

## Seudah Shlishis, Parshas Terumah 5766

At the third meal, Mohorosh *Shlit"a* spoke inspiring words about the attribute of *teshuvah* (repentance) based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 6.

Rebbe Nachman says: “Each person is required to minimize his own honor and maximize Hashem’s honor – in this way he attains G-dly honor. Then, [the Heavenly Court] does not investigate whether he is deserving of this honor or not. On one who attains this honor it is said (Mishlei 25:2) “G-d’s honor is a concealed matter”, because it is forbidden to question this honor. It is impossible to attain this G-dly honor except through *teshuvah* (repentance), and the essence of *teshuvah* is when a person hears himself being insulted and remains quiet and silent. A person should continually embrace the attribute of *teshuvah* for who can say, ‘I have cleansed my heart, I am removed from sin?’ (Mishlei 20:9). Even at the moment a person says ‘I have sinned, I have transgressed, I have acted wantonly,’ it is almost impossible for him to say this with a pure heart and without an ulterior motive. If so, he must repent for this first act of *teshuvah*, i.e. for the ‘I have sinned, I have transgressed, I have acted wantonly’ that he uttered. In regards to confession without a pure heart it is said (Yeshaya 29:13), ‘and he honors Me with his lips’ – ‘but his heart is far from Me.’ And even if a person knows that he has been totally sincere in his *teshuvah*, he must still repent for his original act of *teshuvah*. This is because when he first did *teshuvah*, he did so according to his level of insight at that time. But afterwards, when he did *teshuvah* a second time, he certainly recognizes and perceives even more about Hashem. So that relative to his present insight, his first insight was surely low in comparison. We find that he must do *teshuvah* for his original *teshuvah*, for being thoughtless of the exalted nature of His G-dliness.” (This is an excerpt of the words of Rabbi Nachman).

Mohorosh explained that the main service of a person is to merit G-dly honor – that is, to reveal Hashem’s honor – by revealing the glory of Hashem everywhere, cleaving to the source of life and nullifying all of his own existence. It is written regarding this honor (Mishlei 25:2) “G-d’s honor is a concealed matter”; that is, the purpose of honor is to be concealed and hidden until no one can imagine the level of his cleaving to Hashem. This is why people disrespect and despise upright individuals who cleave to Hashem. For it is impossible to recognize a *Tzaddik* or an upright individual from his outer appearance (*Likutei Mohoran*, part II, lesson 116). In actuality, G-dly honor is internal and cannot be seeing outwardly at all. The more the righteous/upright individual is despised and hears himself being insulted, remaining quiet and silent, the more he cleaves to G-d’s honor and merits doing a true *teshuvah*. Even when he’s already done complete *teshuvah* over all of his sins, he still needs to

do *teshuvah* over his original insight which was on a lower level of what he perceives now. Each time he reaches a new perception of G-dliness, he sees that yesterday's perception was on a lower level. Therefore, he does *teshuvah* over the first *teshuvah*, and this continues from day to day.

This is the perception of the true *Tzaddikim* who cleave to the light of the *Torah* and reveal Hashem's honor – that is, they do *teshuvah* every day over the *teshuvah* of yesterday. And the essence of *teshuvah* is through hearing oneself being insulted and remaining silent, as above. Indeed, no one is capable of recognizing the *Tzaddikim*'s true level of cleaving to Hashem's honor despite the fact that they are disrespected and despised greatly. Surely this causes them much pain and destroys their entire existence altogether. It is specifically from this that they are able to reveal Hashem's honor more and more; resulting in them doing *teshuvah* over their original insight day after day. We find, therefore, that it is all tied into one concept. The *Tzaddikim* cleave to Hashem's honor – which is concealed – and many people disrespect and insult them. However, the *Tzaddikim* that hear themselves being insulted and remain silent elevate their insight from day to day until they are included in Hashem altogether. Therefore, a person needs to know that if he is insulted or embarrassed and he remains silent, this atones for his sins. In this way, he will merit making complete *teshuvah* – *teshuvah* over his *teshuvah* – and cleaving to Hashem in truth. Happy is he and fortunate is his lot.

