



MAAMAR BASI L'GANI

Farbrengen – 10 Shevat, 5743-1983

A Chassidic discourse based on the final discourse of Rabbi Yosef Yitzchak Schneerson, the Rebbe's Father-in-Law and Predecessor.

This year corresponds to Chapter Thirteen of the Maamar, as did 1983.

"I have come to My garden, My sister, My bride," My father-in-law, the Rebbe published this discourse for study on the 10th of Shevat, and it has become a Jewish custom, a part of Torah, to study this discourse annually on the tenth of Shevat.

He quotes the Midrash, that "I have come to My garden," means, "My bridal chamber," where the essence of the Shechina was originally apparent, in this lowest physical world, where the essence of the Shechina was apparent at the time of creation.

And then came the sin of Adam, which caused the Shechina to depart from earth to the first heaven, followed by six subsequent sins, which caused the Shechina to withdraw up to the seventh heaven.

And afterwards came the righteous men, beginning with Avraham, who brought the Shechina from the seventh heaven to the sixth, followed by the righteous of each generation, until Moshe, who was the seventh –and "all sevenths are cherished"– and brought the Shechina back to earth –resulting in the "glory of G-d being diffused in all worlds." As explained at length in the discourse, "G-d's glory, equally diffused in all worlds," refers to the lofty level of *sovev*, a G-dliness which encompasses all worlds.

The righteous cause this G-dliness to dwell in this lowly world. Since, however, it is *sovev*, it is described as "Histalkus," ascension –for it is transcendent, yet it equally affects all worlds. And this is the mission of the 'righteous nation, Israel,' to draw down the Shechina, making for Him a permanent Sanctuary in this lowest of all worlds.

This is why Moshe, who brought the Shechina to earth, was instructed to build the Tabernacle. The goal was for every Jew to become a home to the Shechina, but only by first refining materials from this lowly world, –the thirteen or fifteen materials described in the Torah– specifically through Moshe's instruction, and through Moshe's personal participation. He personally assembled the Tabernacle, and enabled the essence of the Shechina to be drawn to earth, for Moshe's and future generations.

"The infinite light extends upward without bounds and downward without end," this true treasure, the loftiest level is entrusted, as explained, to all rank and file soldiers –the 'Hosts of G-d,' referring to every Jew, who are described in the previous and this week's Torah portions



פרשת בא

"The children of Israel who left Egypt triumphantly" and "The children of Israel in their legions" –the legions of G-d going out triumphantly from the dark exile. This is a victory for G-d's infinite light when it reaches "downward without end."

And this is detailed in chapter thirteen, corresponding to this year's chapter, the thirteenth in the second cycle.

He explains how G-d's infinite light extends "downward without end," the descent has as many levels as the ascent has.

In a person's service to G-d, spiritual descent begins, as stated, with merely a slight 'deviation,' it then progresses to a passion for permissible desires, then goes lower to an attraction to prohibited desires, first, out of weakness, then, Heaven forbid, regressing to sin out of spite –a revolt against G-d.

As a Jew's service to G-d reflects the celestial realm –the same is true in G-d's gradual descent into creation: First he fills the holy, spiritual, worlds, continuing to the unholy worlds. Its various stages—*klipas nogah*, followed by the three *klipos* down to the lowly level where one feels "The Nile is mine, and I have made myself," which constitutes a revolt against G-d.

And all this will result in "Change the nations to speak a pure language, so that they all will proclaim the name of G-d," "And the kingdom will be G-d's," where the lofty levels of G-dliness will be drawn to this lowly world, in a revealed manner, where "All flesh together will see that the mouth of G-d has spoken," speedily in our days, through finishing to refine the physical into spiritual, where even 'the buttons are shined' –as the Rebbe stated the metaphor, readily preparing the "Legions of G-d" to stand before "G-d of the Legions," subordinated to Him, –as the title "Legions of G-d" implies—close to G-d.

And everyone of the 'Legions' receive their full share of the precious heavenly treasures, –from G-d's "full, outstretched, holy and abundant hand," even while still in exile, "For the Children of Israel there was light in their dwellings" –while they were still in Egypt, followed by the "Sons of Israel leaving triumphantly" guided by the righteous Moshiach, the true and ultimate redemption. May it be speedily in our days.

