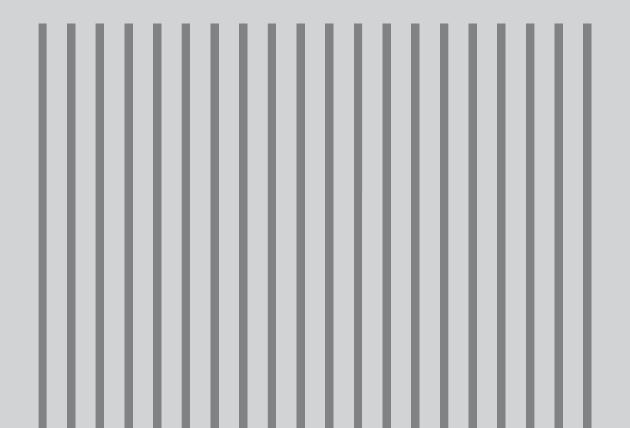


Bilvavi Advice Simple & Practical

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







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Kol HaLashon

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Simple Practical Advice from Bilvavi Mishkan Evneh

Bilvavi Part One Chapter Four ♦ Belief in Divine Providence

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.

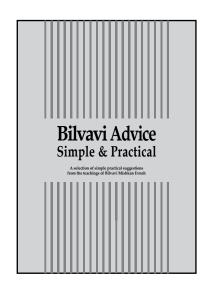
Choose a daily source of strength and renewal from among these selected practical suggestions:

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)



כלכבי-הלק א 2008 'כלכבי' מספר סדרה בקול הלשון 2008 Building a Sanctuary in the Heart Part One Chapter Four Belief in Divine Providence

Simple Practical Advice from Bilvavi Mishkan Evneh

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)

 $oldsymbol{6}$ "... 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."

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)

A person's avodah is to reject the superficial outer appearance of the world around him and to cleave at all times

LIVING THE PARSHA - VAYEIRA

(Written by the Rav especially for this publication)

לֶדְ לָדְ מֵאַרְאָדְ וּמְמּוֹלְדְתְּדְ וּמְבֵּית אָבִידְ (בראשית יב, א) "And behold, three men were standing by him; and he saw, and he ran to meet them." (Genesis 18:2)

KINDNESS ROOTED IN FATHERLY LOVE

Our forefather Avraham's trait was love. Out of his love for people, he would do acts of kindness with them. Kindness was his constant way of life – his home was always open to guests in every circumstance: cold or heat, summer or winter; he never ceased.

Yet the inner source of this conduct lay in a deeper "ancestral home" within his soul – from where he drew the strength and vigor to act this way even in times of difficulty. That root was love—love of Israel and love of all creatures. The love was in his soul, while the hospitality was the body that expressed that soul, the vessel for his love.

For a person to cleave to Avraham Avinu's trait of hospitality, he should begin by hosting guests whom he already loves deeply; then gradually, he can host those he feels less close to – but he should do so with the intention to awaken love through the act of hosting. As our sages famously taught, "After the actions, the hearts are drawn." If one acts this way intentionally, to draw the heart along with genuine feeling, then slowly he will be able to host those more and more distant, as his love grows.

PRACTICAL APPLICATION

Once a month, host guests according to your ability, and make an effort—even just a little—to awaken love for them in your heart.