
Sichos in English Classics 38

**International
Conference of Shluchim**



**Shabbos Parshas Chayei Sarah
25th Day of MarCheshvan, 5752 (1991)**



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IN PLACE OF AN INTRODUCTION

At the Shloshim of R' Yonah Avtzon A"H, Director of Sichos in English, a resolution was taken to reprint the original weekly Sichos in English publications.

To fulfill this, a weekly booklet including a translation of a *farbrengen* as it was first published will be distributed. Our intention is to reprint the entire set in the near future.

Following the Sichos we will include an addendum with pictures, notes, and insights into the process of its publication.

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INTERNATIONAL CONFERENCE OF SHLUCHIM

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Shabbos Parshas Chayei Sarah
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SHLICHUS TODAY

1. Today's *farbrengen* is being held at the beginning of the International Conference of *Shluchim*. It must be emphasized that the task of the *shluchim* in the present age, and particular at this time, is to prepare for the acceptance of *Mashiach* and the advent of the ultimate Redemption.

This is the task facing every Jew, for we are all *shluchim* of G-d as obvious from the *Mishnah's* statement, "I was created solely to serve my Creator." In particular, however, this concept is relevant to those individuals who have merited to serve as the *shluchim* of the Previous Rebbe and dedicate their entire existence to this mission.

To explain: Although as a whole, our *shlichus* is constant and unchanging, from time to time, a different dimension of the *shlichus* receives emphasis. At that time, that dimension permeates the entire *shlichus* and defines its character, serving as the gateway through which the entire *shlichus* ascends. Surely, this applies in the present instance, when the emphasis is on such an essential and all-encompassing point, preparing for *Mashiach's* coming.

As mentioned repeatedly in the past, we are not speaking about a matter of the distant future, but rather a present and immediate concern. Our Sages declared that "all the appointed times for *Mashiach's* coming have passed." We have completed all the service required of us, even — to borrow an expression from the Previous Rebbe — "having polished the buttons." Thus in principle we are prepared to receive *Mashiach*, and the *shlichus* of our generation centers on preparing us to receive *Mashiach* in practice.

A PECULIAR REQUEST

The nature of the service required of us can be clarified through an analysis of the connection between *Mashiach* and *shlichus*. We find an intrinsic connection between the two. This is reflected in Moshe's reply to G-d when He told him to redeem the Jews from Egypt, *Shlach nah b'yad tishlach*, "Please send by the hand of he who You will send," which our Sages interpret as referring to *Mashiach*, the ultimate redeemer. This implies that *Mashiach* is the *shliach* sent by G-d with the task of redeeming the Jewish people.

This story requires explanation. It is understandable why Moshe made this request. He saw that he would not merit to lead the Jews into *Eretz Yisrael*. Therefore, he desired that G-d send the ultimate Redeemer and have him redeem the Jews from the Egyptian exile. A question, however, arises: Moshe was the epitome of Divine wisdom. Therefore, he surely understood that although G-d had chosen *Mashiach* to be the ultimate redeemer, He had selected Moshe to be the redeemer from Egypt. Why did Moshe think that *Mashiach* should be sent on this mission?

Conversely, one might ask: Since Moshe, the epitome of Divine wisdom, made such a request, there is a rationale behind it. Why then, was his request not fulfilled?

The latter question leads to the conclusion that Moshe's request was granted. The same person who redeemed the Jews from Egypt, Moshe, will be the ultimate redeemer as well as it is said, "He is the first redeemer and he is the last redeemer." And this was Moshe's intent, to associate the redemption from Egypt with the ultimate redemption.

This is, however, problematic: Moshe and *Mashiach* are two different personalities. Indeed, they come from two different tribes (Moshe from Levi and *Mashiach* from Yehudah). What is the point of connection between them?

MOSHE AND MOSHIACH

Mashiach is the *shliach* who brings about the unity between the Names of G-d, *Mah* and *Ban*. (These two names and their interrelationship parallel the interrelationship between the body and

the soul as will be explained.) The latter is intrinsically connected with the Era of Redemption, for then we will merit the ultimate unity between the body and the soul, between G-d and the Jewish people, and between G-dliness and the world at large, revealing how the world is a dwelling for G-d.

