

A Glimpse Into The SEA OF WISDOM

From the teachings of our Rebbe the Gaon and Tzaddik Rebbe Yitzchok Myer Morgenstern Shlit"א

Please note that everything written within these pages is the result of the writers' and translators' humble understanding and interpretation of the Rebbe's teachings.

Dei Chochmah L'nafshecha Excerpts from *Shalosh Seudos Torah*

We must tread upon the path that leads upwards towards *dveikus*, the path of light and love of the *Shechinah*. Then we shall merit to reach the place of the ultimate *sechoik*, laughter and joy, and come to realize that the whole illusory nature of this world is in fact a great joke.

"And Hashem spoke to Moshe, saying: This will be the law of the *metzora* on the day of his purification, and he shall be brought to the *kohein*." (*Vayikra* 14:1-2)

The Law of the *Metzora*

Rav Nosson of Breslov explained that even if a person has fallen to very far places away from Hashem, even if he is in the depths of *gehenom*, he must know that the words of the Torah cannot be defiled. If he will only exert himself in Torah study, he will merit to return to Hashem from anywhere. As the verse says, "And when you lie down, it will protect you" (*Mishlei* 6:22)

"Create in me a pure heart, O' G-d, and renew a proper spirit within me" (*Tehillim* 51:12). Torah study is the aspect of spirit, *ruach*. When a person is only connected to Hashem in the manner of *Malchus* / *nefesh*, he requires real Divine mercy so as not to fall into sin. [*Malchus* here represents the feeling of a visceral connection with Hashem in the world of action which is not necessarily enlivened by the steady infusion of the Torah's wisdom and direction.] However, when a person is connected with Hashem through the Torah aspect of *ruach*, it truly can be said of him, "How good are your tents, Yaakov, your dwelling places, Yisrael!" (*Bamidbar* 24:5). When a person applies himself to the study of Torah within its "tents" – the houses of study – then he is like, "...streams flanked by plantings, like gardens upon the riverbanks." Just as streams uplift a person from impurity to purity, so too do the words of Torah (*Brachos* 16a).

"וידבר ה' אל משה לאמר:
זאת תהיה תורת המצורע ביום
טהרתו והובא אל הכהן"

"This will be the Torah of the *metzora*." Even after a person has fallen into the sin of *lashon hara* and distanced himself from the holiness and the light of *yichud*, he can still attain purity through the law of the *metzora* – through the power of the holiness of the Torah.

"And On the Eighth Day..."

"And on the eighth day he shall circumcise the flesh of his foreskin..." The levels of *Malchus* and the six *sefiros* of *Ze'ir Anpin* are very great, and it is certain that when a person exerts himself in Torah study and Tefillah, he enters into the pathway of truth. Yet the Tikkunei Zohar teaches that when the Jewish people accept the Shabbos upon themselves and recite the prayers of the holy Shabbos using their faculty of speech, they receive the illumination of the additional element of the *neshamah* of Shabbos, which is the aspect of *Binah* – the eighth *sefirah* from below to above.

Although it is certain that the first steps on the path of *avodah* are Torah and Tefillah which parallel the *ruach* and the *nefesh*, nevertheless one must rise to the aspect of *sheminis*, the "eighth", which is *Binah*. This means developing the further capacity for contemplation of Hashem's presence and nature, and it is this eighth aspect that has the power of circumcision [of the heart]. Real completion means not remaining at the level of *Binah* but continuing to rise to the even higher levels of *Chochmah* and *Kesser*. As the Arizal taught, the marks of

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Likutei Yam HaChochmah

A collection of teachings on
Avodas Hashem and the *Moadim*

Shabbos HaGadol

A Shabbos To Prepare For Pesach

On Shabbos HaGadol we must prepare ourselves for the upcoming Yom Tov of Pesach. Every Shabbos, anyone can easily come to the point of truth, the point of holiness, which is the point of *yichud*. Shabbos is the time when any person has the ability to learn and to daven with a bit more *dveikus*, and to come closer to Hashem. Afterwards, it becomes easier for one to come out of the feelings of lowliness in their life and their impure desires. In this way one can subsequently merit an outpouring of prophecy and revelation of G-dliness on the holy night of the Seder.

Shabbos HaGadol - The *Bittul* That Precedes *Bittul*

The Izhbitzher Rebbe said that "Shabbos HaGadol" means it is a time to put a "Shabbos" – a rest, a *bittul* – on our aspect of "Gadol", our nature to expand ourselves and become greater, so that we nullify everything in complete surrender to Hashem's infinite light.

