

Friday Night, Parshas Terumah, 5766

Friday night, at the first Shabbos meal, Mohorosh Shlit"za spoke inspiring words based on Lekutei Mohoran, Part II, Lesson 12, which discusses the concepts of *temimus* (wholeheartedness) and *peshitus* (simplicity).

Rebbe Nachman says: "The main principle of Judaism is just to walk with *temimus* (wholeheartedness) and *peshitus* (simplicity), without any sophistication, and to see Hashem in everything one does and not to concern oneself at all with one's own honor. Rather, if what one is doing will bring some honor to Hashem, then it should be done, and if not, one should not do it. Then, surely one will never stumble." (These are words of Rebbe Nachman.)

Mohorosh explained that the traits of *temimus* and *peshitus* surpass everything and that they are signs that a person recognizes his true status and knows that it is impossible in any way to totally understand the ways of Hashem. Therefore, he fulfills everything Hashem has commanded him with *temimus* and *peshitus*. He doesn't ask cynical questions or look for scientific proofs. Rather, in everything he does, he only seeks that Hashem should be there, and if Hashem will not be there, then he will not do it. However, we need to understand how a person is able to see whether or not Hashem is there in what he is doing. Is it not written (*Shemos 33*): "For a person cannot see Me and live"? If so, who can boast that he sees Hashem, so to speak, in what he does? However, it is brought in the *Zohar (Acharei 73a)*: "The Holy One Blessed is He and the Torah are one." Hashem is one with the Torah. If so, the main thing is to see that in everything one does the Torah should be there and that all of one's deeds should be appropriate and with integrity according to the Torah. Then, it will be considered as if he sees Hashem in everything he does. And this is called true *deveikus* (cleaving) to Hashem, that a Jew conducts himself in all of his ways in accordance with the Holy Torah with complete *temimus* and *peshitus* and without any sophistication at all. Then he will cling to Hashem, for Hashem is simple to the ultimate degree of simplicity, as Rebbe Nachman says elsewhere (*Sichos HaRan #101*): "We need no sophistication in the service of the Creator, only wholeheartedness, simplicity and Faith. He further said, that simplicity is higher than anything, for Hashem is higher than anything and He is simple with the most perfect simplicity." We see from this that the most essential thing is to conduct oneself with

complete simplicity, without showing outwardly anything special at all, as Rebbe Nachman once said, “Someone who knows me can testify that there is absolutely no movement in me of a ‘famous tzaddik’.” For the more a *Tzaddik* is attached to Hashem, the more he conducts himself with simplicity, and then people cannot see anything unusual about him. Therefore, Rebbe Nachman said (*Lekutei Mohoran*, Part II, Lesson 116) that, “People make a mistake and think that it is possible to recognize a *Tzaddik* from the outside, but in reality it is totally impossible to recognize a *Tzaddik* from the outside, for he seems to be like any other man with the same body and limbs. But on the inside, he is an entirely different matter.” So we see that the main service is to attain the trait of true *temimus* and *peshitus* until nothing will seem different about a person on the outside. And this is a sign that one has entirely nullified one’s feelings of self-importance and greatness to the point where he is completely included in Hashem. Happy is the one who has merited attaining this awareness.

Mohorosh connected these ideas to our Parsha in the following way: We find in our Parsha that the Ark of the Covenant was covered on top by the *Kapores* (the golden Ark Cover), as it is written (*Shemos 25:17*): “And you shall make a *Kapores* of pure gold, two and half cubits its length, and one and half cubits its width.” Rashi explains: “*Kapores* - a cover for the Ark which was made open on top. He laid it upon the Ark like a slab.” We can ask ourselves why a cover needed to be made for the Ark, while a cover was not needed for any of the other holy vessels in the Tabernacle. According to the words of Rebbe Nachman we can understand it very well. The Ark alludes to the holiness of the *Tzaddikim* who cleave to the light of the Torah, for within the Ark were the Tablets which encompass and include the entirety of the Torah (as Rashi explains on *Shemos 24:12*). And the essence of the wholeness of the *Tzaddikim* comes about through the traits of *temimus* and *peshitus* - they fulfill all the words of the Torah with complete wholeheartedness and as a result, people cannot detect in their outward appearance and movements anything different about them. And this is the idea of the cover that was upon the Ark. For even though the *Tzaddikim* are in a state of intense cleaving to the light of the Torah and in everything they do they are able to see the Torah, even so, since all of their deeds are with *temimus* and *peshitus* it is impossible to see on them any outward signs of this at all. And this is due to their great humility and self-effacement to Hashem. All of this is hinted to in the Torah’s measurements of the Ark and the *Kapores* (the Ark’s golden cover): two and a half cubits its (the Ark’s) length, one and a half cubits its width, and one and a half cubits its height. All of the dimensions are “half” measurements to hint

to the traits of humility and lowliness – that a person feels himself to literally be a “half”. When the measurements are calculated in handbreadths instead of in cubits (six handbreadths to a cubit according to Rebbi Meir in Talmud Bava Basra 14a), two and a half cubits are the same as fifteen handbreadths; and the number fifteen alludes to one of the names of Hashem spelled *Yud-Hay* (numerical value also equal to fifteen), the letters of which represent the holy intellectual faculties of *Chochmah* (Knowledge) and *Binah* (Understanding) respectively, as explained in Kabbalah. Through these holy intellectual powers, a person has the ability to nullify his feelings of self-importance and arrogance. For as soon as a person has *Chochmah* and *Binah*, his arrogance is automatically and completely nullified. Therefore, it is brought in the writings of the Arizal (*Shaar Ruach Hakodesh*) that concentrating on the name **Yud-Hey** is a remedy for removing arrogance, for the numerical value of *gaivah* (arrogance) is fifteen like the Divine name *Yud-Hey*. Similarly, the height and width of the Ark - one and a half cubits - is equal to nine handbreadths, and the number nine alludes to the traits of *anavah* (humility) and *shiflus* (lowliness) in the following way: the secret of the letter *Hey* is that it is formed by two letters: first, by the letter preceding it in the aleph-beis – the *Dalet*– and afterwards by combining the letter *Yud* (the smallest letter) with the *Dalet*, making it a *Hey* (*Tikunnei Zohar, Tikun 21*). This means that initially one feels himself to be impoverished (*Dalet*) to the utmost degree of lowliness. But afterwards, when he draws into himself the small *Yud*, representing *Chochmah* (knowledge), this small point combines with the *Dalet* to make the letter *Hey* (*Lekutei Mohoran, Part I, Lesson 49*). So we find that the letter *Dalet* and *Hey* allude to lowliness and self-effacement (*shiflus*) and the numerical value of *Daled* (4) and *Hey* (5) when added together is nine, which are the nine handbreadths of the height and width of the Ark and of the width of the *Kapores*. It comes out, that all of the measurements of the Ark and the *Kapores* allude to *anavah* (humility) and *shiflus* (lowliness), to show us that the light of the Torah rests only on a person who is humble and that upon such a person a covering from above will surely rest – the *Kapores* – and people will not be able to see anything different about him in his outward appearance. Rather, only one who observes carefully and wants to find Hashem and the Torah in everything the Tzaddik does will merit seeing the light of the *Shechinah* (Divine Presence) and hearing the voice of prophecy emanating from between the “two *Keruvim* (cherubs) on top of the *Kapores*” of the Tzaddik. And may Hashem help us to always be attached to the light of the Torah until we return to Him wholeheartedly and are included in Him completely, now and forever. Amen v’ Amen.