

SEA OF WISDOM

Chol HaMoed Succus, Ushpizin of Moshe Rabeinu, Yohrtzeit of Rebbe Nachman of Breslov

Reb Nosson writes in the Sefer Chayei Moharan (256) that Rebbe Nachman said **אני איש פלא ונשמתי הוא פלא גדול** - I am a wondrous person, and my Neshamah is a great wonder. Reb Nosson further writes (257) that Rebbe Nachman said **יש לי השגה כזו להשם יתברך שהייתי יכול להביא על** - I have such an attainment of Hashem, that through it I could bring Moshiach, but I set it all aside and took myself to you, to return you to the right path. This is because the biggest thing in the world is to return Yidden in teshuvah to Hashem. Rebbe Nachman said his Neshamah is from **פלא**. This means from the Sefirah of Kesser, which corresponds to the highest world, the world of Adam Kadmon. This 'place', and specifically this place, is able to go all the way from the highest worlds to the lowest, and this is the inyan of the tzaddikim. In truth the tzaddikim live in the highest worlds, they connect themselves to the deepest parts of Torah and ascend to the highest levels. However, Rebbe Nachman said, although that is very, very great, it is even bigger to be machzir b'teshuvah all of Klal Yisrael. This is the inyan of the tzaddik emes.

When we learn the teachings of the tzaddik, his neshamah becomes an ibur within us and begins to help us do teshuvah

For this reason, when we learn the seforim of the great tzaddikim, and especially of Rebbe Nachman of Breslov, the main thing is to know that it is not only about the words we learn, but more than that. When one learns the teachings of the tzaddik, the neshamah of the tzaddik becomes **נתעבר** (conceived) within the one who learns his teachings, to assist them in their avodas Hashem. So not only do you attain the **שכל** (intellect) of the tzaddik through learning his teachings, but even more so, through this ibur of the tzaddik within you, you get sparks of the neshamah of the tzaddik within you, and this begins to help you do teshuvah.

To bring Moshiach we can't leave any Yid in galus, and the tzaddik, through the avodah of bittul, brings everyone close to Hashem

Even though the great tzaddikim could bring Moshiach, to bring Moshiach we can't leave any Yid in galus. The Ropshitzer Rav said **לשליש ולרביע לא שמענו** (a third or a quarter we have not heard of), meaning that he wasn't willing that Moshiach should come without including even someone who seems to be only a third or a quarter of a Jew, because

everyone has to come close to Hashem. That is what it means **לא שמענו** (we have not heard): the tzaddik, through the avodah of **לא** (no), of complete bittul to Hashem, is able to bring everyone close to Hashem and Moshiach.

On Succus we receive the Makifin of Ima and the Ohr Pnimi of the Ushpizin, and sparks of the tzaddikim awaken us to teshuvah

Now on Succus, it says **כל ישראל ראויים לישב בסוכה אחת** (all of Yisrael are fit to sit in one sukkah). The main thing on Succus is to receive the light of the 'Makifin of Ima', this means the light of teshuvah, and to receive the 'Ohr Pnimi', the internalized light, which is the light of the Ushpizin that come to us on Succus, so the light of teshuvah comes within us, and b'zchus all the tzaddikim, Avraham, Yitzchok, Yakov, Moshe, Aron, Yosef, Dovid, that begin to spark within us. The Baal HaSulam said that when he wrote his explanation of the Zohar, it was only after he was zocheh that sparks of the Neshamah of Rebbe Shimon Bar Yochai came within him. Similarly, when a person wants to learn Shas, or Pnimiyus, or anything, a person needs to know that it is not only about learning the written words on paper, it is about attaining sparks of the neshamos of the tzaddikim whose teachings we are learning, and they become **נתעבר** (conceived) within, and we develop a connection to those tzaddikim, and that assists us in our avodas Hashem. Now, as we are in the Yom Tov of Succus, and we are getting the Makifin of Ima, the lights of teshuvah that surround us, we also want to get close to the Ushpizin, the light of the tzaddikim which comes within us, so when we learn their teachings it stays with us and we understand what they are saying. Through this we can be zocheh to have an awakening to do teshuvah and come closer to Hashem.

