

With the Help of Hashem

Royal Words

of the

Lubavitcher Rebbe King Moshiach Shlita

Rabbi Menachem Mendel *Shlita* Schneerson



A Free Translation of the Addresses of

Chaye Sarah 5752



5782 (2022) – 120 year's of the Rebbe King Moshiach Shlita

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**From the Talks of Shabbos, Parshah of Chayei Sarah,
the 25th of Mar-Cheshvan, Blessing the Month Kislev,
5752**

— *The Opening of the International Shluchim Convention* —

- Free Translation from Yiddish -

1. Standing at the beginning and opening of the International Shluchim Convention — of the Shluchim (emissaries), may they live, of my revered father in law the Rebbe leader of our generation, throughout the world, in all four corners of the world — we must first and foremost mention the fundamental point and express the job of the Shluchim in our generation in general, and especially — the novel aspect in the Service of Shlichus which was added especially in the recent time: *to accept Moshiach in the true and complete Redemption.*

As spoken a number of times, that in addition to the common aspect in the general Shlichus of the Jewish people in general, as Shluchim of Hashem, which is “I was created to Serve my Creator,”¹ and especially of the Shluchim of the leader of our generation — a common aspect which is the same at all times — from time to time a novel aspect is added in the Shlichus, a special Shlichus, which permeates and is the “gateway”² through which all the matters of the Shlichus “ascend”; and most certainly in our case — a novel aspect which is all-encompassing and essential, which is not only another detail (or a general aspect) in the Shlichus, rather an essential matter and a truly all-encompassing aspect, to the degree of the most all-encompassing aspect in Judaism — preparation for the coming

¹ Mishnah and Braysa, end Kiddushin.

² See Sefer Hasichos summer 5700, pg. 22. *Ref. a.l.* 5704 pg. 105. Likkutei Dibburim vol. 4, pg. 747b. (And see Sefer Hamamorim 5708, pg. 240).

of Moshiach – which encompasses all the points and all the details of the Service of Shlichus.

As we have spoken many times (and especially in the recent months and weeks): according to the notification of our Sages³ that “all the Keits have ended,” and the notification of my revered father in law the Rebbe leader of our generation, that we have already done Teshuvah (Return), to the extent that we have already completed all the aspects of the Service (including “polishing the buttons”⁴), and we stand prepared to accept Moshiach – indeed now the Service and the Shlichus is: to be prepared actually to accept Moshiach *actually literally*!

From this is understood, that this is the content of the goal of today’s International Shluchim Convention: to speak over and come out with good resolutions, to be actually fulfilled, how to carry out this special Shlichus of the present time: to accept Moshiach.

2. The explanation of the connection of the Service of Shlichus (of the Shluchim that gathered in this International Shluchim Convention) with Moshiach – we will understand through explaining the connection of Moshiach himself with the phenomenon and definition of Shlichus in general:

On the verse⁵ “Shlach Na Beyad Tishlach, please send in the hand of the one You wish to send” (which Moshe said to Hashem when Hashem *sent* him to take out the Jewish people from Egypt) our Sages say⁶: “(Moshe) said before Hashem “please

³ Sanhedrin 97b.

⁴ See Sichah, Simchas Torah 5689.

⁵ Shemos 4, 13.

⁶ Midrash Lekach Tov on the verse. And see Pirkei DeRebbi Eliezer, ch. 40: in the hand of the one that You are destined to send... as the verse says, “behold I am sending to you Eliyahu the prophet...” (the announcer of the Redemption). And see Likkutei Sichos vol. 11 pg. 8, notes 2-3.

send in the hand of the one You wish to send” – send Moshiach who is destined to be revealed.” And based on this we may say, that Moshiach is in the category of a *Shliach* according to the Torah. Moshiach is the Shliach (“send... to send”) of Hashem to redeem the Jewish people.⁷

The simple reason why Moshe requested this, is, as Rashi explains on the verse: “in the hand of another that You wish to send, for at the end I am not going to bring them into Eretz Yisroel and be their redeemer in the Future, You have many emissaries”: being that in any case Hashem will not send Moshe “to bring them into Eretz Yisroel and be their redeemer in the Future,” only He will send another Shliach (Moshiach), so he should send Moshiach to redeem the Jewish people also from Egypt.

We however need to understand: Moshe certainly understood – and especially that he was the completeness of the Wisdom of Holiness⁸ (and “Moshe received the Torah from Sinai”⁹) – that Hashem Himself knew that He will send Moshiach (and not Moshe) to redeem the Jewish people in the Future, and nevertheless He chose Moshe as the Shliach to redeem the Jewish people from Egypt; so why did he request “please send in the hand of the one You wish to send”?!

And on the other hand: being that Moshe (the Wisdom of Holiness) asked this and suggested this, it is understood that this is according to the Wisdom of Holiness at the height of its completeness; and why was the request of Moshe not accepted?

⁷ For although Moshe’s request was not accepted actually (however see *infra* in the talk), this does not take away the words of Moshe that Moshiach is the Shliach to redeem the Jewish people in the Future.

⁸ See Likkutei Sichos vol. 6, pg. 244 *ff. ref. a.l.*

⁹ Avos 1:1.

And we may say, that this itself is the reason: being that this is a request and suggestion of Moshe Rabbeinu (and brought in the Torah of truth and the eternal Torah¹⁰), this actually was fulfilled – that the same Shliach that Hashem sent to redeem the Jewish people from Egypt (Moshe) he will send to redeem the Jewish people in the Future – as the Midrash says,¹¹ that Moshe “is the first Redeemer (at redemption from Egypt) and he is the final redeemer” (in the Future Redemption).

And this was the intention of Moshe in requesting “please send in the hand of the one You wish to send” (even though he knew that Hashem knows that later he will send Moshiach) – in order to connect “the first Redeemer” with the “final Redeemer,” that also the first redemption (from Egypt) should be connected with “in the hand of the one You wish to send” (Moshiach), and also the final Redemption should be connected with Moshe (“the first Redeemer”).

In other words, that¹² although Moshe and Moshiach are two different people (and Moshe is from Shevet (Tribe) of Levi and Moshiach is from the Shevet of Yehudah (the dynasty of Dovid)), and they identify with two different aspects, they are connected and *united*, as we shall explain (ch. 9).

3. We will understand this by way of preface the explanation of the general definition of Shlichus in the Torah, beginning with the *first* Shlichus regarding which is spoken about in the Torah (and in much detail)¹³ in our *Parshah*¹⁴ – the mission that

¹⁰ See Tanya beg. ch. 17. *e.p.*

¹¹ See Shemos Rabbah 2, 4. Ibid, 6. Zohar vol. 1, 253a. Shaar Hapesukim Parshas Vayechi. Torah Ohr Mishpatim 75b.

¹² See also Ohr Hachayim Vayechi 49, 11. Likkutei Sichos vol. 11, *ibid.*

¹³ See also the talk of Shabbos Parshas Chayei Sarah 5749 (Sefer Hasichos vol. 1, pg. 58 *ff.*). 5750 (Sefer Hasichos vol. 1, pg. 130 *ff.*).

¹⁴ 24, 2 *ff.*

Avraham sent Eliezer to find, make and accomplish a Shidduch (match) for Yitzchak his son, and how he afterward fulfilled the Shlichus actually – with the Shidduch of Yitzchak and Rivkah.

And there is place for analysis what was the category of (the Shlichus) of Eliezer in fulfilling the words of Avraham to him¹⁵ “and you shall take a wife for my son Yitzchok.”¹⁶ Which we may explain this in a number of ways, and among them¹⁷: (1)

¹⁵ Ibid, 4.

