

ב"ה

One Mission. Thirty Voices.

30

ג' תמוז
שלושים שנה

30 Shluchim Farbreng
about Kabbalas Pnei Moshiach
in their Shlichus



FARBRENGEN-IN-PRINT #3 | A PROJECT OF THE MOSHIACH OFFICE AT MERKOS 302

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THE
MOSHIACH
OFFICE



The Moshiach Office at Merkos 302
In loving memory of Rabbi Moshe A"H Kotlarsky

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Dear Readers:

*Shluchim, Anash, N'shei U'bnos
Chabad of all ages,*

The current Farbrengen-in-Print is being published as we rise from the *shiva* of my father, Reb Moshe Yehuda ben Tzvi Yosef, *bareini kaparas mishkavo*. The juxtaposition of his untimely passing with the *Yom Hakodosh Gimmel Tammuz Shloshim Shanah* is surreal.

Although every day that passes is equally painful and full of wanting to be reunited with our Rebbe, the Rebbe taught us that round numbers have significance, even if just to capture the *hisorerus* of thousands of Yidden.

As *Chassidim*, our job is to emulate the Rebbe's own approach to such a moment. We must translate our yearning to concrete action; we must bring the Rebbe *besuros tovos* of our unwavering dedication to his *inyanim*.

We must resolve to double our efforts in the Rebbe's *mitzvoim*, learn more of the Rebbe's Torah, educate our children in the ways of *Chassidus* with greater vigor, and invest ourselves even more in the *avodah* to bring Moshiach.

More than anything, my father had one thing constantly on his mind: how he can give the Rebbe *nachas ruach*. He took the mission of bringing Moshiach seriously, for he knew that this is the Rebbe's main desire. Today, we stand committed to furthering the Rebbe's *shlichus* entrusted to us.

It is our hope that this *farbrengen*, a collection of insights from a diverse spectrum of *shluchim*, will be *poel* a reinvigoration of our central mission to be *mikabel p'nei Moshiach Tzidkeinu*—properly preparing ourselves, our families, and our communities for *Geulah*. Additionally, may it encourage *Shluchim* and *Anash* alike to constantly send the Rebbe *besuros tovos* in all that we are constantly doing to further that cause.

May we be reunited with our Rebbe speedily,
vveyolicheinu komimiyus l'artzeinu,

Rabbi Mendy Kotlarsky





THE

DAY

AFTER

It is thirty years since Gimmel Tammuz 5754. Which Lubavitcher has not contemplated its significance, or turned inward for a personal reckoning as this day approaches?

This is a day that may feel full of complexities: it's a holy day, a Rebbe-Chassid day, a day of opportunities. Yet it's a day we hoped would never come, a day with daunting ramifications for *adas bachassidim*, and the world, that cannot be fully grasped.

It also presents a giant, uncomfortable question.

There are various ways this question forms, none easily articulated. One person may look back and wonder, "What have we gotten wrong?" Another dares to revisit the present, "Maybe we should be re-analyzing our identity?" Perhaps, it is expressed as a simple, heartfelt "*Ad mosai?*"

No matter its form, at its core, the question represents a deep void and feeling of discontent: Gimmel Tammuz is being marked again this year because the expected *Geulah* has not yet been realized.

Reb Yoel Kahn A"H was once asked a fairly common question during an interview: "How can we instill *biskashrus* into our children who never saw the Rebbe?" In response, Reb Yoel, who taught and mentored *bochurim* all his life, said, "You know, I get this question a lot, but never from an actual member of the generation who never saw the Rebbe. The concern,

while valid, never enters the mind of the children today who take their *biskasbrus* with a surprising *p'sbitus*."

What *do* we know about Gimmel Tammuz? This year, there will be more people commemorating, davening, learning, remembering, discussing, and connecting to the Rebbe than there were twenty years after Gimmel Tammuz. A lot more. Twenty years saw more people, by far, than ten. And ten years, exponentially more than the first year.

This phenomenon is more than just the spiritual energy growing stronger, like in the case of any other *tzadik*. The Rebbe is singularly, historically unique in how his teachings and *hora'os* are continually relevant and reaching more people personally than ever.

The Rebbe, still indisputably our *nasi* and leader of Yidden at large, has influence that continues to grow at a rate beyond our grasp.

So the notion of "who would have imagined we would be at the thirtieth anniversary of Gimmel Tammuz?!" is joined by, "who would have imagined we would be seeing what we are seeing thirty years later?!"

And perhaps this all began way before Gimmel Tammuz.

The Rebbe established an unprecedented style of *nesius* from the start: An underlying element ties all of the Rebbe's Torah and *peulos* to a specific mission. To the Rebbe, that mission is central to who he is.

This was more than an ordinary mission. The Rebbe anchored himself and all he stood for to an inevitably victorious conclusion. There was nothing less acceptable than the full manifestation of *Geulah* itself. While other *nessim* made it their goal to **advance** the cause, the Rebbe made it his job to ensure it **arrives**.

With the goal yet unmet, the Rebbe's mission endures way past Gimmel Tammuz. In fact, the more days that pass without its accomplishment, the more means, focus and personal investment is demanded of us and

with an ever-growing urgency.

This idea defines a framework for the burning question in our hearts.

* * *

In the current climate of expecting instant gratification, most questions can be resolved by a quick internet search or a WhatsApp chat. Philosophical mysteries, which could once pursue a scholar throughout his life, and perhaps remain unresolved forever, are conveniently removed from our minds.

But in this case, maybe we can do something different—pause and internalize, lean into the question and cherish its independent value. The asking itself, our discomfort with the status quo, can propel increased adherence to the mission.

The Alter Rebbe asks the question, "For what purpose did the *neshamah* descend to this world?" on almost every page of Likkutei Torah. The question is answered again and again, but Chassidim famously point out that this is beside the point. The constant asking itself is central to a Yid's *avodah*.

The Rebbe trained us in a similar approach, especially on the topic of Moshiach. In the famous *sichah* of Chof-Ches Nissan, 5751, the Rebbe left the question, "what do we do now?" open. The Rebbe's hope was that the Chassidim would confer on what the course of action would be. "Perhaps there will be one, two or three people who will figure it out once and for all."

Similarly, at the last *Kinus Haschluchim*, when the Rebbe addressed us with those electrifying words that are the subject of this publication, the Rebbe's instruction to the Shluchim was that they should *farbreng* together to figure out how to fulfill the *sblichus* of *lekabel p'nei Moshiach tzidkeniu*.

This is the ultimate mission—there is so much at stake!—so why didn't the Rebbe clearly articulate exactly what we should do?



Perhaps because the question itself is, to some degree, the point.

“I am not anxious for Gimmel Tammuz,” a *yungerman* shared earlier this month. “I am concerned about Daled Tammuz, the day after. On Gimmel Tammuz, I will be sad and frustrated, but energized and fully invested. I will have feelings. But the next day, I know that I will be back to the bills, the oil change, dinner, bathtime, rent, *chavrusas*, and the regular *shiurim*. I will shelve my questions so I can return to my

Why leave it up to the Chassidim to figure it out?

Perhaps because the question itself is, to some degree, the point. Someone who is bothered by the question of the meaning of *lekabel p’nei Moshiach* is a completely different person than the one who shelves the question when an easy answer is not forthcoming. The question affects their attitude and actions in a very profound way.

It doesn’t make it less frustrating. Our minds naturally seek answers to our questions; we want philosophical conclusions to philosophical dilemmas and practical solutions to practical needs. To resolve a matter of the mind with a call for action won’t ever satisfy the question. But it will ensure that tomorrow, when the question resurfaces, it will lead to yet more positive action. Our job is to never ignore the question.

* * *

regular life. That’s what I am truly anxious about.”

The goal of this *Farbrenge*-in-Print is for the reader to appreciate the power of the question, so that the day after can be different too.

In this *farbrenge*, we ask thirty Shluchim the question: “What does *lekabel p’nei Moshiach*, the *shlichus* charged to us at the *Kinus Haschluchim Haolami 5752*, mean to you?” We present their thirty diverse answers, a testament to the power of this one open-ended mandate. What may your take be?

As you turn the pages, we encourage you to tap into the burning question within your heart, to lean into the dissatisfaction this day leaves. Let it lead to positive action, with a *ratzon* to complete the mission handed to us by the Rebbe.

May we be *zocheh* to Moshiach’s coming immediately, and celebrate Gimmel Tammuz with the Rebbe himself!

