

SICHA STORY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



Likkutei Sichos, Volume 17

Shabbos Hagadol (*First Sicha of the week*)

- Rabbi Yossi Nemes, Metairie, Louisiana

לעילוי נשמת אבי ר' יצחק בן ר' אהרן מאיר, ליום היארצייט י' ניסן

Shabbos in general, and Shabbos Hagadol (למכה מצרים בבכוריהם) in particular, achieve a measure of Ishopcha – transformation. Though darkness and Klipa remain they are rendered impotent and even help support Bnei Yisroel and Kedusha. This is a foretaste for the complete Shabbos – the days of Moshiach - when wild predatory beasts will remain but have their aggressive natures neutralized, and become docile, like the Nevuah “the wolf will lie with the lamb”. I added bold font lines in the stories to accentuate the theme.

A Fire of ice!

From Likkutei Sichos, vol 15, Teves - <https://projectlikkuteisichos.org/15teves/>:

The previous Rebbe told a story (in the name of the Tzemach Tzedek) about the Baal Shem Tov. The Baal Shem Tov cherished light. One time (on a winter's night), the Baal Shem Tov's disciples didn't have enough candles to light up the synagogue. The Baal Shem Tov told them to take icicles hanging from the roof and to light them. His disciples did so, and the icicles ignited.

Regarding this occurrence, the Tzemach Tzedek commented: For Chassidim and disciples of our teacher, the Baal Shem Tov, **the icicles ignited and illuminated. The Baal Shem Tov showed how the icicles, the antithesis of light and warmth, can be transformed into light and warmth.** This means that they didn't burn in a way by which they lost their

identity as ice, rather, the ice itself (maintaining its existence and form as ice) became luminous.

“Are we, the mighty Yevseksia, powerless to stop one man?”

From a 5687-1927 diary of the Previous Rebbe, translated and printed by SIE in Likkutei Dibburim, Vol. 6:

Dr. Rosen, (from the American Joint) had something more to tell me: “Yesterday I was visited by a young relative, my sister’s son. As a member of the Organization of Young Jewish Opponents of Religious Activity, he attended a meeting of the Committee for the Obstruction of Religion. Litvakov, Chairman of the Yevseksia, delivered a propagandist speech against the rabbis who openly rejected the Communist ideology. He mentioned especially R. Schneersohn, who had established a vigorous organization throughout the country: he maintained schools, houses of Torah study, rabbis and shoachim; he printed siddurim; he maintained existing mikvaos and even built new ones; and dispatched his disciples as emissaries to revive the religious spirit of the old folk. He was also influential among the middle-aged and worked energetically and discreetly.

“Litvakov then said: ‘Listen to what I just learned!’ And he went on to read out a long report by Dmitri, one of his colleagues of the Yevseksia, describing the surprise that he encountered when he arrived in a remote town called Kulash, in the region of Tbilisi: ‘After I addressed a session of the local Jewish council, its chairman stood up and thanked me, and praised the work of the central committee in Moscow that had sent me to raise their morale. He went on to say that he also felt obligated, on behalf of all the local Jewish citizens, to thank the central committee in Moscow for having dispatched an emissary ten months earlier to build a mikveh for the use of the local women. He concluded by saying: It is now my privilege to invite tonight’s speaker, the honored representative of the central committee in Moscow, to accompany all of us now on a visit to the new mikveh, so that he will be able to see it with his own eyes and convey our heartfelt gratitude to all the members of the central committee!’

“Having heard a variety of stories from several townships in the course of that trip, I knew that behind all of this stood Schneersohn. **I had no option but to swallow my anger and smile nicely, but my blood was boiling.** The chairman innocently related that Comrade Shveliov had recently visited them and after a week of hard work had finally succeeded in having the local shul closed down and converted to a club. Shveliov also had the mikveh closed down, despite the protests of the township’s Jewish women. Two

weeks later, however, an articulate Russian-speaking young emissary had arrived on the scene, together with a friend who spoke Georgian [YN: reportedly this was Reb Simon Yakobashvili, grandfather of the Jacobson families].

The young men announced that they had been dispatched by the central committee to rebuild the mikveh! They offered the community two hundred *tchervantzes* to cover the expenses. The community declined to accept their offer, as they would give the money and within a few days, the mikveh was renovated! They called in Rabbi Slavin, a student of R. Schneersohn, to confirm its ritual validity, and the young people were overjoyed.

“[Dmitri continued to tell his tale:] ‘So I went along with them to see the mikveh. But when I saw how happy they were with its restoration **I was afraid to tell them the truth. Besides, it would not have helped....**

‘At the closing session of my visit with them, this chairman of the local municipal council handed me a petition signed by 129 members and sealed with the insignia of the council, requesting that the club be removed and that the synagogue be restored as a house of prayer. They had written this petition because the two young emissaries who had visited them had informed them that if fifty signatories requested that the shul be reinstated, the law of the land required that this be done – and here they had 129 signatures. This is their petition.’

“And with those words, Litvakov, Chairman of the Yevseksia, read out the petition of the townsmen of Kulash, to those attending the meeting of the Committee for the Obstruction of Religion at which my nephew was present.”

[Litvakov also read out a long report written by Dmitri, describing his visit to Gerusia:] “When I arrived in Ani, I encountered the same story. Comrade Shveliov had left the town after having closed the shul and blocked up the mikveh. Soon after, a few young men arrived in town and spoke to the local people in the name of some central committee. They gave the locals three hundred *tchervantzes*, reconstructed and reopened the mikveh, and brought out R. Perlow, a student of R. Schneersohn, to confirm its ritual validity. The townfolk themselves moved the club out of the shul, and now, after renovating it, they pray there.

“It is a shame and a disgrace that the leadership of the Organization of Young Jewish Opponents of Religious Activity cannot muster the strength to close the mouth and bind the hands of one man who shatters all our work!”

“Having finished reading out Dmitri’s report, Litvakov now turned to address those assembled: **‘The fact is that Comrade Dmitri is right. Haven’t we got the strength to**

close Schneersohn's mouth and bind his hands? Let us all work together to have Schneersohn thrown into prison forever, and then in no time, his entire organization will collapse! Our comrades in Leningrad have informed us that last night Schneersohn came here to Moscow. I propose that we nominate a committee of three young members of the Committee for the Obstruction of Religion, who will be responsible for getting Schneersohn out of the way and destroying his organization.'

"The proposal was approved unanimously."

[YN: We know of course that, Rachmana Litzlan, they succeeded, just three months later, in imprisoning and sentencing the Rebbe to the opposite of life. But ultimately with great miracles, we had the Geulah of Gimmel and Yud Beis Tammuz, and a new Chassidic Yom Tov! As the Rebbe mentioned numerous times, **"against their will, the communist themselves had to sign off on the Rebbe's commutation and release!"**]
