

SICHA STORY

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



Likkutei Sichos, Volume 21

Teruma, Sicha 3 (Second Sicha of the week)

- Rabbi Yossi Nemes, Metairie, Louisiana

Sicha: 1. The Rambam describes the Menorah's goblets as "Alexandrian chalices with wide mouths and narrow bases." In his drawings of the menorah, he depicts them as having been positioned upside down. This is connected to the purpose of the menorah to spread its light throughout the entire world.

2. The lesson in Avodah is that when it comes to being Mekarev a yid and making the world a dwelling for Hashem, we must do it in an expansive manner and without limitations. We bring here two stories connected (the first directly, the second loosely) to the above concepts.

The Rebbe and the Rebbetzin turn their Keilim upside down!

The unforgettable Farbrengen of leil Simchas Torah 5746, concluded with the Rebbe saying that Simchas Torah: ... on Simchas Torah —we empty full vessels. My reference (the Rebbe smiled) is to the bottles of wine that are still full — must be emptied of their contents — by the drinking of L'chaim.

[The Rebbe drank the contents of his Kiddush cup and displayed it to the crowd in a turned-over position. In response to his request, the assembled Chassidim proceeded to say L'chaim...the Rebbe then continued speaking holding the Becher upside down]

This practice of overturning the cups has its source in the Menorah. When the Rambam drew his sketch of the Menorah he pointed the mouth downward — upside down cups. Why? The light of the Menorah was not needed for physical illumination — it was as a witness to the world of G-d's presence. The cups on the Menorah represent the flow of Hashem's energy downwards to the world.

So, when the Previous Rebbe, the Nasi of our generation, taught us to be “illuminating lights” he meant that we must give all for our mission, not to think of one’s own needs — but to generate every ray of light to the distant places.

After the Sicha encouraged a lively Niggun, still holding the Becher upside down, swinging it from side to side.

The Rebbe then directed that all the Keilim (bottles) of wine should be emptied and placed upside down on the tables.

My Chaver Menachem Yunik shared: On the night of Simchas Torah 5746 after the Farbrengen, we went to say gut yom tov to the Rebbetzin, who was staying at the library next to 770. Dr. Weiss, my father, myself, and a few of my brothers were there as well....I was on such a high from the Farbrengen that I told the Rebbetzin all about it....

I described how the Rebbe had turned over his becher and had told everyone to do the same. Very surreptitiously, without taking her eyes off me, I noticed that the Rebbetzin had taken a small bottle of liquor that was standing on the table and turned it over. She did it in an almost unnoticeable way.

As I said, the atmosphere of the farbrengen was still with us, and Dr. Weiss began singing and dancing; soon enough, we were all dancing together, and the Rebbetzin was so enjoying watching the dancing.

A few days later, I was sent, together with an entire group of bochurim, on shlichus to Johannesburg for two years. We planned to leave for the airport at five in the afternoon, so after mincha at 3:15, we stood in Gan Eden Hatachton, and received a bracha from the Rebbe. Everyone immediately rushed home to prepare for the trip, but I made my way to 1304 President Street, the Rebbe’s house, to say goodbye to the Rebbetzin.

I knocked on the back door; the Rebbetzin opened and invited me inside, we spoke about my shlichus for a few minutes, and I told her that with Hashem’s help, I would see her in two years. Before I left, she gave me a small bottle of liquor that was sitting on the table, and she said, “Here, take this with you.” I noticed that this was the same bottle that she had flipped on the night of Simchas Torah!

A master plan for every garage!

Rabbi Zalman Gurary related that in the 1950’s in an effort to alleviate the cramped working conditions of the Mazkirus, he suggested to the Rebbe that Mazkirus be provided with larger office space. He also suggested specifically building offices downstairs (where the first part of

the 770 downstairs Shul is now). The Rebbe responded that the downstairs space needs to be kept for the eventual larger Shul. Then the Rebbe added:

(Note: translation of the Rebbe's vort is in my words, considering that Ze'er Anpin – Midos of Atzilus - literally translated as the small face, is also used as the micro or current, immediate perspective. Arich Anpin – external aspect of Kesser – translated as the long face, is also used as the macro perspective or the grand plan)

דאס אלץ וואס מ'האט גערעדט איז אין זעיר אנפין, אבער אין אריך אנפין וועט מען יעדן גאראז' אויסנוצן
פאר הפצת היהדות און הפצת המעינות חוצה

What we spoke about today is in Ze'er Anpin, in relation to the immediate issue at hand i.e., Mazkirus needs to be in 770 and there is no current space to expand. But in Arich Anpin – in the long-term master vision, every garage (in Crown Heights) will be used for spreading Yiddishkeit and Chassidus!

(As told By Harav Dovid Dubov who heard it from RZ"G. My thanks to R' Dovid for his help in explaining this unique Vort).
