharaoh ... There is a Pharaoh in the world, and a Pharaoh in the soul. ... **the Pharaoh of the soul exists now in literally each and every Jewish soul...** We must recognize him well and know how to wage war against his false views and the foolish thoughts he sends our way. (#70)

4 ... We must understand that the feeling that we and the entire world are created beings is not at all simple to attain. There is an internal force in a person called "Pharaoh," which prevents a person from feeling this. If we skip this stage, the soul will retain a force that contradicts simple *emunah*. Therefore, **we must work hard to instill inside ourselves the simple fact that we are created by Hashem and to sense this at all times.** (#71)

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Bilvavi Part One Chapter Three ♦ Emunah - Man & His Creator

5 *Harav Yerucham Levovitz zt"l* of Mir once expressed the idea that there exists in a man's soul an entire zoo, containing a lion, a bull, a snake, and so on.... Although each soul possesses all of these forces, they are not necessarily evident in every believing person. If one neglects these forces and ignores their presence, he leaves within himself a vacuum and a missing rung on the ladder. Every vacuum and missing rung causes a lack of stability and permanence in one's avodah. Therefore, **the proper way is to work with each stage, even those that seem simple and unnecessary, because in fact, there is no stage that can be ignored.** (#72-73)

the proper way is to work with each stage, even those that seem simple and unnecessary, because in fact, there is no stage that can be ignored

6 What lies at the root of our spiritual deficiencies, such as our lack of real *emunah* in Divine Providence?...Since the fundamental, simple *emunah* in the existence of the Creator is lacking, there will be a lack in the results of that *emunah*. Therefore, **a person must instill within himself the simple emunah that there is a Creator, and the fact that Hashem created him.** (#74)

a person must instill within himself the simple emunah that there is a Creator, and the fact that Hashem created him

7 **One's age is irrelevant. If one has worked on the simple points, he may progress further, but if not, he must return to the beginning and establish a healthy foundation of simple *emunah*.** Every person who works in this way and properly establishes simple *emunah* in his heart in a living, palpable and clear way, will immediately feel that many of the difficulties he had previously encountered will disappear – or at least, have been diminished. (#75)

One's age is irrelevant. If one has worked on the simple points, he may progress further, but if not, he must return to the beginning and establish a healthy foundation of simple *emunah*.

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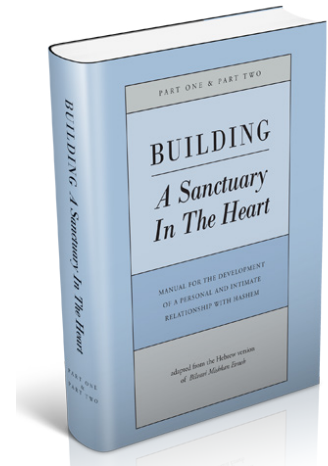


Bilvavi Part One Chapter Four ♦ Belief in Divine Providence

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Choose a daily source of strength and renewal from among these selected practical suggestions:

1 "A person's *avodah* is to recognize intellectually and feel in his heart that Hashem has not abandoned His world for even a brief moment and will never ever abandon it. Every believer knows this well, but our *avodah* is to ensure that this knowledge permeates every fiber of the heart, so that a person will feel it during each step of his life. Through this awareness, he will become strongly attached to the Creator." (#88)

2 "A person should train himself gradually that whenever he is about to buy an object or accomplish anything else, he should consider whether the matter is really under his control. In this way, he will instill within himself the fundamentals of simple and pure *emunah*, that **there is one unique G-d, the Master of all the worlds, Who alone determines every single detail Who alone determines every single detail** except for the fear of Heaven (as Chazal in Berachos 33b) have said, "Everything is in the hands of Heaven except for the fear of Heaven." (#91)

3 "A person's *avodah* is to first nullify the notion, and then the feeling, that he is in control of events in the world. His *avodah* is to weed out this feeling from its roots, to ferret it out and destroy it, until he truly feels that he has control over nothing but the acquisition of fear of Heaven." (#92)

