

# SICHA POEM

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



*Likkutei Sichos, Vol. 15*

## Vayechi, Sicha 3

— By Mrs. Chanie Gourarie, Chabad Toms River

Before Yaakov passed away he had a conversation,  
With each of his 12 children.  
He told Reuven that since he was the oldest son,  
To be worthy of priesthood and royalty he should have been the one.

But since Reuven acted with haste and confusion,  
Which showed the anger that he felt within,  
From him these privileges were taken,  
To Levi and Yehuda they were given.

The mistake that Reuven did make,  
Is that matters into his own hands he did take.  
When his wife Rachel, Yaakov did lose,  
To move his bed into the tent of Bilhah, Yaakov did choose.

Reuven felt that it wasn't fair so he moved his father's bed,  
To the tent of his mother instead.  
Although Reuven should have spoken to his father directly,  
His intentions were good so why was he punished so harshly?

To understand why Yehuda was given the gift of royalty,  
The words that Yaakov said to him, we must see.  
"From the prey, my son, you elevated yourself,"  
Yehudah was a man of prey but from this characteristic, twice, he elevated himself.

When to Yaakov, the brothers brought Yosef's coat so bloody,  
 Yaakov suspected that Yehudah was responsible for the tragedy,  
 But the opposite was true, Yaakov later found out,  
 Yehuda had elevated himself without a doubt.

Yosef was thrown into a pit, filled with snakes and scorpions that had no water,  
 His life was in danger because he could die of hunger.  
 It was Yehuda that came up with the idea to sell Yosef into slavery,  
 Which saved Yosef's life actually.

He is considered to be a man of prey for a second reason,  
 Because he accused Tamar of being guilty and ordered her execution.  
 But as soon as he realized that Tamar was right,  
 He admitted that he was wrong which took a lion's might.

For saving Yosef and Tamar, Yehuda is admired,  
 And kingship he acquired,  
 But it doesn't seem fair, because if we compare,  
 Reuven was greater than Yehuda, it does appear.

At first, when the brothers saw Yosef approaching,  
 To kill him they started plotting.  
 Reuven saved Yosef from their hands by saying, "Blood do not shed,  
 Throw Yosef into the pit instead."

The Torah tells us that Reuven's intention was to come back later,  
 And rescue Yosef and return him to his father.  
 But when he came back the pit was empty,  
 To save Yosef he lost the opportunity.

On the other hand Yehuda didn't have Reuven's sensitivity,  
 To save Yosef and bring him to his father immediately.  
 He said to his brothers, "From killing Yosef we have nothing to gain,"  
 To make some money was his aim.

Yehuda admitted that Tamar was right, it is true,  
 But Reuven surpassed Yehuda in this area too.  
 Yehuda admitted he was wrong to save lives with two words only,  
 While Reuven had done Teshuva for his mistake for 9 years already.

Although Reuven did Teshuvah he didn't get the kingship back,  
 Because the qualities of a leader he did lack.  
 His actions didn't help the victims practically,  
 Because with himself he was too busy.

After Yosef was thrown into the pit,  
 To eat the brothers did sit.  
 Reuven didn't stay,  
 Because he was fasting and doing Teshuva all day.

Therefore he wasn't around when the sale did happen,  
 The end result was Galus Mitzrayim.  
 When he moved his father's bed there also wasn't a positive effect,  
 His father he did disrespect.

On the other hand, Yehuda did know,  
 Even when he was spiritually low,  
 That the most important thing,  
 Is how our behavior affects another human being.

Into a finer person he worked on himself to grow,  
 When he had Mesiras Nefesh for Benyamin it did show.  
 The kingship he did deserve because he was a leader so true,  
 By saving Tamar he saved Peretz who is the ancestor of Moshiach Tzidkeinu!

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