

SICHA STORY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



Likkutei Sichos, Volume 20

Toldos, Sicha 1 (Second Sicha of the week)

- Rabbi Yossi Nemes, Metairie, Louisiana

The Sicha has three lessons at the end. 1. A multi-faceted Avoda fusing Chesed and Gevurah, "Weeping from one side of my heart, and joy from the other." 2. When a choice is available for an Avoda to be either in Chesed or Gevurah mode, choose Chesed. 3. Hafatza; It is imperative to reveal Pnimityus HaTorah, which is inherently nistar, for the benefit of a yid.

Dancing and crying!

Rebbetzin Chana a"h, in her memoirs, described Simchas Torah by Harav Reb Levi Yitzchak, in her memoirs:

"Whoever wanted to rejoice on the holiday headed to our house. In the evening, when it grew dark, young people came too. Each one tried to arrive in a way that would avoid notice, but when they came inside the rav would farbreng with each individually so that for the time they spent in his house they would forget what country they were in and under what conditions.

"One day, after two chazanim (who were guests of R' Levik during Tishrei) returned to Moscow, I received a thank you letter from them. At the end of the letter, they wrote that they saw an amazing thing by the rav of Yekaterinoslav, something they had never seen before. While he rejoiced and danced with such immense joy on Simchas Torah, he cried bitterly, something that cannot be described in words. The dancing, they added, was more powerful than the crying."

Reb Shraga Zalmanov, in Hatomim, described the Mashpia Reb Chanoch Hendel:

The first time I had the privilege of witnessing the gracious glory of his splendor was in the year 5655 [1895] between Pesach and Shavuot, when I first arrived in Lubavitch to study. As I recall, I was studying in the side room of the Rebbe's beis hamedrash, known as the "smaller study hall,"

studying my lesson in Gemara-Rashi-Tosafos. Suddenly, my ears picked up the sound of someone singing a niggun so beautifully that it aroused my heart.

Interrupting my studies and turning toward the door of the beis hamedrash, I witnessed this marvelous sight: there was a table that stood between the eastern and western walls of the beis hamedrash, and at the center of this table was a man with a most handsome face, wrapped in tallis and tefillin, and davening in a pleasant and melodious voice (with a niggun that was well known in Lubavitch). He was reciting the passage Az Yashir word by word, his face shining as though he had discovered some priceless treasure. Tears flowed unceasingly from his eyes. This sight reminded me of the statement in the Zohar,⁶ "Joy is fixed within my heart on one side, and tears on the other side." The whole scene amazed me.

When Reb Chanoch Hendel finished his davening, he approached me with a smile and inquired who I was, where I had come from, and what the purpose of my coming to Lubavitch was...

To use Chesed a Hergesh is sufficient!

A Polische Chasidic Vort on the Akeida:

Why did the command to sacrifice Yitzchak come directly from Hashem but the directive to not harm Yitzchak, but to rather sacrifice a ram instead, come through a Malach?

A Malach can also be understood to mean a person's Hergesh – an intuition or feeling. The Akeida teaches us that to use Gevurah, to discipline or punish another person an intuition or feeling that this is the correct path is insufficient, you must be certain that Gevurah is what is called for, similar to Avraham hearing directly from Hashem. But to not harm someone, to choose a cheesed approach, a Malach, - an intuition or feeling, is sufficient!

The next level of - When Your Wellsprings Will Spread Forth

The Alter Rebbe shared that during the time he was sitting in jail he had visitors: His rebbe, the Mezritcher Maggid, and the Baal Shem Tov. When they came the Alter Rebbe said to them, "Why do I deserve this? What is it they are demanding of me in heaven? What is my sin? What did I do wrong?" They answered him: "There was a kitrug against you because of the fact that you spread Chassidus, and you spoke about the concept of Chassidus in such an open way."

The Alter Rebbe asked them, "If that's the case, when I leave from here should I stop?" They said to him, "No. Now that you started not only shouldn't you stop but on the contrary, when you go out you should actually spread Chassidus even more than before." In fact, this is what happened. After the Alter Rebbe went out of jail, he spread Chassidus in a way that was greater than before his imprisonment.

At the end of the conversation the Baal Shem Tov said to the Alter Rebbe, "Say over a maamer." The Baal Shem Tov wanted to hear the Alter Rebbe say a maamer of Chassidus. The Alter Rebbe said a maamer of Chassidus that began with the words "ומראיהם ומעשיהם." When the Alter Rebbe finished the maamer the Baal Shem Tov turned to the Mezritcher Maggid and said, "This is truth. Every word he said is exactly the way you received from me – word for word."

Then the Baal Shem Tov told the Alter Rebbe, "When they bring you before the judges, you will answer everything, with Hashem's help, in a proper way. They will accept your answers and you will find favor in their eyes and eventually you will go free." Then the Baal Shem Tov gave the Alter Rebbe a brocho...