4 "When do I have *emunah*? When I speak!" That is to say, ***emunah* is planted deeply in a person's heart by expressing it in words.** The more one articulates one's *emunah* in addition to thinking about it, the more *emunah* will take root deeply in his heart.... As the *sefarim* explain, *emunah* is lost because it is missing from their mouths. Since they were not accustomed to constantly articulate words of *emunah*, in addition to thinking about it, *emunah* became lost from their hearts. (#99)

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Belief in Divine Providence

A person's *avodah* is to recognize intellectually and feel in his heart that Hashem has not abandoned His world for even a brief moment and will never ever abandon it.

there is one unique G-d, the Master of all the worlds, Who alone determines every single detail Who alone determines every single detail

A person's *avodah* is to first nullify the notion, and then the feeling, that he is in control of events in the world.

***emunah* is planted deeply in a person's heart by expressing it in words**



Bilvavi Part One Chapter Four ♦ Belief in Divine Providence

5 "The main thing is that one must avoid the superficial perspective, in which Hashem's Hand and Providence are seen only during very unnatural events and miracles. Rather, **a person must see Hashem during each detail of his life, even the smallest of them, although it may seem to be a very natural happening.** The point is not to rely upon stories of wondrous events. To be spiritually alive, one must live with genuine *emunah* his entire life". (#106)

a person must see Hashem during each detail of his life, even the smallest of them, although it may seem to be a very natural happening

6 "... there is no reason to lose one's anger, because everything is from Hashem. He will realize that if he feels anger at the cause of a disturbance, he is in fact angry with Hashem, which he certainly never intended. **He will realize that all of life is in truth a constant interaction with the Creator, and he will direct his attention toward Hashem, remembering Who is behind each moment and experience.** He will not pay any attention to the many intermediary factors, but to He Who stands behind everything – Hashem Himself." (#115)

He will realize that all of life is in truth a constant interaction with the Creator, and he will direct his attention toward Hashem, remembering Who is behind each moment and experience.

7 "This is a person's *avodah* – to fully internalize these ideas of *emunah* into his heart. The first step is to give it a lot of thought. The next step is to speak about it often, repeating the concepts time after time. He should say to Hashem, **"I know that You caused this event, I know that You love me, and I know that this was for my benefit. Enable me to feel all this."** A person should repeat such words thousands of times, and even more, until he really feels them and that they have penetrated to the depths of his heart. (#119)

"I know that You caused this event, I know that You love me, and I know that this was for my benefit. Enable me to feel all this."

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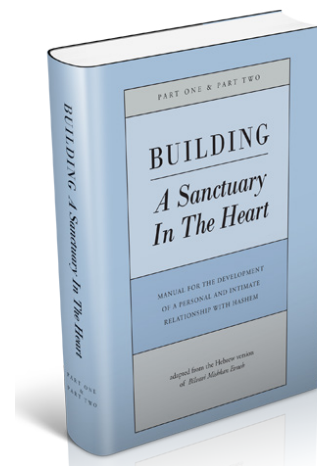


Bilvavi Part One Chapter Five ♦ Fear of Hashem

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Choose a daily source of strength and renewal from among these selected practical suggestions:

1 "*Yiras ha'onesh* (fear of punishment) is the foundation of one's spiritual growth. It is referred to as "inferior fear" in the *sefarim hakedoshim* (as opposed to awe of Hashem's greatness, which is called "superior fear"). *Yiras ha'onesh* is divided into two parts: 1) fear of punishment after death, such as *Gehinnom*; 2) fear of retribution here on earth, through various forms of suffering. " (#139)

Yiras ha'onesh (fear of punishment) is the foundation of one's spiritual growth.