פתיחת כינוס השלוחים העולמי

The Rebbe Addresses the International Kinus Hashluchim

שיחת ש"פ חיי שרה ה'תשנ"ב | Parshas Chayei Sarah 5752

See full sichah and learning resources at: VisionConscious.com

א. שטייענדיק בא דער התחלה און פתיחה פון דעם כינוס השלוחים העולמי - פון די שלוחים שיחיו פון כבוד קדושת מורי וחמי אדמו"ר נשיא דורנו, בכל מרחבי תבל, בארבע כנפות הארץ - דארף מען צום אלעם ערשטן דערמאנען דעם יסוד און ארויסגעבן דעם תפקיד פון די שלוחים בדורנו זה בכלל, ובפרט - דער חידוש אין דער עבודת השליחות וואס איז צוגעקומען במיוחד בזמן האחרון: לקבל פני משיח צדקנו בגאולה האמיתית והשלימה.

כמדובר כמה פעמים, אז נוסף צום דער נקודה משותפת אין כללות עבודת השליחות פון אידן בכלל אלס שלוחים פון דעם אויבערשטן, וואס איז "אני נבראתי לשמש את קוני", ובפרט פון די שלוחים פון נשיא דורנו - א נקודה משותפת וואס איז גלייך בכל הזמנים - קומט צו מזמן לזמן א חידוש אין דער שליחות, א שליחות מיוחדת, וואס זי נעמט דורך און איז דער "שער" דורך וועלעכן אלע ענייני השליחות זיינען "עולה"; ועל אחת כמה וכמה בנידון דידן - א חידוש כללי ועיקרי וואס איז ניט בלויז נאך א פרט (אדער א כלל) אין דער שליחות, נאר אן עיקר און אן עניין כללי ביותר, ביז דעם עניין הכי כללי באידישקייט - הכנה לביאת משיח צדקנו - וואס נעמט ארום אלע נקודות ופרטים פון דער עבודת השליחות.

ווי מ'האט שוין גערעדט מעמערע מאל (ובפרט אין די לעצטע חודשים און וואכן): לויט דער הודעה פון חז"ל אז ס'איז שוין "כלו כל הקיצין", און די הודעה פון כבוד קדושת מורי וחמי אדמו"ר נשיא דורנו, אז מ'האט שוין אויך תשובה געטאן, ביז אז מ'האט שוין פארענדיקט אלע ענייני עבודה (אפילו "צופוצן די קנעפ"), און מ'שטייט גרייט צו קבלת פני משיח צדקנו - איז איצטער די עבודה און שליחות: צו זיין גרייט בפועל צו מקבל זיין פני משיח צדקנו בפועל ממש!

דערפון איז מובן, אז אין דעם באשטייט די מטרה פון דעם היינטיקן כינוס השלוחים העולמי: צו זיך צוזאמענרעדן און ארויסקומען מיט החלטות טובות על מנת לקיימן בפועל, ווי צו אויספירן די שליחות מיוחדת פון דעם איצטיקן זמן: קבלת פני משיח צדקנו.



Rabbi Shlomo Yaffe

Longmeadow, Massachusetts

Sent on shlichus 5752

New Language

Being *mekabel p'nei Moshiach* means speaking in global terms

The Rebbe spoke about being *mekabel p'nei Moshiach*, and the response was paralyzation. I sat with fellow Shluchim agonizing, “What does the Rebbe want from us?” We were breaking our heads until the next morning as we tried to figure it out.


This was my first Kinus as a Shliach, in 5752.

Eventually, I realized that the Rebbe actually gave us a tremendous gift by answering a big question about the impact of *shlichus*.

Shlichus is ultimately about getting another Yid to do a mitzvah and engage with the *mayanos*. Despite huge success in these goals over the past thirty years, we still ask ourselves, “Why am I doing this?”

In this *farbrengen*, the Rebbe handed us a tool to understand our purpose as Shluchim and how to present it to others. Talk global. Tell people that they are a necessary and critical part of bringing the world to perfection. Ask someone to put on tefillin,

learn a line of Tanya, a *ma'amar Chassidus*, or create a *Yiddishe* home, and tell them that they are fulfilling a necessary part of elevating the whole world to be the way Hashem wants it to be, where everything is understood because Hashem reveals Himself to us. It's not just a dream or utopia, but the ultimate *emes* and the original model for Creation.

Delivering this message over the past thirty years has enhanced my *shlichus* greatly. When a Yid becomes aware of their part in being *mekabel p'nei Moshiach*, and how their actions can make a difference to every person in the universe, it gives them a sense of empowerment. They are yearning to hear it because this is the *shlichus* for which they were created. 



Rabbi Eli Rosenfeld

Eastern Shores, Florida

Sent on shlichus 5753

A Shliach's Shine

To be mekabel p'nei Moshiach you need to recognize everything handed to you

When Avraham sends Eliezer to find a wife for Yitzchak, an event that the Rebbe holds up as a paradigm for *shlichus*, the master gives his servant "*kol asher lo*"—everything he has. In the *sichab of Kinus Hashbluchim 5752*, the Rebbe discusses this story and asks, "Why everything? Wouldn't just some of Avraham's massive wealth suffice?"

Eliezer's *shlichus* was not simply to facilitate the wedding of the year. This was a historic moment essential to the connection of Yidden with Hashem, forever. This kind of mission demanded complete commitment.

When you are on the mission of bringing the Rebbe to the world, you don't give half or three-quarters, you give your all.


This is what the Rebbe does for us. Through the ups and downs, smooth sailing and rough times, the Rebbe gives us his all. Every single day, he pours everything he has into us. He doesn't hold back a single bit. He

gives us everything, infinitely. The longer you are on *shlichus*, the more this truth becomes ingrained.

Earlier in the Torah, we read how Avraham tells Sarah on the way to *Mitzrayim*, "Please, say you are my sister!" Avraham fears for his safety. Since Sarah is beautiful, the Egyptians may murder him to kidnap her.

Why does the Torah include this detail about Sarah's beauty? Wouldn't it be enough to simply say she might be kidnapped?

The answer lies in the change of location. In *Eretz Yisrael*, Sarah's beauty is not worth remarking upon, but in *Mitzrayim*, she's beautiful. In Brooklyn, when life is good (you have Mermelsteins!) your beauty doesn't shine. There, everything is beautiful. But when you go out into *olam hazeh bagashmi*, on the Rebbe's *shlichus*, you shine.

Lekabel p'nei Moshiach Tzidkeinu is to realize that in the darkness of *galus*, the Rebbe is giving you every aspect of himself for you to go out and shine. 



Rabbi Levi Cunin

Malibu, California

Sent on shlichus 5754

The Rebbe Speaks

Be present and connected to be mekabel p'nei Moshiach

Chabad of Malibu, California opened in 5754. I believe it was the first *moisad* inaugurated after Gimmel Tammuz, and I, the Shliach, was still a *bachur*.

What was the trajectory that led me here? In 5752, the Rebbe spoke a groundbreaking *sichab* about being *mekabel p'nei Moshiach*. As a *bachur* in yeshiva, my peers and I were inspired to apply the message to being present in a new state that demanded that we get out of ourselves and do something bigger.


On that day during *shiva*, when my father proposed that I start the *moisad*, I did not feel up to the task. But the Rebbe taught us to “go all in,” so I followed my father’s lead to go all in in the way that worked for me.

I have since accepted that to be Shliach means to go all in in a way that works for the Rebbe.

Since the early days of my new *sblichus*, in following the Rebbe’s directive, I took to teaching *sichos* about Moshiach’s imminent

coming to my community. I wanted them to understand the idea of being ready to greet Moshiach, and how each of us need to be a Shliach to make it happen.

One of our memorable events was when we organized a beautiful evening with Rabbi YY Jacobson as guest speaker. After his address, a community member named Ron Cohen, A”H, approached him and said, “You speak beautifully, but I don’t hear the Rebbe, I only hear you.”

Rabbi Jacobson repeated this story often, and how it emphasizes the importance of being present as a Shliach. It served as an inspiration to me because this is what we’re actually called upon to do. The Rebbe wants us to be completely present and not get in the way of his message. We are called to be constantly in tune with the fact that we are his Shluchim left with marching orders to be *mekabel p'nei Mosbiach Tzidkeinu*. In order to be true messengers of the Rebbe’s teachings, we need to constantly work on ourselves to live to up the calling. 



Rabbi Chay Amar

Golden Beach, Florida

Sent on shlichus 5755

Moshiach in Pizza Pita


Be mekabel p'nei Moshiach by sincerely living with Moshiach

once gave a lecture in a Sefardic shul in Montreal, and the rabbi came over to me after and asked if I recognized him. I apologized and said I didn't recall meeting him before. He told me that in 5752, right after the Rebbe spoke about *lekabel p'nei Moshiach Tzidkeinu*, he was sitting in Pizza Pita, a pizza place in Montreal, when I walked in. Apparently, he was sitting with my best friend, and I approached him and said, "Nu, the Rebbe said Moshiach is here. How are you getting ready?"

