

SICHA POEM

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



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Shemos, Sicha 1

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“Because the midwives served Hashem,
He made houses for them.”
On the words, “He made houses for them,” says Rashi,
“The houses of Kehuna, Leviyah and monarchy.”

The simple explanation Rashi does seek,
So why does he explain “houses” in a way that is so unique?
Why doesn't Rashi simply say that just like a house gives protection,
Hashem saved Yocheved and Miriam from Pharaoh's men?

Similarly, Rashi could have offered another simple suggestion,
Since a house is a place to raise children,
As a reward for saving the Jewish babies,
Hashem blessed them with their own families.

The answer to why Rashi explains houses the way he does, we can find,
If we look at the previous Passuk with a sharp mind.
It says, “And Hashem did good to the midwives,”
On these words, Rashi asks, “What was the goodness” for risking their lives?

It can't be that Hashem just protected them from harm or negativity,
Because doing good means an increase in positivity.
Therefore exceptional goodness they received, says Rashi,
They got houses of Kehunah, Leviyah and monarchy.

Regular large families they didn't just raise,
 A legacy of Kohanim, Leviim and kings was their praise.
 Why did they receive rewards so great?
 Seemingly to their actions, Kehuna, Leviyah and Malchus don't relate.

The midwives didn't just help families by keeping their children alive,
 But because of their actions the Jewish nation did survive!
 Their reward was truly measure for measure,
 From them came the Kehunah, Leviyah and Malchus line, forever!

We might think that these 3 houses were given to them,
 Because as it says in the beginning of the Passuk, "they feared Hashem."
 But for emotions, a reward of measure for measure isn't given,
 A measure for measure reward is only for action!

The midwives got a different reward for fearing Hakadosh Baruch Hu,
 Miriam gave birth to Betzalel and Yocheved had Moshe Rabeinu.
 Moshe and Betzalel were so great it's true,
 But through their children their greatness didn't continue.

From here we see that Nachas for a Yiddishe mother,
 Is not just about having a son who is a Torah scholar.
 True Nachas is to see Yiddishkeit continue,
 By going out to the world to save every Jew!

The lesson for you and me,
 Is that through influencing our children to act properly,
 We will have the ability to establish homes for eternity,
 In the areas of Kehunah, Leviyah and monarchy.

Just like to serve Hashem a Kohen is separated,
 From peer pressure we teach our children not to be affected.
 Worldly matters we leave,
 And only to Hashem we cleave.

Like a Levi, we teach our children to influence every Jew,
 A Levi is allowed to go to a cemetery too.
 We bring life to a Jew who is spiritually low until Hashem is His portion,
 Because to Kohanim, Leviim always have a connection.

The ultimate purpose of creation is to bring,
An awareness in the entire world, that Hashem is the only King.
We teach our children so dear,
That Hashem, our King, is truly everywhere.

The true Nachas of a Jewish mother,
Is when she sees generations of her children acting in this manner.
From the reward of the midwives, how to raise children we now understand,
We will all go out of Galus with a raised hand!