2 "One must expend effort in acquiring *yiras ha'onesh* because this is the will of Hashem. ... To do this he should remember: 1) Who created and still creates *Gehinnom*; 2) Who decrees the punishment in *Gehinnom*; 3) the purpose of that punishment, which is to bring a person closer to Hashem; 4) the purpose of the fear, which is to prevent a person from sinning and becoming distant from Hashem; 5) the reason for working on acquiring *yiras ha'onesh* (at least partially), which is because such is Hashem's will." (#144)

One must expend effort in acquiring *yiras ha'onesh* because this is the will of Hashem.

3 "The most important thing is that, while one is working to acquire *yiras ha'onesh*, he should pour out his prayer to Hashem in his own words. ... Each person should elaborate according to his ability to express himself from the depth of his own heart. He should detail all of his innermost feelings, the reason he is striving to attain *yiras ha'onesh*, and the difficulties that he is encountering. He should then beg for help from Hashem in this." (#145)

The most important thing is that, while one is working to acquire *yiras ha'onesh*, he should pour out his prayer to Hashem in his own words.

4 "Just as a person has times when he feels that he is growing spiritually and times when he feels he is falling, so there exist different pathways for each of these times. The pathways for spiritual service for times of growth are awe of Hashem's greatness, love of Hashem, and the like. The pathway for times of regression is *yiras ha'onesh*. This is how Hashem made the world. Therefore, each type of *avodah* is precious to Hashem if performed properly. (#147)

Just as a person has times when he feels that he is growing spiritually and times when he feels he is falling, so there exist different pathways for each of these times. ... The pathway for times of regression is *yiras ha'onesh*.

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Fear of Hashem



Bilvavi Part One Chapter Five ♦ Fear of Hashem

5 "...Chazal said, "Where there is joy, there must be trembling."
(Berachos 30b) **When a person toils and attains *yirah* for the sake of Heaven, then together with the *yirah*, he feels glad to be fulfilling the will of his Creator.** If so, there is *yirah* together with joy. The joy comes about through the closeness to Hashem generated by *yirah*. This is a deep idea that requires careful thought." (#147)

When a person toils and attains *yirah* for the sake of Heaven, then together with the *yirah*, he feels glad to be fulfilling the will of his Creator.

6 "... **The *avodah* of acquiring true desire is the root of everything.** When there is a strong and true will, it is said that "nothing stands in the way of the will." When the will is weak, the entire structure lacks a foundation. A person must therefore strive to truly want to be close to Hashem, and not merely say so outwardly. ... Therefore, the beginning of a person's *avodah* is to ignite the *ratzon* more and more." (#153)

The *avodah* of acquiring true desire is the root of everything.

7 "How can a person strengthen his *ratzon*? ... For us, the most effective method is for a person to designate a quiet place to speak to Hashem in his own language. For example, he might say, "Master of the world, You know that I want to be close and attached to You. However, my *ratzon* is too weak. I know that my entire purpose here is to become close and attached to You, and this is dependent on my really wanting it. In my present state of not really wanting it very much, it is impossible for me to attain closeness to You. **Please, Master of the world, help me and plant in my heart a true *ratzon* to be close to You.**" (#154-155)

"Please, Master of the world, help me and plant in my heart a true *ratzon* to be close to You."

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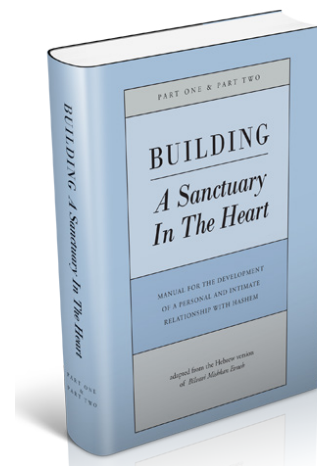


Bilvavi Part One Chapter Six ♦ Love of Hashem

The author of the Bilvavi Mishkan Evneh series has written extensively on a vast range of subjects in all areas of serving Hashem.

The approach is to reach the inner wisdom which is the deep root of each subject and then to explain the myriad details that enhance that inner wisdom.