This is the introduction to Pesach – to sanctify our desire to expand ourselves and become greater, to make it holy. This is essentially the concept of *bittul*,

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tzora'as are a result of the person remaining at the level of *Binah* without elevating working towards the level of *Chochmah*. Even when a person merits to contemplate G-dliness in a holy manner, he can still suffer *nega'im* because his ego is not nullified to Hashem through the power of *Chochmah*.

Three Levels of Dveikus

When a person stands to *daven Shemonah Esrei* and closes his eyes, he recalls that there is a Creator. The closing of one's eyes nullifies all reality so that one experiences Hashem's reality alone. This allows the person to begin to discover Hashem's existence. With the eyes of his mind he sees a variety of colors, and they hint to him that all of the creation is only G-dliness, is only an array of supernal colors. When he seals his eyes even tighter he sees with his mind's eyes only a simple light and he realizes that this is the deeper reality of there being only G-dliness. When a person knows that there is no power other than Hashem, that everything is controlled by His providence, he attains that level. But when he reaches the next level, he knows that there is nothing at all but Hashem. This is a clearer form of *dveikus*.

All the while that he has a sense of Hashem but also feels his own independent existence, he is at the stage of *Binah*, [because there is still multiplicity there and a variety of colors]. When he only feels Hashem's existence, he reaches the level of *Chochmah*, which is a more true form of *dveikus*. *Chochmah* nullifies all of the *klippas*, and then a person no longer feels himself but only the revelation of Hashem.

There is an ever higher level than this, however; that of *Kesser*. A person reaches this when he is so focused and spends so much time in complete *dveikus* with the simple unity of Hashem that he maintains this awareness even after he opens his eyes. This is what is known as *dveikus* with the essence of Hashem, and it is the level of connecting with the infinite light in accordance with his spiritual level. This is what all of the Jewish people will experience in the ultimate future. We will be bound to Hashem not only when we *daven* with closed eyes, but even when they are open. The existence of the universe will not prevent us from being able to perceive Hashem's absolute existence.

The Torah that Remains

"This will be the Torah of the *metzora*; and he shall be brought to the *kohein*..." Although Torah and Tefillah

alone are not the ultimate of *avoda*, nevertheless the *metzora* must certainly devote himself to them because otherwise he does not even come close to finding healing from his malady and remains where he is, deep in the depths of sin and estrangement from Hashem. After he has begun the first levels of *avodah*, he must remember the deep teaching, "Only (קא) my *Chochmah* remained with me" - only the Torah that I learned while in the state of קא, when Hashem was "angry" with me because I was not yet fully pure.

He must work his way through the *avoda* of contemplation, *teshuvah*, and speaking with Hashem of *Binah* so that he can be "brought to the *kohein*," to *Chochmah*, so that he can be purified completely. When one reaches the *dveikus* of *Chochmah*, it is only experienced for a short while, but when he can maintain it for a long period, this is called the highest place of *Kesser*.

The word קא also indicates *Kesser*, as in the verse: "אך חובר עמים" - "Though He loves the peoples..." Rabbi Yonasan Eibeschitz and the Tzemach Tzedek both explained that, "the Torah that I studied in קא" means the Torah that I studied at the level of *Kesser*, the Torah that I learned with *dveikus*, is what remains to me. **Such Torah makes a person worthy of a thousand spiritual worlds, because this is the Torah that he studied while in a state of קא, of being out of his usual place, which indicates suffering.** This is not the reward of two hundred worlds of the person who studies while in the comfort of his place, but the much higher reward of the person who pushes himself to study even when he feels he cannot.

The main element of holiness is not that a person receives a flash of the Torah's insight here and there, but that he receives an infusion of its entire essence. Hashem says, as it were, "The Torah is mine. I only give it over entirely to a person who is willing to sacrifice himself for it entirely." This is the level of *Kesser*.

The Level of Neshamah

The level of *nefesh* is equivalent to Tefillah. At that level, he is still likely to sin. Afterward, he advances to Torah study, to *ruach*, but he still needs a lot of Divine mercy. Afterward, he begins on the path of *hisbonenus* / contemplation of G-dliness or *neshamah*, and this puts a greater gulf between him and sin, but it is only when he reaches the level of *chayah* which is true

bitul that he nullifies his evil inclination entirely.