¹⁶ And see Panim Yafos and Sefer Hamikneh cited in note 18, that Avraham was a Shliach of Yitzchak, who was already a grown up, to send Eliezer (and see Kidushin 45b). And even according to the Authorities (Rama Even Ha’ezer 35:6 in the name of Hagahos Mordechai) that a Shliach to be Mekadesh does not make another Shliach, yet this is: (1) only according to one opinion and a mere enactment. And this analysis is needed if this is the case (for the forefathers) before the Giving of the Torah. (2) Eliezer was *the Servant* of Avraham who was “like his own body” (and not like a Shliach), and from this perspective he was able to be Mekadesh Rivkah [for Yitzchak], see the comm. brought in note 18.

¹⁷ The following is based on the explanation of Tosafos cited in note 19, and the explanation of the Midrashes and comm. of the Torah that Eliezer was Mekadesh Rivkah to Yitzchok, and she became betrothed* (Midrash Aggadah on the verse (our Parshah ibid, 22) “and the man took a gold nose-ring.” Lekach Tov on the verse (ibid 53) “and the servant took out.” Tosafos (Hadar Zekeinim) on the verse (ibid, 10) “and the servant took ten camels”), or actually married (see Pirkei DeRebbi Eliezer ch. 16 and in the Radal, 35. Seforno on the verse (ibid, 61) and the servant took Rivkah. And more).

[And according to this explanation – we may say, that the fact that Eliezer put “two bracelets on her hands” (ibid, 22), is in accordance with the custom** to be Mekadesh with a ring.*** and see Midrash Aggadah ibid, that “the gold nose-ring – was the action of Marriage, and the two bracelets on her hands which were worth 250, 200 for the Kesubah for virgins and fifty as an addition].

However, in several Midrashes and comm. it seems that he was not Mekadesh her [to Yitzchak] rather he brought her to Yitzchak and only afterwards she became Married to him (see Pirkei DeRebbi Eliezer ibid, according to the opinion of R. Y. and see Likkutei Sichos vol. 15, pg. 165 note 22; pg. 168 note 33).

“Eliezer was a *Shliach*” to be Mekadesh her [do the acquiring part of marriage on behalf of Yitzchok]¹⁸ (as it says in Tosafos¹⁹), which “the²⁰ *Shliach* of a person is like himself.”²¹ [And also in

*) See Tosafos mentioned above that in Tractate Kallah (beg. ch. 1) which brings the verse of “and they blessed Rivkah” (our Parshah *ibid*, 60) we may say that this was the Blessing recited upon Betrothal (however see note 24).

*) Rama Even Ha’ezer beg. sect. 27 (and there: “and they have a reason in *Tikkunei Zohar*,” see *Tikkunei Zohar* beg. *Tikkun* 5 (19a). *Tikkun* 10 (beg. 25b). *Tikkun* 21 (55b)). *Chinuch Mitzvah* 552 (and see in *Sefer Otzer Chilufei Minhagim Bein Bnei Bavel Levnei Eretz Yisroel* (brought also in *Yam Shel Shlomo Bava Kama* at the end) that the custom of *Eretz Yisroel* to be Mekadesh with a ring, and not in Bavel). – The explanation of this according Jewish law, see *Tzafnas Paneiach* on *Rambam Hilchos Ishus* beg. ch. 3. *Sefer Hamikneh* sect. 50:1 (brought in *Shaar Hakolel* 35:3). – And see at length the talk of *Shabbos Parshas Balak* 5744.

*) And similar to what we find regarding Yehudah and Tamar – that he gave her his signet ring (*Vayeishev* 38, 18) “and he was Mekadesh her with a ring” (*Daas Zekeinim MiBaaalei Tosafos* on the verse. And see *Tosafos – Hadar Zekeinim. Moshav Zekeinim* on the Torah. And see *Likkutei Sichos* vol. 15, pg. 337 ff.).

¹⁸ And although Eliezer was a servant, and a servant cannot become a *Shliach* for *Kiddushin* because he is not subject to the laws of *Gittin* and *Kiddushin* (*Rambam Hilchos Ishus* 3:17. *Tur Shulchan Aruch Even Ha’ezer* 35:6) – we may say simply, that before the Giving of the Torah it was possible to appoint also a servant as a *Shliach* (since there was no concept of “subject to the Laws of *Kiddushin*,” see *Rambam* beg. *Hilchos Ishus*). And in *Minchah Belulah* and comm. of *Mahar”i* on the verse, our *Parshah* *ibid* and more, that Avraham freed Eliezer and therefore he could become a *Shliach* for *Kiddushin*.

Another explanation for this – in *Panim Yafos*, our *Parshah* *ibid*, 2: *Hamikneh* on *Kiddushin* 41b [and there, that the law mentioned above that a servant does not become a *Shliach* for *Kiddushin* is only regarding another person however the servant of the one being Mekadesh is different and one can be Mekadesh through his servant not from the law of a *Shliach* rather since he is like his own body, for “the hand of a servant is like the hand of his master” (*Bava Metziah* end 96a. *ref. a.l.*)]. And see similarly in the *Radal* on *Pirkei DeRebbi Eliezer*, ch. 16, 32 in the gloss (6). And more.

¹⁹ *S.v.* *Shene’emar* – *Kesubos* 7b.

²⁰ *Mishnah Berachos* 34b *Kiddushin* 41b. *ref. a.l.*

²¹ And although the concept of *Shlichus* is only applicable to a Jew, “just as you are a part of the Covenant so too your *Shliach* must be part of the

the definition of a Shliach itself there are several levels, as known²²: *the action* of the Shliach is like the action of the one who sent him; furthermore also the power of the action of the Shliach is like the one who sent him; and even more – the whole Shliach is like the one who sent him; including “*literally* as the one (who sent him)”²³]. (2) Eliezer was categorized as a *Shadchan* (*matchmaker*), to find a wife for Yitzchak (not as a Shliach for her marriage²⁴) or even a Shadchan to be Mekadesh her – which although also a Shadchan has the ability to be Mekadesh,²⁵ it is however not the same power as a Shliach who is “as” the one who sent him, whereas regarding a Shadchan we do not say²⁶ that a Shadchan of a person is like the person who sent him, on the contrary – a Shadchan is clearly not like him,

Covenant” (Kiddushin *ibid.* *ref. a.l.*) – we may say that before the Giving of the Torah there was the possibility for Shlichus also among the nations of the world and through the nations of the world (and in our case – the Shlichus of Avraham sending Eliezer), and especially that Eliezer was “the elder of his house who ruled over all he had,” “drew and gave to drink from the Torah of his master” (as *infra* in the Talk). And more and mainly – that Eliezer was the servant of Avraham, who is like his own body (and see note 18).

²² See Lekach Tov (by R. Y. Engel) rule 1. And see Shulchan Aruch of the Alter Rebbe Orach Chayim 263:25, in the Kuntres Acharon. And see Likkutei Sichos vol. 8, 323 *ff.* vol. 12, pg. 148 *ff.* vol. 20, pg. 303. Sefer Hasichos 5750 vol. 1, pg. 133 *ff.* Sefer Hasichos 5751 vol. 1 pg. 152.

²³ So is the wording in the Responsa of the Rivash, sect. 228. Likkutei Torah Vayikra 1c.

²⁴ As it seems also from what Tosafos Kesubos *ibid* concludes that “it seems that it is merely an Asmachta (a hint)... and the simple meaning of the verse is not about the Blessing of Betrothal” (and similarly is written clearly in Tractate Kallah Rabasi ch. 1).

²⁵ See Shulchan Aruch Even Ha’ezer *ibid*, 4.

