

SICHA STORY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



Likkutei Sichos, Volume 15

Vayigash, Sicha 4 (First Sicha of the week)

- Rabbi Yossi Nemes, Metairie, Louisiana

The Sicha brings, from Torah Ohr, that we also experience Galus in the spiritual realm and in our Avoda (Bachomer is Kal V'chomer...). When we exert ourselves in the study of torah we can spare ourselves the literal hardship of Galus. Twice by Farbrengens, when the Rebbe brought this very idea, he brought two stories, each time, to illustrate. We bring these four stories, with the Rebbe's intro.

Sichas Shabbos Vayeira 5711:

Torah Or describes how every detail of the Egyptians' enslavement of our forefathers... has its counterpart in ruchniyus, in the spiritual realm...

The same applies regarding the length and harshness of this last exile: even though it is a necessary preparation for the revelations of the Time to Come, it can nevertheless be exchanged for the spiritual bondage of Torah study....

This exchange, regarding exile at large, is also possible regarding individual components of the exile. For example, the toil and trouble of earning a livelihood (the major component of exile) can be exchanged for toil, and trouble expended in the study of the Torah....

Story 1: The Rogatchover Gaon once said that for him Shabbos was the hardest day of all. On weekdays, whenever the turbulent crosscurrents of his geyser brain threatened to overwhelm him, he was able to dam its prolific power by writing. This made it easier for him to decide between conflicting arguments. On Shabbos, being unable to write, he had to toil earnestly until he was able to make such a decision.

Story 2: Similarly, it is recorded that while delivering a maamar of Chassidus, the **Mitteler Rebbe** would sometimes quietly say, "Sha..., sha...!"

(It is understood that there was no need to silence his audience. Indeed, whenever he delivered a maamar the silence was so complete that no cough or whatever was heard even from people who might normally have coughed. No sound was heard but the words of the maamar. They permeated every listener, both those who understood the maamar and those who did not.

Once, at such a time, a government inspector by the name of Heibenthal passed by the courtyard of the Mittlerer Rebbe during a visit to Lubavitch. Observing such a multitude listening in silence, motionless, he expressed his amazement that so many people could be transfixed by one speaker.)

To whom, then, did the Mittlerer Rebbe say, "Sha..., sha...?"

The Rebbe Rashab once explained that it was intended to still the restless creativity of his own brain. As soon as the Mittlerer Rebbe had understood a subject from a certain angle, a deeper insight would immediately generate a contrary approach...

Sichas Vov Tishrei, 5741:

As the Zohar explains, exile need not be experienced in terms of physical hardship, but rather through exerting one's energies in the "toil of Torah."

Story 3: The AriZal (Rabbi Yitzchok Luria), father of modern Kabbalah, would perspire profusely while studying Talmud and Halachah. In the intensity of his concentration and effort to solve all questions and obstacles to a clear understanding of the Torah logic and final Halachic decision, he invested such tremendous mental energy that it was manifested physically by his pouring with sweat.

Story 4: Likewise, the Mittlerer Rebbe, in his depth of concentration and intense devotion in prayer and meditation upon the greatness of G d, although showing no outward expression of ecstasy, would perspire to the extent that sweat would pour from the tip of his hat! His concentration permeated his being to the extent that it affected the most external portion of his clothing.

Through such toil in Torah-study, we can fulfill any requirements of this dark exile that might otherwise demand physical suffering and difficulties. On the contrary, toil in Torah-study can ensure that the material aspects of life remain "bright" and prosperous. And when Torah is studied in this way, one elevates one's own inner "spark of Moshiach," to become revealed in a personal "redemption."