Gazing Toward Hashem

When a person uses his mind's eye to gaze toward Hashem and see that everything is G-dliness, the *avodah* must be undertaken with total self-sacrifice. "Only my wisdom stood for me" - the wisdom I learned with suffering. When a person fails to move to higher levels, it is almost inevitable that he falls into the sin of finding fault with the *tzaddikim* and speaking ill of them unjustly along with other forms of *lashon harah*. [When a person's *avodah* is superficial, he has no understanding of the true greatness of *tzaddikim*, because he has not embarked on the hard path that they follow, of seeking *dveikus*. Because he has no experience of it, he does not appreciate it in anyone else.] Likewise, he derides the Shabbos and makes light of the matter of the extra level of *neshamah* that it brings, and in a state of disassociated from holiness and Hashem he easily slips into defiling his eyes and sinning in other ways. Such a person who is like a *metzora* must know that the Torah teaches of his salvation just after it describes his blemish. He must be made to know that Torah and Tefillah cannot be allowed to remain superficial, and once he accepts this and is willing to work toward *dveikus* and even speak about it with others, he is on the road to recovery.

The Arizal explained that when a person focuses his mind on *Elokus*, when he is working toward seeing that everything that exists is a mask over pure G-dliness, then all of the tools of Torah and Tefillah and contemplation are all as one. **As the Me'or V'Shemesh said in the name of the Rebbe of Neschiz, there is no difference between Torah and Tefillah and all other forms of action.** Even though in the world of appearances they are very different, nevertheless at the level of the revelation of *Elokus*, all forms of action are *avodah* because they are all opportunities for *dveikus*. But to come to the level where they are all one, a person must seek *Chochmah* and *dveikus* to the point of *mesirus nefesh*.

The Path to the Ultimate Joy and Laughter

Until a person learns to follow a spiritual path, it will take him a good long while. He needs to be lead in the path by a *tzaddik* who is very pure. No matter how many times he falls, he must begin again and

never allow anything to draw him away from his purpose of *dveikus*. **When we follow the path that leads upwards to *dveikus*, the path of light and love of the *Shechinah*, we will reach the place of the ultimate laughter and joy, and come to realize what a great joke the whole illusion of this world is, as the Baal Shem Tov taught.**

Hashem acts with each and every person in exact accordance with his unique essence and situation, and so it is important to ignore the amount of time every advance in spirituality seems to take. The *metzora* can also sometimes have to go through several periods of quarantine until he achieves purification. One must continue to go to the *kohein*, the *tzaddik*, and seek purity, and Hashem will send salvation when He decides.

May Hashem have mercy on us and immediately bring us to see His return to Zion in mercy. May we walk together with Hashem in Gan Eden by walking in His statutes. May our every action serve as a vehicle to reveal G-dliness, and may our very supplications bring us all the atonement and forgiveness that is needed. May Hashem make us worthy of being a part of this, right away, with the immediate revelation of our righteous redeemer, speedily and in our days. Amen.

self-nullification before Hashem. As long as we are in "*Mitzrayim*", we have no *daas* – we do not really know or understand anything, and that is a terrible exile to be in. However, there is an advantage to this state of being, that we can at least feel that we are not doing anything and can feel like we are absolutely nothing. This is precisely when we merit the revelation of, "I, Hashem, dwell amidst them in their defilement", when "I will descend with You to Egypt."

When we begin the redemption process – when we begin to leave "*Mitzrayim*", which is when we begin to serve Hashem with learning, *davening* and doing *mitzvos* – we are beginning to become greater and we are expanding. But that is when the evil inclination enters into us and convinces us to feel our own sense of importance, as if everything is up to us; as if we do not need Hashem's compassion at all times in order to grow. That is *chametz* – the feeling of conceitedness, of egocentricity; the sense of "Me".

This is why we already need to begin the process of the Pesach Seder with the Shabbos preceding it, Shabbos HaGadol, so that we can sanctify our desire to expand ourselves and instead nullify our existence entirely: "I surrender myself to Hashem's infinite light." This is accomplished through the holiness of Shabbos, and that is how we prepare for the great expansion that will take place on the night of the Seder, enabling the Seder to elevate us while at the same time keeping us humble and nullified.

