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**WEEKLY PARSHA
ARCHIVE Q&A**

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בלבבי
משכן
אבנה

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SHEMINI 5784

FEEL THE CONTRADICTION BETWEEN YOUR MIND AND HEART

First we must realize, though, that our mind and heart are in vast contradiction with each other. There are many contradictions going on between our heart and mind, and therefore, our mind and heart are very far from each other. Our heart is full of various desires that are evil, even though our mind knows that it's wrong.

Desires, jealousy and honor-seeking are negative emotions that are present in our heart. These negative emotions contradict what we know in our mind. Feel the contradiction going on between your mind and heart – and let it bother you! When you feel very bothered by the great contradiction going on between your mind and heart, you can then realize that you must work to internalize your mind's knowledge into your heart.

It is not enough to simply ignore these negative emotions that pass through us and hope that they will go away on their own. Rather, we should seek the truth, and instead we should seek to change our heart, by repeating our mind's facts to our heart, through repeated verbalization.

In today's generation, our heart is for the most part negatively affected, and we often don't feel at all how it's affected. But our heart is being affected more and more, for the worse, as our life goes on. If we don't seek to change our heart, our heart only gets worse and worse as we get older, and we will only continue to get negatively influenced by our surroundings.

In order to survive the dismal situation of today's times, we must continuously attempt to internalize our mind's knowledge into our heart. We have to go through a constant purification process within ourselves. Our heart has to literally burn for Torah, for mitzvos, for love and fear of Hashem, for a bond with Him. It has to burn like a fire, or else we get worse and worse as our life goes on. Every Jew needs to have a heart that is actually burning for a bond with Hashem and for His Torah and mitzvos.

Unless a person develops a burning desire in his heart to internalize the facts he knows, he will remain his whole life and end it with his initial level

of orlas halev. We must bring our life to a halt (at least once) and seek how we can internalize our knowledge, how we can acquire a heart that burns for Hashem. A person might go his whole life and know a lot of Torah, but in his heart, he is a total ignoramus, and not only that, but his heart is evil from his youth.

Even if he's a prominent person when it comes to Torah knowledge – even if he gives shiurim and wrote sefarim - it doesn't mean he has internalized the Torah into his heart...

If a person seeks to change his heart constantly, he will be much less affected by society. A person needs to realize that our surroundings place us in grave danger. We can't become complacent! If we let ourselves become complacent in today's times, we are in mortal danger.

To summarize: We must each seek to internalize our mind's knowledge into our hearts – through our daas, and through repeating the facts with our mouth. And we must set aside time to reflect about important matters, (as Reb Yisrael Salanter would do, to go over one statement of Chazal and repeat it numerous times, passionately).

We need to do this all the time, not just once in a while: we must always seek to internalize the facts into our heart, by repeating to ourselves the facts that we know. Hashem created us with a lev tahor, a “pure heart” – and when we feel our pure heart, we will feel as if we have just converted anew to Judaism.

(Of course, we need a brain too, and not just a heart. We cannot live with just our mind or just our heart – we need to connect them both together.)

We need to have a life brimming with Torah, mitzvos and emunah. This is the true redemption from Egypt.

May we merit to leave the blockage on our hearts, and instead come to “know” Hashem – and to internalize the knowledge about Him in our heart. פסח 031 עבודת הלב תשע"ד

ABUNDANCE OF KOSHER L'PESACH PRODUCTS

QUESTION:

Today there are hundreds and thousands of products that fill the kosher supermarkets which are labeled as “Kosher for Pesach”, listed as mehadrin (the strictest standards of kashrus). What should be the inner attitude towards this? Are we supposed to be bringing all of these products into our homes so that the family can have more simchah (for, as the Rambam says, that one gladdens his children on Yom Tov by giving them candies, nuts, and sweets)? Or, are we supposed to cling to the custom of the previous generations, by not bringing in anything from the outside into our homes [as in the dictum, “Chadash (in this context, ‘new items’) is prohibited by the Torah”?

ANSWER:

It is proper to live as close as possible to the way that the previous generations lived. At the same time, one also needs to act according to his current madreigah (spiritual level), and he must also take into account the madreigah that his family is on, and to cater to their personalities.

KIDS DURING CLEANING

QUESTION:

Many parents are unable to cope with the tasks of Erev Pesach, when cleaning for Pesach is in full swing. Little children run around "between their parents' feet" and don't pay attention to what is going on. How can we deal with this?

ANSWER:

During all these days, a special day must be allocated for proper activity with one's children. In addition, each day should have a certain amount of time, in the midst of cleaning, allocated solely to the children. This "rest period" is not only for the children but .also for the parents themselves