This rabbi told me that he wasn't *frum* at the time, but an arrow went right into his heart. He asked himself, "If Moshiach comes today, where do I want to be? What do I want to do with my life?" After that, he became a rabbi.

The lesson that I learned is that when you sincerely live with *inyonei Geulah u'Moshiach*, and you *koch* in it, and then share it with others, the idea of Moshiach is alive. It's

alive because you see it in everything. If you don't live with it, and you don't personally have *chayus* in it, then it won't affect people.

In our community, the *Seudas Moshiach* is a big deal. Hundreds of people come and it has a lasting effect on the whole year. The reason is that if we are sincere about the centrality of Geulah, make time to learn about it, and give it over to another Yid, we bring *Torasos shel Moshiach* to life. 



Rabbi Dov Yonah Korn

New York City, New York

Sent on shlichus 5757

Why Me?

Be mekabel p'nei Moshiach by embracing your imperfections

Do you think: “What *shaychus* do I have to be the Rebbe’s representative?” Or on a broader scale, do you wonder: “How are we going to be the ones to bring Moshiach after all the *doros* who did not succeed?”

The unique dynamic of *shlichus* is that we contain two opposites: a *shliach* is an *ish nifrad*, his own person, and also completely *batul*. This is so powerful because we’re not Shluchim **despite** our imperfections, we are Shluchim **because** of our imperfections.

Our humanity enables us to be Shluchim.


When my students get excited about bringing Moshiach, and ultimately ask: “Who are we to do this huge job?” I answer that it’s because we are so human, and possibly the most imperfect generation that has ever been, that we have been selected as the perfect candidates to bring Moshiach.

Learning all the *sichos* about bringing Moshiach can feel confusing.

On *Chof-Ches Nissan* the Rebbe asks: “What

are you going to do to bring Moshiach?”

Six months later, on *Parshas Noach*, the Rebbe says: “It’s all done, we just need to be *mekabel p'nei Moshiach Tzidkeinu*.”

It seems that the Rebbe is saying that there is something already here, but that doesn’t mean we don’t need to do anything. It’s up to us to realize that Moshiach is *mamash* here, and our *avodah* is to be *mekabel* it. We should be able to walk through the normal steps of our *shlichus*, but in a way where we are able to bring about an entirely different reality. If we can see that there is a deeper reality of Geulah available to us, and that the *ikar avodah* right now is to reveal this reality in everything we do, we will surely realize it. 



Rabbi Gidon Fox

Pretoria, South Africa

Sent on shlichus **5758**

Self-Esteem

Help others be mekabel p'nei Moshiach by realizing your own value

As a *bachur* in Melbourne in 5752, I went on my Friday *mitzvoim* route soon after hearing *chazarah* of the Rebbe's *sichah* to the *Kinus Hashluchim* of that year. I remember thinking as I wrapped tefillin on someone how with this simple act he would stand at the helm when Moshiach arrived and say, "This is what I did for you."


The feeling that Moshiach was imminent was so palpable, but now it is more than thirty years later and we're still here. I need to try to internalize the Rebbe's messages and help others to internalize them as well.

I attended a function where a hypnotist asked a random person from the audience to get up and share a sermon. Since the volunteer was hypnotized, his sermon sounded like gibberish, except at the end when he said, "May we merit the coming of Moshiach speedily in our days." Everyone laughed, but it made me think: Do people see that line as a

hypnotic statement, devoid of depth or sense of ownership, or a real feeling that Moshiach is coming? This awareness is something to always keep in mind.

One year at the annual South African Rabbi's conference (not only Chabad Rabbis), at a Q&A session with Rabbi Dr. Twerski, a participant asked, "How do we guide others through bad times if a rabbi himself suffers from self-esteem issues?"

"A Shliach of the Rebbe," Rabbi Twerski answered, "has no right to low self-esteem."

The Rebbe empowered us to bring Moshiach by appointing us to designate each Yid as a Shliach. In this way, the Rebbe takes us out of our *meitzarim* and *gevulim* automatically. We have the *koach* to liberate ourselves from *golus*, and extend this to others, by uncovering this hidden identity in a world that seems unmoored. Through extricating ourselves from our own personal *golus*, we can hopefully be *zocheb* to take the world out of the general *golus*. 



Rabbi Simcha Backman

Glendale and the Foothill Communities, California

Sent on shlichus 5758

Wall of the Un-Famed

To be mekabel p'nei Moshiach is to be one with the mishale'ach


The Rebbe said that a Shliach needs to be one—*fareintzikt*—with the *mishale'ach*. To me it means that we need to find a personal and enduring connection with the Rebbe. We need to project it onto our *mushpa'im*, so that they, too, become *mekushar*. As a Shliach, I see that every connection I make with another Yid is one step closer to being *mekabel p'nei Moshiach*.

I was fortunate to have a close relationship with Rabbi Yehoshua Binyomin Gordon, A"H, and he highlighted this essential aspect of *shlichus* for me. I used to discuss with him issues that came up during the early years as a Shliach. I once faced a particularly difficult situation, and he invited me to meet up with him. I went to his impressive office in Tarzana, and he gestured to the many pictures on the wall. First, he pointed to the picture of him with the thirty Shluchim who work under him in the Valley, and asked me what I saw. He then pointed to another picture of some of the large facilities he built, and a picture of an event with thousands of people, and asked me the same question.

He didn't wait for me to answer, and said:

"You may see Josh Gordon with thirty others. You may see a nice-looking building, but that's not what you are seeing. What you are seeing is the *ratzon* of the *mishale'ach*.

"The Rebbe wanted every Shliach around me to be with me and me to be with them," he said, pointing at the picture of him with the other Shluchim. "The Rebbe wanted the building to happen, so it happened. And every single Jew that we affected in the Valley is because of the *ratzon* of the *mishale'ach*."

After he said that, he spoke to me about my problem. He made it clear that being *fareintzikt* with the Rebbe is ultimately what enables all the big things to happen, including the biggest one of all, which is *lekabel p'nei Moshiach Tzidkeinu*. 



Rabbi Moshe Kahn

Melbourne, Australia

Sent on shlichus 5759

The Lot of Lot

Lekabel p'nei Moshiach by seeing the bigger picture

Before leaving London as a *bachur* to go on *shlichus* to Australia, I had the privilege of *farbrenging* with Rabbi Feivish Vogel.

Reflecting on Parshas Lech Lecha, Rabbi Vogel highlighted Avraham as the first shliach to whom Hashem said, “*Lech lecha me’artzecha.*” He posed an intriguing question: Why does the Torah continually mention Lot in Avraham’s story? If we are learning about the life and mission of our patriarch Avraham, how does Lot fit into this narrative, especially since Lot wasn’t particularly known as a righteous hero?


Rabbi Vogel explained that Lot’s role was crucial to Avraham’s *shlichus*. Why? Because Moav came from Lot, from Moav came Rus, from Rus came Dovid *Hamelech*, and from Dovid, Moshiach. Avraham’s mission was not merely a personal spiritual journey, but a broader, global purpose—bringing Moshiach into the world. Lot’s inclusion in Avraham’s story highlights the interconnectedness of their destinies. If Avraham had overlooked Lot, he would have neglected a key aspect of his mission.

This teaches us that even when we focus on our immediate tasks, we must remember the larger

goal of our mission and the potential contributions of those around us.

As Shluchim, we face the challenge of balancing our individuality with being completely dedicated to our *mesale’ach*. The Rebbe teaches that our goal in *shlichus* is to bring Moshiach. While it is essential to engage in the material aspects of our work, like building and funding our institutions, we must not lose sight of our core mission.

For instance, if a Yid walks into our office seeking guidance or simply to talk, we must give them our full attention, regardless of how busy we are. At that moment, it’s not about us but about the *etzem haneshamah* sitting before us. Imagine planning an event for one hundred people, hoping one will be inspired to learn more. If that one person walks in, can we afford to be too busy and say, “Sorry, I’m planning our next event”?

A senior Shliach once remarked that success in *shlichus* does not necessarily come from having special talents. Often, it defies logic and aptitude, proving it all stems from utilizing the Rebbe’s *kochos*. This mindset—that we should use our abilities, but recognize that our success ultimately comes through the Rebbe’s support—enables us to fulfill our mission and bring the world closer to the days of Moshiach. 



Rabbi Zalman Lipskier

Emory University, GA

Sent on shlichus 5760

The Likkutei Torah Challenge

Lekabel p'nei Moshiach with more Chassidus in your life

About ten years ago, in preparation for the *Kinus Hasbluchim*, I learned the *sichab* from that occasion in 5752. When a shliach takes on a *bachlatab* to finish the whole Likkutei Torah and Torah Or, including all the *chalakim* and Shir Hashirim, the Rebbe says, he brings a *hamshachab* of all the *inyonim* we just spoke about, including being ready for Moshiach.

