

B"H.

## **Sicha of Shabbos Parshas Chayei Sarah, 25 Marcheshvan, Blessing of the month of Kislev, 5752**

"All appointed times have passed," Teshuvah has already been done, all matters of Divine service have been concluded, including "polishing the buttons," and [we] stand prepared to greet Moshiach; "the time of your Redemption has arrived"; That "they will fight the wars of G-d" and be victorious has already been fulfilled in many, many subjects; the shlichus of spreading the Torah and Judaism and the wellsprings [of Chassidus] outwards has already been accomplished; the single point currently remaining in shlichus is: to greet our righteous Moshiach in actual reality in order that he should be able to really fulfill his shlichus of redeeming Israel; to prepare one's self and all Jews in his community and city to greet Moshiach by explaining the concept of Moshiach in a way that it will be received by each and every one according to his intellect and understanding, and particularly through learning the concepts of Moshiach and Redemption; All details in shlichus of spreading the Torah and Judaism and the wellsprings [of Chassidus] outward must be permeated with the point of greeting Moshiach; this Divine service applies to everyone without exception; learn all of Sefer Torah Or and Likkutei Toah.

The most recent innovation in the work of *shlichus*\* is: **to receive our righteous Moshiach in the true and complete Redemption**. Indeed, the preparation for the coming of our righteous Moshiach is the most all encompassing aspect of Judaism and includes all the other points and details of the work of shlichus.

As has already been said many times, according to the declaration of our Sages of blessed memory<sup>1</sup> "all the appointed times have passed." According to my sainted father-in-law, the leader of our generation, that teshuvah has already been done, to the extent that all aspects of Divine service have already been completed (even "polishing the buttons"<sup>2</sup>), and we therefore stand ready to greet our righteous Moshiach. The work of *shlichus* must be to prepare in reality to **actually** greet our righteous Moshiach.

Thus the goal of today's international convention of *shluchim*<sup>3</sup> is: to produce good resolutions of how to accomplish the special *shlichus* of these times: greeting our righteous Moshiach.

...It was already mentioned earlier that my sainted father-in-law, the leader of our generation, had declared that already all aspects of Divine service have already ended and we stand prepared ("stand all of you prepared") to greet our righteous Moshiach.

We also see (as mentioned many times) that many of the signs of the Redemption have been fulfilled in the events of the world, beginning with the sign (in *Yalkut Shimoni*<sup>4</sup>) that "the time for your Redemption has arrived" when "the nations incite one another."<sup>5</sup> This has taken place particularly in the Arab countries.

...And we see in reality how it was and it will be that "he will fight the wars of G-d"<sup>6</sup> and be victorious in various situations, and specifically through a war of peace.<sup>7</sup> And "victory" is also an expression of "eternity,"<sup>8</sup>

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\* [*Shlichus* comes from the word "to send." Thus a "Shliach" is an emissary or messenger and "shlichus" is the mission or purpose for which he is sent. The term "shlichus" here refers to the goal of Chassidism in general, and Chabad in particular, to spread the wellsprings of Torah, increase observance of mitzvos and be a resource for one's fellow Jew, materially and spiritually. Translator's note.]

1. Sanhedrin 97b.

2. See the talk of Simchas Torah 5689.

3. [*Shluchim* is the plural of "Shliach," hence it means "emissaries." Translator's note.]

4. *Yeshayahu, remez* 499.

5. *Midrash Lekach Tov, Lech Lecha* 14:1. See also *Bereishis Rabba*, chapter 42, 4.

6. Rambam, *Laws of Kings*, chapter 11, halacha 4.

7. [*Fighting the wars of G-d* is one of the qualifications an individual must meet before being presumed to be Moshiach. There is no necessity, however, for the war to involve bloodshed or even to be on a physical level (as the fight for spirituality and observance of mitzvos may also properly be described as a "war of G-d.") Hence the expression "a war of peace." Translator's note.]

