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SEA OF WISDOM

FROM THE TEACHINGS OF OUR REBBE
THE GAON AND TZADDIK
REBBE YITZCHOK MYER MORGENSTERN SHLIT"A

Recent Teachings

What Gave the Rebbe Renewed Strength in Avodas Hashem?

The Rebbe spoke at length and with great excitement about a new term he discovered in the teachings of the Rebbe Maharash of Chabad: that **the way to receive empowerment for avodas Hashem is through yearning for avodas Hashem from the innermost essence of one's neshamah**. The Rebbe deeply appreciated this expression, noting that he had never come across anything like it in all the teachings of Chabad. The Rebbe explained that every new term in Chassidus reveals a new level of גילוי אלקות - Divine revelation. The Rebbe also shared that he personally received great empowerment for his avodas Hashem from this concept.

Living with Emunah: The Path of Dveikus

Thursday Night - Rosh Chodesh Tamuz 5785

The Torah of Atika Stim'ah is the Torah of *dveikus*. However, someone who is not familiar with the spiritual worlds, meaning they are not familiar with the levels of *dveikus*, can make mistakes in their *avodah*. Just as we are obligated to remember what took

place at Har Sinai, we must also recognize that everything within the Torah consists of levels of *dveikus*. **Dveikus means living with the pleasure that comes from emunah.** This is the meaning of the *pasuk* describing Eretz Yisrael as an ארץ אוכלת יושביה - *a land that consumes its inhabitants*. The land, which alludes to *emunah*, consumes the person to the point that the person's entire essence becomes one of *emunah* and *dveikus*.

Learning Zohar with Dveikus: The Key to Geulah

Thursday Night - Rosh Chodesh Tamuz 5785

The Mittler Rebbe of Chabad explains that the statement in the Zohar, that through the Sefer HaZohar we will be redeemed from *galus*, refers specifically to those who learn the *pnimiyus* of the Zohar. This means learning with *dveikus* and depth, following the path of the Arizal and the Baal Shem Tov. Of course, any form of learning Zohar is of immense value. Even simply reading the words carries great significance. However, we must understand that there are different levels of greatness when it comes to holiness. An even greater level is learning the Zohar in depth, with a focus on *dveikus*, in the way taught by the Arizal and the Baal Shem Tov.

continued on page 3

Recent Points from the Rebbe

1. Dveikus means living with the pleasure that comes from emunah.
2. Every Jew must certainly strive, at the very least, not to be a rasha, and to become a beinoni. The primary avodah, however, is to become a tzaddik, and ultimately, to reach the level of a tzaddik gamur.
3. When learning the teachings of the Baal Shem Tov, it becomes clear that everything centers around *dveikus*. We must strive to understand how every aspect of Torah is a path toward *dveikus*.
4. Any level of holiness requires merit. For everything that is holy and elevated, there is a corresponding nisayon (test),

continued on page 2

THIS WEEK'S GILYON IS DEDICATED

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Inside This Week's Gilyon

- Pg. 1**
Recent Teachings and Points
- Pg. 2**
Toiling for the Light of Pnimiyus HaTorah
- Pg. 3**
The Inner Meaning of the Name Pinchas
- Pg. 4**
Why do we Mourn if Everything is Good? -
QandA with the Rebbe

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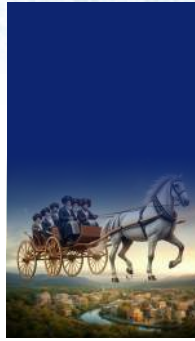
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Pnimiyyus HaChassidus V'HaKabbalah

The Inner Light of Chassidus and Kabbalah

Toiling for the Light of Pnimiyyus HaTorah



To reach the *dveikus* and Divine light that flows from the study of Kabbalah and *Pnimiyyus HaTorah*, one must toil with their entire soul. It requires constant effort, day and night, in *avodas Hashem* and Torah learning, each person according to their own level. Eventually, one who toils in this way will be helped from Above: either by being sent a *Rebbe* who is like an angel from Heaven or by receiving spiritual revelations, such as from Eliyahu HaNavi, to illuminate for them the secrets of Torah. Through this, the light of *Elokus* will be drawn down upon them, as the Baal HaSulam taught.

Hashem wants every Jew to experience His light. But this depends on the extent to which a person is willing to sacrifice themselves in their search for the secret of *Yichud*, the light of *Pnimiyyus HaTorah*. One must be ready to give everything for this purpose, for the revelation of *Elokus*. The forces of impurity (*kelipos*) try to cloud the mind, to cover over the light of the *tzaddik*, and to convince a person that external service alone is enough. But without the search for the inner light, the secret of *Yichud*, something essential is missing.

