Seudah Shlishis, Parshas Tetaveh, Shabbos Zachor 5766

At the third Shabbos meal, Mohorosh Shlit"a spoke inspiring words based on Lekutei Mohoran, Part II, Lesson 12, which discusses the traits of *temimus* (wholeheartedness) and *peshitus* (simplicity).

Rebbe Nachman says: "The main point of Judaism is just to walk with *temimus* and *peshitus* without any sophistication, to see in everything one does that Hashem will be there, and to not concern oneself at all about one's own honor. Rather, if there is honor for Hashem in this, one will do it, and if not, not. Then, one will surely never stumble."

Mohorosh explained that we see from this teaching that the ways of *temimus* surpass everything and that when a person trains himself to serve Hashem with complete temimus and peshitus and in everything he does he sees that Hashem will be there, then he will never stumble; rather, he will succeed in all his endeavors. However, we need to understand what Rebbe Nachman means when he says that a person should see Hashem in everything he does. How can a person boast that he sees Hashem in what he is doing? It is brought in the Holy Zohar (Acharei 73a), "The Holy One Blessed is He and the Torah are one." Hashem is one with the Torah. So, it comes out that a person needs to see in everything he does that the Torah will be there, which means that what he is doing should be appropriate and upright according to the Torah. It is thus considered as if he sees Hashem in what he is doing. And then, he will never stumble. Therefore, we need to learn much Shulchan Aruch and the other Codes, as Rebbe Nachman strongly urged us to do (Sichos HaRan #185): "Each Jew is obligated to learn the Codes every day, as a rule not to be broken, for through this learning he will merit to become expert in all of the laws which apply to him every day. And all of his ways will be proper according to the Codes. This is the way of true temimus."

It is certain that the foundation of *temimus* is *Emunas Chochamim* (faith in the Sages), for without faith in the words of our holy Sages (i.e. the Oral Torah), we cannot know a thing about how to fulfill the Torah and the mitzvos, for most of the mitzvos are written in the Torah in a generalized fashion and by way of hints and so we need the words of our Sages to explain to us all the details of the mitzvos. Therefore, clear and pure faith in Hashem is impossible to attain without clear and pure faith in the words of the Sages,

as it is brought in the Midrash (Mechilta Parshas Beshalach) on the verse (Shemos 14) "And they had faith in Hashem and in Moshe, His servant": "This comes to teach you that whoever believes in the Faithful Shepherd is as if he believes in the words of the One Who spoke and the world came to be." For it is impossible to come to perfect faith without Emunas Chochamim. Therefore, the main point and foundation on which everything depends is to attach oneself to a true Tzaddik and to accept his Torah guidance (Lekutei Mohoran, Part I, Lesson 123). We see with our own eyes, that the philosophers and scientists who are completely removed from the trait of temimus all scoff at the true Sages, and they mock and scorn their words, for they cannot tolerate the trait of temimus at all. All of their strength flows from the klipa (the impure spiritual realm) of Amalek who was a philosopher and a heretic, as it is written (Devarim 25): "And he did not fear G-d," which means that he lived and behaved only according to the secular wisdoms of the world, completely devoid of any fear of G-d. He is the stumbling block that exists within all of the seven wisdoms of the world, which is an aspect of the verse (Mishlei 24): "For a Tzaddik falls seven times and yet rises up again." The last letters of each of the Hebrew words in this verse ("Ki sheva yipol tzaddik v'kam") spell Amalek (Lekutei Mohoran, Part II, Lesson 19), for he wants to infuse his atheism into all of the wisdoms and detach these wisdoms from the wisdom of the Torah. (note: There are seven wisdoms of the world, and the Tzaddik is able to descend into these wisdoms and connect them to the Torah while remaining strong in his faith in Hashem.) Therefore, Amalek is called a *leitz* (a scoffer) by our holy Sages (Shemos Rabbah, the beginning of parshas Yisro), because he scoffs at the words of the Sages and weakens people's faith in the Sages by raising doubts in their minds about the Sage's words. Therefore, the gematria (numerical sum of the letters) of Amalek equals the gematria of *sefeik* (doubt). And the main war against Amalek is waged by Moshe Rebbeinu, peace be upon him, about whom it is written (Shemos 17): "And his (Moshe's) hands were steady until sunset (the Hebrew word used here for "steady" is "*emunah* - faith"; literally, "his hands were faith")." Through *emunah*, he weakened Amalek (the sophistication and skepticism), and he infused peshitus and temimus into the souls of Israel. This is the meaning of the verse, "His hands were *emunah* (faith)" – specifically his **hands**, which represent the performance of the practical mitzvos, which a person does with his hands and with total *temimus* and *peshitus*, without any sophistication or academic research. And when the souls of Israel cast aside their own understanding and wisdom, and believe in the words of Moshe Rebbeinu, they thereby subdue Amalek, which is what our holy Sages have said (Talmud Rosh HaShanah 29a): "Was it really Moshe's hands which won

