



"OBSTACLES – A SPECIAL DIVINE MISSION"

Sicha – 5 Tevet, 5747-1987

On 5 Teves, 5747, January 6, 1987, the US 2nd Circuit Court established unequivocally the Rebbe's ownership of the library and manuscripts of his father-in-law, the Previous Rebbe.

In this talk, several hours after the verdict, the Rebbe compares the situation to that of Joseph in Egypt. Joseph tells his brothers: "It was not you who sent me here, but God."

When a Jew is in a troubling situation, and even when he comes out of it, he must explain the suffering to others and to himself.

For surely, it could not have been a fortuitous event, G-d forbid. Nor can it be intended to leave pain and anxiety in its wake. And in fact, it is Divine, not caused by people at all.

The proper response was voiced by Joseph, who lived before the giving of the Torah. And surely nowadays, after the Torah was given, in light of the oneness of the Jew and G-d revealed in the Torah: "Israel, the Torah, and G-d are all one."

Joseph said to his brothers, "I was sent into Egypt" – a person must always see his experiences as a mission from G-d Himself. As Joseph said, "not you have sent me here, but G-d."

This has a practical message for us, in "action, which is the main thing": Every Jew must increase his activities to affect the world, with the clear recognition and knowledge that he is G-d's emissary! G-d could, of course, have caused matters to happen in obvious and revealed good – through G-d's Name of Mercy, without the pain. However, G-d desired that it should go through concealments, and the Name of Severity – *Elokim*.

Either way, His goal is to elevate the world. In fact: The additional concealment of G-dliness is a state of greater descent. This causes the resulting ascent to be even greater, a quantum leap.

What constitutes the ascent? Every Jew must consider the fact that he is an emissary, an emissary of G-d Himself, beyond the part of Him that is knowable, for the person finds himself in a circumstance where G-d is not apparent. It is specifically in such a situation that he must reveal – as an emissary who represents his Sender – with all of the power of Divinity, that he is fulfilling his mission "to cause G-d's Name to dwell there."

The Rebbe related The Baal Shem Tov's teaching on the verse "G-dly purpose guides man's steps": Wherever a person is, he must cause G-d's Name to "dwell" there, as in the Tabernacle and in the Holy Temple, until "I will dwell amongst you," beginning in his own immediate environment.



This serves as an explanation for the following: We were accused of being inactive, in the very area in which a great deal has been accomplished, particularly after the Rebbe, my father-in-law arrived in this country. The wellsprings of Chassidism have been disseminated broadly, and have permeated the spreading of Judaism as well; even basic Judaism is inspired with the inner essence, with the Wellsprings, the "Source of the living waters" – with G-dliness.

One may therefore ask: Why did G-d create such a situation? We had already accomplished amazing things, as testified to by the Rebbe himself, when he said "we all stand ready because we need only polish the buttons." However, G-d wanted to spur us to an even greater ascent.

That is the only explanation that could justify the shocking situation and the uncertainty which we have been put through... That we now do more, incomparably more, to spread the Wellsprings of Chassidism.

This is why the accusation was cloaked in a claim that we are "inactive," that the manuscripts and books of Chassidism are not being utilized for teaching Judaism broadly, and therefore may not belong here, etc., etc.

Today's portion in Chumash concludes: When we fulfill our mission, the result is "it rejuvenated the spirit of Jacob, their father." What caused Jacob's rejuvenation? Hearing Joseph's words, and of Joseph's status, as explained by Rashi. He heard that despite Joseph's being in Egypt, and his involvement in running the country –mundane matters, non-Jewish matters– there, too, he achieved total unity with G-dliness.

In fact, "These are the offspring of Jacob, Joseph." Only in Joseph was Jacob's full potential and perfection realized –and Jacob was the "chosen of the Patriarchs," the perfection of all three Patriarchs being number three, and comprised of three as has been previously explained at length.