This *hora'ab* struck me. I asked myself, “Why don’t I do this? It’s a very clear directive from the Rebbe, specifically for Shluchim.”


I didn’t know how difficult it would be.

Once, I felt like dropping the *bachlatab*, but a Shliach reached out to me and said that he saw me learning and it inspired him to take it on as well. So I shelved the idea of giving it up and continued. Then it got difficult again, and I toyed with letting it go. Then another Shliach asked for my help with this directive.

This happened three or four times, and each time, I felt I had to continue.

This is something the Rebbe wants me to do, I realized.

Although it has become easier over the past few years, and there are many *shiurim* available to help, it is still often a struggle to see how, day by day, it enriches my life and *sblichus*. But I still have something invaluable—more time in my day with the Rebbe. When I sit down to learn and I feel uninspired, I remember that I get to spend fifteen minutes with the Rebbe because I’m doing a *hora'ab* that the Rebbe asked of me as a Shliach.

The other people who have taken it on have shared how much it affected them too, and how they feel more connected. In the times of Moshiach, the Navi says, “*Ki malab ba'aretz de'ab es Hashem.*” So the way to be *mekabel p'nei Moshiach* is to bring more *Chassidus* and *geulah* into your life. 



Rabbi Danny Cohen

Chevron Ir Hakodesh, Eretz Yisroel

Sent on shlichus **5761**

The Return


Be mekabel p'nei Moshiach by reframing your environment

I had many reservations when presented with the idea of going on *shlichus* to Chevron. I had visited Chevron many times since I was fifteen, back when I was into Israeli nationalism and ideology. I wondered how I could share the Rebbe's messages there, when the people knew my activist background and how much I had hyper-focused on the Land.

In the first few years of our *shlichus*, Shluchim would bring *balabatim* to tour Chevron. I once led a tour for Rabbis Levi and Chaim Nochum Cunin who were visiting with members of their communities. I spoke about the history of the land, and I got carried away as I told them all about the ideology. One of the rabbis stopped me and said, "We could hear this from any of the people living here. From you we want the *ruchnius*."

Since then, I have tried to emphasize the connection of Chevron with the Geulah. This is what I've learned from the Rebbe's last directive to Shluchim: Geulah is **the** message. To prepare this city itself for *kabbalos p'nei*

Moshiach Tzidkeinu, it needs a bit of a refocus. Chevron *Ir Hakodesh* has been seen for too long as a place of political conflict.

When people hear the word Chevron, I don't want them to think about demonstrations, but about the *Avos* and *Imahos*. Now when I take people around Chevron, I tell them this place will be Moshiach's first stop on the way to Yerushalayim; he will come here first to awaken the *Avos*. I emphasize that it is the second holiest city in *Eretz Yisrael*, the place where all the *tefillos* come through. It's the place where the *tefillah* for Geulah echoes strongest, and I see this as part of preparing Chevron to be mekabel p'nei Moshiach *Tzidkeinu*. 



Rabbi Aryeh Lang

Camarillo, California

Sent on shlichus 5762

All the People

Kabbalas p'nei Moshiach extends to preparing non-Jews


The connection between Moshe Rabbeinu, the *goel rishon*, and Moshiach, the *goel acharon*, is in the interaction of the *sefiros* of *malchus* and *chochmah*. *Malchus* refers to Moshiach, and *chochmah* (Moshe) refers to Torah. Therefore, learning *Inyonei Geulah U'Moshiach* is one of the practical ways to fuse these two spheres together and prepare for Moshiach.

I try to share at least one point from the *sichos* of *Nun-Alef* and *Nun-Bais* with my community every Shabbos, and I share a short thought on *inyonei Geulah* every day after the *minyan*. These *Nun-Alef* and *Nun-Bais sichos* give me energy and help me overcome the challenging parts of *shlichus*.

Since bringing Moshiach requires preparing the whole town, we implemented the Moment of Silence (we call it a quiet moment) in a local public school in Camarillo. When interviewed for our ten-year gala, my answer to the question “How many people

are part of your community?” was 70,000, the number of people living in the entire city of Camarillo, because to me it is clear that I need to prepare my entire town for Moshiach. Teachers shared how the Moment of Silence changed their lives and the lives of their students. Yes, it is our job to reach the non-Jews too; this is part of preparing *kol ba'olam kulo*.

On Rosh Hashanah, one of our *balabatim* blew shofar for Yidden in the park, and he isn't even married to a Jew. The Rebbe says that we need to explain to people that they are also Shluchim. The same way that our first thought in the morning should be, “I'm a Shliach of the Rebbe,” we need to also tell that to others. This starts with the *Yidden* in our own communities, with *Mivtza Tefillin*, and spreads to *Sheva Mitzvos Bnei Noach*. The whole town needs to be prepared to be *mekabel p'nei Moshiach*.

Postscript: *We are now working on getting the Moment of Silence to the entire state. The bill has already passed in the California Senate!* 



Rabbi Shmuel Tiechtel

Arizona State University, AZ

Sent on shlichus **5764**

The Professor's Challenge


Kabbalas p'nei Moshiach means seeing Jews like the Rebbe sees them

One Friday night in one of our first years on *shlichus*, we sat around the Shabbos table with a bunch of college students and an Israeli professor who was joining us for the first time. She grew up on a kibbutz, and wasn't very involved in *Yiddishkeit*. She turned to me and asked, "It's really nice what you do here, but the students don't come for the Torah you're teaching or because they care so much about *Yahadut*. They come because they want a free meal. How do you have it inside of you to be so warm and welcoming?"

"You see a bunch of college students coming to eat," I answered, "but I'm a Shliach of the Rebbe and I look at a Jew the way the Rebbe does. I see a *neshamah*, an *etzem*, in each student. I don't see what you're seeing."

The Rebbe explains that Avraham gave everything he owned to Eliezer in order to find

a wife for Yitzchak because this was to be the first wedding contributing to the continuation of *klal Yisrael*. Rivkah, a rose among thorns, was taken from the home of Lavan and Besuel and married to Yitzchak, creating a *yichud* of *MAH* and *BAN* and connecting Yidden to Hashem forever.

As Shluchim, so many people come to us yearning for a connection. We need to look at each Yid the way the Rebbe describes in the *sichab* to the *Kinus Haschluchim* of 5752: they are a rose among the thorns of the world, and part of perpetuating *am Yisrael*. Avraham gave everything he owned for the future generations of Yidden. So too, we must give our all to every Yid we meet. The people in front of us are the *neshamos* we need to raise up to be *mekasher* to the Rebbe and the *Aibershter*. This will lead to *kabbalas p'nei Moshiach Tzidkeinu*. 



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Reb Moshe Kotlarsky ע"ה on “Tut altz vos ir kent tzu zet arop- brenge Moshiach”

The World and Thyself

I remember the *sichah* of Chof-Ches Nissan 5751 clearly. I was standing on the floor right by the Rebbe's *shtender* and I saw the Rebbe's feet shaking when he said the famous words, “I have done all I can to bring Moshiach, now it is up to you.”

That night, the Chassidim were confused. And from what I can tell, three basic responses emerged.

Some people said, “The Rebbe threw in the towel, this is the end”—and they went home.

Others asked, “The Rebbe couldn't bring Moshiach and we can?”

A third group tried to explain how indeed the Rebbe couldn't do it and we can.

In the end, none of these were on target. The Rebbe himself laid out what he meant over the course of the following year. Look in the *sichos* of 5751 and 5752, and you will notice a trend, a pattern: Either the *hora'ah* was *lehochin es atzmoi* or *lehochin es ha'olom*, or both.

The Rebbe was enjoining the Chassidim to take the task seriously and get on board with him. These two things need to be on our mind henceforth: either you are preparing yourself or you are preparing the world for Moshiach.

Which Chassid doesn't want to be reunited with the Rebbe? The Rebbe is waiting for us to bring him good news, to take on the mantle and accomplish the mandate.

From the Tut Altz Mega Farbrengen of 28 Nissan, 5781; launch of Tut Altz by the Moshiach Office

Anomaly in the Haggadah

The entire lengthy narrative of *Maggid* at the Seder is really in response to the *eino yode'a lish'ol*. The other three prototype sons have short answers that parallel their questions, but the one who can't ask gets the entire Haggadah as his answer.

This fourth child may be depicted in our minds as a baby with a pacifier, a mute child, or the like. But the *eino yode'a lish'ol* is actually a well-spoken, successful person, a millionaire—smart, intelligent, and far from unsophisticated. The Haggadah is referring to someone who doesn't even know to ask about *ruchnius*, who doesn't have the basic framework to get involved in the Seder. He was never exposed to *Yiddishkeit* in any way.

