



# What We're All About

*Discovering Moshiach  
in every detail of  
the Rebbe's nesius*

## Part 5: Shlichus

ווערט שלוחים און גייט אייננעמען די וועלט מיט אידישקייט!

### BECOME SHLUCHIM AND CONQUER THE WORLD WITH YIDDISHKEIT!

If there is one phenomenon that can characterize *dor hashvi'i*, certainly it is the Rebbe's unrelenting call to all Chassidim to become shluchim, to spread Yiddishkeit and Chassidus to every corner of the globe.

Throughout Lubavitch history, the Rebbeim have taken responsibility for the spiritual welfare of *klal Yisroel*, appointing Chassidim to strengthen Yiddishkeit in dozens of capacities. Whereas in the past this was a mission for a select few, the Rebbe declared that today it is the "Mitzvas Hador"—everyone must become a shliach and do this holy work.<sup>1</sup>

In the *maamar* of *Basi Legani*, the foundation of *dor hashvi'i*, the Rebbe clearly articulates the way our generation will fulfill its mission of accomplishing the ultimate *dira betachtonim*, by presenting a vivid description of *avodas hashlichus*.

"We must behave like Avraham Avinu... come to such places where there is no awareness of G-dliness, no knowledge of Yiddishkeit or even Alef Beis. Specifically in such places, put your own spiritual needs aside... and even though they knew nothing until now, inspire them to understand and teach others [the deepest levels of Elokus and bittul ha'olamos]."<sup>2</sup>

Another unique element of this campaign to bring Yiddishkeit and Chassidus to every Jew and every place, is the fact that everyone involved in this mission

is called a "shliach." *Bochorim* doing *hafatza* during the summer months are called Merkos **Shluchim**. The Rebbe referred to those joining the customary *tahalucha* three times a year, with the purpose of bringing *simcha* and Chassidus to neighborhood shuls, as **shluchim**.<sup>3</sup> Older *talmidim* sent to out of town yeshivos are called *talmidim hashluchim*.

Those who merit to dedicate their entire lives to this holy endeavor are called **shluchim**; even if their respective roles have other traditional titles, such as *rabbanim*, *roshei reshivos*, *askanim*, *melamdin* and *shochtim*. Their wives are called **shluchos** and their children are considered **shluchim** as well.

And finally, the Rebbe declared that every yid is a **shliach** to spread Torah, Yiddishkeit and Chassidus to the world and bring Moshiach.<sup>4</sup>

Why has "outreach" become the mission statement of Chabad Chassidus specifically in our generation and why the emphasis on the title shliach?



GROUP PHOTO OF THE SHLUCHIM, KINUS HASHLUCHIM 5779.

## Going on the Offensive

### נערים פני זקנים ילבינו... למעליותא!

During the Simchas Beis Hashoevah farbrengen of 5717\*, the Rebbe explained how the institutional approach of the broader Jewish community to assimilation must change in these final stages of *galus*.

There are two strategies in warfare:

Defensive: Defend your territory when the enemy strikes.

Offensive: Attack the enemy before it strikes.

There are several advantages to offensive warfare. (a) The initiator can choose the best time and place for the attack, maintaining strategic superiority in battle. (b) Since war causes destruction, invading enemy territory ensures that the devastation happens in their territory and not in yours. (c) It is challenging to maintain a semblance of normalcy at the homefront during wartime. However, when planning an offensive, there is sufficient time and energy to ensure that civilian life continues to function as normally as possible, an impossibility when responding to a surprise attack. (d) The chances for victory are much greater.

The same is true with the battle between *kedusha* and *kelipa*.

The defensive strategy is to respond with emergency measures when people with lifestyles foreign to Torah and *mitzvos* try to lure our communities away from the proper path. Taking the offensive means going into their circles and bringing them closer to Torah-true Yiddishkeit.

For many generations, the global Jewish community adopted the defensive strategy and the results speak for themselves. We never succeeded in completely blunting these attacks and many times there were those who felt the need to resort to compromises, hoping to minimize the damage.

By adopting the offensive strategy, not only will we broaden the numbers of the Torah community, we will lose nothing on the way, strengthen our own positions and wage the spiritual battle on our terms, without compromising an iota of *halacha*.

The enormous spiritual challenges facing *klal Yisroel* in these final moments of *galus* leaves no room for doubt that we must go on the offensive. Even though this was not the approach of our ancestors, one of the signs of *ikvesa d'Meshicha* is that the youth will “embarrass” their elders<sup>5</sup>—in a positive way:<sup>6</sup> Rejecting the old strategies and adopting the bold and refreshing approach of bringing Yiddishkeit to the uninitiated and uneducated.