Even someone who doesn't seem to listen is listening, because his Neshamah hears, and then the guf will eventually hear

Rebbe Nachman says (and this is explained in the teachings of the Baal HaSulam in a more kabbalistic language called **זיווג דהכאה** (union through striking)) that if someone doesn't seem to listen to you or hear you, in truth he is listening, because his Neshamah hears and is listening, and it goes in very deep. That is why it says **האזינה השמים ואדברה** (give ear, O heavens, and I will speak, and let the earth hear the words of my mouth). The Apta Rav explains **האזינה השמים**

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לעילוי נשמות
מרת יוכבד סימא בת הר"ר אברהם שמעון ע"ה
גלב"ע ב"ו תשרי תשפ"א

Likutei Yam HaChochmah

The Avodah of the Month of Cheshvan

The Divine Name of Cheshvan - Attaining True Tranquility

It is well known - and brought in many sources - that the spiritual work of each month of the year is symbolized by a different *tziruf* or permutation of the four letters of the Divine Name *HaVaYaH*. [Four letters form twelve unique permutations. We meditate on a different one each month when we say Hashem's name in the blessing of *mekadesh Yisrael v'roshei chodashim*, "He who sanctifies the Jewish people and the new months." Each combination is formed from either the initial or final letters of four adjacent words in scripture.]

The combination for Cheshvan is found in the connected phrase: וּדְבַשׁ הַיּוֹם הַזֶּה י-ה-ו-ה - *The land flowing with milk and honey; This day, Hashem your G-d is commanding you to obey all these rules and laws (Devarim 26:15-16)*. The acronym formed by the initials of these four words forms the Name י-ה-ו-ה.

Since each combination of any Divine Name represents a different path in *avodas Hashem*, and since the *avodah* of Cheshvan is to actualize the new aspect of Divine awareness that we attained during Tishrei, we still must understand just how this is represented in the permutation י-ה-ו-ה.

The *sefer* Bris Menuchaha explains that the Name י-ה-ו-ה brings one to an aspect of *Bris Menuchah*, a "covenant of tranquility." This is a pact that Hashem makes with His people that enables us to reach a level of holy *menuchah* (tranquility), which is the spiritual tranquility of Shabbos itself.

One who comes to experience this promised tranquility knows that he need not remain with any sin; if [his sin] makes him feel bad, he can always turn it into yearning to find Hashem. Every Jew is actually a "portion of G-d above," as it were, and none of us can really stand the burden of even one sin. But, we all have the strength to achieve the highest levels, if only our sins didn't continually hamper our progress.

This is illustrated by a certain man who approached the Maggid of Kozhnitz and asked, "We have been friends since our youth, and have both struggled to draw near to Hashem. How did you merit your exalted level, while I remained a regular Jew?"

The Maggid replied, "I always worked on doing *teshuvah*, never leaving a sin - which blocks spiritual progress - to fester on my conscience. You, on the other hand, always searched for elevation but didn't always work on *teshuvah*."

There is no other way. One must toil mightily in Torah, especially in this month of Marcheshvan, when the "lips are whispering" words of Torah as a result of the holy mitzvos of Tishrei. If one learns with the proper intentions, this alone atones for all his sins. As the Vilna Gaon taught, one who learns with yearning and diligence for three hours straight, especially at night, atones for all his sins [since the Torah will show him what to do and how to do complete his *teshuvah*].

We must believe that Hashem wants us to change all bad to good, and to receive strength for doing so from the holy Torah. The Torah itself is called עוֹז - *power*. In this way, we will merit the tranquility mentioned in the Bris Menuchah and fulfill the *pasuk*: שִׁבְעָה יָפֹל צַדִּיק וְקָם - *A tzaddik falls seven times and rises*. One can keep rising even if he has fallen. Even when confronted with the aspect of *Elokim* - with Hashem's strict judgment - we will get right up and start again with a freshness and joy. These are the direct results of true *menuchas hanefesh*, tranquility of spirit.

The Month of Cheshvan - Following the Path of Avraham Avinu

During the month of Cheshvan which corresponds to Avraham Avinu we should be extra vigilant to follow in his path. This is why (in Eretz Yisroel) we start to say *v'sein tal u'matar l'vracha*, "and send dew and rain for blessing," during this month. Rain is the connection between heaven and earth; we ask Hashem that the upper worlds should shower down on the earth until we become nullified in them.

