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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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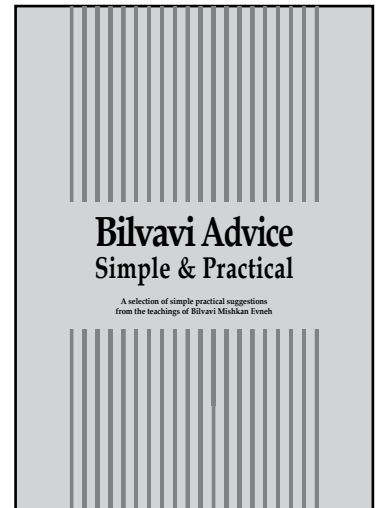


## Bilvavi Part One Chapter Six ♦ Love of Hashem

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  
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*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)

**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)

**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)

**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)



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**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)

**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)

**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)

*There must  
be an inner  
passion,  
not an outer  
passion.*

### LIVING THE PARSHA – TOLDOS

(Written by the Rav especially for this publication)

וַיִּשָּׁב יִצְחָק וַיַּחְפֹּר אֶת בְּאֵרֵי הַמַּיִם אֲשֶׁר חָפְרוּ

בְּיָמֵי אֲבִרָהֶם אָבִיו וְגו' וַיַּעֲמֵק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֶרֶת (בראשית כו, יח. שם, כב)

"And Yitzhak again dug the wells of water which they had dug in the days of his father, Avraham, ... And he moved away from there, and he dug another well" (Bereishis 26:18, 22)

### INTEGRATING YOUR UNIQUENESS WITH THE PATH YOU RECEIVED FROM YOUR PARENTS AND REBBES

**Yitzhak** dug two types of water wells. He fixed and redug the wells that his father dug years before, and he also mined his own wells. These two types of wells represent two approaches of serving Hashem that everyone should do.

**Yitzhak** reopened his father's wells. This represents that everyone should continue on the paths, and to do the good deeds, that he saw and received from his parents and teachers. Additionally, Yitzhak also dug his own wells. This represents the unique strength that each individual has. Because everyone has something special in him, that no one else in the world has. He should integrate and serve Hashem with that specialness. Primarily, each person has one outstanding and rare strength, and he should serve Hashem with it. When he does so, it isn't a continuation of the traditions he received from his parents and teachers. It is his own, unique way.

A person must go on both paths. The traditions he received from his parents and teachers must be emulated and followed, and additionally, each person should develop his own unique route, using the distinctive feature and strength that Hashem placed in him.

**Before** establishing one's own, exclusive approach, one has to first know himself well, and to recognize the extraordinary strength that are uniquely his. When he will serve Hashem in this way he will connect to Hakadosh Baruch Hu, without any separation. But one must be very cautious to correctly define his special "*nekudah*" (point-of-greatness), because it is very easy to err, and many have stumbled, as a result.

### . PRACTICAL APPLICATION

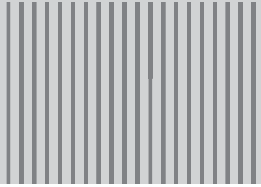
In addition to continuing the paths that one received from his parents and teachers – which, for most people, is what they do for the bulk part of their day – one should also recognize the special strengths of his personality, and to find a way to serve Hashem in this way. Ideally, every day, he should do something that is uniquely his portion, even if all he does is a small deed. This will strengthen his soul, and thereby, he will connect himself directly with the Creator blessed be He.





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