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## Bilvavi Part 4 - 001 Author's Intro

In everything, there are general rules, as well as details. The rules are called the *klal*, and the details are called the *p'rat*. When it comes to serving Hashem, this is true as well. There are rules, and there are details, in serving Hashem.

At the beginning of a person's way, it is impossible for a person to know what the rules of serving Hashem are, and what details it will entail. It is almost definite that a person will confuse the details and the rules, and the rules with the details.

Therefore, in order to give a person the picture in which he can see the rules first, the Ramchal writes in the beginning of *sefer Mesillas Yesharim* what the greatest rule is. The greatest rule, he writes, is that the purpose of man on this world is to become close to the Creator. When a person understands this, he looks at everything through the lens of *d'veykus* (attachment to Hashem): "How will this bring me to have *d'veykus* in Hashem?"

It's possible that a person thinks that he has many things to work on in Avodas Hashem, and he is aware of all kinds of wonderful advice to work on many areas, yet he's still missing the knowledge about the general rule, which is the purpose of it all. The truth, though, is that the Zohar states that the 613 *mitzvos* are called "advice", because the mitzvos are all advice on how to get to the goal, which is *d'veykus* in Hashem.

When a person builds up his attitude and way of thought in this way, he is reaching the root of the redemption, and now it is upon him to shine the light of that personal redemption - the light of *d'veykus* - onto all the details of Avodas Hashem.

One who learns this sefer should know that this is the outlook that should accompany the learning of this sefer, and that this sefer was written based on that outlook.

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In the previous sefarim, it was explained the steps of Avodas Hashem. Now, in this volume, we have devoted our discussion to certain topics: *hisbonenus*, which is to reflect with oneself during times of quiet, building up our power of *ratzon* (will), and other specific areas.

We should stress the fact that the matters of this sefer are really based on the inner wisdom of Torah, but it has been watered down to our language.

Thus, these matters have to be learned in-depth. They are not meant to be mere inspiration. Through

learning these matters in-depth, the soul can become inspired as a result, though. Even more so, if a person accepts these matters with his simple *temimus* (wholeheartedness), he will merit *d'veykus*, as it is written, "*You shall be wholesome with Hashem, your G-d.*" If you have *temimus* - if you believe wholeheartedly in Hashem, then you are essentially "with" Hashem as well.

Let us end off with a prayer: May no mistakes come from this endeavor, and may the words be accepted by the hearts of those who learn it, and may Klal Yisrael merit to be attached to the Creator, at all times.

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**Source:** <https://bilvavi.us/english/bilvavi-part-4-001-authors-intro>