One should not absolve himself from these *avodos*, these pathways in serving Hashem, with the claim that such elevated ways only relate to *tzaddikim*. The reason why one should not rule themselves out is because we are spiritually in the situation mentioned of "And there was a famine in the land." The Malchus, embodied in those declaring the kingship of Hashem, have fallen down to the ground - this is called famine. This is the fiftieth gate of impurity, and the way to overcome it is by taking the path of the fiftieth gate of purity, the *yichudim*. We definitely need the aspect of *Magen Avraham*, by entering the *avodah* of *yichudim* while *davening* and learning. *Tefillah* is an aspect of Yitzchak, while learning Torah is an aspect of Yaakov. They are the *Magen Avraham*, the shield of Avraham, which is the light of various *yichudim* that bring to a greater connection to Hashem. And Torah study and *Tefillah* protect the state of *dveykus* that is attained through all the various types of *yichudim*. This is indicated in the writings of the Arizal, where he says that "מגן - *magen*" (93) has the same numerical value as three times ל-א *E-L* (31) - each one corresponding to each of the *Avos*.

The truth is that a Jewish soul naturally yearns for this kind of spirituality and closeness to Hashem. A Jew has no true pleasure in life, no real vitality, unless he has the supernal sight - seeing the light of Hashem in everything. With such vision, the material form of things will not deter him from *dveykus*. This is the meaning of complete *teshuvah* - to cleave to that which is above us, the upper worlds. The *geulah* depends on this caliber of *teshuvah*, as we find that Hashem tells Avraham, "With you they will be *chosem*, they will close." The end and closure of the exile depends on our following in the way of Avraham

A Yid Never Falls

Rebbe Nachman's Neshamah is from the place of Pele, the world of Adam Kadmon, and the biggest thing is to return all of Klal Yisrael in teshuvah

A Yid Never Falls

We learn a central lesson in *Avodas Hashem* from the words of the Toras Chochom that “there is never a loss of *Mochin*”. **From here, we see that a Yid never has a *Yeridah* - spiritual descent or downfall - and that any apparent loss of spiritual awareness or spiritual descent is not simply what it seems.** A person feels as though they are on a “lower level” only in relation to the higher level they are about to climb to. Since every Yid that seeks to come closer to Hashem is constantly ascending from level to level, they are constantly starting a new beginning, a beginning which leads to what feels like a descent in their eyes; **it is only because they are truly at the beginning of the next, higher level that it appears to be a descent, because they are lower than which they perceive to be able to get to.** However, the truth is that they actually ascended to a higher level from that which they were previously on until now, but since they are only in the beginning of that level, it appears that they had a spiritual descent.

We find this concept in the words of Rebbe Nachman (Likutei Moharan 1:25):

When a person goes from one level to the next, they must go through certain imaginations in order to get to the higher level of holiness. The moment a person ascends to the next level, the evil forces are awakened and begin to surround him. Then one must subdue the evil forces anew ... Even though one has already previously broken the evil forces on the higher level ... When one begins to ascend the evil forces awaken again ... Rebbe Nachman then said that with this, many chasidim are mistaken, for they think that all of a sudden it appears to them that they fell, and had a descent in their Avodas Hashem, but in truth, it is not a descent at all; rather, since they must ascend from level to level, the evil forces

- which are ones temptations, confusions, imaginations, thoughts and obstacles - are awakened anew and get stronger. Therefore, one must strengthen themselves time and time again with a freshness and newness to subdue and break these evil forces and obstacles which are at each and every new level one ascends to, but in truth, it is not a downfall or descent at all.

There is an important idea in spirituality that any spiritual level that one ever attains, he never loses. **Therefore, one should not let their heart be weakened, nor should one worry or fear when it appears to them that they keep on falling spiritually, *chas v'shalom*. On the contrary, one should know and believe that this downfall and descent is in it of itself the start of the new beginning.** It is only in relation to the higher level one is about to ascend to does it appear to oneself that they have fallen. However, the truth is that one is indeed going in the path of the King, and one should place their trust in Hashem and with that strengthen oneself.

After learning this teaching, a Chossid asked the Rebbe Shlit"a, how can this teaching be reconciled with all the teachings we find about the necessity and *avodah* of *yeridos*, and that a person has to have a descent in order to have an ascent? The Rebbe explained that the *yeridah*, descent, that a person experiences is the feeling of a descent in their *avodah*; however, the reality is that they are not descending at all, rather only ascending higher and higher, closer to Hashem. The *yeridah* mentioned in the *seforim* is about the feeling a person feels, and does not reflect the reality, which is that a person is only going higher.