8. [*The word for "victory" in Hebrew - nitzachon - is etymologically related to the Hebrew word for "eternity" - nitzchiyus. Translator's note.]*

connected with the revelation of "Endurance":<sup>9</sup> Nun - revelation of the 50th gate;<sup>10</sup> Tzaddik - the ninetieth year (as Jewish people have designated the year);<sup>11</sup> and Ches - the revelation of our righteous Moshiach, who is connected with the number eight (eight princes of man<sup>12</sup>).

The *shluchim* have already begun long ago to fulfill the work of *shlichus* in spreading the Torah, Judaism and the Wellsprings of the inner teachings of Torah outward, and for a long time have even reached **completion** in the work of *shlichus*, according to the announcement of my sainted father-in-law mentioned above. Nevertheless, the true and complete Redemption has not yet actually come. It must be said, then, that there must be something that remains to be done that will bring the Redemption into reality.

What is needed is the following: It is known that "in every generation an individual descended from Yehuda is born who is qualified to be the Moshiach for Israel,"<sup>13</sup> and that "one who qualifies because of his righteousness to be the Redeemer and when the time arrives G-d will be revealed to him and send him, etc."<sup>14</sup> And according to the announcement of my sainted father-in-law, the leader of our generation, the singular *shliach* of our generation, the singular Moshiach of our generation, that everything has already concluded, it's understood that there has begun to be fulfilled the "send now the one You will send,"<sup>15</sup> the *shlichus* of my sainted father-in-law. And therefore it's obvious that the only thing that now remains in the work of *shlichus* is **to greet our righteous Moshiach in actual reality**, in order that he should be able to fulfill his *shlichus* in actuality and bring all the Jews out of exile!

...This then must be the practical lesson that results as we gather now at the opening and commencement of the "International Convention of *Shluchim*."

We must come out with a resolution and an announcement to all *shluchim* that the work of *shlichus* now and for every Jew is to their capacity to lead to the greeting of our righteous Moshiach.

This means that all the details of the work of *shlichus* in spreading the Torah and Judaism and spreading the Wellsprings of the inner teachings of Torah outward must be permeated with greeting our righteous Moshiach.

As emphasized in the program of the convention - "all the days of your life **to bring** the days of Moshiach."<sup>16</sup> All aspects of Divine service (every day of your life, and in every day itself - in every detail and hour of the day) must be permeated with "to bring the days of Moshiach." It's not sufficient "to increase" (as stated in many

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9. ["Endurance" - Netzach, in Hebrew - is one of the ten Sefiros, or Divine Attributes through which the universe is created. It is etymologically related to nitzachon and nitzchiyus (victory and eternity, respectively) Its three Hebrew letters - nun, tzadik and gimmeel - are here used not just as the letters of a word but as an acronym revealing a deeper meaning of the word.. Translator's note.]

10. [A reference to the fiftieth and final gate of Wisdom. Translator's note.]

11. [The numerical value of the letter Tzadik is 90. This discourse was delivered in the Rebbe, Melech HaMoshiach's 90th year. Translator's note.]

12. Sukkah 52:b. [The numerical value of the letter Ches is 8. The passage in the Talmud referenced in note 6 discusses a verse in the prophetic book of Micah that mentions seven shepherds and eight princes. In the Talmudic discussion, each of the shepherds and princes is identified. One of the eight princes is Moshiach. Translator's note.]

13. The commentary of the Bartenura on Megillas Rus.

14. See Sha'alos v'Teshuvos Chasam Sofer Choshen Mishpat (vol. 6) at the end (section 98). And see S'dei Chemed, Peas HaSadeh, entry Aleph, klal 70, ff.

15. Shmos 4:13. [In the passage from Exodus referenced in note 9, Moses demurs from the *shlichus*, or mission, of redeeming the Jewish people. His last protest before accepting the *shlichus* are the words quoted. This phrase, "send now the one You will send" is classically seen as a reference to Moshiach. Thus, Moses asked G-d to send Moshiach immediately. This - the immediate sending of Moshiach - was also the *shlichus* of the Previous Rebbe. Translator's note.]

