

SICHA STORY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



Likkutei Sichos, Volume 22

Tzav, Sicha 2

- Rabbi Yossi Nemes, Metairie, Louisiana

The end of the Sicha brings a parallel to the Nigla biur. In Likkutei Torah the offering of the Kohen Gadol is discussed. Since the Kohanim by eating the offerings of Bnei Yisroel elevate and refine Bnei Yisroel, we must say that the kohanim, and especially the Kohen Gadol, are refined and on the highest level. According to this why does the kohen Gadol need a Korban which means he requires elevation? For even the kohen Gadol, to be a keli to new revelations when anointed שמן משחת קודש, needs to reach new levels.

"This is the meaning of "the offering of Aaron...on the day that he is anointed. Yet this offering was to be every day" ... "the offering of Aaron, which is to be brought every day will be infused with the spirituality flowing into it from the level associated with the shemen mishchas Kodesh..."

We bring two stories about the Avoda, even of a Tzadik, to reach entirely new levels.

The incompleteness of yesterday's complete Teshuva

On the evening after the Yom Kippur fast, the Rebbe Rayatz asked his father, the Rebbe Rashab, "What is the divine service that is required of us now? The Rebbe answered, now we begin to do teshuvah (coming close to G-d).

(The Rebbe explains: Even though, Kemuvan, the Rebbe Rashab was on the highest level possible on Yom Kippur, when a new day comes, we must reach higher, we must change).

Michayal El Chayal - New vistas...constantly

It was Simchat Torah, and the disciples of Rabbi Mendel of Horodok, many of whom had journeyed for weeks to spend the joyous festival with their Rebbe, were awaiting his entrance to the synagogue for the recital of the Atah Hor'eisa verses and the Hakafot procession. Yet the Rebbe did not appear. Hours passed, and still Rabbi Mendel was secluded in his room.

Finally, they approached Rabbi Schneur Zalman of Liadi, who had studied with Rabbi Mendel in Mezeritch under the Great Maggid. Perhaps Rabbi Schneur Zalman, who was revered and loved by Rabbi Mendel, would attempt what no other Chassid would dare: enter the Rebbe's room and ask him to join his anxiously awaiting followers.

When Rabbi Schneur Zalman entered Rabbi Mendel's study, he found the Chassidic master deeply engrossed in his thoughts. "The chassidim await you," said Rabbi Schneur Zalman. "Why don't you join them for the Hakafot?"

"There are a hundred meanings to the verse Atah Hor'eisa," cried Rabbi Mendel, "And I do not yet fully understand them all. I cannot come out to recite the verse without a proper comprehension of its significance!"

"Rebbe!" said Rabbi Schneur Zalman. "When you will fully comprehend the hundred meanings of Atah Hor'eisa, you will discover another hundred meanings you have yet to comprehend..."

"You are right," said Rabbi Mendel, rising from his seat. "Come, let us go to Hakafot."
