

SICHA STORY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



Likkutei Sichos, Volume 21

Teruma, Sicha 1 (Second Sicha of the week)

- Rabbi Yossi Nemes, Metairie, Louisiana

לזכות שניאור זלמן הכהן בן אלישבע, לרפואה שלימה וקרובה

It is from the Mishkan, erected in the desert, that we take the strength to build a home for Hashem, even during the dark desert of exile, where G-dliness is concealed and we don't see revealed miracles.

This is also a lesson for when we feel we are in a personal desert, with no aspect of godliness or Kedusha settled or revealed within us, that we should not fall into despair. For it is specifically while in the desert that Bnei Yisroel were commanded to make a Mishkan, thus enabling us, within our desert, to transform ourselves into a dwelling place for Hashem.

Only the Rebbe did not misjudge the judge!

Throughout the years, I was privileged to visit the Rebbe many times, one of the most memorable being my trip for Simchat Torah in 1975. On that occasion, one of the other visitors was the Israeli Supreme Court judge, Chaim Cohen, who had been brought up Torah observant but at this time was known as a frequent and fierce opponent of Orthodox Jewry.

The Rebbe showed Chaim Cohen special consideration, bringing him up to the podium and honoring him with a hakafah, a dance with the Torah. The Chasidim handed him a Torah scroll which was especially heavy, and the Rebbe asked him in Yiddish if he was willing to halten der Torah, which means "hold the Torah" – but also can mean "uphold

the Torah.” Cohen became very emotional, and he answered “yes.” He danced intensely with the Torah, and there was indescribable joy present.

After Yom Tov, I called my new employer in Israel, the Maariv newspaper, to dictate a report of what I had witnessed and compose an article about Judge Chaim Cohen dancing with the Torah.

Three days later I was told that the Rebbe wanted to speak with me. I admit that I was apprehensive at first. Did I do something wrong? I wondered. I entered the Rebbe’s study to find him sitting at his desk with a copy of Maariv spread out before him. “Yasher koach!” he said, congratulating me. At that, I calmed down and my feelings of trepidation were replaced by happiness....

(Chabad.org/Here’s My Story)

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Chassidus is built on davka!

From a Letter of the Fridiker Rebbe, Igros Kodesh, Vol 1 - page 248:

Reb Moshe Madievsky says that Chassidus is built on davka — davka so, no different:

1. Hashem could have created a spiritual world, not such a physical one, but He created davka a physical world.
2. Hashem could have given the Torah and the Mitzvos to angels, but He davka gave the Torah and the Mitzvos to people.
3. Hashem could have elevated all Jews to the heavens and given them the Torah and Mitzvos there, but He davka gave the Torah and the Mitzvos in this physical world.
4. Hashem could have made matters such that people would have no evil inclination, especially a Jew, but He davka created people with an evil inclination. (I shall reveal a secret: the Gemara says: “He who is greater than his fellow has a greater evil inclination.” [Sukkah 52a])
5. Hashem could have made everyone love Jews, but He davka made matters such that the nations hate Jews. (The mountain upon which the Torah was given is called Sinai. The Gemara says that “sinah [hatred] descended upon the non-Jews” [Shabbos 89a]: Since the Jews have such a beautiful, pure, wise Torah, they are hated.)
6. Hashem could have made matters such that all Jews be chassidim, but He davka made matters such that misnagdim were first, and only after did their elite become chassidim.

7. Hashem could have made matters such that all chassidim have inborn good heads and good character, but He *davka* made matters such that chassidim have average heads and average character traits.

8. Hashem could have made matters such that chassidim have chassidishe, religious children, but He *davka* made matters such that chassidishe children's minds are confused and they don't often know what they want.

So we find that there are many *davkas*—*davka* so, no different.