Since *Mashiach* is the *shliach* who will bring about this unity, he must have both of these qualities within himself. And on this basis, we can understand the connection between Moshe, the first redeemer, and *Mashiach*, the ultimate redeemer. Moshe's fundamental thrust is wisdom (*Chochmah*), i.e., Torah. It was he who received the Torah on Mount Sinai and indeed, the Torah is identified with him as it is written, "Remember the Torah of Moshe, My servant."

Mashiach, by contrast, is identified with the attribute of kingship, *Malchus*. Thus the contrast between Moshe and *Mashiach* parallels the contrast between *Chochmah*, the most elevated of the *Sefiros* which serves as a source of influence (a *mashpia*), and *Malchus*, the last of the *Sefiros*, a recipient (*mekabel*).

"Moshe received the Torah" — the source of all influence including the potential for redemption. *Mashiach* who will come at the conclusion of the exile represents the ultimate recipient. Through his *bittul*, he will include all the service performed by the Jewish people throughout the years and will be able to receive and internalize all the influence granted from above. As such, *Mashiach* will reveal the ultimate of all qualities, fusing in his being the positive qualities of Moshe as well, and it will be he who will bring about the redemption.¹

Moshe's request mentioned above facilitated this fusion, associating his own qualities with those of *Mashiach*, allowing *Mashiach* to serve as a teacher who will instruct the entire nation, including the Patriarchs and Moshe himself.²

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1. It is in the Era of the Redemption, that the advantage of the service of the recipient will be revealed. Thus we are told that "A woman (a *mekabel*) will encompass a man (a *mashpia*)" and "the soul will derive its nurture from the body."
 2. Because of this interrelationship, Moshe was also endowed with the qualities of a king as our Sages commented on the verse, "And there was a king in *Yeshurun*."

This concept is also related to the concept that the numerical equivalent of *shliach* (שליח) plus ten equals the numerical equivalent of *Mashiach* (משיח). For the ultimate revelation of *Mashiach* will come when he fulfills his *shlichus* with all of his ten powers.

THE ANATOMY OF THE SHLIACH

Every Jew possesses a spark of Moshe and similarly, every Jew possesses a spark of *Mashiach*. Therefore, both of the above concepts are relevant to each individual. To explain: Every Jew is G-d's *shliach* to illuminate the world with the light of Torah. In the world at large, there are two luminaries — the sun, the *mashpia*, and the moon, the *mekabel*. Similarly, every Jew must function both as a *mashpia* and a *mekabel* and in this manner, he will illuminate the world.

For each of these services are necessary for a *shliach*. On one hand, he must be *butel*, totally given over to the one who appoints him (i.e., a *mekabel*). On the other hand, he must function as an independent entity, using his mind and his other powers to carry out his *shlichus* (a *mashpia*). Furthermore, these two thrusts are not independent. Instead, as reflected in the interrelation between Moshe and *Mashiach* mentioned above, it is through their fusion that each of them reflects its ultimate potential.

There is an additional emphasis on the above in the present generation for the Previous Rebbe has appointed every individual as a *shliach* to hasten the coming of the ultimate Redemption through the service of spreading the wellsprings of *Yiddishkeit* and *Chassidus* outward. And the climate in the world at large is ripe for this. We see that it is much easier to explain to a Jew — even one who seemingly is far from such concepts — that in addition to his individual service, he has the responsibility of acting as a *shliach* and motivating others to be conscious of the imminence of the Redemption and carry out an appropriate service. This must begin with the members of his household, and spread to encompass his friends, and indeed, his entire circle of influence.

In particular, this applies to those who have merited to be chosen to serve as the *shluchim* of the leader of our generation and

whose entire service revolves around the fulfillment of this mission. Surely, greater emphasis is placed on the above at present when *shluchim* from all over the world gather together. This gathering will bring, as our Sages say, “benefit to them and benefit to the world,” for it will enhance their efforts to transform the world into a dwelling for Him.