The world has millions of these people. Unfortunately, this is the story of the Jewish world. The Haggadah focuses so much on this prototype because our main *shlichus* is to educate specifically these people .

This should be our primary concern as well. Our job is to stay absolutely focused on the ultimate goal: create a world where there is not one Jew that doesn't have a mitzvah. Change the landscape to a world that is *kulo zakai*, fully ready for Moshiach.

We need to create a movement where every Jew is prepared for Geulah with a mitzvah in hand.

**From the Tut Altz Mega Farbrengen
of 28 Nissan, 5782**





He Had to Build Us Up

After Hashem's appearance at the burning bush, Moshe tells Yisro that he is going down to *Mitzrayim* to see how his brethren are faring and if they are still alive. He had just gotten the instruction from Hashem to redeem them from *Mitzrayim*, so why is Moshe suddenly uncertain if they are still alive?

Moshe knew the Yidden were physically alive. His worry was that 210 years of slavery in a foreign land would cause a spiritual deficiency to even digest a message of redemption.

Indeed, when Moshe tells the Yidden the news that he has come to redeem them, they didn't listen to him due to *kotzer ruach*, shortness of breath, which can also be understood to mean a lack of spirituality.

He had to build them up *b'ruchnius* so that they would even be open to the message.

Our era is a mirror of the *dor* of *Yetzias Mitzrayim*. The Rebbe took on the mantle to lead the Yidden in 5710 in the aftermath of near total devastation of the Jewish world, physically and spiritually. The Rebbe needed to revolutionize the spiritual landscape so that we could be receptive to the message of Geulah.

On Chof-Ches Nissan, we were ready to accept the responsibility for bringing Moshiach for which the Rebbe was building us up. We must take that mandate seriously and transform the world by flooding it with hundreds of millions of mitzvos.

Reb Levi Yitzchok of Berdichev took an oath not to enter *Gan Eden* until Hashem brings the Geulah down on earth. He heard the *malachim* saying "*Kadosh, kadosh, kadosh,*" and he capitulated. When the Rebbe shared this story, he added that to ensure that it doesn't repeat itself, he is asking the public to accept the oath, in which case it can never be annulled.

Close to thirty years after Gimmel Tammuz, the Rebbe is standing outside *Gan Eden*—and I am sure all the Rebbeim are with him—waiting for us to do what is incumbent upon us. Let's give the Rebbe the justification to demand from Hashem: "The world is *kulo zakaj*; it's time to bring Moshiach!"

From the *Tut Altz Mega Farbrengen* of 28 Nissan, 5783

They Took Everything Away But This

Mattisyahu Yakov Zeligfeld, a Yid from Williamsburg, was a Holocaust survivor. Originally from Poland, the Nazis destroyed his life, murdering his family and degrading him in unfathomable ways.

After the liberation, he went wandering through Europe seeking an opportunity to restart his life. One night, he found himself in a half-burnt village where some survivors were temporarily taking refuge. He recalled how, through the late hours, a Chabad *mashpia* (he does not recall his name) was *farbrenging*. The *mashpia* told the assembled, “The Nazis took away everything! They took our money, they took our property, they took our families, and they took our dignity. But there’s one thing that did not take away from us—the *yetzer hara*.”

Mattisyahu took this to heart. Despite everything he had experienced, one thing still remained, and that is his relationship with Hashem. This empowered him to continue on, rebuild his life, get married and have many children.

Let us take a lesson for our own lives. We all are missing things and we all want Moshiach in order to fulfill those things. Some people want Moshiach for a *refuah*, some because they need to pay the mortgage. But the Rebbe taught us that we need Moshiach for Hashem’s sake.

We need to need Moshiach just as the Rebbe needs Moshiach.

Wake up, Yidden! Let’s do all we can to bring Moshiach!

From the Tut Altz Mega Farbrengen of 28 Nissan, 5784; Reb Moshe’s last public address



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Rabbi Moshe Gourarie

Toms River, New Jersey

Sent on shlichus 5764

Who Are We?

Immerse in the Rebbe's Torah to be mekabel p'nei Moshiach


In 5752, at the age of thirteen, I noticed palpable excitement at home when the *kuntres* “*Sh'lach Na B'yad Tishlach*” came through the fax machine.

We thought that it would be the last *kinus* in *golus*. My father said then that Moshiach is when “*u'malah ha'aretz de'ah es Hashem.*” This means that even in these last moments of *golus*, if we surround ourselves with *de'ah es Hashem* and learn *Chassidus*, we begin to live a *Moshiachdike* life.

In that *sichah*, the Rebbe discusses the designation of Eliezer as a *shliach*, not a *shadchan*. Avraham sent him to find a wife for Yitzchak and he did the job well. Was he not the perfect matchmaker? We give Eliezer a title that defines not what he did, but who he was. Ultimately, he is considered a *shliach* because this became his identity. It's easy for *shlichus* to become all about what we do, but it needs to be about who we are.

The Rebbe says that the *gematriah* of Shliach (שליח) equals that of Moshiach (משיח) when the number ten, representing

the ten *kochos hanefesh*, is added. Ten shows *sbleimus*, and when your entire life is given over to the Rebbe, this is the definition of Moshiach *pratis*, which leads to Moshiach *klalis*.

How do we get there? Immersing yourself in the Rebbe's Torah leads to a sense of *bittul* that can redefine who you are. When every aspect of our *shlichus* and our lives conforms to this new *metzius*, when we are completely *battul* to the *meshale'ach*, then we prepare the world to be *mekabel p'nei Moshiach Tzidkeinu*. 



Rabbi Uriel Vigler

(Chabad Israel Center) New York, New York

Sent on shlichus 5765

Mile High & Forever


Be mekabel p'nei Moshiach by grabbing every opportunity to infuse *ruchnius*

One Sunday morning, I noticed that I was tagged on Facebook. Someone posted a tefillin selfie on a plane, and I was there in the frame. He asked if anyone knew who this rabbi was because he wanted to connect with him.

I vaguely remembered that encounter. I was on the plane from Israel to New York, and I had taken upon myself to bring tefillin wherever I go. On that flight, I wrapped two Israeli guys, and I didn't think anything of it at the time. Then one of them found me on Facebook years later and told me the rest of the story.

When we encountered them, they had been traveling to attend a wedding of a nonreligious couple in New York, an occasion that was not exactly celebrated in the spirit of Torah and *Yiddishkeit*. They didn't think anything of the tefillin on the plane, but when they got back to Israel, COVID hit, and they decided to start listening to Rabbi Manis

Friedman's *shiurim* on Youtube. They went to Rabbi Adi Elephant's Tanya *shiurim*. Now they each have full beards and teach Tanya *shiurim* in Israel themselves.

There are so many times when we wrap tefillin on someone and don't see an effect. But truthfully, there is no *ruchnius* matter that doesn't have lasting results. We put in the smallest effort *b'gashmius*, and then the ultimate *tachlis* of this action is in Divine hands and through the Rebbe doing his job of touching the *neshamah*. To be *mekabel p'nei Moshiach*, and to ultimately bring the Geulah, we need to stand ready to grab every chance to fuse *ruchnius* with *gashmius*. 



Rabbi Tzvi Freeman

Chabad.org

Sent on shlichus 5766

My Chabad, Your Chabad, Everyone's Chabad

Kabbalas p'nei Moshiach is reaching each individual's CHABAD so Moshiach is internalized

What does it mean to speak about Moshiach in a way that is *b'oifin hamiskabel*? It's not about watering the message down so people can accept it. Rather, we need to teach *Inyonei Geulah U'Moshiach* in a way that it reaches into each individual's CHABAD—*chochmah, binah* and *da'as*.


When the Rebbe says that our *shlichus* now is to be *mekabel p'nei Moshiach*, this may be a revolutionary idea, catapulting us into a new *tekufah*.

But CHABAD doesn't change. We still need to bring everything *b'pnimius*. This is an approach to being *mekarev* people that is not replicable by any other organization or demographic.

Yemos Hamoshiach is about *gilui Elokus*, so a person needs to have a *koch* in Chassidus in order to have a *koch* in Moshiach. Right now in *golus*, this *gilui Elokus* is in a *sefer*, so we need to

learn with people.

But for Moshiach to be more than an abstract concept, it needs more than learning. Each person needs to relate to the idea that there will be a *melech* from whom they will be *mekabel*. Therefore, we need to also give people a *kesher p'nimi* to the Rebbe. We need to talk about the Rebbe's *hadrachab* in life's many issues, so they will feel the Rebbe guiding them too.

In this way, each person can realize their *geulah pratis*, which, altogether, will facilitate the *geulah klalis*, now. 



Rabbi Motti Wilhelm

Portland, OR

Sent on shlichus 5767

Standing Committed

Never giving up on the shlichus of Iekabel p'nei Moshiach


Thirty years is a very long time. I still remember the ten-year anniversary of Chof-Ches Nissan and how long it felt then!