(From a Shiur on Toras Chochom printed Parshas Bereishis 5783)

Nishmasin Chadatin

Havayah and Elokim

Revealed G-dliness Vs. Concealed G-dliness

The Rebbe Rashab asks: Why does the Torah say that “G-d” created the world, using the name *Elokim* (which symbolizes strictness and concealment), as opposed to the name *Havayah* (which symbolizes mercy and compassion and revelations of G-dliness)? Making the question stronger, the Baal HaTanaya teaches that the name *Elokim* connotes a contraction of G-dly light, acting like a shield that protects from the sun, so that creation is not overwhelmed by Hashem’s light. Creation is kept in existence by Hashem’s G-dly light which sustains and renews the entire creation every moment. That is the implication of Hashem’s name of *Havayah*, הויה הוה ויהיה, which implies existence – the upkeep of the existence of creation, enabled by Hashem’s light. Therefore, the question is that it would be more understandable for the Torah to say that in the beginning, “Hashem” made the world, written with the name *Havayah*, as opposed to “G-d” created the world, with the name *Elokim*.

Although it is true that all of the worlds are kept in existence by Hashem’s name of *Havayah*, the Torah is coming to explain how there is a reality of creation, which separates itself from Hashem. The worlds begin to separate from Hashem from the world of *Beriah* and downward. The Creation is all about independent existence from Hashem, meaning that Hashem’s light (His revelation, or His Presence) isn’t openly revealed in creation.

As it is known, only from the world of *Atzilus* and above are all of the worlds unified with Hashem. But from *Beriah* and downward, the worlds are all considered separated from Hashem’s revealed existence. It is only in a very hidden dimension within creation where there is still Hashem’s view, from above to below, in which all of creation is nullified to Him, where nothing exists other than Him, where even the greatest darkness and concealment doesn’t cover over His reality. It is just that we must believe that there is a very hidden and concealed dimension within creation, where all of the creation is nullified to Hashem.

The Torah, at least the level of Torah that is revealed to us now in front of our eyes, is dealing with the creations of the heavens and the physical earth, which are all separate from revealed G-dliness. Thus, when the Torah is discussing creation, the name *Elokim* is used, not *Havayah*. For the name *Elokim* is like a shield that protects the G-dly light coming from the name of *Havayah*, which would overwhelm the world, and from the perspective of the name *Elokim*, creation is separate and independent from Hashem. From the perspective of the name of *Havayah*, though, there is nothing blocking the full revelation of G-dly light, and there would be no room for creation to exist independently from Hashem.

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Yohrtzeit of Rebbe Nachman of Breslov

ואדברה (give ear, O heavens, and I will speak): a person has to speak to the Neshamos of Yidden, then יושמע הארץ אמרי פי (and let the earth hear the words of my mouth), then the guf will eventually hear.

Hashem should help that everyone receives all the light of the tzaddikim and the succah, whether panim b’panim or through zivug dehaka’ah

Hashem should help that everyone should get all the light of the tzaddikim, and all the neshamos should hear, and the guf. Some neshamos receive the light in a way of panim b’panim and some in a way of a זיווג דהכאה (union through striking), but the light still goes into them. Everyone should be zocheh to all the light of the succah, and עין בעין יראו בשוב ה' את ציון במהרה בימינו ממש אמן.

The deal of Dovid, Yosef, and Moshe, a bit each day according to one’s level, brings the help of the neshamos of the tzaddikim

Question: What deal can we make so that the neshamos of the tzaddikim will be able to help us do the teshuvah we need to do?

Rebbe: Deal, דליל, alludes to Dovid Hamelech (ד), Yosef HaTzaddik (י), and the ל alludes to Moshe Rabeinu, as it says at the end of the Torah ל'עני כל ישראל. We need to connect to Dovid, Yosef, and Moshe: to Dovid through davening every day, to Yosef through learning Torah, and to Moshe Rabeinu through emunah and learning Chassidus. That is the deal, the דליל, that will help us do teshuvah. Even if one does a bit of this, a bit by day and a bit by night, it says שיעור להם שיעור (these are the things that have no set measure), there is no specific amount, everyone according to their level. Then the neshamos of the tzaddikim will be able to assist one to come closer to Hashem.

The Tchebiner Rav’s father promised that four hours of learning a day will bring one to taste the sweetness of Torah and want to learn more

Someone once asked the Tchebiner Rav what was the chinuch of his father. He said that his father told him, “I am not asking you to learn twenty hours a day or eighteen hours a day, all I am asking you to do is to learn Torah for four hours a day. If you learn for four hours, I promise you that after learning four hours a day consistently, you will be able

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