²⁶ And see Shulchan Aruch *ibid* “even if he did not specifically appoint him to be a Shliach rather he only made it clear that he wants that woman and he said to him to make the Shidduch with her to him and the Shadchan went and was Mekadesh her to him without being appointed to be a Shliach, indeed she is married.”

rather as a separate person who is doing him a favor (as we see in the world custom).

There is reason to say, that Eliezer was not like a Shliach of Avraham who is *like him*, rather as a separate entity (like a Shadchan) – as seems from what is stated (regarding the Shidduch of Yitzchak itself) that Eliezer “was²⁷ attempting to find a reason that Avraham should turn to him to make a marriage with his daughter, Avraham said “my son is blessed and you are cursed and cursed²⁸ does not stick to blessed.”²⁹ [And especially that in the telling of the details is emphasized and at length how Eliezer needed *himself* to put effort in order to find the appropriate Shidduch for Yitzchak: Eliezer needed to pray himself to Hashem, and investigate and make a sign (what more, in a miraculous way), since Avraham only told him³⁰ “don’t take a wife for my son from the daughters of Canaan... to my land and my birthplace you should go,” and did not specify to who he should be Mekadesh] – as a result there is room that in this should mix in ulterior motives...

However, on the other side, Eliezer was “the elder of his house who was in charge of everything he had,”³¹ “that he was master of the Torah of his Rabbi,”³² and “he drew and gave

²⁷ Rashi on our Parshah 24, 39, from Bereishis Rabbah ibid, 59, 9. Yalkut Shimoni Hosheia Remez 12.

²⁸ For the content of Marriage is that “he will cleave to his wife, and they will be one flesh” (Bereishis 2, 24), which similarly in the content of Shlichus – “the Shliach of a person is like himself (literally).”

²⁹ And note also the objection claim of Avraham (Lech Lecha 15, 2-3): “what will you give me and I am childless and the one taking care of my house is Eliezer from Damascus... indeed me you did not give children and behold my household member is inheriting me” (not in a good sense).

³⁰ Our Parshah, ibid, 3-4.

³¹ Ibid, 2.

³² Yoma 28b.

others to drink from the Torah of his Rabbi,”³³ and “the Servant of Avraham,”³⁴ which the “servant of the king is the king”³⁵ etc. And also, in the fulfillment of the words of Avraham “and you shall take a wife for my son Yitzchak” – Eliezer fulfilled this all exactly as the words of Avraham. Furthermore – Avraham made him *swear* to this (“please put your hand under my thigh and I will make you swear...”¹⁴). Which due to this – and more reasons – it is more logical to say that he was a Shliach (of a person as himself) to be Mekadesh Rivkah.

And we may say, that this (that Eliezer was a Shliach) is understood also from what it says³⁶ “and the servant *took* ten camels from the camels of his master and he went *and all the goods* of his master *in his hand*,” as the commentaries explain,³⁷ that Eliezer had in his possession (“in his hand”) “all the goods of his master” and was able to do with it whatever he wanted (and did not need to get any permission for this), as it says earlier “who was in charge of everything he had.”

[And even according to the explanation (as Rashi brings³⁸), that “a document of gift he wrote to Yitzchak for all that he had in order that they will run to send their daughter to him” – Avraham handed over the document of gift to the jurisdiction

³³ Ibid. brought in Rashi’s comm. Lech Lecha 15, 2.

³⁴ And as Eliezer *opened* (as opening something closed) his words when he came to the house of Rivkah – “the Servant of Avraham I am” (our Parshah, *ibid*, 34).

³⁵ Tanchuma Tzav 13 (brought in Rashi’s comm. Bahalosecha 12, 8). Sifrei (brought in Rashi’s comm.) Devarim 1, 7. Bereishis Rabbah 16, 3. – and in Shvuos 47b: the servant of the king is like the king.

³⁶ Our Parshah *ibid*, 10.

³⁷ Ramban. Seforno. Chizkuni. And more.

³⁸ On the verse, from Bereishis Rabbah *ibid*, 59, 11 (“[all he had] this is Daitiki [document of gift]”). And see Torah Shleimah on the verse (letter 72). *References are cited there.*

of Eliezer, in a manner that he had the *power* to rip it up or the like, as such that “all that he had” of Avraham was in the jurisdiction of Eliezer].

For seemingly: how was Avraham able to give over “all he had” to one³⁹ who can be doubted what he will do with it⁴⁰! From this is understood, that Eliezer was completely given over to Avraham (as his servant), and therefore even when he sent him to make a Shidduch for Yitzchak – he was (not a Shadchan, which is an existence for himself, rather) as a Shliach, which his whole essence is the essence of the one who sent him. And therefore Avraham was able to leave in his jurisdiction “all he had” without any doubt in the matter.⁴¹

4. The explanation of this we will understand by way of preface another question – a “Klotz Kasha (simple question)” – regarding the fact that “a document of gift he wrote to Yitzchak of all that he had in order that they will run to send him their daughter”:

³⁹ See Re'eim *a.l.*: it is not possible to say that he gave his money to be under the jurisdiction of Eliezer (and he explains that this is the reason Rashi chose to explain that he wrote a document of gift to Yitzchak etc.).

⁴⁰ And especially according to the explanation (*supra* note 18), that Avraham freed Eliezer to send him to get a wife for Yitzchak, which through this it is in his power to do whatever he decides with the possessions of Avraham (whereas before this when it was said “who rules over all that he has” he was his servant, which is like his own body and what the servant acquires belongs to his master (Pesachim 88b. Kiddushin 23a)).

⁴¹ In Aggadas Bereishis ch. 45 [46] (and similarly in Tanchuma (Bober) Vayeitzei 3): “what is the meaning of the one that rules... that he gave him complete authority over all he had, and said to him “even if you *squander* all that I have – and take a wife for my son from there,” immediately he took ten...” However also this is (not squandering it for no reason, for his own good or the like, rather) only for his Shlichus from *Avraham* – in order to take a wife for Yitzchak.

Even regarding the Mitzvah of Tzedakah (and the like) the law is⁴² “one should never consecrate all his possessions, and one who does this is going against the opinion of the Torah, for He says⁴³ “*from* all he has” and not all he has...” so how is it possible that Avraham gave over “*all* he had” to Yitzchak⁴⁴ (even if he gave it over to him *then* as an inheritance,⁴⁵ this also would have not been understood,⁴⁶ and most certainly that this was “in order that they will run to send him their daughter,” and especially that even if he would have not given over “all,” rather most of it, indeed since he was very, very wealth this would have also brought about that “they will run to send him their daughter”). And especially since Avraham was at that time 140 years old and lived after this a significant amount of years (35 years), indeed he needed to have possessions for himself and his household etc. (and especially after “Avraham again took a wife... and she gave birth for him...”⁴⁷).

⁴² Rambam end Hilchos Erchin Vecharamim. And see Hilchos Deios 5:12. Hilchos Matnos Aniyim 7:5. *E.p.*

⁴³ Bechukosai 27, 28.

⁴⁴ See Maskil Ledavid *a.l.* that the reason for Rashi’s explanation that he gave him a document of gift – is, since it is impossible that Avraham “gave all he had in the hand of the servant and his house remained empty.”

⁴⁵ As it says is Pirkei DeRebbi Eliezer ch. 16 (and see Radal *a.l.*). whereas the wording of Rashi is “a document of *gift*.”

