

SICHA POEM

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



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Vayishlach - Yud Tes Kislev

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On Yud Tes Kislev when the Alter Rebbe was freed from prison,
He wrote a letter to his Chassidim.

He begins with a verse that was said by Yaakov Avinu,
“I feel small from all the kindness that Hashem did do.”

The simple explanation that Rashi does bring,
Is that Yaakov was afraid when Eisav and his men were coming,
That because of Hashem's kindness, perhaps his merits were diminished and maybe he did sin,
And was no longer worthy of Hashem's promise of protection.

The Alter Rebbe explains that in our service of Hashem there is a lesson to understand,
When Hashem does a kindness for us, He brings us close and embraces us with His right hand.
The closer that we are to Hashem our King,
The smaller we should feel because before Hashem everything is like nothing.

The Alter Rebbe warned his Chassidim to not feel arrogant but to stay humble,
Over the fact that they won over their opponents who caused the Alter Rebbe to go to jail.
Treating their opponents like brothers and giving them soft answers could turn away their anger,
“For as waters reflect one’s face, so does the heart of one man reflect the heart of another.”

In his letter the Alter Rebbe mentions sin and does imply,
That he was also afraid of sin, and the question is why?
How could we say that Yaakov Avinu or the Alter Rebbe did sin,

When they were perfect Tzadikim?

In this case a חטת doesn't mean a sin but rather it means a void when something is lacking, It refers to the stage that comes in-between two stages of growing.

Just like a seed must disintegrate and become nothing before the growth of a new tree, So too, in order to reach the next level, we must feel the void and have humility.

To an olive, the first level of greatness does compare,
You can enjoy it after making a Brocha loud and clear,
Or you can put it under an olive press where it gets a hard blow and olive oil begins to flow,
The crushing is the smallness that leads to the second level of greatness that does show.

This level of smallness is a place of vulnerability,
This is where Yaakov Avinu stood and therefore he said to Hashem, "Please save me!"
To go from Charan so low to Eretz Yisrael so holy was a huge leap that needed Hashem's aid,
He davened that Hashem should help him and keep the promise that He made.

The Alter Rebbe spread Chassidus far and wide,
But in jail he was in a state of smallness and pain because he couldn't teach and guide.
The Ba'al Shem Tov and the Magid of Mezritch visited him in his prison cell, physically,
They promised him that he will spread Chassidus on a completely new level when he gets free.

Even after the Alter Rebbe was free from danger he felt as small as can be,
Although the promise of the Ba'al Shem Tov and the Magid, he turned to Hashem with a plea,
Please help me leap from the level of teaching Chassidus before my imprisonment,
To the new phase, so that the promise of the Ba'al Shem Tov and the Magid can reach its fulfillment.

The difference between the Chassidus that the Alter Rebbe did share,
"Before Petersburg" and "after Petersburg" to all the Chassidim it was clear!
"Before" Chassidus was necessary so that the Yidden could spiritually survive,
"After" Chassidus is necessary so that we can be prepared for when Moshiach does arrive!
