

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.

**BILVAVI PART ONE # 163**

...you should say to yourself, "the feeling that I am in control and can decide whether or not to move my hand is in error, according to *Chazal*. This mistaken notion comes from spiritual blindness and from the egocentricity of my *yetzer hara*. This is not a feeling that originates in my soul, but rather in my body. The absolute truth is that only Hashem determines whether or not I will move my hand! 'No one even lifts a finger down below unless a proclamation is issued from above.' If so, at the moment that I am moving my hand, Hashem Himself is determining that I will do so!"

**BILVAVI PART TWO pg.99**

However, a person was not created just for himself, but for his Creator. His entire existence is to fulfill the Creator's will and not his own. Even if a person wouldn't receive reward, he would still have to serve the Creator, because that is the Creator's will, and a person just has to His will. This is the truth. A person must internalize this, and it is impossible to escape this reality. A person has to humble himself to this fact of life. Anything that a person wants to do for himself is far from the truth, and to deviate even a little from the truth is to be totally far from the truth.

**BILVAVI PART THREE PDF pg.18**

The Arizal writes that before davening, one should say that he is accepting upon himself the *mitzvah* to love all Jews. If a person really wants to connect to Hashem, he needs to integrate with the Jewish people, because a person cannot find Hashem on his own. He cannot be all about his ego.

**BILVAVI PART FOUR PDF pg.72**

What does it mean to have connection with Hashem? There are two layers: The first layer is that a person has to recognize that he is living in Hashem's world, and that everything as we know it belongs to Hashem. ... you can see that the entire universe is calling out the Creator. A person should reflect into this a lot, until he naturally develops an outlook at everything from this recognition – that he is only a creation of Hashem. This attitude has to envelope a person in every part of his life, 24/7. The second layer, which is higher than the first, is to realize the inner point of life – that Hashem is our Father, and we are His children. ... In short, all of life is really the *mitzvah* of "honoring your Father" – our Father in Heaven. We need to view every situation of life like this. To live life on such a level is the whole depth of Teshuvah.

**BILVAVI PART FIVE PDF pg.35**

Perfection is not about building your "I"; it is rather about negating your "I". This does not imply that one should feel low about himself; it is instead that a person should realize that he doesn't live for himself, and that he is not meant to think and worry about himself. ... just think about the simple fact that He exists. This will reveal the true "I", who is Hashem, and it will slowly remove your ego more and more.

**BILVAVI PART SIX PDF pg. 29, 40**

When a person gets rid of his "I", he then comprehends how there is simply nothing besides for Hashem. Any doubt about the concept of *Ain Od Milvado* is only possible when a person is still confined to his "I"; it is always a person's "I" that holds back one's perception of *Ain Od Milvado*.

**BILVAVI PART SEVEN PDF pg.11**

"You exist before the world was created", the state of Before Creation, is essentially for a person to enter the state in which he goes above his "I", as if his "I" does not exist at all. ... this does not mean simply that one does not have an "I" that exists, but rather that one learns how to negate his ego.

**BILVAVI PART EIGHT PDF pg.32**

Our highest sense is our ability of *daas*. Our *emunah*, however, can show us matters that are beyond our *daas*. Our *emunah* can show us the inner layer to reality – the viewpoint of *Ayin*. Our *daas* tells us that are limits, while our *emunah* tells us that there are no limits. Our *daas* tells us that we have an ego, while our *emunah* tells us "*Ain Od Milvado*" – there is nothing to our existence other than Hashem.

**BILVAVI PART NINE PDF pg. 9**