Mohorosh connected the above concepts to our *parsha* in a wonderful way. We find in our *parasha* the making of the *Kapores* (ark-cover) and of the *Cherubim* which were placed above it, as it is written (*Shemos* 25:18-21) “(18) And you shall make two *Cherubim* of gold; of beaten work shall you make them, at the two ends of the *Kapores*...(20) And the *Cherubim* will spread out their wings on high, screening the *Kapores*...(21)And you shall put the *Kapores* above upon the Ark [of the Covenant]; and in the ark you shall put the testimony that I shall give you.” Our sages said (see Rashi) that the *Cherubim* “had the features of a child.” We need to understand what is the connection between the *Kapores* and the *Cherubim* with the “features of a child” and why the Ark of the Covenant, specifically, needed to be covered? According to the above words of Rebbe Nachman, we can understand this very well.

The Ark of the Covenant alludes to the *Tzaddik* who cleaves to the light of the holy *Torah* and reveals the Divine Presence. For in the Ark were the Tablets of the Testimony which encompass the entire *Torah* and the insight of G-dliness as our sages of blessed memory said (see Rashi, *Shemos* 24:12) “the entire *Torah* is included in the *Aseres HaDibros* (the Ten Commandments).” And every future innovation that a student or righteous person reveals was given to Moshe at Sinai. We find, therefore, that the Tablets encompass all of the insights of every *Tzaddik* in every generation;

but the Ark itself is covered by the *Kapores* from above. This is because the immense cleaving of the *Tzaddikim* to Hashem's honor is something very hidden and concealed from the public as in the aspect of "G-d's honor is a concealed matter" and it is not outwardly visible. Only the *Kapores* had *Cherubim* above it which "had the features of a child" – an allusion to *teshuvah* – in the aspect of (*Tehillim* 131:1) "I do not occupy myself with things too great and wondrous for me. I stilled and silenced my soul; like a nursing child at his mother's side." That is, the aspect of the *Tzaddikim* which conduct themselves with complete simplicity and silence (*Likutei Mohoran*, part II, lesson 15).

A small child hears himself being insulted and doesn't respond and they are generally not embarrassed (*Bava Kamma* 87), rather they are always happy. The holy Rav, Rebbe Moshe Leib of Sosov z"l said that he learned two things from children: (1) they are always happy and (2) that as soon as they lack something, they cry until they receive it. So it is with the *Tzaddikim* who cleave to the light of *Torah* and perceive G-dliness. They resemble children in that they don't pay any attention to the insults and embarrassments they receive; rather they are always in a state of joy and as soon as they lack something, they spread out their hands in prayer to G-d as is written (*Eichah* 3:41) "Let us lift up our heart with our hands unto G-d in the heavens." This is the aspect of (*Shemos* 25:20) "And the *Cherubim* will spread out their wings on high" – that is the attribute of the *Tzaddikim* who conduct themselves like children and immediately lift up their hands to Hashem for everything.

And there are two *Cherubim*, specifically, "One *Cherub* on this side and another *Cherub* on the other side" – which alludes to the attributes of "*teshuvah*" and "*teshuvah over teshuvah*." It is not enough for them to make *teshuvah* once; rather each time they make "*teshuvah over teshuvah*" and renew themselves altogether like a "nursing child alongside his mother." In this way they reach lofty insights of G-dliness each time they are renewed and they merit the secret of the prophecy that stems from the two *Cherubim* as it is written (*Shemos* 25:22) "And there I will meet with you, and I will speak with you from above the *Kapores*, from between the two *Cherubim* which are upon the Ark of the Covenant." Afterwards, the *Torah* is transferred to the souls of Israel and they are taught the way of Hashem as the verse continues "of all things which I will give you in commandment unto the children of Israel." May Hashem grant us the merit of coming close to holy *Tzaddikim* like these and receiving from them the way of true *teshuvah*; until we merit returning and being included in Him, for now and forever more. *Amen v'amen*.