A person is tested: Are they truly for the light of *Pnimiyyus HaTorah*, with sincerity, or are they only seeking it externally? Are they giving their full heart and soul to merit true understanding?

One must know that spiritual light does not suddenly appear on its own. As long as a person does not value it, does not toil, pursue it, and yearn for it, then all the infinite spiritual levels will remain closed off. Without effort, the light of *Pnimiyyus*, the light of Baal Shem Tov cannot be attained.

But if one truly searches, toils, and runs after the *Shechinah* and the light of *Pnimiyyus HaTorah*, they will be rewarded with great spiritual revelation. They will merit a ray of the Baal Shem Tov's light, and attain true *dveikus*.

This requires deep yearning and full-hearted effort. No true light is ever revealed without being sought. If one knows that such a light exists and searches for it, fulfilling the *pasuk* ובקשתם משם את ה' אלקיך - *from there you shall seek Hashem your G-d* - they will begin to feel the light of the *Shechinah*, the light of *Elokus* that is embedded in Torah. Through day and night of heartfelt seeking, they will ultimately attain it.

The only way to truly grasp this light is through *r'usa d'liba*, a deep inner desire of the heart. One must sincerely want to feel the light of *Elokus* within Torah, to feel the various spiritual illuminations and the *chiyus* (vitality) that each one brings. Every such illumination offers another layer of *dveikus*.

Those who learn Torah with this burning desire, who seek with eagerness, will merit the promise of the *pasuk* ומשחרר 'מצאונני' - *those who seek Me eagerly will find Me*. They will find the light of *Elokus*, true *dveikus*, and the full revelation of *Yichud*.

Sometimes a person feels spiritually broken, confused, or distant. This feeling of personal chaos is a hidden kindness from Hashem. It awakens the soul to search for Him. The lack one feels births a yearning to be whole. That desire leads to searching for the *Ruach Hashem*, the spirit of Moshiach, which is the light of *Elokus* embedded in Torah.

Even though simple Torah study is immensely valuable, one should not settle for that alone. The *Ruach of Moshiach* is revealed only through knowing that Hashem is one with His Torah. Each teaching, every *sugya*, reveals a unique facet of *Elokus* and a new pathway of *dveikus*.

When Torah is learned with this desire, to uncover its hidden divine lightone merits to receive an aspect of the *Ruach Moshiach*, which, as the *Zohar* says, hovers over the waters of Torah (*Zohar Hashmatos* 263a).

Recent Points from the Rebbe

and not everyone is *zocheh* (worthy). Just as some merit to be connected to *tzaddikim* while others do not, so too with all spiritual matters, these are not things we can fully understand.

5. One should regularly review the sefer *Tzava'as HaRivash*, as it contains the foundation of the entire path of the Baal Shem Tov.
6. The Rebbe was asked whether the *avodah* of *Yichudim* is meant for everyone. The Rebbe answered, "Yes," explaining that both the Baal HaTanya and Rebbe Nachman drew down the path of *Yichudim* of the Baal Shem Tov in a way that every Jew can connect to.
7. People often ask when Moshiach will come. One person says one thing, another gives a different time. But Moshiach already revealed to the Baal Shem Tov that he will come when the Baal Shem Tov's teachings are spread throughout the world, and when people are able to do *yichudim* and *aliyos* like he did. We need to follow the path that the Baal Shem Tov taught us, because it is precisely this path that will bring Moshiach.

Pnimityus HaParshah



The Inner Meaning of the Name Pinchas

The Arizal taught that the *neshamah* of Pinchas was a combination of Moshiach ben Yosef and Moshiach ben Dovid. He explains that the name "Pinchas" is composed of two parts: "פנ" (Pei-Nun) and "חס" (Chas).

The first part, "פנ," refers to Moshiach ben Yosef. This aspect alludes to the level of *Atik*, where the *avodah* centers on contemplating Hashem's unity, His absolute existence, and placing complete trust in Hashem, along with a profound sense of pleasure that comes from that trust.

The second part, "חס", refers to Moshiach ben Dovid and alludes to the level of *Arich*. At this level, the *avodah* is one of *mesirus nefesh* (self-sacrifice), driven by a powerful longing to be close to Hashem with a heart burning with love and yearning for Him.

Each person must strive to connect the aspect of *Pei-Nun* (Moshiach ben Yosef, *Atik*) with *Chas* (Moshiach ben Dovid, *Arich*), thereby completing the name Pinchas within themselves. This means living with self-sacrifice, the *avodah* of *Arich*, not from heaviness or pressure, but from a place of deep trust and inner pleasure in Hashem. Such trust and pleasure stem from the *avodah* of *Atik*, where one is filled with faith that Hashem will provide the strength and help needed to fulfill their mission.