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We must venture into “their territory,” work with their youth and Jews of all ages, and illuminate their environment with the light of Torah and *mitzvos*.

Many wonder how it is possible that this generation will bring Moshiach when previous generations, who were greater in every respect, failed to do so. The answer is that today we are going to adopt the new strategy of going on the offensive and thereby succeed in preparing the entire world for the *geula*.<sup>7</sup>

Thirty years later, during the farbrengen of Shabbos Chayei Sara 5747\*—in connection with the Kinus Hashluchim—the Rebbe explained that in our generation there has been a great decline in the observance of Torah and *mitzvos*. Even though there are many *askanim* working on the issue, after all is said and done, at least three quarters of the global Jewish community is lacking a proper Jewish education!

*“Everyone has the opportunity and solemn obligation to ‘turn over the world’ in a positive way, by going out and bringing Yidden closer to Yiddishkeit, in a pleasant and peaceful manner... no matter how many people are already involved - there is so much more to be done and so many more Yidden we can and must help.*

*“Therefore we must declare to all Yidden, especially to the talmidim of Tomchei Temimim, whom the Rebbeim educated (with mesiras nefesh) that they should go out and fight the מלחמת בית דוד to bring Moshiach: **Become shluchim and conquer the world with Yiddishkeit!**”*

In these concluding stages of *galus*, everyone must participate in the final battle.

## A Taste of Things to Come

The Torah discusses two types of wars *am Yisroel* needs to engage in: (a) A war to conquer the original borders of Eretz Yisroel. (b) A war to conquer the additional territory that will be given to *am Yisroel* at the final *geula*, as expressed in the *possuk*<sup>8</sup> “ירחיב ה' אלוקיך את גבולך”—Hashem will broaden your borders, referring to the lands of קיני, קניזי וקדמוני.

The first type of war is in the category of defensive warfare and the second type of war is in the category of offensive warfare.

Although this offensive warfare will only be relevant when Moshiach comes, the Alter Rebbe explains in Tanya that all the revelations of Moshiach will result from our *avodas Hashem* during *galus* and our current *avoda* needs to be a reflection and a taste of *geula*.

The *galus* version of this offensive warfare, and the taste of Moshiach in this regard, is through broadening the “borders of Eretz Yisroel” by bringing more Yidden closer to Torah and *mitzvos*.

*(Toras Menachem vol. 51 p. 208)*

## Defining the Shliach

שלוחו של אדם כמותו - ממש!

The title “shliach” carries with it immense halachic ramifications. When one is appointed to be a shliach by a *meshalei'ach*, a deep bond is forged between the two, to the point that the shliach becomes the very same essence as the *meshalei'ach*. When the shliach fulfills the mission, even when thousands of physical or spiritual miles may separate the two, it is as if the *meshalei'ach* himself is fulfilling the mission.<sup>9</sup>

It follows, that the fact that the thousands of Yidden around the globe strengthening Yiddishkeit and



THE REBBE SAYS A SICHA TO THE SHLUCHIM AT THE CONCLUSION OF THE YECHIDUS FOR THE MEMBERS OF THE MACHNE ISRAEL DEVELOPMENT FUND, 25 ADAR 5750.

spreading Chassidus are **shluchim** of the Nossi Hador, this brings the Nossi Hador to every Yid and to every corner of the globe.

This is crucial to the overall mission and purpose of bringing Moshiach.

Chassidus explains that there are five levels of the *neshama*, and the highest level is *yechida*. Moshiach is the general *yechida* of *klal Yisroel*, and every Yid has a spark of Moshiach within them (since every Yid possesses the level of *yechida*). This spark must have an impact on his or her life and in turn connect with and reveal the spark of *Elokus* contained in every detail of creation he or she comes in contact with. For many, this spark is not yet revealed and operational to its fullest capacity.

The Nossi Hador, the Moshe Rabbeinu, Moshiach and *yechida klolis* of the generation, illuminates these sparks by appointing shluchim through which the *meshalei'ach* can shine. When every shliach illuminates his or her own *yechida* by strengthening his or her own *hiskashrus* to the Nossi Hador, they in turn can connect with and illuminate the *yechida* within every Yid they encounter and engage with.

When the *yechida* in every Yid is awakened and shining brightly, this paves the way for the revelation of the general *yechida*—Moshiach Tzidkeinu.<sup>10</sup>

### Shliach + 10 = Moshiach

The *gematriya* of the word **shliach** is 348.

The *gematriya* of the word **Moshiach** is 358.

By properly utilizing all ten כוחות הנפש to accomplish the mission, the shliach reveals his or her inner Moshiach.<sup>11</sup>

## A Microcosm of Moshiach

שלח נא ביד תשלח - ביד משיח שהוא עתיד לגלות.