⁴⁶ Whereas what it says at the end of the life of Avraham “and Avraham gave all he had to Yitzchak” (our Parshah, 25, 8), that he gave to his son Yitzchak “all he had” as *an inheritance* (and see the discussion about this in the Ramban and in the comm. on Rashi here regarding the addition of “and Avraham gave...” in relation to what it says here “and he gave him all he had” in a document of gift. And based on what is explained infra in the talk, we may add explanation in the difference between the two verses, that in the first verse he gave him “all he had” in a document of *gift* for the marriage of Yitzchak and Rivkah, and in the second verse he gave him “all he had” as *an inheritance*. And this is not the place to elaborate on this).

⁴⁷ Our Parshah 25, 1 *ff.*

In the deeper meaning we could have answered based on the verse ⁴⁸ “Yitzchak the son Avraham and Avraham bore Yitzchak,” and our Sages say⁴⁹ the appearance of the face of Yitzchak was similar to Avraham, since also in their deeper content and in their G-dly Service they were (in general) *one* phenomenon and continuation – “the forefathers are the Chariot”⁵⁰; however, we need to still understand the simple explanation of this according to Jewish law.

5. And we may say the explanation of this:

The marriage of Yitzchak and Rivkah – the first (preparation for marriage and) marriage that is written in the Torah – is not only a marriage of two individuals (Yitzchak and Rivkah), rather a truly essential all-embracing matter: the first marriage among the Jewish people (after the fulfillment of the Mitzvah of Circumcision),⁵¹ furthermore: through this marriage there was (“children” –) the continuation of the Jewish people. Namely, that in addition to the marriage of individuals of Yitzchak and Rivkah, this expresses also the marriage of *the Jewish people*⁵² (this brought children and gave the possibility for the continuation of the Jewish nation, for all generations).

And we may say, that therefore Avraham gave over for this “*all* that he had” to Yitzchak his son, since this is not only a wedding of individuals between Yitzchak and Rivkah, rather a marriage of the Jewish people in *general*. Hence this is pertinent also to *the whole* essence of Avraham *himself* – being the head of the Jewish people (the first Jew). And therefore, he put into

⁴⁸ Beg. Parshas Toldos.

⁴⁹ Bava Metziah 87a. Tanchuma Toldos 6. Brought in Rashi’s comm. beg. Parshas Toldos.

⁵⁰ Bereishis Rabbah 47:6. 82:6.

⁵¹ See Bereishis Rabbah 60, 5.

⁵² See *similar to this* in Likkutei Sichos vol. 30, pg. 87.

this *all his strength* – “all that he had.” Had this been regarding Avraham as he was a father of an individual, Yitzchak, then it is not correct for him to give over (as a present) “all he had” for the wedding of his son: only a portion (even the majority) he would give him and a portion remains for Avraham etc.; however since this marriage is a most essential matter which encompasses the whole Jewish nation – which this is the whole essence of Avraham (as the head of the Jewish people, the first Jew) – there is no room that there should remain a portion (even a small detail) of Avraham which is disconnected from it. Heaven forbid, therefore – he gave him “all that he had,” he put himself with “all he had” entirely in this.⁵³

In addition: this marriage comes specifically by the power of Avraham (Avraham gave birth to Yitzchak and circumcised Yitzchak, and later – the Shidduch came into fruition through

⁵³ And similar to how this is in reference to charity, that the limit that “one should not consecrate all his possessions,” is not regarding “one who still needs to fix his Soul, (for) obviously the healing of the soul is no less than the healing of the body, regarding which money has no significance (based on the words of the verse Divrei Hayomim II, 9, 20. And similarly Melachim I, 10, 21), “*and all that one has he would give for his life,*” it is written” (Iyov 2, 4) (Tanya Igeress Hakodesh end sect. 10. And see also Igeress Hateshuvah ch. 3 (93a)), which this is a matter that is pertinent to his life [he *himself*] which is higher than (Tzedakah which is a law of) his *money* (see Likutei Sichos vol. 27, pg. 217 ff.). *And similarly* we may say regarding the marriage of Yitzchak and Rivkah, that being a all-embracing matter that is pertinent to the Jewish nation and (automatically) very important to the Soul of Avraham, he gave for this “all he had.”*

*) *And regarding what Avraham actually did regarding livelihood (after he gave to Yitzchak all he had) – it is understood that he was sustained with the possessions of Yitzchak (as obligated in honoring his father – mentioned regarding Avraham his father and regarding his father Terach), or he put effort to attain more possessions (and see Nachalas Yaakov here, that this is the addition in the second verse “and Avraham gave...” (as supra note 46) – due to “the possessions that he bought after this”).*

the Shlichus of Eliezer from Avraham). Therefore he needed to put into this “all he had.”

And based on this it will fit in more, to say that Eliezer was not categorized as a Shadchan (an existence for himself) rather in the category of a Shliach – who is like the one who sent him (Avraham): just as there must be the giving of “all he had” without leaving out any detail, likewise is also understood regarding Eliezer (and especially that he was a part of “all that he had”), that his whole existence (also when he is going to make the Shidduch according to his understanding) should be the same as the one who sent him, and there is not any room in this for another existence (as in the case of a Shadchan, who is an existence for himself and not the existence of the one who sent him).

6. The explanation of this in the inner dimension of the Torah:

In Likkutei Torah at the end (Parshas Brachah⁵⁴) the Alter Rebbe explains that the marriage of Yitzchak and Rivkah is a most essential matter in the Torah and in the whole order of the descent of the Light of Hashem, which reflects the general Service of man – the union of Mah (Yitchak) and Ban (Rivkah), namely, the union of the Soul (Mah) and the body (Ban) of every Jew. Including – the complete union and wedding between the Jewish people (as Souls in bodies) with Hashem, the Jewish people and Hashem are all one,⁵⁵ as will be in the true and

⁵⁴ In the end of the “explanation on the verse (Brachah 33, 4) Torah Tzivah” end 96c *ff.* and see also Sefer Hamaamorim 5563 pg. 36 *ff.* Toras Chayim on our Parshah, 135a *ff.* Ohr Hatorah, our Parshah 127b *ff.* Sefer Hamaamorim 5660, pg. 30 *ff.*

⁵⁵ See Zohar vol. 3, 73a.

complete Redemption (after the beginning of this, the betrothal, at the Giving of the Torah⁵⁶).

Which this is the content of the general Service of man in the fulfillment of Torah and Mitzvahs in this physical world – the union of Mah and Ban: the content of the innovation of the Giving of the Torah is, that then was nullified the decree which divided between “the upper realms” and “the lower realms”⁵⁷ (spirituality and physicality, Mah and Ban), and then was given the power to connect and unite physicality with spirituality, that the physical body⁵⁸ and a physical item should become holy, to the degree of a Holy Object.⁵⁹ And the completeness of this unity (of Mah and Ban), at the height of completeness and revelation, will be in the true and complete Redemption [moreover: then will be “the female will transcend the male,”⁶⁰ as will be explained in ch. 10].

And with this he explains in Likkutei Torah why the Torah elaborates at great length about the Shlichus of Eliezer (to the extent that “the passage of Eliezer is repeated in the Torah”⁶¹), because “this was the content of the Shlichus of Eliezer to refine and draw this union”⁶² of Yitzchak and Rivkah (Mah and Ban),

⁵⁶ As the words of our Sages (Shemos Rabbah end ch. 15) “in the present time was the betrothal... however in the days of Moshiach will be the marriage.”

⁵⁷ Tanchuma Va’eira 15. Shemos Rabbah 12:3. And more.

⁵⁸ See Tanya ch. 49 (end 69b *ff.*) “and You chose us from all nations and languages, this refers to the material body...” and “You chose us” was at the Giving of the Torah (see Shulchan Aruch of the Alter Rebbe Orach Chayim 60:4).

