



SICHA – 10 SHEVAT 5732

*Free Translation**

The lesson is a wonderful one: We are told that this world in which my father in law, the Rebbe, lived –and he transmitted the lesson for the following days and years– is a world which is a “garden.” It is not just a field which produces grain, it is a garden of delicious fruit. Furthermore, it is not a garden of just anybody, so the fruits are only as important as the owner, and the owner may not care for their quality.

This is why he states clearly that the verse stresses that it is “**My** garden.” G-d says that our world is His personal orchard. Moreover, it’s not merely an orchard of secondary importance, but rather it is “My abode”: the very Essence of G-d dwells specifically in this world.

Therefore, whether we understand how this is so or we do not understand it, the Torah of Truth says it is so, and it was transmitted as the directive for the Rebbe’s Yahrtzeit. The lesson is that the world –regardless of how it may appear to the physical eye– is a garden, and not a simple garden belonging to a simple owner, G-d calls it “My garden.”

With regard to the Divine Presence, there are differences between the way He is found in one place or in another.

Although G-d “fills the heavens and the earth” equally, there are still numerous levels. The Mishna records that “there are ten levels of holiness”: From the manner G-d is revealed in the Holy of Holies, to the manner in which He is revealed in the lowest level, and the way he is revealed in the Diaspora.

The common denominator of them all, however, is that even the lowest level is still “My garden”—G-d’s garden, and it becomes “My abode” —G-d’s primary dwelling place is in this very orchard and garden.

As a result, even if a person does not understand it, he knows that the Torah of Truth tells him so, and he is certain that this is the truth. He therefore looks at the world differently. And when he looks differently, he sees things that when looking

*) Taken from the Subtitles that appear on the screen



פרשת בשלח

from a physical perspective, with a cursory look and at first glance, he did not notice. He now knows what to look for, and he looks in this direction, —to find that which is hidden underneath the outer shell —the fruits of this garden.

When he searches properly, he is assured that he will find them, since the Torah of Truth informs him that they are there. And knowing that he will surely find the most valuable of treasures —fruit about which G-d testifies that they are fruit of His “orchard,” of “the Essence of the Divine Presence in the lower realms”

—knowing the preciousness of the fruit, he won’t be afraid or deterred from investing any effort or hard work. He will not allow himself to be distracted, dealing with side issues, for he knows that waiting for him is the most valuable of treasures, the ability to reveal within the world how it is “G-d’s garden” indeed, of the very “Essence of G-d.”

This is the lesson that the Rebbe imparted on the day of his passing, in order that we take it with us every year, and from this day for the entire coming year, until the tenth of Shevat of next year:

We must know that we are in a wonderful world! The Evil Inclination attempts in many ways to conceal the beauty of our world, so that we should give up hope, Heaven forbid, or do no more than just enough to fulfill our obligations. However, if we remember that this is his job —the Evil Inclination was created to hide the truth— it is no wonder that he finds all kinds of excuses and arguments.

Then we are able to go securely in our way —the way of the King of the World, which He revealed to us “through his servants—the Sages,” in every generation through its leader, and in our generation, the Rebbe whose Yahrzeit it is today. We go on our way “securely,” since we are assured that we will reach our destination, and we will find the fruit of the garden, of the “abode.”