When Hashem appointed Moshe Rabbeinu as His shliach to redeem *am Yisroel* from Mitzrayim, Moshe hesitated and begged Hashem to send Moshiach instead.

Two glaring questions emerge from this statement.

Moshe Rabbeinu was surely aware that Hashem knows Moshiach will be the ultimate redeemer at the time of the final *geula*, and still Hashem was appointing Moshe Rabbeinu for the task of *yetzias Mitzrayim*. Why did he insist that Moshiach do his job instead?

On the other hand, as the embodiment of *Toras Emes*, Moshe Rabbeinu's request was rooted in the



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truth of *kedusha*. How is it possible that his request never materialized?

In reality, through this request, Moshe Rabbeinu linked himself and his shlichus of *yetzias Mitzrayim* to Moshiach and his shlichus of the ultimate *geula*, so that although they are two separate people, from two separate *shevatim*, each with his own respective missions—they are nevertheless united as one essence (as will be presently explained).

Chassidus explains that the goal of creation is that a Yid should forge a true union between his *neshama* and his body. These two are polar opposites. The *neshama* is a part of Hashem, utterly nullified to and united with *Elokus*. The physical body is defined by its apparent independence from *Elokus*.

Through Torah study and mitzvah observance with physical objects, the Yid achieves the inconceivable: the unification of the infinite *neshama* and the finite body. When the body aids the *neshama* in fulfilling the will of Hashem, the *neshama* refines and elevates the body, revealing its inherent divinity.



THE REBBE ESCORTS THE GROUP OF TALMIDIM HASHLUCHIM LEAVING FOR AUSTRALIA.

The combination of these two opposites is expressed in the halachic parameters of a “shliach.” On the one hand, a shliach must be an independent person with a mind of his own. On the other hand, the shliach must be completely subservient to the will of the *meshalei’ach*. Deviating one iota from the wishes of the *meshalei’ach* revokes the title shliach automatically. Moreover, the shliach must be fully aware that success in the mission is only due to the power of the *meshalei’ach*!

This is why Moshe Rabbeinu and Moshiach are both called shlichim.<sup>12</sup> Not only because they are “sent” on divine missions, but also because the title “shliach” and the unification of opposites that it represents, best *defines* their respective and joint missions.

Moshe Rabbeinu was the catalyst through which *matan Torah* occurred, the historic moment when the barrier between spirituality and physicality was removed and the process of *dira betachtonim* commenced.



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Moshiach will complete the task of making a *dira betachtonim*, by ushering in the era of *geula*, when the union of the *neshama* and the body and the union of *Elokus* with our physical reality will be revealed in its ultimate glory.<sup>13</sup>

“Shlichus” is the embodiment of the monumental task of *dira betachtainim* and every shliach today is a

microcosm of the shlichus of Moshe Rabbeinu and Moshiach. **T**

**The next installment will discuss several themes in the Rebbe’s Torah and their connection to geula.**

ועוד ועיקר: וויבאלד אז מ'האט שוין פארענדיקט די עבודת השליחות - קומט צו גיין יעדער שליח צו דער משלח האמיתי, דער אויבערשטער, און איז מודיע: עשיתי את שליחותי, און איצטער איז געקומען די צייט אז דו כביכול זאלסט טאן דיין שליחות [וואס אויך דער אויבערשטער איז א שליח ("מגיד דבריו ליעקב גו'") און צוזאמען מיט די עשר ספירות - איז עצמות ומהות אליין משיח צדקנו]: "שלח נא ביד תשלח" - שיק אונז משיח בפועל ממשי!

סה"ש תשנ"ב ח"א ע' 112

1. Sefer Hasichos 5747 vol. 1 page 135.
2. Sefer Hamaamarim Melukat vol. 1 page 9.
3. Yechidus with administration of Tzach, 3 Sivan 5728.
4. Sefer Hasichos 5752 p. 109.
5. Sotah 49b.
6. Likkutei Torah Bechukosai 48a.
7. Toras Menachem vol. 18 page 61.
8. Parshas Shoftim 19:8
9. Likkutei Torah Vayikra, 1c. Teshuvos HaRivash #228. Sefer Hasichos 5751 vol. 1, p. 152 fn. 101.
10. Toras Menachem Hisvaduyos 5746 vol. 1 page 343.
11. Ibid page 342.
12. About Moshe Rabbeinu the Torah states "לך ואשלחך אל פרעה" and about Moshiach Moshe Rabbeinu said "שלח נא ביד תשלח".
13. Sefer Hasichos 5752 page 97.