⁵⁹ See at length Likkutei Sichos vol. 16, pg. 212 *ff. ref. a.l.*

⁶⁰ Yirmiyah 31, 21.

⁶¹ Rashi’s comm. our Parshah, 24, 42, from Bereishis Rabbah 60:8.

⁶² Wording of Likkutei Torah *ibid*, 96d.

this brought “to draw the level of the union literally which is the idea of marriage and the innermost aspect.”⁶²

And simply: Rivkah lived in Padan Aram (outside the Holy Land) with Besuel the Arami and Lavan the Arami (like a rose among thorns⁶³), the aspect of Ban. And the content of the Shlichus of Eliezer was that he should take her out of there and bring her to be a wife for Yitzchak (a perfect Olah⁶⁴), the aspect of Mah, in a manner that “they will be one flesh”⁶⁵ (Mah and Ban), they will build a house in the Jewish nation in this physical world, with the goal – to give birth to “children” in the simple sense (and also “the children of the Righteous are good deeds”⁶⁶), from who descend all the Jewish people of all generations.

And based on this it is understood, that the Shlichus of Eliezer (the first Shlichus that is written in the Torah) gave the power to accomplish the Service of uniting Mah and Ban in the Service of Hashem, beginning with at the Giving of the Torah, and from this – it is drawn to all times and all places, until – the completeness of this in true and complete Redemption.

And we may say, that the general Shlichus of Eliezer is also hinted in him saying⁶⁷ “Eved Avraham Anochi, I am the servant of Avraham”: it is known⁶⁸ that from Avraham began the preparation for the Giving of the Torah. And this is what is hinted in “I am the servant of Avraham” – that being “I am the servant of Avraham,” Eliezer had the power to accomplish the

⁶³ Shir Hashirim 2, 2. Bereishis Rabbah 63d.

⁶⁴ Ibid, 64:3. Rashi’s comm. Toldos 25, 26. 26, 2.

⁶⁵ Bereishis 2, 24.

⁶⁶ Rashi’s comm. beg. Parshas Noach. And see Bereishis Rabbah 30:6.

⁶⁷ Our Parshah 24, 34.

⁶⁸ See the talk of Shabbos Parshas Lech Lecha this year. *The references are cited there.*

union of Mah and Ban (the marriage of Yitzchak and Rivkah) also and mainly as a preparation for the “*TaAvdun, serve Hashem on this mountain*”⁶⁹ and the revelation of “*Anochi, I am (Hashem your G-d)*”⁷⁰ at the Giving of the Torah.

7. We still need to understand however⁷¹: according to this (that the Torah speaking at length about this is because the marriage of Yitzchak and Rivkah express the general phenomenon of uniting Mah and Ban) the main elaboration should have been about the actual Shidduch of *Yitzchak and Rivkah* (that Eliezer accomplished), and not about the Shlichus and efforts of Eliezer as *a preparation* for the union (Mah and Ban); why does the Torah speak at such great length about the Shlichus itself – how Avraham made him swear and told him all the details where he should go, and how Eliezer fulfilled his Shlichus actually?

From this itself is understood, that the Shlichus of Eliezer is important for the core of the phenomenon of the union of Mah and Ban. And we may say one of the explanations of this – and based on this we will understand the (deeper) reason why Eliezer was a Shliach specifically (and not a Shadchan) – because in order to accomplish the Service and the drawing forth of the union of Mah and Ban, this also must be in the person that is accomplishing this, that he should be an existence for himself (Ban), and the existence should be submitted and united with the one sending him (Mah). Which this is the content of a Shliach specifically⁷²:

⁶⁹ Shemos 3, 12.

⁷⁰ Yisro 20, 2. Va’eschanon 5, 6.

⁷¹ See also Sefer Hasichos 5750, vol. 1, pg. 130 ff.

⁷² See also Sefer Hasichos 5749 vol. 1, pg. 60-62. Sefer Hasichos 5750, end pg. 131 ff.

A Shliach is comprised of two opposite aspects: (1) He must be something separate from the one sending him, a person with knowledge of his own.⁷³ (2) He must be nullified/submitted to the one sending him, recognizing that he is his Shliach, and not change from the will and opinion of the one sending him. If he changes from the opinion of the one sending him, he loses the status of being a Shliach.⁷⁴ To the extent that he knows that he is going to fulfill the Shlichus of his with the power that the one sending him appointed him as a Shliach, and the Shliach of a person is like himself, including like himself literally.

Which this is the content of the union of Mah and Ban: the Soul (Mah) of a Jew is united openly with Hashem – “the Soul that You put into me is pure,”⁷⁵ to the degree that it is a “portion of Hashem from up high.”⁷⁶ The Shlichus of a Jew – through Hashem sending it down to be a Soul in a physical body in a physical world (Ban), “You created it, You formed it, and You blew it in”⁷⁵ – is that he should accomplish the union of Mah and Ban of his Soul with his physical body, that also as the Soul is found in a body, which on its own and openly it is an existence and entity for itself (the first aspect of a Shliach), there should shine in him the Light of the Soul and the body should be submitted to the Soul (“they make their Souls the main thing and their bodies secondary”⁷⁷), until the body and the Soul shall unite, through the Service of fulfilling Torah and Mitzvahs which are specifically with physical objects to draw and reveal the light of Holiness in the physical world, as such that in every

⁷³ Gittin 23a.

⁷⁴ Rambam Hilchos Shluchin Veshutfin 1:2 *ff.* Shulchan Aruch Choshen Mishpat, 182:2 *ff.*

⁷⁵ Wording of the Morning Blessings. And see Likkutei Torah Haazinu 71a *ff.* Discourses for Yom Kippur 69a. *e.p.*

⁷⁶ Iyov 31, 2. Tanya beg. ch. 2

⁷⁷ See Tanya ch. 32.

matter that a Jew does should be evident the union of his Soul and body (Mah and Ban) with Hashem, the “Shliach of Adam (Ha’elyon ⁷⁸) [Hashem] is like Him,” including “like Him literally” (the second aspect in a Shliach).

And therefore, Eliezer was specifically in the category of a Shliach to accomplish the Marriage of Yitzchak and Rivkah, because in a Shliach there is the complete union of Mah and Ban, that his existence becomes “like him,” the sender (which is not so regarding a Shadchan).

And based on this is also understood why Avraham gave “all he had” for the fulfillment of this Shlichus (the marriage of Yitzchak and Rivkah) – because this union of Mah and Ban – which its completeness will be in the true and complete Redemption – encompasses *all* the aspects of the entire order of the descent of the Light of Hashem and all the Torah and Mitzvahs etc. as such that there is nothing “outside” of it. Therefore Avraham first gave away “all he had,” and especially since the power to accomplish the union of Mah and Ban (as came into fruition at the Giving of the Torah), came from Avraham.

8. Based on this we may say an explanation for something wonderful: the explanation in Chassidic teachings (in the fundamental Books of the “Oral Torah” of the Chassidic Teachings – Torah Ohr and Likkutei Torah) regarding the episode of Eliezer and the marriage of Yitzchak and Rivkah is not in its place in Torah Ohr in the Parshah of Chayei Sarah, rather specifically in Likkutei Torah and at the end of it, in the Parshah of Brachah [the end of the Discourses on the five books

⁷⁸ See Likkutei Torah Vayikra 1c.

of the Torah. And after it come the Discourses of Shir Hashirim – as a separate section from the five books of the Torah]!