The quintessential *shliach* we can learn from, the Rebbe says, is Eliezer. In the moment when it was unclear how to fulfill his *shlichus*, he was tactical and resourceful, never wavering from being *eved Avraham*. He *davened* to Hashem and was ultimately successful.

With everything that we've been through, with all the challenges of the past few decades, one thing is sure: we stand committed to the *shlichus* with complete resolve. Every day, we wake up anew and recommit ourselves to fulfilling the *shlichus* of *kabbalas p'nei Moshiach Tzidkeinu*, no matter how

frustrating the *matzav* may be.

There is a famous anecdote of a man who survived the Holocaust. He lost his wife, two children, his extended family, and his entire community. Broken, desolate and alone, he turned to Hashem and declared: "*Aibeshter*, You took everything from me! My home, my family, my security, my dignity. But one thing You couldn't take from me is my *emunah* in You."

We are *avodei Avraham*. The one thing that is unchangeable, despite the long *golus*, is our resolve to continue going until we ultimately win. 



Rabbi Tanhoum Matusof

Monaco

Sent on shlichus 5768

New Frontier

Lekabel p'nei Moshiach is the new world order

A king placed guards at the borders of his country. Years later, he returned and found them standing in the same places. He asked them, “Why didn’t you move when the boundaries shifted? To protect the borders, you need to stand in the positions where you are currently needed!”


This is how a *mashpia* in yeshiva once explained the *shlichus* to be *mekabel p'nei Moshiach Tzidkeinu*.

The Rebbe’s call to Shluchim to *koch* in Moshiach is our *raison d’être*, it’s why we’re here. The Rebbe’s *chiddush* that the *avodah* of *shlichus* as we know it is finished, and now the *shlichus* is to be *mekabel p'nei Moshiach Tzidkeinu*, is a message to us to change directions, to stand guard at the new borders.

A few years ago, I was learning the *sichab* of *Parshas Shoftim* 5751 with a few members of the *kehillah*. One

of the *shiur* participants asked me, “Rabbi, why did you never tell me any of these ideas before? We’ve been learning together for ten years?!”

I didn’t know what to answer him.

I realized that at any moment there will be the *bisgalus* of *Melech Hamoshiach*, and people will turn to us and ask why we didn’t prepare them properly, why we didn’t tell them *lebachin es atzmo*. What are we going to tell them? We need to start explaining now how to be *mekabel p'nei Moshiach Tzidkeinu!* 



Rabbi Yehuda Shurpin

S. Louis Park, Minnesota & Chabad of Cyberspace

Sent on shlichus **5769**

DNA, Air Travel & a Contractor

Using the world as a medium for *kabbalas p'nei Moshiach*


A non-Jewish contractor sent an interesting message to me through Ask the Rabbi on Chabad.org. He keeps the *sheva mitzvos*, and he even tries to keep Shabbos. One Saturday, his Jewish neighbor asked him to help fix the roof of his garage. He told the guy—who is Jewish!—that he doesn't work today, as it's "the Sabbath." This contractor ended up connecting his neighbor to the local Shliach to teach him about Shabbos.

When Moshiach comes, the Navi tells us, the non-Jews will help Yidden keep mitzvos! In the famous *sichab* at the *Kinus Haschluchim* in 5752, one of the Rebbe's *bora'os* is to explain the *inyan* of Moshiach to others according to both *Torah Shebichsav* and *Torah Sheba'al Peh*. Now, when we get another Yid to do a mitzvah, it's with the added dimension of *leba'vi limos hamoshiach*.

In addition, as the Rebbe says in an earlier

sichab on *Parshas Noach*, our *shlichus* can utilize the world as a medium to show people that Moshiach is coming. The world itself, as the Geulah approaches, is a mirror that reflects what is going on *milma'alab*, that we really are closer to Moshiach. When we look at the world in this way, we are able to help others see everything that happens through the lens of Moshiach.

Techiyas Hameisim? Look at modern biology—you can reconstruct a person just with their DNA code. This is obviously different from the *luz* bone, but it's not such a far leap to use it to illustrate the concept. Fly to Yerushalayim every Rosh Chodesh and Shabbos from all over the world, as Yeshayahu states? While a miraculous concept throughout the ages, air travel now makes that commonplace.

We need to track the underlying messages, how the world is improving as we get closer to *yemos hamoshiach*. 



Rabbi Nosson Potash

Cole Valley, S. Francisco, CA

Sent on shlichus 5770

The “Perfect” Shliach?

Be mekabel p’nei Moshiach by knowing we are capable
lifornia (Cole Valley) despite our chisronos

I saw the Rebbe’s Shliach as a *malach Hashem Tzevakos*,” said Reb Itche Gurevitch of Migdal Ha’emek. As a young child in Brunoy, Reb Itche encountered the Shluchim the Rebbe sent to Kfar Chabad after the terror attack of 5716 when they stopped in Brunoy for Shabbos.


This story made a strong impression on me, but then I went on *shlichus* myself. As Shluchim with the specific *shlichus* of being *mekabel pnei Moshiach Tzidkeinu*, we don’t necessarily feel like *malachim*.

Yet the Rebbe encouraged each person, no matter how they viewed themselves, to go on *shlichus* and prepare the world for Moshiach.

In the *sichab* at the *Kinus Hasbluchim* in 5752, when the Rebbe announced that the final *shlichus* is to be *mekabel p’nei Moshiach*, the

Rebbe implied that despite Eliezer’s status as an *eved* and being in the category of an *orur* (the reason Avraham rejected Eliezer’s own daughter for Yitzchak), nevertheless Eliezer was a true *shliach*.

This actually teaches what a Shliach is all about. We each feel our own deficiencies, but these can actually bring out the greatest strength in who we are as Shluchim. The Rebbe has the power to make us into *shluchos shel adam k’moso*, just like Avraham did for Eliezer.

This is a feeling that we can also give to the people in our communities. We must ask them and ourselves: are you ready for a perfect world? We must explain that even if we are not perfect, we are each part of fulfilling the *shlichus* of being *mekabel pnei Moshiach Tzidkeinu*. 



Rabbi Levi Greenberg

El Paso, Texas

Sent on shlichus 5771

Lone Star, Lone Jew

Lekabel pnei Moshiach means every Jew is counted

In a shtetl of yesteryear, a *moiser* was causing all sorts of trouble. Everyone wanted to get rid of him, so they went to the town *rov*.

“You want to harm Moshiach’s gift?!” the *rov* exclaimed.


“When Moshiach comes,” the *rov* explained to the bemused townspeople, “the *umos ha’olam* will want to bring a gift to the new king. Since Moshiach will have all the money and power in the world, the non-Jews will be hard-pressed to find something valuable to him. Eventually, they will realize that Moshiach would appreciate seeing another Yid, but all the Yidden will be gone by then, since they flew to *Eretz Yisrael* on Divine clouds.

“But our poor *moiser* had been too embarrassed to go with everyone else, and instead of boarding the clouds, he went into hiding. Our *poritz* will find him and offer him to the nations as their gift to *Melech Hamoshiach*. When they present him to Moshiach, he will declare, “This is the *Yiddele* I was looking for! Now that every single one is gathered, *yemos hamoshiach* can begin!”

The Rebbe explains that the job of a *nasi* is to be a shepherd, to gather every Yid into the flock, just

like Moshe *Rabbeinu*. When Hashem told Moshe to redeem *Bnei Yisrael* from *Mitzrayim*, Moshe replied, “*Sblach nah biyad tishlach*,” please send the ultimate redeemer Moshiach instead of me. In the *sichab* of *Chayei Sarah* 5752 to the *Kinus Hasbluchim*, the Rebbe clarifies that Hashem did not reject Moshe’s request; Moshe’s inclusion of Moshiach emphasized the connection between the *go’el rishon* and *go’el acharon*. Their common denominator is that they need every Yid to be gathered into the flock.

The *shlichus* of *lekabel p’nei Moshiach* is to reconnect every single Yid, to get them to do even one mitzvah. A local *balabus*, a doctor, once asked me, “Rabbi, what’s your endgame? When will you know you accomplished your mission here?” I told him, “One Purim, you were working a long night shift and would not be able to join any of our programs nor hear the Megillah reading. I asked you to give *mishloach manos* to another Jew at the hospital. When I heard you actually did it, that was my proudest moment on Purim! This is the reason I am here in El Paso.”

Every single *pe’ulah*, no matter how small, can be the one that Moshiach *Tzidkeinu* needs to be *mekayem* his *shlichus* once and for all. 