When a person follows the path of Pinchas - uniting *Atik* and *Arich* - and faces the resistance of the combined forces of Yishmael and Eisav, who oppose both Moshiach ben Yosef and Moshiach ben Dovid, he must turn to Hashem in deep *tefillah*. He should *daven* for the unification of these two lofty levels and yearn for a true and close connection with Hashem, trusting completely that Hashem will guide and care for him.

This inner unification of the two forms of *avodah* - *Atik* and *Arich*, Moshiach ben Yosef and Moshiach ben Dovid - is represented by the *yud* in the name Pinchas (פינחס). Pinchas acted with true self-sacrifice to protect the *kedushah* of Klal Yisrael, and in return, he was granted the *bris shalom*, the covenant of peace. This bris reflects the hidden light of the *yud*, which unites *Atik* and *Arich*, the inner aspects of the two Moshiachs.

Pinchas was able to receive this elevated spiritual light through Moshe Rabbeinu. It is the *neshamah* of Moshe Rabbeinu that ultimately unifies *Atik* and *Arich*, Moshiach ben Yosef and Moshiach ben Dovid. Our *avodah* is to connect to the *neshamah* of Moshe Rabbeinu and to the true *tzaddikim*, so that we too may begin to unify these *avodos* within ourselves, serving Hashem with willing *mesirus nefesh*, along with the inner pleasure that comes from trusting in Him. Through this, we will merit the coming of Moshiach with complete and infinite mercy, speedily in our days.

Recent Teachings

continued from page 1

How Tzaddikim Transmit Torah

Sunday Night - 11 Tamuz 5785

The Divrei Chaim of Tzanz *zy"u* once said that he attained the entirety of the Torah of Kabbalah while peeling potatoes for Rebbe Naftali of Ropshitz *zy"u*. As he was doing so, Rebbe Naftali entered and said something to him, and through that brief interaction, he transmitted to him the *Toras HaKabbalah*. *Tzaddikim* have the ability to transmit Torah in this way, sometimes with a single word, sometimes through a shiur. The highest form of transmission, however, is through *divrei Torah* spoken at a *Tish*.

Sha'ashuei Emunah: The Main Path of the Tzaddikim

Monday Night - 12 Tamuz 5785

The main path of the true *tzaddikim* is *dveikus*. We see that the way of the Baal Shem Tov is built upon the secret of the *osiyos*. The path of Rebbe Nachman, as well as that of the Baal HaTanya after his release from prison, was rooted in *sha'ashuei emunah*, the pleasure of faith. Rebbe Nachman said that the essential focus is the world of *sha'ashuim*, and the Baal HaTanya also spoke extensively about it. This is the central point: *sha'ashuei emunah* is greater than anything else. When one possesses this, they can naturally reach all other levels. The most important aspect when entering the *avodah* of *yichudim* is to do so with *sha'ashuei emunah*. When one has joy and the pleasure of *emunah*, they naturally attain everything else.

The Rebbe shlita
at the kever of the
Baal Shem Tov



Sichos Yam HaChochmah

GALUS AND GEULAH

WHY DO WE MOURN THE DESTRUCTION
IF WE BELIEVE THAT EVERYTHING IS GOOD?



The Question

We can ask: Since everything that happens is ultimately good, and in the future we will even recite the *berachah* of *hatov v'hameitiv* over things that seem bad now, why do we mourn the destruction of the Beis HaMikdash? If all is for the best, what is the purpose of mourning?

Two Different Perspectives

The answer is that there are two ways to understand this, and both are correct. These two perspectives correspond to different levels of reality.

The first level is that of the lower worlds of *Beriyah*, *Yetzirah* and *Asiya*. At this level, a person experiences the world as it appears from below, within the realm of physicality. One feels pain, exile, and loss. On this level, the destruction and concealment are very real. This is the experience of *galus* (exile) and *churban* (destruction). This corresponds to the level of *Yichuda Tata'ah*, the lower unification.

The second level is that of *Atzilus*, the world of unity and oneness. On this level, there is no concealment at all. One sees clearly how everything is *Elokus*, everything is good, and there is only unity. This is the level of *Yichuda Ila'ah*, the higher unification.

Mourning the Churban

With this understanding, we can approach the mourning over the destruction of the Beis HaMikdash. Although from the vantage point of *Atzilus*, the level of *Yichuda Ila'ah*, everything is clearly good and unified, this is not the level we operate from during this time of mourning. In fact, the inner dimension of the month of Av, which corresponds to the sefirah of *Hod*, is to acknowledge and submit to the truth that everything is from Hashem.