And we may say, that in this is also hinted that the Shlichus of Eliezer to accomplish the marriage of Yitzchak and Rivkah – the union of Mah and Ban, and its completeness in the Redemption – is the completeness and goal of all the aspects of the Service, therefore it is explained at the end and the concluding topic completing (Torah Ohr and) Likkutei Torah; and after this we come to the Discourses of Shir Hashirim – which its content is the complete marriage and union of the Jewish people (also as Souls in bodies) with Hashem, the completeness of the union of Mah and Ban, as it will be in the true and complete Redemption.

And to add, that in the beginning of the book Likkutei Torah, in the Parshah of Vayikra⁷⁹ [which from it begins the Discourses in Likkutei Torah in the order of the Parshahs of a complete book of the Torah, the book of Vayikra. Whereas before this there are Discourses on only two Parshahs in Sefer Shemos: the Parshah of Beshalach and the Parshah of Pekudei] – is explained the content of the Shlichus Above, that every Jew is a Shliach of Adam Ha'elyon, like Him, that Hashem sent him, his Soul down here in a body in order to fulfill its Shlichus in the world.

And we may say, that this being written in the *beginning* of Likkutei Torah, hints that this is the *beginning* of the Service of man – the knowledge that he is the Shliach of Adam Ha'elyon; and at the end of Likkutei Torah – is explained the completeness of the Service: the union of Mah and Ban, as a preparation for the marriage of the Time to Come.

⁷⁹ Ibid.

9. Based on this we will understand the content of Moshiach as a *Shliach* (“(please send in the hand of the one) You wish to send”):

Moshiach is the Shliach, through which is carried out the completeness of the phenomenon of Shlichus – the union of Mah and Ban [which began with the Shlichus of Eliezer for the marriage of Yitzchak and Rivkah] – the Shlichus of Hashem to bring the true and complete Redemption, when there will be the complete union of the Soul and the body, the Jewish people and Hashem are one. And also in the world – the completeness of the revelation of G-dliness in this physical world, as such that the whole world becomes a dwelling for Hashem in the lowest realms.⁸⁰

Based on this it is understood why Moshiach himself is categorized (also) as a *Shliach*, namely, a union of two aspects (union of Mah and Ban): an existence for himself, so-to-say, as a Soul in a body, a [human being] of flesh and blood [as the ruling of the Rambam⁸¹ that Moshiach is a “king from the dynasty of Dovid immersed in Torah and occupied in Mitzvahs as Dovid his ancestor...” and “he will fight the wars of Hashem” which this shows that he is found in a world where there are opposers and therefore he needs to wage war – and he wins⁸²], and together with this – a Shliach of Hashem, like Him *literally*,

⁸⁰ See Tanchuma Naso 16. Ibid Bechukosai 3. Bamidbar Rabbah 13:6. Tanya beg. ch. 36.

⁸¹ Laws of Kings 11:4.

⁸² As the continuation of the words of the Rambam *ibid* (in the print of Rome and Amsterdam, as well as in the hand written version of Yemen): if he did so and succeeded *and won*...

^{82*} Regarding the following, see Ohr Hatorah Vayeitzei 118a. Sefer Hamaamorim 5678 pg. 147.

For in order to accomplish the union of the Soul and body of the Jewish people (through “prevailing upon all the Jewish people to go in its ways and strengthen the breaches in its fulfillment”⁸¹), and the union of the spiritual and physical of the world, he must have himself both aspects and as they are united.

10. Based on this we will understand the content of the request of Moshe “please send in the hand of the one you wish to send”: with this request and suggestion Moshe wanted to accomplish – and actually accomplished – the union of the “first Redeemer” (Moshe) and “the final Redeemer” (Moshiach):

Moshe^{82*} on his own, his (main) aspect is Wisdom (Torah), as the verse says⁸³ “remember the Torah of Moshe My servant,” and “Moshe received the Torah from Sinai.”⁹ Moshiach on his own his (main) aspect is Kingship – “a king will stand from the dynasty of Dovid.”⁸¹ And we may say that this is similar to the difference between the virtue of the provider (Chochmah, the head of the Sefiros) and the virtue of the receiver (Malchus), similar to the difference between the light of the sun (the provider) and the light of the moon (the receiver, Malchus, connected to Dovid [i.e.] King Moshiach⁸⁴):

“Moshe received the Torah from Sinai and gave it over...” he received the *whole* Torah, which is the source of all provisions, and from it is drawn the power for all matters, including – also the power for the redemption (also the Future Redemption);

⁸³ Melachi 3, 22. And see Shabbos 89a. Shemos Rabbah 30:4.

⁸⁴ As emphasized in what we say in the wording of Kiddush Levanah “Dovid king of the Jewish people is alive and endures,” “who is compared to the moon” (Rosh Hashanah 25a, and in Rashi’s comm.), “and destined to be renewed as it, and the Jewish people will return to cleave to its “Husband” namely Hashem, similar to the moon that is renewed with the sun, as is written (Tehilim 84, 11) sun and sheath, analogous of Hashem [Elokim]...” (Rama 426:2).

Moshiach, his aspect is “the final redeemer” — who comes at the end of the Service (Malchus, the end of the Sefiros) at the end of exile, however in this there is the virtue of the receiver, which through his submission he includes in an internalized way all the provisions from Above, moreover — the light of the receiver reaches and is sourced even higher than the light of the provider, as will be revealed in the true and complete Redemption that “the female will transcend the male,” the virtue of the body of a Jew (in comparison to his Soul), which specifically in it is the power of the Essence of Hashem,⁸⁵ to the extent that in the Time to Come the Soul will receive its nourishment from the body.⁸⁶ And therefore specifically Moshiach will bring the Redemption — the Redemption and completeness of everything, also of Moshe.^[86]

And we may say that through Moshe accomplishing, “send in the hand of the one You wish to send,” through “the first redeemer is the final redeemer” (as supra ch. 2), was accomplished the union of both aspects and virtues — that Moshiach has in him both aspects and virtues: in addition to him being a king, he is (also) a Rabbi⁸⁷ (Chochmah), and he will

⁸⁵ See Tanya Igeress Hakodesh sect. 20 (beg. 130b). Sefer Hasichos Toras Shalom pg. 120 ff.

⁸⁶ Hemshech Vekachah 5637 ch. 91-2. And see also Sefer Hasichos Toras Shalom, end pg. 127 ff. Sefer Hamamorim Kuntreisim vol. 2, 413b. *e.p.*

^[86] [Similarly is the case regarding our Rebbe King Moshiach Shlita (the 7th Rebbe) who connects himself so much to his father-in-law, the Rebbe Rayatz, the 6th Rebbe (as seen many times in this Talk. This accomplishes a true union of Za (which its finale is the sixth Sefirah of Yesod) and Malchus (the seventh Sefirah).

This is emphasized in the fact that the Rebbe King Moshiach Shlita is a soul in **body** (see infra ch. 13 and Dvar Malchus Bo 5752.)

⁸⁷ See Sefer Hamitzvahs of the Tzemach Tzedek, Mitzvas Minui Melech, (Derech Mitzvosecha 108a ff.). *e.p.*

teach Torah to the entire nation,⁸⁸ also Moshe Rabbeinu and the forefathers etc.⁸⁹ [and similarly in Moshe – he has also the virtue of a king,⁹⁰ “and there was a king in the Jewish nation”⁹¹].

And we may say that this is also hinted in the fact that “Moshiach” has the numerical value of “Shliach” with the addition of ten⁹² – since the complete revelation of Moshiach is through him carrying out his Service as a *Shliach* with all ten of his Soul-powers, from Chochmah till Malchus.