breslevcity.co.il

or lost the war? Rather, as long as the people of Israel looked heavenward and subjugated their hearts to their Father in Heaven they would gain the upper hand, and if not, Amalek would gain the upper hand." Moshe Rebbeinu's standing on top of the hill with his hands spread out toward heaven signaled and directed the Jewish souls that they should turn towards the heavens and subjugate their hearts to Him (as explained in the words of the Tosfos Yom Tov on tractate Rosh Hashanah, ch. 3, mishna 5). For sometimes it is impossible for a Tzaddik to speak explicitly about what is in his heart; he can only make gestures and hint with his hands in the sea of wisdom; but through these hand motions, people will understand his intention (Lekutei Mohoran, Part II, Lesson 7). As soon as a person casts aside his own understanding and begins to rely on the understanding of a true Tzaddik, he is saved from all doubt and confusion, which is Amalek, and he will merit to the ways of true temimus, which is the mishna (Pirkei Avos 1): "Accept a teacher upon yourself and remove yourself from doubt." If you accept upon yourself a teacher and have true *Emunas Chochamim*, you will remove yourself from Amalek, the gematria of which equals *safeik* (doubt), and merit to the ways of true *temimus*. Therefore, happy is the one who merits to humble himself before the true Tzaddikim of the generation, inculcating within himself Emunas Chochamim, for in this way he will merit to the traits of *temimus* and *peshitus* which in turn will enable him to be attached to Hashem *b'emes* (with truth) and with his whole heart. Happy is he and fortunate is his portion.

Mohorosh tied these ideas to our Parsha in the following way: We find in our Parsha the mitzvah of making the Ephod (an apron-like garment) worn by the Kohein Gadol (High Priest) as it is written (Shemos 28): "You shall make the Me'il (Robe) of the Ephod entirely of *techeiles* (turquoise wool)…. It must be on Aharon in order to serve and his kol (this word has two meanings: voice and sound) will be heard when he enters the Sanctuary before Hashem and when he exits, so that he not die." [note: Dangling from around the entire hem of the Ephod were pomegranate-shaped tassels; and in between every two pomegranates was a golden bell, each with a ringer. There were seventy-two bells and seventy-two pomegranates.] Our Sages said (Talmud Eruvin 16b) "The Ephod atones for the sin of Loshon Harah (evil speech): let an object with a kol come and atone for an act done with the kol." We need to understand what is the Divine attribute of "measure for measure" in this: how does hearing the kol of the Kohein while he is performing the service atone for the kol of Loshon Harah? But according to the words of Rebbe Nachman we can understand it very well. The main Loshon Harah of the wicked, who come from the impure spiritual realm of Amalek, is the evil words they speak