This booklet focuses on small and specific portions from the Bilvavi sefarim which, over time, will help the learner build the broader picture which is the heart of the matter.



Choose a daily source of strength and renewal from among these selected practical suggestions:

בלבבי-חלק א' 001-008
מספר סדרה בקול הלשון 81062
*Building a Sanctuary
in the Heart
Part One Chapter Six
Love of Hashem*

1 "The *mishna* in *Avos* explains that there are two kinds of *ahavah*, conditional love and unconditional love. Conditional love means that one's love is a result of receiving something, but when this ceases, the love ceases. On the other hand, unconditional love is an intrinsic bond. *Ahavah* has the numerical value of *echad*. This *ahavah* stems from an inner unity between the lover and the beloved. ... Unconditional love, of the sort we are discussing, is only present in the Jewish people. This love is unity with the Beloved, and **only the Jewish people have unity with Hashem.** ("Yisrael and Hashem are one")." (#161)

only the Jewish people have unity with Hashem

2 "It is clear that **when attaining the attribute of *ahavah*, one must first attain *ahavah* that is dependent on something, and afterwards, *ahavah* that is not dependent on anything.** The soul of a Jew contains both of these qualities, conditional & unconditional love, & a person must work to bring this latent love into action." (#161)

... "when attaining the attribute of *ahavah*, one must first attain *ahavah* that is dependent on something, and afterwards, *ahavah* that is not dependent on anything."

3 "A person's *avodah* is to understand and to perceive that he himself owns nothing. Every single thing he possesses – *everything* – comes from Hashem. It is not enough to have the awareness that Hashem has given him many gifts and is very kind to him. He must **recognize that every single thing is from Hashem, and that each thing he has is only an expression of Hashem's kindness.**" (#163)

... "recognize that every single thing is from Hashem, and that each thing he has is only an expression of Hashem's kindness."

4 "**One must accustom himself to this way of thought time and again, realizing that in all areas of life, he is a guardian over things that really belong to Hashem.** The children are not his, but a gift on loan from Hashem. The wisdom is not his, but a deposit. This money is not his, but a deposit. He must not entertain the thought that something is "mine." Everything belongs to Hashem, and all is from Him. If something is mine, it just means that Hashem gave it to me as a deposit in order to serve Him with it, but nothing more than that." (#166)

One must accustom himself to this way of thought time and again, realizing that in all areas of life, he is a guardian over things that really belong to Hashem.



Bilvavi Part One Chapter Six ♦ Love of Hashem

5 "After a person has acquired conditional *ahavah* in his heart, his *avodah* is now to acquire the kind of *ahavah* that is not dependent on anything. We have mentioned that this attribute is already deep within us, because "Yisrael and Hashem are one." Of course, this is something that can only be perceived by the soul, not by the body. Therefore, the whole essence of this *ahavah* is a revelation of the inner essence of the Jewish soul.... For a person to attain this level of unconditional love in a solid way, and not merely pick up small fragments of it, his whole life must revolve around Hashem. **All of his thoughts must be focused on Hashem.** " (#168)

... "All of his thoughts must be focused on Hashem. "

6 "The inner path towards unconditional love requires contemplation and speech. One must contemplate well the nature of unconditional love, consider examples in this world, and consider our spiritual underlying essence, until the ideas are fixed well in his mind, and he possesses **complete faith that unconditional love exists between Hashem and the Jewish people.**" (#169)

"The inner path towards unconditional love requires ... complete faith that unconditional love exists between Hashem and the Jewish people."

7 "After that, comes **the *avodah* through speech ... is a very precious and wondrous *avodah*, in which one selects pesukim that mention Hashem's love toward the Jewish people and their love toward Him.** Alternatively, he might select his own words, according to his ability, and repeat a phrase many times, for half an hour, or an hour, or more, each person according to the affinity of his soul. These words must emanate from the heart, not just from the mind, and one must persist with them for a very long time. In this way, his soul will be greatly fired with the love of his Creator. " (#169)

" the *avodah* through speech ... is a very precious and wondrous *avodah*, in which one selects pesukim that mention Hashem's love toward the Jewish people and their love toward Him."

