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Sincerely,

Rabbi Yehoshua Werde
Director

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ב"ה



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Shlichus

Every Soul's Shlichus

Every Jew's presence in this world is a shlichus. The Neshamah is sent down out of its comfort zone from under Hashem's holy throne and sent down into a body to fulfill a particular mission:

Niggunei Chabad

הנשמה יורדת לתוך הגוף, אך צועקת "ווי, ווי". ירידה זו צורך עליה עד שכל זה הוא כדאי.

The soul descends into the body, but screams "woe, woe." This descent is for a purpose of an ascent, to the extent that this [descent into a body] is all worthwhile.

While everyone is here in this world on a shlichus, many see their shlichus as being to daven to Hashem and to learn Torah, to engage in business following every directive in Shluchan Aruch, and to be able to overcome the temptations of the yetzer harah to be able to return their neshamah to Hashem after 120 years (if not better, at least not in a worse condition than it was when it came down into this world).

The History of Shlichus

And then there are those who not only devote themselves to their own davening, learning, and performance of mitzvos, but go out and actively engage others, influencing them to do the same.

The Sanhedrin of old would go around from town to town to

inform those who were uneducated and to encourage their fellow Jews in the ways of Torah.

Tanna D'vei Eliyahu Rabbah 11

[הסנהדרין היו] קושרין חבלים של ברזל במתניהם... וחוזרין בכל עיירות ישראל

[The Sanhedrin would] tie iron ropes at their hips [so their garments would not tear despite the rigors of their journey over mountains and rocks etc.] and they would visit all Jewish cities [to teach their inhabitants Torah].

During the years before the Baal Shem Tov became known, he would travel from town to town, to encourage the townsfolk, and to study Torah with them.

Following the Baal Shem Tov, the Magid of Mezritch sent many of his disciples far and wide, each to become a spiritual guide and leader in a different city across Eastern Europe. (This is why there are so many different sects of Chassidim today.) And starting from the Alter Rebbe, throughout the generations of Chabad Rabeiim, each Rebbe sent out chassidim to travel from town to town to uplift the local inhabitants by reciting maamarim of chassidus that they heard from the Rebbe.

A well-known example is Reb Hillel Paritcher who travelled from community to community, infusing the avodas Hashem of the common people with spirit and emunah.

In the time of Rebbe Rashab, a new chapter of shlichus began. Shluchim were sent to Jewish towns across Russia, Georgia, and Bukhara (Uzbekistan) to serve as spiritual leaders,

to open Jewish schools (chadorim), and to build kosher mikvaos. For instance, Rabbi Shmuel Levitin was sent by the Rebbe Rashab to Georgia, and Rabbi Shlomo Yehudah Leib Eliazerov and Rabbi Avraham Chaim Na'ah were sent to Samarkant.

Many of these shluchim required actual mesirus nefesh, as many of their tasks entailed offences to Soviet law that were punishable by death.

The Frierdiker Rebbe continued this work, sending out many shluchim, despite the fact that some were found out by the Soviets and did not return. This set the stage for shuchim to be sent to every continent on the globe and every country where a community of Jews live.

The Rebbe's first shliach was Rabbi Shlomo Matosof who was sent to Morocco only months after the passing of the Frierdiker Rebbe, to fill the spiritual and educational needs of the community there.

Over the next half a decade, thousands of shluchim were sent to virtually every corner of the globe, this was the start of a new era, creating a new Jewish dynamic that never existed before in the history of Judaism.

Why Now?

Why did this new phenomenon of sending out shluchim only begin recently? Why wasn't this done in the past? The Rebbe addressed this question at a farbrengen providing two reasons:

The Rebbe, Parshas Shekalim 5729

א) כיון שכיום התגבר החושך, ונוצר חושך כפול ומכופל שלא היה

כדוגמתו, לכן צריכה להיות העבודה באופן כזה דוקא, לצאת ולפעול על יהודים רבים ככל האפשר.

(ב) כיון שנמצאים אנו בעקבתא דמשיחא, סמוך ממש לפני ביאתו, "הנה זה עומד אחר כתלינו",

1) *Since nowadays the darkness has become overpowering, and a doubled darkness has formed, the likes of which never existed before, therefore the avodah must be in such a manner—to go out and influence many Jews, to the greatest possible degree.*

2) *Since we find ourselves on the heels of the time of Moshiach, right before his arrival, "behold, here he is, standing right behind the wall"*

Every Jew is Accountable for Each Other

The concept of one Jew being responsible for another Jew's observance of Torah and mitzvos is not an innovation of the Rebbe. According to Torah, every Jew is responsible to see to it that every other Jew observes Torah and mitzvos. This is Halachah:

Talmud Shavuot 39a

כל עבירות שבתורה נפרעין ממנו וכאן ממנו ומכל העולם כולו... וכל עבירות שבתורה מכל העולם לא? והכתיב: "וכשלו איש באחיו"—איש בעון אחיו, מלמד שכל ישראל ערבים זה בזה? התם שיש בידם למחות ולא מיהו.

[The Braisa states:] All aveiros that are stated in the Torah, punishment is exacted only from the

violator, whereas here [in the case of a false oath] it is exacted from the violator and from the entire world...Is it true that punishment is not exacted from the entire world? But it is written “A man will stumble on his brother” [which is interpreted to mean] that man will stumble on account of another’s sin, which teaches us that all Jews are accountable to one another [so why does the Braisa teach that swearing falsely is the only aveirah for which punishment is exacted from others?]

There [in the case of mitzvos and aveiros other than that of false oaths, it] refers to a situation in which the person has the ability to protest and he did not.