THE TIME IS NOW

This is all the more relevant because this Convention is being held on the Shabbos in which the month of Kislev is blessed, for Kislev is referred to as “the month of redemption.” It is also the third of the winter months. Just as Sivan, the third of the summer months, is associated with the giving of the revealed Torah, Kislev, the third of the winter months, is associated with the giving of *Primiyyus HaTorah*, Torah’s mystic dimensions.³

The above is enhanced by the unique nature of the present time. As mentioned above, we have completed all the service required of us. Moreover, it is apparent that the climate of the world at large is ripe for *Mashiach’s* coming. The renowned passage in the *Yalkut Shimoni* which foretells the coming of *Mashiach* states that it will take place when, “Nations are challenging one another.” And this is precisely the nature of the international environment at present. Even when the nations of the world call a peace conference, it is apparent that peace is not the purpose of the gathering.

It was openly apparent that the previous year was a year when, “I will show you wonders.” Similarly, the present year will be unique and will be “a year imbued with wonders.” This implies that, not only will it contain wonders, but that wonders are an inherent and fundamental dimension of its being.

This will be an era when *Mashiach* will “wage the wars of G-d and be victorious.” The root of the word victorious, *netzach*⁴ (נצח),

3. Herein, we also see a connection to *Mashiach*, for on the verse, “And the spirit of G-d hovered over the waters,” our Sages comment, “This is the spirit of *Mashiach*.” Moreover, rain is associated with the service of the elevation of the material, which is intrinsically related to *Mashiach’s* mission.

4. *Netzach* is also related to the concept of eternity.

serves as an acronym for three Hebrew words that are particularly relevant in the present context: The first letter *Nun* (נ) reflects the “*nun* (50) gates of wisdom.” The second letter, *Tzaddik* (צ) is relevant, for we are now in the midst of the year of *Tzaddik*. The third letter *Ches* (ח) is associated with the Era of the Redemption for many elements of that Era are associated with the number eight, the numerical equivalent of the letter *ches*.

And this unique time is connected with a unique service. On one hand as stated above, we have completed all the service required of us. On the other hand, the very fact that *Mashiach* has not come as of yet indicates that there is something more for us to do.

THE TASK AT HAND

What is in fact required of us? Our Rabbis⁵ explain that in each generation, there is an individual who is fit to be *Mashiach* and “when the time comes, G-d will reveal Himself to him and send him.” The service at present is thus to be prepared to actually accept *Mashiach* and create a climate in which he can accomplish his mission and redeem Israel from the exile.

And this is the task of the International Conference of *Shluchim*: First and foremost, to make a public statement that this is the task confronting us — to prepare ourselves to accept *Mashiach*. Every aspect of our service and every dimension of our activity must be directed to this goal.

In this context, there is a unique significance to the following teaching. The Previous Rebbe notes that the word *lehavi* translated as “to include” in our Sages’ statement, “ ‘all the days of your life’ — to include the Era of the *Mashiach*, ” also has the meaning “to bring.” Thus the statement can be interpreted to mean “all the days of your life should be directed to bringing the Era⁶ of the *Mashiach*.” This is the purpose of every dimension of our service.

5. See *Chasam Sofer*, Responsa on *Choshen Mishpat*, Vol. 6, Responsum 98. (Significantly, this is not a text of allegory or homily, but rather a text of Torah law.) See also *S’dei Chemed*, *Pe’as HaSedah*, *Ma’ereches Alef*, principle 70.

6. The expression “the Era of the *Mashiach*” refers to an entire sequence of time. On one hand, from the first moment of the Redemption onward, the Redemption will be

Every *shliach* should realize that he is responsible to explain the above concepts to all the individuals in his city. He must convey to them, in a manner which they can understand and relate to, the imminence of *Mashiach's* coming and the need to study about *Mashiach* and the Era of the Redemption.

In this context, it is also worthy to mention the importance of studying the texts *Torah Or* and *Likkutei Torah* so as to complete them throughout the year. For this study will draw down the influence of *Primiyus HaTorah* in this world.

And when every *shliach* does what is dependent upon him, we can demand that G-d do what is dependent on Him and bring *Mashiach* in this present year, a year whose letters תשנ"ב serve as an acronym for the Hebrew words שלח נא ביד תשלח "Please send by the hand of he who You will send." May this take place in the immediate future.



complete. Nevertheless, there will be constant stages of elevation, each one bringing to new and higher peaks.

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