That is why there must be a Shabbos HaGadol before Pesach, in order to show us that there must be a Shabbos – a *bittul* – before we can receive the light of Pesach. Shabbos is a very profound inner light, and only through the light of Shabbos can we repair our actions when we sit at the Seder on the night of Pesach. It is not enough for us to be saturated with the spiritual light that will come down to us on the night of Pesach. Rather, we mainly need *bittul* - which is the holiness of Shabbos. On Pesach we will become very saturated with spiritual light, but there is concern that it may make us conceited and self-focused. So we first need to precede it with *bittul*, with the holy Shabbos – with a state of total *ayin* / self-nullification.

When the *tzaddikim* become saturated with spiritual light, it does not cause them to feel their own existence anymore. To the contrary, it makes them feel even more connected to the *ayin*, to the realm where there is only G-dliness and nothing else besides. The way in which we perceive this is that even after the *tzaddikim* gain the satisfaction that comes from these bursts of light, they attain even better *middos* and good character than before, and they give themselves up totally for each Jew.

Sweetening Our Bitterness

When we are in the midst of preparing ourselves for the holy Yom Tov of Pesach, our main preparation must be internally – to obtain pleasure and enjoyment from G-dliness; to think all the time of *yichud*, of how Hashem's Presence is unified with the entire Creation. Even if a person has fallen into *maror* – the bitterness of This World – there is an antidote for him. Chazal said, "If not for salt, the bitterness of the

world cannot be sweetened." The "white" color of the salt represents a "higher whitening", which is the awesome bliss of enjoying G-dliness, together with the warming effect of feeling humbled before Hashem. This is what sweetens the world's bitterness.

The Baal HaTanya said that the main means of *tikkun* ("repair") for the final generation is through Tefillah. We need to attach ourselves to Hashem's infinite light while we *daven*, along with truly humbling ourselves before Hashem, in order to feel that we are nothing before Him. The greater the effort that one puts into this, the more he lights up the whole world. Hashem has sent every person into this world for his own personal *tikkun*, each person in a different place, time and situation. Even if a person is under a "thick cloud of darkness", he should try to reveal how there is really no darkness at all – for the whole purpose of Creation is to reveal Hashem's *Ohr Pashut* (undifferentiated infinite light) in every place.

Giving Tzedakah and Kimcha D'Pischa Before Pesach

Giving *tzedakah* is a good preparation before performing any mitzvah. The Jewish people are accustomed to giving more *tzedakah* before Yom Tov, as well as before each Tefillah. Through giving *tzedakah* we draw down holy blessings from above to below, which prepares us to do the *avodah* of ascending from below to above. The reason why we give more *tzedakah* before Pesach is because we wish to draw down the holiness of the day of Pesach from on high. In order to gain from the holiness of Pesach night, we need to increase our giving *tzedakah* before the arrival of the Yom Tov.

Preparing For Pesach by Learning the Secrets about the Yom Tov

The main way to prepare for the light of the upcoming Yom Tov is by learning the secrets of the Torah relating to that Yom Tov. The holy Zohar says that before the final Redemption, the sea will be split once again for us – through the secrets of the Torah. The four cups of wine that we imbibe at the Seder hint at the four levels of the Torah, which are *Pesha't*, *Drush*, *Remez* and *Sod*. The fifth cup, the cup of Eliyahu, represents the level of the *Rozin d'Rozin* ("secret of secrets"), the deepest secrets of Torah [i.e. Chassidus]. "It is this which stood by our fathers and by us" – it is how we subjugate the *kelipos*, whereby: "Your wrath is poured upon the nations". Through learning the secrets of the Torah, we can weaken the *kelipos*. These secrets are the "repairs of Atik" – the secrets which explain how we can remove ourselves from the corporeality of This World and come to divest our physicality.

These secrets are contained within the teachings of the Baal Shem Tov and Rebbe Nachman of Breslov נ"ו, who revealed to us the ways of truth; how the Jewish people can attain the spiritual senses to be able to see, hear, smell and speak of supernal matters, which remove us totally from all impressions of This World. This is the light of Eliyahu, the pure light that Eliyahu Hanavi will use in order to redeem the Jewish people before the arrival of *Moshiach Tzidkainu*, whereby every eye will behold the return of the *Shechinah* to *Tziyon*, may it be soon and in our days, Amen.