11. Based on what is known that every Jew has in him from the aspect of Moshe⁹³ and from the aspect of Moshiach⁹⁴ – it is understood, that in every Jew there is in a minor way both of the aspects explained above:

Every Jew is a Shliach of Hashem “to serve His maker.” And the general content of his Shlichus is – “to shine on the earth,”⁹⁵ to illuminate the whole world with the light of holiness and the G-dly Light. And in this there are in general two manners similar to the “two big luminaries,” “the big luminary” and the “small luminary”⁹⁶ [as known that “the world He placed in their hearts,”⁹⁷ in every Jew reflects all aspects of the world] – his Service as a provider (sun); and his Service as a receiver (moon),

⁸⁸ See Rambam Hilchos Teshuvah end ch. 9. Likkutei Torah Tzav 17a *ff.* *e.p.*

⁸⁹ See Likkutei Torah *ibid.* *e.p.*

⁹⁰ Rambam Hilchos Beis Habechirah 6:11. And more (cited in Likkutei Sichos vol. 19, pg. 170 note 54).

⁹¹ Brachah 33, 5. And as the explanation of our Sages (Midrash Tehillim in the beg. Shemos Rabbah 48:4. And more) that are brought in the Ramban on the verse.

⁹² See at length Likkutei Sichos vol. 29, pg. 358 *ff.*

⁹³ Tanya beg. ch. 42.

⁹⁴ Me’or Einayim end Parshas Pinchus.

⁹⁵ Bereishis 1, 15.

⁹⁶ *Ibid.*, 16.

⁹⁷ Koheles 3, 11. And see Likkutei Torah Bamidbar beg. 5b.

which through this there is also “to shine on the earth” with a reflected light (similar to “from my students more than all of them,”⁹⁸ and the like). And each one has what the other does not.

And more in detail these are both aspects that need to be in a Shliach: (1) the submission to the one who sent him (similar to the moon), and (2) an existence for himself, a person who has knowledge, who comes to his own decisions with his own mind how to do his Shlichus (similar to the sun) – “to shine on the earth.”

And from the fact that Moshe and Moshiach are united as one (“the first redeemer is the final redeemer”) similarly is also drawn the power in a small way for the Service of a Jew, that for him there should become united both aspects as a Shliach.

[And we may say that this is also hinted in the word “Shemesh (sun),” which has two meanings: sun – which illuminates (provider), “to shine on the earth,” and “Shemesh” an idiom of Shimush (serving) – the submission of the Shliach, due to the fact that “I was created *Leshamesh* (to Serve) my Creator,” moreover “I was not created only *Leshamesh* (to Serve) my Creator”⁹⁹].

And based on what was spoken above, that the power for the Shlichus in general comes from the first Shlichus that is in the Torah – the Shlichus that Avraham sent Eliezer to make the Shidduch of Yitzchak and Rivkah, is also understood that just as in the first Shlichus, Avraham (the sender) gave “all he had,”

⁹⁸ Taanis 7a.

⁹⁹ So is the wording in the handwritten version of the Shas (Osef Kisvei Hayad Shel Talmud Bavli, Yerushalayim, 5724) in the Mishnah and the Braysa end Kiddushin. And so is brought in Melech Shlomoh on the Mishnah ibid. and see Yalkut Shimoni Yirmiyah, Remez 276.

since this is important for the fulfillment of the Shlichus in its completeness, that all the details and aspects should be permeated with the general point of the union of Mah and Ban (the marriage of Yitzchak and Rivkah), so is also regarding every Shlichus of a Jew “to serve His Maker,” he receives so-to-say “all He has” of Hashem, the One sending, including the power of the Essence of Hashem (which includes “all He has”), to accomplish the union of the Soul and body of a Jew in this physical world. And in a manner, that all the details and details of details in the Service of the Jewish people, are permeated openly with the one and only point and goal: *the revelation of Moshiach* (the completeness of the phenomenon of Shlichus, the union of Mah and Ban).

12. In all this there is even more added in this generation especially — in which was added an innovation in the phenomenon of Shlichus, that my revered father in law the Rebbe leader of our generation appointed every Jew of this generation to be his Shliach in spreading Torah and Judaism and spreading the wellsprings outward, including to bring the true and complete Redemption.

And as we see actually, that now it is easier to explain to a Jew — even one who before this openly had no connection to this — that in addition to his own Service, he also has the responsibility to be a “Shliach”, to provide (from his virtues and knowledge etc.) to others, beginning with the people of his household and his friends, and all those that he can reach.

And in this is added even more — regarding those that merited, that among the Jewish people themselves, they were chosen as Shluchim of the Leader of our generation, which their *entire* Service, the whole entire 24 hours is dedicated to fulfilling

their Shlichus in spreading the Torah and Judaism, spreading of the wellsprings outward and bringing the Redemption.

And most certainly when the Shluchim from allover the world gather together in a “international Shluchim convention,” which gathering together “of the Righteous is pleasure for them and pleasure for the Olam (world),”¹⁰⁰ this brings the true pleasure – pleasure of holiness – for them and for the world, also for the Olam, also an idiom of He’Elem, concealment.¹⁰¹ And especially that this is a “Shluchim convention from the whole *world* (international),” Shluchim that are found throughout the whole world, and their Service consists of nullifying the concealment of the world and transforming it, until that it will be a dwelling for Hashem, in the manner of the union of Mah of Ban, as a preparation for the Redemption, as mentioned above.

13. In this itself – which applies to the Shluchim convention every year – is added the novelty this year in particular in the connection of the Service of Shlichus with “please send in the hand of the one You wish to send,” the Shlichus of Moshiach:

We have spoken earlier (ch. 1), that my revered father-in-law the Rebbe leader of our generation announced, that we have already completed all the aspects of Service, and we are already standing ready, “all of you stand ready,” to accept Moshiach.

As we see this also (as spoken several times) in the fact that in the events in the world are being fulfilled a number of the signs for the Redemption, beginning with the sign (in Yalkut Shimoni¹⁰²) that “the time of your Redemption has arrived”

¹⁰⁰ Mishnah Sanhedrin end 71b.

¹⁰¹ See Likkutei Torah Shlach 37d. *e.p.*

¹⁰² Yeshayah Remez 499.

from the fact that “the kingdoms are enraging one another,”¹⁰³ especially in the Arabian countries [including – what we saw in these days, that in the so-called “peace conference,” they notified that they are ready to give up on everything for “peace” so-to-say, and in actuality it came out that “there were no bears and no forest [i.e. completely not true]”! And this is not the place for this].

And it was already fulfilled the sign of the past year – 5751 acronym of the Hebrew words meaning “it shall be a year I will show them wonders,” and with addition this year – and it continues into – (5752) “it shall be a year of wonders in it,” (and) within it – that this (the wonders) becomes the essence, content and spirit of the year.

And we see actually how there was and there is “he wages the wars of Hashem” and wins in a lot of matters – and specifically with a war of peace. And Nitzachon (victory) is also an idiom Nitzchius [eternity], connected with the revelation of the “Netzach”: Nun – the revelation of the 50th gate, Tzadik – the year of Tzadik [90] (as Jews have called this year), and Ches – the revelation of Moshiach, which is connected to the number eight (the eight princes¹⁰⁴).

From this is understood, that being that the Shluchim are already for a long time now passed the completion of the beginning of the Shlichus in spreading Torah Judaism and spreading the wellsprings outward, and are for a long time now passed the middle of the Shlichus, to the degree that we have already *finished* the Shlichus (as the notification of the Leader of our generation mentioned above), and nevertheless the true

¹⁰³ Midrash Lekach Tov, Lech Lecha 14, 1. And see also Bereishis Rabbah, 42:4.

