

# SICHA POEM

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## Vayera, Sicha 4

— By Rabbi Mottel Friedman, Coral Springs, FL

Avraham Avinu and Sarah Imeinu were very famous for  
All the wayfarers and guests that passed through their door  
They were all given delicious food and a comfy place to rest  
And before they left they said, “Avraham and Sarah, you’re the best!”

But Avraham would say to them, “You can thank me later  
You must first thank Hashem Echad - this whole world’s Creator!”  
“Tell us more!” the people said and with patience and love  
Avraham and Sarah taught many thousands to believe in the One Above

But if a guest refused Avraham and said, “I don’t agree  
I cannot thank a G-d I cannot hold and cannot see!”  
Avraham would then charge for his food, a heavy price he’d ask of them  
And they would say, “I changed my mind, and now I’ll thank Hashem”

The Rebbe asks what is the value if one’s forced to say  
That he believes in Hashem just so he won’t have to pay?  
How do we spread the knowledge of Hashem both far and near  
By forcing folks to say the things that we want to hear?

The answer, says the Rebbe, is that every human being  
 Is capable of grasping that Hashem is our king  
 But some people's material obsessions form a wall  
 And their ego doesn't let them recognize the truth at all

This person falls victim to his own mind's deceiving  
 And we must try to break into his shell of non-believing  
 At times this crack can be made by using some tough love  
 And sometimes you can say, "Here is your bill!" and that's enough

When the Mergalim gave a bad report about the land on which they spied  
 They said, "We cannot conquer it!" and the Jewish people cried  
 Moshe said to them, "Hashem is very angry and  
 He swears that you will never enter into the Holy Land"

The people realized they had sinned and they were in a bind  
 "We're ready to go right now!" they said, but why'd they change their mind?  
 It's because Moshe spoke to them tough, their egos he did break  
 Their inner truth was then revealed and they realized their mistake

In Pirkei Avos we do find this concept on display  
 Where it says a G-dly voice announces every day  
 "All those who insult Torah – woe is unto you!"  
 For you're disgraced when studying the Torah you don't do

Is this the best way to encourage the best way to inspire  
 Jews to learn the Torah and to light their inner fire?  
 Yes, for some people it is the way to show them the divine  
 The harsh rebuke can break their shell and let their true selves shine

The Gemara says that Rabbi Elazar one time met a Jew  
 He asked the man, "Are all your neighbors as ugly as you?"  
 "Don't ask me," said the man, turning red with shame  
 "Ask the Craftsman Who made me" – go and ask Hashem

Rabbi Elazar wasn't simply being mean and rude  
 He was breaking through this man's hard shell and saying that he should  
 Realize that he was consumed by spiritual ugliness  
 And admit that Hashem runs the world and return to G-dliness

A chassid came to the Rebbe Rashab, "A bracha I need today"  
 "I cannot help you out this time" the Rebbe sent him away  
 The chassid went outside and cried until Rebbe's brother pleaded  
 And the Rebbe Rashab called the man back in and blessed him with what he needed

Why was the chassid sent away? What really happened here?  
 Why was he made to cry at first? To us it seems unfair  
 But the Rebbe knew the man's Neshamah, knew he was so low  
 And the crying broke his material shell and let the brachos flow

The lesson from all these examples and from Avraham and Sarah's clear  
 We cannot only teach Torah to those who hold it dear  
 Even those who make it seem that they have no desire  
 We can get through their outer shell and light their souls on fire

So go out on mitzvot says the Rebbe to us all  
 And help the Jews that you will meet do mitzvot big and small  
 And if at times you must apply a little bit of pressure  
 Those mitzvot, too, have value, to Hashem they are a treasure

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