Rabbi Levi Dubrawsky

(Friendship Circle) Dallas, Texas

Sent on shlichus 5772


Era of Zoom

Kabbalas p'nei Moshiach by being the leaders
the world expects us to be

World Jewry is looking toward Chabad for leadership more than ever. There are even those who speak from the pulpits of progressive Judaism who share stories of the Rebbe. Now we are just starting to see what the Rebbe had in mind and what he was telling us when he said the world is ready and our only remaining *shlichus* is to be *mekabel p'nei Moshiach*.

When we look at the world around us, we can also see how we are able to reach people in a way that we were never able to before. So many shlichim share how Zoom has given them new *kochos* to give *shiurim* to people they previously couldn't reach. I think that the Rebbe clearly saw what we would be able to accomplish and what would happen.

In our *shlichus*, we still need to

use our own *metzius*, just like Eliezer did, because each of us has a unique *shlichus* in a unique place. We need to make our *shlichus* our own and help our communities see that Moshiach is already here. When we can go even further and help each person to fulfill their own personal *shlichus*, then we can all be *mekabel p'nei Moshiach Tzidkeinu* together. 



Rabbi Levi Mentz

Forsyth County, Georgia

Sent on shlichus 5773

All Ambassadors


The era of *kabbalas p'nei Moshiach* means everyone is a Shliach

The vision of *shlichus* that the Rebbe innovated at *Kinus Hashluchim 5752* is to be *mekabel p'nei Moshiach*. This idea is not just our goal in bringing Moshiach, but also the process of how to get there.

The Rebbe says that it's not enough for *Nasi Doreinu* to have clarity in the mission, but the *chiddush* of this generation is that every single Yid is able to become a Shliach. Nowadays, the Rebbe explained, Yidden are open to seeing themselves as public ambassadors of the Rebbe, and not only as private citizens. We see that people feel excited and motivated when Shluchim share the Rebbe's vision.

Our first Purim in Forsyth was marked with a community event followed by an informal *farbrengen* in our home. We *farbrenge*d about this very concept—that it's not enough to see the Shluchim as the ones who bring *Yiddishkeit* to the locale, but every individual must recognize that the Rebbe

wants them to be part of the mission. When those gathered realized that Pesach was only four weeks away, they decided that every single Jew in Forsyth County would receive *shmurah matzah*. The community members began placing money on the table to make it happen. On Yud-Alef Nissan, people packed *shmurah matzos* into their cars and delivered them to almost a thousand homes in the county.

As Shluchim, we must share the words of the *meshale'ach* and show how to be ambassadors of *Yiddishkeit*. We must tell our communities that we carry the torch together, because that is how we will fulfill the ultimate *shlichus* of being *mekabel p'nei Moshiach Tzidkeinu*. 



Rabbi Zalmy Levin

Calgary, Alberta

Sent on shlichus 5775

Point of Difference

Kabbalas p'nei Moshiach is through recruiting our mekuravim to the winning team

What are we trying to accomplish with our *sblichus* that the many other organizations doing similar work have not?

The Rebbe answers: the *sblichus* innovation of our times is *kabbalas p'nei Moshiach Tzidkeinu*.


On a basic level, this means giving our communities a connection to *Elokus*, creating a *yichud* between the *guf* and *neshamah*. Ultimately, our *pe'ulos* and *mitzvoim* accomplish this. In a famous letter about Tzivos Hashem, the Rebbe wrote that this initiative would change the trajectory of American youth. The Rebbe expressed similar ideas about other *mitzvoim*. Since Chof-Ches Nissan, this has become our responsibility—elevate everyone in our communities and the world at large and to bring them out of *golus*.

Then, at the *kinus* in 5752, the Rebbe says that we can't continue to view our *mekuravim* and *balabatim* as recipients of our *sblichus*. We need to include them in our agenda of bringing Moshiach. We need them to buy into the mindset

of *Dor Hashvi'i* and to be as driven and confident as we are to make it happen. But how?

First, teach them the end-goal of *dirah b'tachtonim* and explain how each act we do is helping us get there. Aside from fulfilling *mitzva Moshiach*, it reframes many other concepts in *Yiddishkeit* as well.

Share the imminence of the Geulah, our progress and achievements as we approach it, so Moshiach is no longer just theoretical. It can help individuals overcome their struggles with growing in their observance by realizing that it's just a short while before everyone gets there!

Most importantly, we need to convey the *shprach* and *bren* the Rebbe puts into the subject. The *nasi* is the ultimate *sbliach* and the Moshiach of our generation. We need to talk to our *mekuravim* about the Rebbe. We cannot work on transforming our communities to be merely "friends of Chabad." We need to make them Chassidim who feel a *biskashrus* to the Rebbe, and that they are his Shluchim who will help him complete his job and mission to take us all out of *golus*. 



Rabbi Shmuel Neparstek

Jackson, New Jersey

Sent on shlichus 5776


Imagine

Lekabel p'nei Moshiach with a visualization of the Geulah moment

In order to prepare the world for Moshiach, we need to prepare ourselves. The Rebbe said it with these words: *“Lebachin es atzmo vekol ha’olam kulo.”* We need to internalize the Geulah, imagine that time tangibly, and then we could go out and help the people around us to be *mekabel p’nei Moshiach*.

Here’s a personal experience of that:

A few years ago, on *Zos Chanukah*, I was with my family in a pizza shop in Lakewood, which is near our *makom hashblichus*. All of a sudden, the store started buzzing with excitement. “Rubashkin was freed from prison!” People passed the news from table to table, then outside, and all over—everyone was talking about the same thing. That whole night, people kept coming to my house to *farbrenge*, and I thought: *This is what it will feel like when Moshiach comes*. It’s going to be the talk of the town, and it will happen organically. People will come knocking on the doors of the Chabad houses asking to *farbrenge* about it.

Another clarifying moment for me occurred when I observed how an international shutdown seemed to happen in an instant due to COVID. When we speak about Moshiach, it seems difficult to imagine how the world could change in seconds, but we all already experienced it! Except when Moshiach comes in an instant, we will be surprised in a positive way. In those first days of the lockdown, when people were very confused, I shared this with them. I imagine because this visual touched me so deeply, it also affected many of our *mekuravim*, and all of us imagining the moment of Geulah is one step closer to being *mekabel p’nei Moshiach Tzidkeinu*. 



Rabbi Shmuli Slonim

Houston, Texas (Rice University)

Sent on shlichus 5776

To Want Correctly

Lekabel p'nei Moshiach with the Rebbe's "Ad Mosai"

When I was on *shlichus* in Yeshiva Gedolah in Melbourne, I recall Rabbi Yanki Winner asking at a Chof-Zayin Adar farbrengen, "What is the *Ad Mosai* that the Rebbe wants?" He was referring to the Rebbe's Chof-Ches Nissan demand that if even three Yidden would get up and scream "*Ad Mosai*" with an *emes*, Moshiach would be here.

Rabbi Winner asked the obvious: How is it possible that after all the *tzores* Yidden have been through, we lack three truly heartfelt *Ad Mosais* to bring Moshiach?

To the Rebbe, he explained, *Ad Mosai* means that every second that Moshiach is not yet here is a message to wake up! It may be easy to say *Ad Mosai* with feeling when faced with a mortgage payment, or sickness, or finding out that a student who has practically lived with you for their four years of college is not Jewish right before officiating at their wedding!

But the true *Ad Mosai* is for all the moments we are still in *golus*, even when the unexpected check comes in the mail, when life is good, but Moshiach isn't here yet, and we do not have *tachlis bashleimus*. To find three

people to get up and scream *Ad Mosai* with this level of *emes*, the way the Rebbe himself did, is hard.

The answer to me is in how the Rebbe defines what it means to be a real Shliach, as elaborated in the *sichab* at the *Kinus Hasbluchim* 5752. If we are truly *mekushbar* and try to mimic the Rebbe, we will get closer to this ideal.

One example of how to be more like the Rebbe is by adding in *simchab*. It may seem contradictory with our *emesdike Ad Mosai*, but we see how the Rebbe embodied it. I have heard Chassidim recount the Rebbe's conduct by Napoleon's March at the end of Yom Kippur—pure joy mixed with tears. There were so many times that the Rebbe cried about *golus*, and the next moment was infusing us with *simchab*. To live a *Moshiachdike* life as a Shliach means to live like this every day

Same'ach (שמח) and shliach (שליח) also share a *gematria*.

We can also be more in tune with the Rebbe by infusing all our *pe'ulos* and communications with even one *vort* on Moshiach—which *sichab* of the Rebbe ends without mentioning the Geulah?

The more we live this way, the more we will inspire the people we are in contact with to also be the Rebbe's *Sbluchim* and live in a *Moshiachdike* way.



