

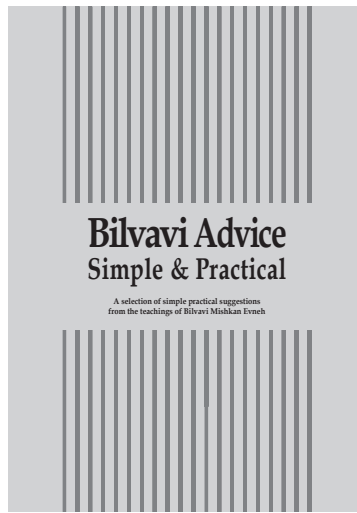
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Bilvavi Advice

Simple & Practical

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

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Simple Practical Advice from Bilvavi Mishkan Evneh

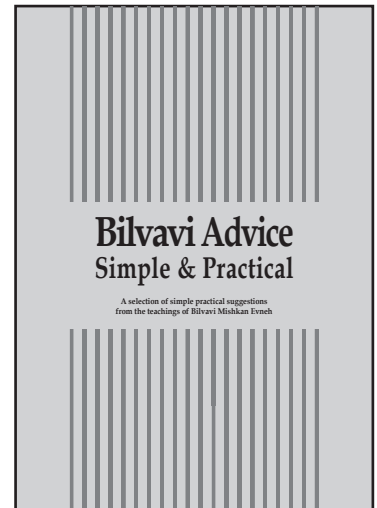
Bilvavi Part One Chapter One ♦ Clarifying the Purpose of Life

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-א 001 תכלית של היהודי
מספר שיעור בקול הלשון 1127714
*Building a Sanctuary
in the Heart
Part One Chapter One
Clarifying the Purpose of Life*

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)

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)

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)

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#)

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)

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)

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#)

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LIVING THE PARSHA – BEREISHIS

(Written by the Rav especially for this weekly publication in Tishrei 5786)

“IN THE BEGINNING, G-D CREATED...”

(BEREISHIS 1:1)

HE RENEWS THE ACT OF CREATION
EVERY DAY IN HIS GOODNESS.

Every morning, when a person says “that You have mercifully restored my soul within me,”⁰¹ he should contemplate that he is receiving new life from the Blessed Creator — as it says, “He renews in His goodness every day continually the act of Creation.”⁰²

Therefore, each day one should renew at least one thing in Torah — either by creating an insight of his own or by learning something new. Through this, he connects to “He renews each day the act of Creation.”

PRACTICAL APPLICATION:

Each morning, feel — even for a brief moment — that you are a new creation.

THE COMING OF MASHIACH -

“I AWAIT HIM EVERY DAY THAT HE MAY COME.”

When one says, “I believe with complete faith in the coming of Mashiach, and even though he may delay, I await him every day that he may come,” — the more a person truly believes and anticipates “that he may come every day,” especially today, the more he draws vitality from the light of the future — the light of the coming redemption, of which it is said, “A new Torah will come forth from Me.”⁰³

He thereby connects himself to the Torah of Oneness, which is the very light of redemption — the inner light of the Torah revealed in the time of Geulah.

PRACTICAL APPLICATION:

Each morning, feel — even for a brief moment — that you truly believe and anticipate the coming of Mashiach today — an expectation of complete renewal.

⁰¹ Beginning of Seder HaYom; Magen Avraham §4 sub-section 28; Mishnah Berurah §1 sub-section 8. See also Vayikra Rabbah (Vilna edition), Parsha 13, section 3 (Parshas Shemini).

⁰² Midrash Tehillim (Shocher Tov, Psalm 96): “Sing to Hashem a new song...” Rabbi Avahu said: These three songs correspond to the three daily prayers through which Israel praises the Holy One, blessed be He. “Sing to Hashem a new song” refers to the morning prayer, in which Israel praises the Holy One, blessed be He, Who renews each day continually the act of Creation.

⁰³ See also Vayikra Rabbah (Vilna edition), Parsha 13, section 3 (Parshas Shemini)