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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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Bilvavi Part One Chapter Five ♦ Fear 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:

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)

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)

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)

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)

בלבבי-חלק א' 001-008
מספר סדרה בקול הלשון 81062
*Building a Sanctuary
in the Heart
Part One Chapter Five
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)

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)

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)

Another principle in attaining *yirah* is that one must be refined and quiet.

LIVING THE PARSHA – CHAYEI SARAH

(Written by the Rav especially for this publication)

וַיִּתֵּן לִי אֶת מְעֵרַת הַמַּכְפֵּלָה (בראשית כג, ט)
"And he shall give me the Cave of Machpelah" (Genesis 23:9)

TWO DWELLING PLACES

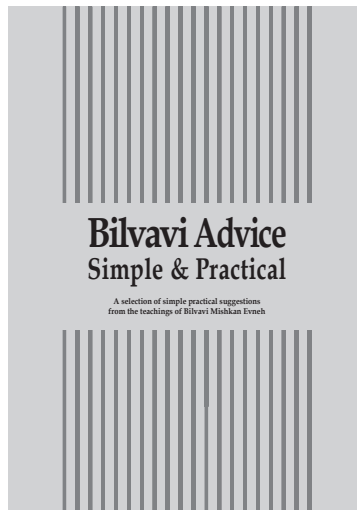
The **Cave of "Machpelah"** – its very name, "Machpelah," meaning "double" – is explained by our Sages in two ways: either as a room within a room, or as one level above another.

This teaches us that every person needs to have **two dwelling places** within himself: an *outer place* and an *inner place*, a *lower place* and an *upper place*. There are times of *outwardness* and times of *inwardness*, times of *descent* and times of *ascent*, each according to his spiritual level- "ascending and returning."

In order for a person to withstand times of externality or descent, he must prepare for himself times of inwardness and ascent- and then again, the cycle repeats. During those inner and elevated times, a person draws forth abundant vitality; and from this vitality, he gains the strength and courage to face every situation. Whenever the difficulty intensifies and becomes very great, he must return to his inner place, to his higher source where he finds rest, and from there he draws new life, and the cycle begins anew.

PRACTICAL APPLICATION

Every person needs to set aside **time each day** to cleave to the innermost part of their soul according to their own ability, and also a **time to engage in lofty matters**, from which he will draw his vitality.



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