Still, during the period of mourning, particularly on Tisha B'Av, our *avodah* is to feel the pain and loss of the *Churban*. This emotional and spiritual response reflects how things appear in this lower world, the perspective of the worlds of *Beriyah*, *Yetzirah*, and *Asiyah*. This corresponds to the level of *Yichuda Tata'ah*, where concealment is felt and experienced.

Since we are presently living in a time of *hester panim*, a concealment of Hashem's presence and glory, this is precisely what we mourn. We yearn for and *daven* that Hashem's Kingship, Glory, and Goodness should be fully revealed in this world.

The Higher Level

Simply put, there are two levels in which a person can live at any given moment, but there is also a third and higher level: that of *Keser*, which corresponds to the world of *Adam Kadmon*. This level is above both *Atzilus* and the lower worlds of *Beriyah*, *Yetzirah*, and *Asiyah*. At the level of *Keser*, everything is completely unified.

A person who lives from this level knows with certainty that everything is good. They not only know it, they feel it as their lived reality. Yet, even from this lofty vantage point, they are fully aware that in the realms of *Beriyah*, *Yetzirah*, and *Asiyah*, it does not appear this way. People living in these lower worlds genuinely experience suffering, pain, and concealment. In those realms, there is true *galus* and *churban*.

What makes this level of *Keser* unique is that someone who reaches it can, so to speak, lower themselves into the consciousness of the lower worlds. They can enter into the perspective of *Beriyah*, *Yetzirah*, and *Asiyah* in order to feel the *tzaar haShechinah* (the pain of the Divine

Presence). They recognize that Hashem chooses to reveal Himself through the lower worlds, and even though they themselves may not be affected by the concealment experienced there, they are still able to sense and respond to the *tzaar haShechinah* that is present within those realms.

This is what the Maggid of Kozhnitz explained when he said that during *davening* and saying *ברחמים עירך ירושלים* - *And to Yerushalayim, Your city, may You return with mercy*, he has in mind that he himself can remain in exile and darkness, but he is *davening* for the Shechinah. He said that every Jew can have this intention, and that it is a simple and accessible level for all. One can feel, "I am willing to remain in darkness, because I truly see that everything is good. Whatever I ask for is not for myself, but for the Shechinah."

This is a deeply elevated perspective. Even though we do feel the concealments and the reality of *exile* in this world, the Maggid of Kozhnitz emphasized that every Jew can still direct their heart in this way. Each person, according to their level, can reach a point where their *tefillos* and desires are not for themselves, but purely for Hashem.

Q&A with the Rebbe

Question:

What practical steps can a person take to ensure that their Torah learning refines their character and elevates them to higher spiritual levels?

Answer:

There are people who are *zocheh* (merit) to hear heavenly sounds. Shmuel HaNavi heard such sounds, and they were indeed sounds of *Nevuah*. However, not everyone is *zocheh* to hear them.

Once, the Yismach Moshe zy"ta was very perplexed. He saw that in the *Beis Medrash*, many people were learning with great *hasmada* (with diligence and consistent effort), and he thought that surely they must merit to see the *Ohr HaGanuz* within the Torah. This is the light that shines from one end of the world to the other. He also assumed they would hear heavenly sounds.

The Yismach Moshe asked those who were learning about these levels. They responded that they do not see from one end of the world to the other, and they do not hear any heavenly sounds. He was truly perplexed. How could it be that they were learning Torah with such great *hasmada*, yet did not attain these levels? He asked for an explanation from Heaven.

He was answered that the reason is because these people do not do *teshuvah* for their *aveiros*. A person who studies Torah, even with great diligence, but does not do *teshuvah* for their sins, should not expect to hear heavenly voices. If they would do *teshuvah*, it would be something else. But to continue doing *aveiros* and think that learning Torah alone makes them worthy of great spiritual levels is a mistake. It does not work like that. First, one must do *teshuvah*.

That is why it is taught that one must do *teshuvah* before engaging in *yichudim*. A person should, of course, study Torah with great *hasmada*, but this must be done together with *teshuvah*. Torah learning enables a person to do *teshuvah*, so one should learn Torah while doing *teshuvah* as well. By combining sincere *teshuvah* with consistent Torah learning, one opens the path to true spiritual elevation and can begin to experience deeper levels of *dveikus* through the Torah.

(Monday Night - 12 Tamuz 5785)

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We would like to wish a heartfelt mazel tov to our dear friend

ה"ר Yossi Deutsch רה"ח

on the birth of his daughter

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