breslevcity.co.il

about the Tzaddikim of the generation, to scoff at and mock them and their upright ways. In this way, they cool off people's desire to come close to the Tzaddikim as well as their desire to acquire the trait of *temimus* in serving Hashem. This is what is written about Amalek (Devarim 25): "That he happened (*karcha*) upon you on the way" [note: the word "*karcha*" has two meanings: "to happen upon you" and "to cool you off"] – therefore it was necessary to make the special priestly garments for Aharon the Kohein, the great Tzaddik - "for glory and splendor" (Shemos 28) – so that people will see the greatness and the splendor of the Tzaddik – and then "his *kol* will be heard when he enters the Sanctuary before Hashem" (ibid) – that is to say, people will listen to his voice and accept upon themselves his upright words of temimus until they too will serve Hashem with temimus. And this will contradict and nullify the evil words of Loshon Hara that the wicked speak about the true Tzaddik and his followers. Therefore, it is fitting that it is precisely a garment like this – a garment through which is fulfilled the verse, "His voice shall be heard" – that should atone for the voice of Loshon Harah, for the essential purpose of the priestly garments is to inspire the people to listen to and accept the words of the Kohein, the Tzaddik.

And this is also the connection to Parshas Zachor and the holy days of Purim. It is brought in the Baal HaTurim on our parsha that the word "*v'nishma* (will be heard)" is found three times in the entire Torah, Prophets and Writings: 1). In this week's parsha – "**v'nishma** kolo b'vo'o el hakodesh (his voice **will be heard** when he enters the Sanctuary before Hashem)", 2). (Shemos 24) "Col asher dibeir Hashem na'aseh **v'nishma** (Everything that Hashem has said we will do and **we will hear**", 3). (Ester 1) "**V'nishma** pisgam hamelech (And when the king's decree which he shall make **will be heard**)." We need to understand what the connection is between all three of these instances. According to the words of Rebbe Nachman it is clear. By implementing a means by which people will come to listen to the Kohein's voice – "**His voice will be heard** when he enters the Sanctuary before Hashem" – the people will merit to receive and accept all the words of the Holy Torah – both the Written and Oral Torah – with complete *temimus* and *peshitus*, which is the verse– "Everything that Hashem has said **we will do and we will hear"**, and then all of the evil words of the wicked Haman, which he speaks against the Tzaddik Mordechai and against all Israel, will fall and evaporate like smoke, as our Sages said (Talmud Megillah 13b): "There was no one who knew how to speak *loshon hara* like Haman: He said to the king that Israel has no time to serve the king because they are always occupied with their religion, saying 'Today is Shabbos. Today is Passover'." These are days on which they go to

breslevcity.co.il

the Tzaddikim to learn from them the ways of *temimus*. Haman wanted to disgrace the honor of the Tzaddik in the eyes of Israel, until even Mordechai would end up bowing to him. But, Mordechai the Tzaddik was not fazed by him and he held fast to the ways of *temimus* until he subdued Haman completely. And the following words were fulfilled (Ester 1): "And when the king's decree which he shall make **will be heard** throughout his entire kingdom." (note: When the word "king" appears in the Megillah it refers to the King of the World, Hashem.) And Mordechai revealed and publicized the yoke of His Kingdom to everyone. Therefore, it was at that time that the Torah was first accepted by Israel out of love, as it is written (Ester 9): "The Jews confirmed and accepted upon themselves." And our Sages say on this verse (Talmud Shabbos 88a): "They confirmed what they had already accepted." And Rashi explains this to mean that they accepted the Torah with love when they saw the miracle of Purim. And this is the verse: "Everything that Hashem has said we will do and we will hear," and then they listened well to the voice of the Tzaddik, as it is written (Ester 9): "And his fame was spreading throughout all the provinces," thereby fulfilling the verse in our parsha, "His voice will be heard when he enters the Sanctuary before Hashem." We find that all three of these verses are closely intertwined and that they all reveal how Israel merited to hear the voice of the Tzaddik and to receive from him the ways of temimus. And Hashem should help us get close to the true Tzaddikim and to always listen to their holy voices until we see the blotting out of the name of Amalek and the flourishing of the glory of Israel, swiftly in our days. Amen v'amen.

breslevcity.co.il