Recent Excerpts from the Shiurim of the Rebbe Shlit" a

Self-sacrifice for the Sake of the Torah's Secrets

Self-sacrifice for the sake of the Torah's secrets does not mean, as some might mistakenly believe, for "Kabbalah" or mysticism. Rather, it means absolute devotion to the simple meaning of the Torah as well, each person in accordance with the root of his own soul; devotion to the aspect of the Torah that is "hidden" from him because he has not yet penetrated it. Every concept that is still a secret for a person is called "the Torah's secrets", because no one has ever really sacrificed himself to the utmost extent for the Torah in accordance with its true worth. As the Baal Shem Tov taught, "'Hashem's Torah is pure' – the holy Torah is still pure and whole, for no-one has yet so much as touched her". The Torah anxiously awaits the *Tzaddik* who will come and break through the barriers, so that her light can be revealed throughout all the worlds. This is why the exile goes on and on, because the Torah is hidden among the *Klippos*. But to the degree to which each person works to release the Torah from its 'exile', so too will he merit to see the light of Hashem that rests upon the head of each and every *Tzaddik*.

(From a Shiur about *Shvi'i Shel Pesach*)

Constantly Remembering Hashem

Part of the *kavonos* (holy meditations) that we have in mind whilst eating is to concentrate on 15 times the letter *Alef*. The *Alef* represents the *Alufo Shel Olam* / Master of the world. The meaning of this is that, while engaged in a physical pleasure like eating, a person can easily forget about Hashem. The *kavonos* are there to purify a person, so that he will realize that in every bite that he eats there exists a spark of Hashem that needs to be elevated; and to have in mind that everything is Hashem. This is not only applicable to eating. Rather, every single day and in every activity of a person's life, they must remember Hashem and speak to Hashem. This is the root and essence of all of *avodas Hashem*, and then a person will be able to be free from all of their temptations, and merit to come to *dveikus*.

(From the *Shiur, Yud Ches Adar Beis 5782*)

Everyone will Receive Their Tikkun

The main thing is to receive everything you could possibly need from the Torah itself, which is entirely *Emunah*. However, this is on condition that one seeks to uncover faith and unity at every moment. Now that we have entered the month of Nissan, when we have already procured the *shekalim*, we must understand that there is no way for a person to free themselves from attaining the *tikkun* (rectification) they need to achieve, for Heaven will ensure that it is reached. This is the aspect of *Maror* on the night of Pesach, for it can either be the aspect of "*mar dror*", representative of the fragrance of freedom, or it can be the aspect of "*maror*", representative of bitterness. Everything depends upon the individual themselves, for if we enter alone into the space of faith and prayer then it will be in the aspect of "*mar dror*" and freedom. But if not then we will be forced, against our will, to come to our *tikkun* by way of bitterness, representative of the bitterness of this world's experience, which takes place within each and every person. The word "*Maror*" has the same *gematria* as "*Maves*" (death), for the moment that a person lives in this world without Hashem's light, it is already considered as an aspect of death. Hashem ensures that each and every person will arrive at their *tikkun* – no one can free themselves from it – as the *passuk* states, "And if they do (*eikev*) listen (*tishma'un*)", meaning to say that in the end (*eikev*) they will certainly come to listen (*tishma'un*). Nevertheless, it will be such a great pity if we wait to be forced from above to achieve our *tikkun*. For each and every person has the ability to choose whether to arrive at their *tikkun* and rectification through the aspect of "*mar dror*", the sweet fragrance of freedom; or, heaven forbid, through the aspect of "*maror*" which represents all sorts of bitterness.

(From *De'i Chochmah L'Nafshecha, Parshas Tazria 5774*, published 5782)

Recent Points from the Rebbe Shlit" a:

- It is not our responsibility to determine what exactly is bad, we must simply *daven* that the bad is destroyed.
- A person should not just focus on feeling *dveikus*. Rather, one should always serve Hashem even when not feeling connected.
- If a person is lacking something in the physical world, that means they are lacking something in their *avodas Hashem*.
- When *davening* for what a person is lacking, one has to *daven* for the source of the issue which is what they are lacking in *avodas Hashem*.
- The more *ahavas Hashem* a person has the easier it will be to be a servant of Hashem.
- The purpose of connecting ourselves to the *tzaddikim* is so that it will strengthen a person's *Tefillah* and *emunah*.
- If a person lives in this world without the light of Hashem it is like death. However, if a person exerts more effort into his *emunah* and *Tefillah* they can be spared such feelings and bitterness in their life.
- We have to feel that *Tefillah* is the panacea that can redeem us and give us life.

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