Rabbi Zushi Rivkin

Shliach in Pasadena, CA

Sent on shlichus 5777

The Conduit

The shliach's role in kabbalas p'nei Moshiach 5777 is sometimes to just not get in the way

I posted an ad about our annual Shabbaton on Facebook, and every time someone liked it, I messaged them to personally invite them. One person who liked the post said that it seemed like a nice event, but he wasn't planning to register because he didn't know anything about Chabad, and felt uncomfortable. He finally agreed to meet over coffee.

At our meeting, he shared that he is fully Jewish and went to Jewish camps growing up. As he spoke, I noticed that he seemed familiar with Chabad language.

"Have you met other Shluchim or visited any Chabad Houses?"

"No, but I like the Rebbe." He enjoys listening to audiobooks on his commute, and one time the book "The Rebbe" came up as a recommendation. So he chose it.


The more he listened, the more fascinated he became. Hearing about the Rebbe's accomplishments would lift his spirits, and it

lasted the whole day. When he heard about certain struggles (for example, the whole Hey Teves saga), he became frustrated and then, ultimately, felt the victory keenly. Though he grew in his connection to the Rebbe, he was still not ready for in-person meetings with Shluchim or to walk into any of the many Chabad Houses he passed.

Until he came to meet me at the coffee shop.

Today, he is *sbomer* Shabbos and *kasbrus*, and walks five miles to the nearest Chabad House every Shabbos.

In this encounter, I realized that, as Shluchim, it's not about us, but about the Rebbe's *koichos* working through us. In this story, the Rebbe reached out to this Yid's *neshamah* personally and helped him find a Shliach. The Rebbe illustrates this in the *sichah* to the *Kinus* in 5752 through contrasting the *shliach* and the *shadchan*.

In recognizing this, my current *modus operandi* in my *shlichus* has shifted. I constantly remind myself that the Rebbe says the world is ready to connect, and I am but a conduit of the Rebbe in helping each person experience their personal *geulah*, and collectively, the *Geulah Shleimah*. 



Rabbi Menachem M. Shuchat

Panama City, Panama

Sent on shlichus 5778

An Amazon Story

Lekabel pnei Moshiach: impacting the masses
in an individual format


During my years of *shlichus* in the Jewish Latin Center of Manhattan, before I moved to Panama, I once visited the office of a young professional from our community who works for Amazon. He had attended one of our events and I wanted to meet with him again to learn and wrap tefillin with him. I was used to visiting people in their imposing offices in banks and large financial companies. Due to the competitive nature in the New York City culture, I expected the Amazon office to be very intimidating, as well.

I was surprised to find out that Amazon's offices are in a building shared with ten other companies. Although decent, their space doesn't represent the massive size of their company. I asked my friend, "I've been to Bank of America, Goldman Sachs, J.P. Morgan, and they all put emphasis on their office design. How come Amazon doesn't?"

He said, "Rabbi, we are in the pockets of every single person. People can no longer

imagine a world without Amazon. They've completely 'bought in' to our concept. This is our success. We are far beyond focusing on impressive offices."

When I heard that, I immediately understood that that is exactly what *kabbolas p'nei Moshiach* is all about: to ensure that every single Yid (and the whole of humanity, in essence) becomes constant "users" of our "product"—Torah, *Chassidus* and a life of Moshiach—and cannot imagine a world without Moshiach.

At the *Kinus Hasbluchim* 5752, the Rebbe taught us this concept long before Amazon did. He told us that our *shlichus* is not only about having a Beis Chabad and another *pe'ulah*, but something so much greater. We need to learn and teach Torah in a concrete way, so people are engaged and captivated by the Rebbe's message, and they too "buy in" to the vision of *kabbolas p'nei Moshiach Tzidkeinu*. 



Rabbi Shmuli Lezak

Bayshore, Miami Beach, Florida

Sent on shlichus 5779

COVID Donation

Kabbolas p'nei Moshiach is with the Rebbe's koichos

When I put tefillin on people, I always tell them to say “We want Moshiach now” and to *daven* for Moshiach. I do this because the Rebbe says that to teach people about Moshiach is how we are going to get the world ready to be *mekabel p'nei Moshiach*. I find that almost every time I do it, even with the most secular person, it sparks a conversation about Moshiach. They're not only interested in it, they're almost taken aback that Moshiach is a Jewish concept.

A large part of the Rebbe's address to Shluchim at the last *kinus* we were *zocheb* to hear the Rebbe speak is about the role of a Shliach. In our daily lives on *shlichus*, we have to remind ourselves that there are two sides: there is the effort that I put into arranging programs, which is when I feel that I'm a *metzius bifnei atzmo*, but it must come along with the understanding that it's really the Rebbe's *koichos* that make everything happen.

Here is a story that helps illustrate this point. As new Shluchim, we planned a Sukkos party to take place on *Chol Hamoed*. We had put a lot of effort into arranging the details of the event. It would be mostly new people who we had never yet met who planned to come. But on the first day of *Chol Hamoed*,

we got COVID.

“Should we skip the event?” we wondered.

“Cancel a Chabad House event?” one of us argued back.


“Well, it's not like these people are even expecting one,” was the counter-argument.

It would not be acceptable to cancel an event, especially for a mitzvah, we decided. “People shouldn't lose out on eating in a sukkah and *bentching lulav* just because we got sick,” we concluded.

We arranged for other people to run the event for us.

Baruch Hashem, it was a big success, and we got a lot of good feedback. But I still looked for a sign to see whether I did the right thing. Shortly after the party, someone approached me and asked how he could participate in the event. This was completely unexpected! He offered a large donation that not only covered the event's costs, but would be enough to cover the next event.

This was a party that we weren't even at, and this was someone that we only just met. This, I felt, was the Rebbe's way of showing that he runs the show.

It's our job to use our *metzius* to facilitate the *shlichus*, but we must remember that it's with the *koichos* of the *mishale'ach*. 



Rabbi Chaim Markovits

Rural Georgia

Sent on shlichus 5780

Divide & Conquer

The key to a kabbolas p'nei Moshiach world is giving every Yid the responsibility


My *shlichus* covers approximately 60,000 miles and 4 million people. I can't physically interact with each person every day. So every time I meet a Yid, I ask him to interact with others about *Yiddishkeit* on our behalf. We have many individuals who represent Chabad in their own spaces.

For example, there's a Jewish ER doctor in Macon, Georgia, who has me on speed dial. He calls me whenever he meets a Jew. I connected him with other doctors, and he has a group of Jewish doctors in his area. This is a step toward the Rebbe's goal that every Jew, every member of Anash, and all of the *balabatim* should be part of the *shlichus* of bringing Moshiach.

One significant way that I've included others in my *shlichus* is that I have allotted an area to Rabbi Yonatan Hambourger in North Georgia where he goes to deliver *shiurim* regularly. He has made headway with people I hadn't been successful in reaching. Should each Shlich only reach those with whom they

vibe? The answer is: we need to facilitate more boots on the ground!

I recently spoke to a *yungerman* in Connecticut who told me that he wants to go on *shlichus*. I asked him, "What's stopping you from knocking on a neighbor's door and inviting him for Shabbos right now?"

There's no lack of Jews for us to turn to and influence. We live in a time when we are redefining many terms. To bring Moshiach, we need to redefine *chutzab*. Maybe it's time to start doing *bafatzos hama'ayanos* with your family, or to find a *chavrusa* through Alef or Jnet. We need each person to take on the *shlichus* of bringing Moshiach *Tzidkeinu*. 



Rabbi Mendel Lerman

Peachtree Corners, Georgia

Sent on shlichus 5782

Chabad's Think Tank

Kabbalas p'nei Moshiach requires us to redefine our perspective

I have a childhood memory of walking to shul with my father one Shabbos morning in Peachtree Corners, GA. He asked me, “Does Chabad have a think tank?” As Shluchim, we offer a wide variety of programs, but each one only targets a limited number of Jews.


There is the shul crowd, the Yom Kippur crowd and the Chanukah crowd—all low-hanging fruits.

“We need a team of people who develop creative ways to reach more Jews, like an atomic bomb that sweeps our brothers and sisters into the fold,” my father explained.

Every Shliach has asked themselves, “What am I doing here? What is the end goal?” The likely answer is: to be *mekarev* every Jew in this city.

But in 5752, the Rebbe said that we have already completed this *shlichus*. The new stage in *avodas hashlichus* is to be laser-focused on

bringing Moshiach. It needs to lead every step of *shlichus*, because when a Shliach lives with this, their community is ignited too, and the whole world stands ready to be *mekabel p'nei Moshiach Tzidkeinu*.

We are not busy being *mekarev* Yidden until Moshiach comes, rather we are busy bringing Moshiach through being *mekarev* Yidden. This has to be the perspective behind every event we make and every Jew we meet. Does Chabad have a think tank? Yes, it is between each Shliach and the Rebbe. We must each ask ourselves what we are doing to reach every Jew to bring Moshiach. 



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