



SICHA – 27 MAR-CHESHVAN 5749 To the International Kinus Hashluchim

*Free Translation**

We are presently at the conclusion of the “International Conference of Shluchim,” emissaries.

The international aspect of it was recently added, or at least stressed to a greater degree.

The very word “worldwide” arouses every Jew, and all Jews —especially those who received their education through the talks and discourses of the Rebbe, my father-in-law to the realization that “the world was handed into his heart,”

i.e., that every aspect of the “inheritance of Yaakov” was addressed to each individual personally. That inheritance refers to the Torah, and everything stated in it.

One of the fundamental concepts discussed in the Torah is, “I was created for no other reason than to serve my Master.”

We declare in our morning prayers: “The soul that You have given within me is pure,” and “You created it” and “You persevere it within me.”

However the Torah of Life, which is a directive for how to live life declares “For what purpose did the soul descend into this world?” “To make a dwelling place for God in the lower realms.” These are referred to in the plural, for the reference is not only to the person himself, or to his belongings or his family, but rather to all of the many “lower realms.” As defined in Tanya, this includes the entire world. The person must behave in the manner prescribed by Torah. By acting in this manner, he is able to make of the entire physical world a dwelling place for God, even in the smallest minutiae and details.

The Torah explains, at length and practically, that even a simple Jew —to the degree that a Jew can be called “simple” — man, woman, and even a child, can —through behaving as prescribed in the Code of Jewish Law— make a dwelling place for God in this entire physical world!

This is true even regarding a person who is not a communal activist, a person who lives privately and keeps to himself.

*) Taken from the Subtitles that appear on the screen



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Maimonides rules that one action, even that of a child, can be the one to tip the scales of the entire world to the side of merit, and bring salvation to the entire world.

This is the simple explanation for how we can proclaim that a child can make a dwelling place for God in this world: It is a clear law stated by Maimonides.

It is not some type of “divine decree,” it is understood through simple logic. That when a set of scales is balanced perfectly, half on one side and half on the other, even a young child can understand that the smallest addition to one side can push the entire weight.

This helps us understand how every Jew can be a Shliach, an emissary. Since every Jew, even the youngest one, has the capacity to do an action that will affect the entire world.

Everything in the world, starting with the Torah itself, can be divided into generalities and particulars. The same is true of the statement at hand: Every Jew, and especially the Jewish people as a whole, have a mission to “make the world into a dwelling place for God,” in every detail possible.

Similarly, however, there are those who were chosen from among the Jewish people themselves, those who express and reveal, even more than most, that they have been entrusted with this mission. There are even those Jews who, by Divine Providence, were chosen to be appointed as an emissary to a specific group of Jews, or to a large group of Jews, or even to an entire city or state.

They were undoubtedly given the ability to achieve their mission, and to accomplish it to perfection.

This includes especially a very fundamental requirement: that they awaken within all of those Jews to whom they have been appointed as the general emissary, and to make them aware of the fact that they have a mission, and to remind them of it, and to reveal within them the potential to fulfill their own respective missions:

Beginning with themselves and their own families. After that, however, “one who has one hundred wants two hundred” —they should continue and add more and more.

There’s a lot to add to all of this,

With the added emphasis that this is a “Worldwide Conference,” for although it is necessary to “correct yourself first,” it is equally necessary to think about the entire world as well.

Especially when one was gathered for a conference, and was informed that it is a “Worldwide Conference” —one that encompasses the entire globe.

As explained earlier, this may seem like a major exaggeration: We are saying that a young man or woman, a girl or a boy, who is a Shliach in a certain place; by his saying a few



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words, the entire world will be overturned, and this will be the deciding factor to “bring the entire world to salvation and rescue.”

Nevertheless, as discussed, this can be readily proven and understood, using simple logic and rationale. Even a Gentile can relate; how much more so one who is a member of the “wise and understanding nation.”

One should not think that since he is in one specific part of the world, he affects only that little corner. Rather, through being involved with one corner of the world, he develops a connection with the entire world.

He doesn't just attain a connection by meriting to take part in the world's becoming “a dwelling place for God;” but he has a very real part in the activities there. In a very real way, he takes part in the actions through which Judaism is brought to a far-flung corner of the world, where he has never been; never even sent any letters there.

But through talking with a Jew in one's his locale, and that Jew later repeats his words of inspiration to another Jew, and ultimately it reaches a Jew in the far-flung corner, and has an effect on him.

And whose words are they? The words of that first Jew, who revealed the concept expressed in these words.

In this way, he very practically has a part, a real and tangible part, physically and even materially, in the spreading of Judaism – in the fact that even that far-flung corner becomes “a dwelling place for God.”