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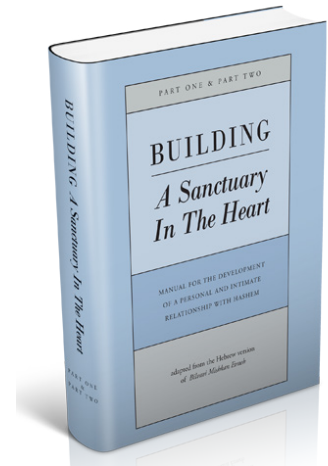


Bilvavi Part One Chapter Seven ♦ Closeness to Hashem

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*Building a Sanctuary
in the Heart
Part One Chapter Seven
Closeness to Hashem*

1 " ... The main thing is to remember at all times, both through words and thought, that Hashem is right nearby. Without this *avodah*, a person may feel that Hashem is only in the high heavens, while I am on the earth. But this is not at all true. **Hashem is everywhere, including next to each person at all times.** This *avodah* will help one remove the erroneous thought that Hashem is only in the heavens. " (#172)

Hashem is everywhere, including next to each person at all times.

2 "No being has a perception of Hashem, and so He is perceived as being hidden. But our teachers have said, "He is hidden from their intellects, yet revealed in their hearts." ... He is revealed in the hearts of the Jewish people ... In the heart, one can feel that he is relating directly to Hashem. This is the depth of **the inner essence of a person's *avodah* here in this world - to live with Hashem, relating directly to Him at all times.** " (#173)

... the inner essence of a person's *avodah* here in this world - to live with Hashem, relating directly to Him at all times.

3 "One must fix in his mind and heart the basic concept that the whole purpose of our involvement in Torah study and fulfilling *mitzvos*, with all their details and minutiae, and the purpose of every spiritual and material endeavor, is only for this end. **The goal is to bring a person to a way of life in which he lives with Hashem, relating to Him directly, literally each moment.** " (#174)

The goal is to bring a person to a way of life in which he lives with Hashem, relating to Him directly, literally each moment.

4 "... During anything he does, he should communicate with Hashem, saying, "You," and ask for His help. This is not primarily for the sake of fulfilling the *mitzvah* of prayer, but mainly, in order to get used to saying "You" to Hashem at all times. **Prayer is a means of achieving a direct connection with Hashem in the second person.** " (#175)

Prayer is a means of achieving a direct connection with Hashem in the second person.



Bilvavi Part One Chapter Seven ♦ Closeness to Hashem

5 "Besides praying, one must accustom himself to say things like, "You, Hashem, are with me," "You are near me," "I am not alone here, because You are with me" ... He should employ various different phrases appropriate for the occasion. ... He must do this many times, both during brief free moments and during designated times. This must continue for a very long period, for months and for years. In this way, he will break through the barrier that blocks the Creator from him, and he will feel at all times that Hashem is with him. His life will be focused on this idea, and every action will be directed toward this reality." (#176)

Besides praying, one must accustom himself to say things like, "You, Hashem, are with me," "You are near me," "I am not alone here, because You are with me" ...

6 "This *avodah* should not be separate from one's other acts of *avodas* Hashem, whether they are Torah, prayer, or acts of kindness. One should understand that the purpose of everything is the awareness of Hashem's presence nearby, and he will always cleave to this direct relationship, never ignoring it for a moment." (#176)

This *avodah* should not be separate from one's other acts of *avodas* Hashem, whether they are Torah, prayer, or acts of kindness. ...

7 "... this *avodah* is not as difficult as it may seem at first. It is a matter of habit. If one will just accustom himself to follow our instructions with simplicity and consistency, he will definitely earn the privilege to live this way." (#176)

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