¹⁰⁴ Sukkah 52b.

and complete Redemption has not yet come actually literally – we must say that there is still left something to do which will bring the Redemption actually.

And this is: based on what is known that “in every single generation one person is born from the descendants of Yeuhudah who is befitting to be Moshiach for the Jewish people,”¹⁰⁵ “one person who befitting his righteousness he is deserving to be the redeemer and when the time will arrive Hashem will appear to him and send him...”¹⁰⁶ and based on the notification of my revered father in law the Rebbe leader of our generation, the only Shliach that is in our generation, the only Moshiach that is in our generation, that we have completed everything – it is understood that it already begins the fulfillment of “please send in the hand of the one You wish to send,” the Shlichus of my revered father in law the Rebbe. And from this is understood, that the only thing left now in the Service of Shlichus, is: *to accept Moshiach actually literally*, so that he can fulfill his Shlichus actually and take out all the Jewish people from exile!

And this is even more emphasized in the Shabbos of the Parshah Chayei Sarah (when the Shluchim gathering-together is taking place), when we read about the Shlichus of Avraham sending Eliezer for the marriage of Yitzchak and Rivkah, which gives the power for all matters of Shlichus, and especially – the completeness of the phenomenon of Shlichus of Moshiach.

And in addition, it is also Shabbos blessing the Month of Kislev [and this year – two days of Rosh Chodesh], the month

¹⁰⁵ Comm. of the Bartenura on the Megilah of Rus.

¹⁰⁶ See Responsa of the Chasam Sofer Choshen Mishpat (vol. 6) at the end (sect. 98). And see Sdei Chemed Pe’as Hasadeh Maarches Alef, 70. And more.

of the *Redemption*, and the month of the “Giving of the Torah” of the deeper part of the Torah,¹⁰⁷ the third month of the rainy season, the winter [corresponding to the third month of the summer¹⁰⁸ (the month of Sivan) – the month of the Giving of the Torah of the revealed part¹⁰⁷]. And to add, that rain is also connected to the Shlichus of Moshiach – from below to Above (similar to the moon), “and mist will ascend from the land,”¹⁰⁹ [this is a metaphor for Moshiach being a soul in a *body* (which is refined) and thereby being even higher than a mere *spirit* of Moshiach:] that specifically “from the land” (Ban), a Soul *in a body*, from coarse material becomes physical, and from physical becomes a “mist” (the element of air, the most subtle element), which “ascends” way up high, even higher than “the spirit of Hashem hovers over the face of the water,” “this is the spirit of the king Moshiach”¹¹⁰ – since as it [the spirit of Moshiach] is the Soul of my revered father in law the Rebbe there is the resurrection [i.e. reincarnation] literally actually, as a soul in a body [Moshiach in the simple sense] (and not only as he is “a spirit... hovering over the water”). [I.e. the Shlichus of Moshiach is that being a soul *in a body* he receives the “the spirit of Hashem,” a truly high revelation, this being so because Moshiach refines his body so much that he can receive this high G-dly revelation.]

14. From this we have the instruction of action what we must take presently at the beginning and opening of the “international Shluchim convention”:

First and foremost – we must come out with an announcement and notification to all the Shluchim, that the

¹⁰⁷ See Likkutei Levi Yitzchok, Igros pg. 205. 217.

¹⁰⁸ See Likkutei Torah of the Arizal, Parshas Vayzeitzei. And more.

¹⁰⁹ Bereishis 2, 6.

¹¹⁰ Bereishis 1, 2. And in Bereishis Rabbah 2:4. 8:1.

Service of Shlichus now and of every Jew is comprised of – accepting Moshiach.

This means: all details in the Service of the Shlichus of spreading the Torah and Judaism and spreading the wellsprings outward, must be permeated with this point – how this leads to accepting Moshiach.

As emphasized in the topic focus of the conference – “all the days of your life *Lihavi*, to bring the days of Moshiach”¹¹¹: all matters of Service (all the days of your life, and in every day itself – in all the details and hours of the day) have to be permeated with “bringing the days of Moshiach,” not only “Lerabos [to add]...” (as the wording in many places), [which would mean] that he (the Shliach) stands and waits until Moshiach will come and then he will take part in this and have pleasure from it etc. Rather – “to bring,” he does all that he can to bring “the days of Moshiach” in plural, not only the beginning of one day rather “days” (in plural) – the days of Moshiach (and not only when Moshiach is “presumed Moshaich,”⁸¹ rather all the days of Moshiach – also the completeness of “Moshiach without question”⁸¹ etc.).

And simply this means – that from this Shluchim conference they must come and bring good resolutions how every Shliach must prepare himself and prepare all the Jews in his place and in his city etc. to accept Moshiach, through him explaining the idea of Moshiach as explained in the Written Torah and the Oral Torah in a way that every person *accepts* this according to his intellect and understanding, including and especially – through studying matters of Moshiach and Redemption, and especially in a manner of wisdom, understanding and knowledge.

¹¹¹ Brachos ch. 1 Mishnah 5.

And being that this is the Service of this time, it is understood that this is pertinent to every Jew without any exception at all.

15. And may it be the will [of Hashem], that through every Shliach fulfilling his job completely with all *ten* soul-powers, and especially that all the Shluchim will “gather *Yikansu*” into this – we will *literally* immediately bring (the revelation and completeness of) the main and true Shliach together with the revelation of his ten soul-powers – “please send in the hand of the one that You wish to send,” the Shliach that is in our generation – my revered father in law the Rebbe leader of our generation – and as this was in the generation before him, that the my revered father in law the Rebbe *became one* with his father for he was his only son, [similarly is in our generation regarding his successor], as such that we have the completeness of all “seven branches of the Menorah,” all seven generations.

And more and mainly: since we have completed already the Service of the Shlichus – comes every Shliach to the true Sender, Hashem, and notifies: I did my Shlichus, and now has come the time that You, Your Honor, should do Your Shlichus [for also Hashem is a Shliach (“He tells *His commands* to Yaakov...”¹¹²), and together with the *ten* Sefiros – His Essence, so to say is Moshiach]: “please send in the hand of the one You wish to send”¹¹³ – send us Moshiach literally actually!

And even if there can be still a doubt that Hashem wants to keep the Jews another moment in exile due to the great pleasure that the Service in exile brings Him – a Jew cries out: “all that the master of the house says to you, do, aside from

¹¹² Tehillim 147, 19. And see Shemos Rabbah 30, 9.

¹¹³ Note the connection to this year – that “Shlach Na Beyad Tishlach” is the acronym of Tav Shin Nun Beis (5752).

leave,”¹¹⁴ all what the Master of the house – Hashem says we must do “aside from leave,” to stay one more moment Heaven forbid in a state of “leave,” away from the table of their Father, we request and we demand, so to say, from Hashem: “please send the one You wish to send” – in the year and *in its beginning* “Yad [14 (years), from the year] Tishlach [5738]” and bring *already* the true and complete Redemption!

And together with the completeness in the Service of Shlichus (at the end of Likkutei Torah, the Parshah of Brachah) we immediately have the completeness of the marriage – Shir Hashirim – of the Jewish people and Hashem [and especially through taking the good resolution to study the whole book of Torah Ohr and Likkutei Torah all their parts until their ends. Which through study of Torah about these matters, this hastens even more the drawing of it in actuality],

Until “the female will transcend the male,” Hashem Himself, so to say, thanks the Jewish people, every Jew and all Jews, for their Service (even if it was not at the height of perfection),

And leads all the Jewish people to the Holy Land, Jerusalem the holy city, to the Holy Mountain, to the third Beis Hamikdash, and more and mainly – *literally* immediately.

¹¹⁴ Pesachim 86b.