It is all about *davka*:

davka to create a physical world,

davka to give the Torah and the Mitzvos to angels, not people,

davka to give the Torah and the Mitzvos on the earth,

davka to create people with an evil inclination,

davka that the Jews be hated,

davka to be born a misnaged,

davka to first have a simple head, etc.,

davka that our children should first be in a state of tumult until they reach a healthy path.

All these *davkas*, and thousands more, depend on one *davka*—that we should *davka* want the truth.

Then a chassidishe child, even with a simple head, born a misnagid, and a Jew, whom everyone hates, with an evil inclination, on earth, not an angel, in a physical world, will be able to refine his simple head and refine his coarse emotions, and then become from a misnagid, a chossid, and all nations will acknowledge that a Jew should be loved, and the evil inclination will become a good inclination, and the physical world will begin to shine cleanly and purely, like the heavens, and then the angels will recognize that [Jewish] souls are higher...

(Translation based on Yehoishophot Oliver's translation)

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You can only elevate a Tachton when in Tachtonim!

Sichas Shabbos Eikev, Menachem Av 23, 5745:

In 1929 when the Previous Rebbe sailed from Eretz Yisrael after his historic visit to the Holy Land, the tragic news of the Hebron Massacre reached him, while he was on board the ship. [Affliction shall not rise a second time (Nachum 1:9).]

The shocking news caused the Rebbe great anguish and suffering, as a result of which he experienced a kidney attack.

Together with the Rebbe, on the ship was the legendary Dr. Moshe Wallach. He was able to treat the Rebbe and nurse him back to health. Later, Dr. Wallach requested an audience with the Rebbe and asked for a “tikkun” (a form of penitence for a sin). When the Rebbe asked for an explanation of his strange request, the doctor answered: “As we see, the Rebbe has become well, which shows that ultimately that was the way it should be,” and if so, it appeared to him (the doctor) that his being on the ship brought about the potential for the Rebbe’s sickness! Because there was a doctor who could bring the cure, therefore the sickness could have come — if he had not been on the ship, the Rebbe would not have fallen ill! Therefore he requested a tikkun.

The Rebbe’s response, though, has not been revealed to us. The first part of the story comes to Chassidim and teaches us that if there is an illness, then the possibility for a cure must be here. (The cure precedes the illness (Megillah 13b).)

Not only does the cure come before the sickness but the purpose of the decline is to reach greater heights, for the route to reaching loftier heights is by first descending to the depths.

To make a dwelling place for the Shechinah in the lower worlds there must first be the descent; the lower worlds must come into existence. Then they can be transformed into an abode for G-dliness. To spread the “wellsprings” to the “outside,” there first is a decline to the level of “outside.” Then you can spread the wellsprings.

Our lesson in the work of reaching out and spreading the wellsprings is clear.

When a Jew sees a situation of concealment and obfuscation on the “outside” he must realize that he is being given the opportunity to repair and correct the problem — don’t be lazy, take the chance — if not, you have caused G-d to create a negative situation that will not be remedied! (Translated by Sichos in English)

A mid-Shabbos afternoon meeting!

A Baal Habatisher Yid in Montreal was taking his Shabbos stroll, after Davening, eating his Seudas Shabbos and taking a nap, and passed by the Lubavitch Yeshiva where he heard singing. He entered but could not understand why this group of fine people had not yet gone home for Seudas Shabbos. Someone tried to explain the traditional idea of a Farbrengen but the man was completely lost and bewildered.

Finally, R' Heshel Ceitlin, A'H, explained to him "that we are in the midst of a crucial meeting!" "About what would Yiden be meeting at 3:30 pm on a Shabbos Afternoon?", inquired the visitor. Reb Heshel responded "There is someone that is seriously bothering and harassing all of us and, thus far, our efforts to get rid of him have not worked. Now we are meeting to make a joint plan of how to stop him from bothering us and hopefully even get rid of him!" Now the man fully understood why they were there and asked, "Do you mind sharing who this someone is?" Reb Heshel responded, "Sure, its name is the **יצר הרע ונפש הבהמית**"
