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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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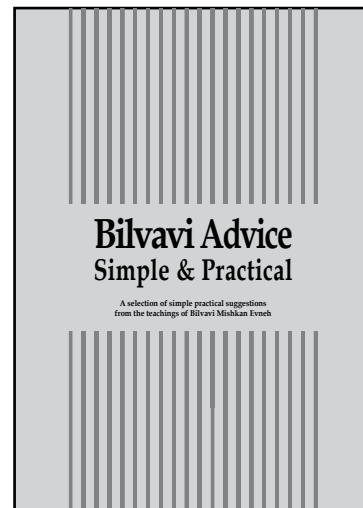


## Bilvavi Part One Chapter Seven ♦ Closeness to Hashem

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' 008-001  
מספר סדרה בקול הלשון 81062  
*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)

this *avodah* is not as difficult as it may seem at first. It is a matter of habit

### LIVING THE PARSHA – VAYEITZE

(Written by the Rav especially for this publication)

וַיֵּצֵא יַעֲקֹב מִבְּעֵר שֶׁבַע וַיֵּלֶךְ חָרָן (בראשית כח, י')

"Yaakov left Beer Sheva, and went to Charan" (Bereishis 28:10)

### THE EVER-CHANGING PATH OF LIFE

**Life**, in this world and in the next world, is never stagnant. There are ups and downs, better times and harder times, struggles and salvations, including, at times, when one must move to entirely new locations, with all the changes and adaptations that are involved in this move. Regarding Adam haRishon the Torah tells us, "Therefore, a man shall leave his father and his mother and cleave to his wife" (Bereishis 2:24). Yaakov Avinu did this also when he left the home of his parents, Yitzhak and Rivkah, and moved to Charan, to get married. This is an example of the ever-changing path of life, with its many experiences and circumstances.

At times, the changes bring relief. Life becomes better for the person than before. And at times, the changes are painful and difficult.

**This** is represented by Charan (the city to where Yaakov traveled) because Charan stands for אַחַר חַר, Hashem's anger (as our Rabbis tell us).

**Also**, in heaven, the existence isn't stationary. Some rise to higher worlds and to a better place in Gan Eden, and there are the souls that are sent to Gehinom (chas v'shalom), the location created to hold those who angered Hashem.

**What** is man's *avodah*? How should he react to all these changes?

**He** must know that his present situation is temporary, merely a temporary rung on the ladder of life. He shouldn't feel attached to "the place," or to the situation, because it isn't permanent. Instead, he should feel attached to the journey of the changing-life, and he should serve Hashem, as best as he can, in his present circumstance. This will prepare him for the upcoming stage.

**Most** importantly, one should remember that wherever he is, Hakadosh Baruch Hu is with him. As it states, "If I ascend to the heavens, You are there, and if I make my bed in the grave, behold, You are there" (Tehillim 139:8). This is because one's place is temporary, while Hakadosh Baruch Hu is permanent [and eternal].

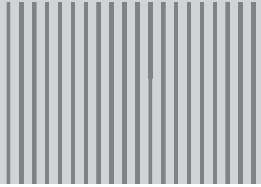
### PRACTICAL APPLICATION

**Wherever** a person finds themselves, he must sense that the Divine Presence is with him. God is here beside him now, and will accompany him to the next stage. Yet each place is but temporary — a passing step along the greater journey.



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