16. Brochos chapter 1, mishneh 5. [The expression "All the days of your life to bring the days of Moshiach" is the Mishneh's interpretation of the Biblical commandment to "Remember the Exodus from Egypt all the days of your life." The Mishneh deduces that the added emphasis of the word "all" is "to bring (i.e., include) the days of Moshiach." This means simply that we will have to remember the exodus even in the Messianic Age. The Previous Rebbe in his sicha cited by the Rebbe combines the Biblical phrase and the Mishneh's interpretation to produce a novel idea, namely, that "All the days of your life [you must endeavor] to bring the days of Moshiach." Translator's note.]

places),<sup>17</sup> or that he (the *shliach*) should stand and wait until Moshiach will come, at which point he will take part and have the satisfaction. Rather he is "to bring." He does all that depends on him to bring "the days of Moshiach." [The word "days" is] in the plural, [meaning] not only the beginning of one day but the days of Moshiach (and not only when Moshiach is "presumed to be Moshiach,"<sup>18</sup> but all the days of Moshiach - also the completion of "absolutely Moshiach"<sup>19</sup> etc.)

From the international convention must come and be brought good resolutions such that every *shliach* must prepare himself and prepare all Jews in his place and city, etc. to greet our righteous Moshiach. This should be done through his explanation of the concept of Moshiach, as explained in the Written Torah and the Oral Torah, in a way that **it will be received** by everyone according to his intellect and understanding. This includes in particular learning the subject of Moshiach and Redemption, and specifically in a manner of Wisdom, Understanding and Knowledge.

And since this is the Divine service of the time, it's understood this applies to every Jew without any exception whatsoever.

...Further and fundamental: since the work of *shlichus* has already ended, every *Shliach* needs to approach the true *M'Shalayach*<sup>20</sup> - G-d - and declare: I have done my *shlichus* and now the time has come that You, as it were, should do Your *shlichus* (for G-d is also a *shliach* (He tells His word to Yaakov, etc."<sup>21</sup>) and together with the ten Sefiros (G-d, Himself, it is essence and being, as it were, is our righteous Moshiach<sup>22</sup>), is the essence and being as it were of our righteous Moshiach). "Send now the one You will send" - send us our righteous Moshiach in actual reality.

And even if there is only a doubt that G-d will restrain the Jews in exile even a minute for the great pleasure and satisfaction that the Divine service in exile creates for Him, a Jew cries: "all that the master of the house tells you, do, except to leave."<sup>23</sup> All that the master of the house - this is G-d - says, one must do "except to leave." One must not remain even a minute, G-d forbid, in a situation of "leaving," the table of their father. One begs and demands, as it were, of G-d: "send now the one You will send" - in the beginning of the year "by whom You will send"<sup>24</sup> and bring **already** the true and complete Redemption!

And together with the completion of the work of *shlichus* (at the conclusion of *Likkutei Torah*, Parshas Brocha<sup>25</sup>) one immediately reaches the completion of the wedding - the Song of Songs - of Israel and G-d (specifically through an actualization of the good resolution to learn all of *Torah Or* and *Likkutei Torah*, all their chapters until the end. For learning the Torah contained within them hastens the actual Redemptive process.)

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17. [See previous note. In most places where a Biblical word implies the inclusion of other points, the Talmudic term employed is "to include" rather than "to bring." This the Rebbe interprets as a lesson for us to be proactive in bringing the days of Moshiach. Translator's note.]

18. Rambam, *Laws of Kings*, chapter 11, halacha 4.

19. *ibid.*

20. [*M'Shalayach* - literally the one who causes to be sent. As a "shliach" is an emissary, the "m'shalayach" is the one who sends him on his task. Translator's note.]

21. *Tehillim* 147:19. See also *Shmos Rabba* chapter 30, 9.

22. [In the *sicha* the Rebbe refers to the fact that the word "shliach" (numerically 348) plus ten equals "Moshiach" (numerically 358). Translator's note.]

23. *Pesachim* 86:b.

24. [The Hebrew words numerically add up to (5)752, the year in which the *sicha* was said. Translator's note.]

25. [*Torah Or* and *Likkutei Torah*, comprise the Alter Rebbe's Chassidic discourses on the five books of the Torah and the Song of Songs. The concluding words on Deuteronomy deal with *Shlichus* and the commencement of the next section on Song of Songs deals with the wedding of Israel and G-d. Translator's note.]