The Gemara teaches us that every Jew is liable to ensure that every other Jew keeps all of Torah and Mitzvos. This is why, according to Sefer Chassidim, we say “ashamnu, bagadnu”—“We have sinned” in the plural, to include the sins of others that we are accountable for. This is also why we mention sins that we may not have personally committed, because “kol Yisrael arevim zeh bazeh”—every Jew is accountable for every other Jew.

A person is only exempt of this obligation if he protested and the person decides not to listen or if he is unable to protest. This explains the rationale behind those in Me’ah She’arim who go out to the streets to protest Yidden driving on Shabbos (obviously this is not an effective way to protest, as it does not bring down the number of Yidden driving, but it may remove some of their halachic accountability, since they fulfill their obligation by protesting).

Obviously, the intent of the concept of “kol yisroel areivim zeh bazeh”—that every Jew is accountable for every other Jew—is not intended for us to remove our obligation by protesting, but rather that we go out and convince Yidden to actually keep Torah and Mitzvos.

A Hole In Your Part of the Boat

The midrash provides an interesting analogy for this:

Otzar Hamidrashim Eisenstein, p. 255

כל ישראל נקראו נפש אחת... ואם חטא אחד מהם - כולם ערבים זה בזה. למה הדבר דומה? לבני אדם שהיו באין בספינה, נטל אחד מקדה והתחיל קודה תחתיו. אמרו לו: שוטה! אתה קודה תחתך, והמים נכנסין וכולן אבודין!

All Jews are considered as one soul...and if one of them sinned—they are all responsible for this. What is this analogous to? To people who were travelling in a ship, one took a drill and began to drill under him. They said to him: “Idiot! True you are only drilling a hole under you, but the water is gushing in and soon we will all drown!”

The Megaleh Amukos explains that every Jew is representative of one letter in the Sefer Torah. If even one letter is pasul, the entire Torah becomes pasul. It is therefore not enough to worry about your own Yiddishkeit (i.e., to make sure everything in your life is kosher), for you to lead a completely kosher life you need to ensure that every Jew alive leads a kosher lifestyle as well.

Spiritual Pikuach Nefesh

Furthermore, there is an additional, and perhaps even more important requirement, and that is

Vayikra 19:16

לֹא תֵעָמַד עַל-דַּם רֵעֶךָ

You shall not stand by idly as the blood of your neighbor is spilled.

Rashi, ibid

לראות במתתו, ואתה יכול להצילו, כגון טובע בנהר וחיה או לסטים באים עליו

To witness his death, when you could save him, for example someone who is drowning in the river or a wild animal or bandits are chasing him.

The Rebbe, Parshas Kedoshim 5746

כתיב "הדם" ("דם רעך") – הוא הנפש, וענינו ברוחניות-תורה ומצויותיה, ש"הם חיינו ואורך ימינו".

וזהו הפירוש הפנימי של "לא תעמוד על דם רעך" – יהודי שנמצא במעמד ומצב של סכנת מיתה ("דם רעך") ברוחניות, ח"ו, יהודי שאיבד את החיות האמיתית, חיות בעניני יהדות, תורה ומצוותיה, בבחינת "עצמות היבשות".... בידך תלוי הדבר להשיב ולהחיות את נפשו – ע"ש תעסוק בהפצת התורה והיהדות!

The posuk states: "Blood ("the blood of your neighbor") is the life-force," and spiritually, this concept refers to the observance of Torah and

mitzvos “for their are your life and the length of your days.”

This is the inner meaning of “You shall not stand by idly as the blood of your neighbor is spilled.” A Jew who finds himself in danger of spiritual death (“the blood of your neighbor”), Heaven forbid, a Jew who lost his true life, a life of Judaism, of Torah and mitzvos, who is at a level of “dry bones”...it is in your hands to revive and enliven his soul—by spreading Torah and Yiddishkeit.

This is not just a vort, it is a halachah in Shulchan Aruch:

Shulchan Aruch Harav 306:29

מי שנודע לו בשבת שהוציאו נכרים את בתו מביתו להוציאה מכלל ישראל מצוה לשום לדרך פעמיו להשתדל להצלתה ויצא אפילו חוץ ל”ב מילרמא ואפילו אם יצטרך לעשות מלאכה גמורה להצלתהרמב ואפילו אם <א> הוא ספק אם יצילנהרמג מפני שענין זה הוא כפיקוח נפש שמחללין השבת אפילו בספק הצלה שאין לך פיקוח נפש יותר מזה שלא תצא מכלל ישראל ותחלל שבתות כל ימיהרמד ומוטב לחלל עליה שבת אחת משתחלל היא שבתות הרבהרמה...

ואם אינו רוצה להשתדל בהצלתה בחילול שבת כופין אותורנ והוא הדין אם אינה בתו אלא בת או בן איש אחר אע”פ שאינו קרובורנא ויש יכולת בידו להשתדל במצוה זו אע”פ שהוא ספק אם יציל כופין אותו להשתדל בכל מה שאפשר אפילו בעשיית מלאכות גמורות אם יצטרך להן.

One who found out on Shabbos that goyim took away his daughter from his home to convert her

out of the faith, he is instructed to go out and try to save her. He is even allowed to leave the 12 mil (of techum Shabbos) and he is even allowed to perform an actual melachah to save her, even if there is only a doubt whether he will save her—since this matter is like pikuach nefesh when we desecrate Shabbos even though there is only a doubt that we can save the person. There is no pikuach nefesh greater than this—to stop her from leaving Judaism and desecrating Shabbos for her entire life. It is better to desecrate one Shabbos than let her desecrate many a Shabbos.

If he does not wish to desecrate Shabbos to save her, we force him to do so. This applies even when it is not his daughter but someone else's daughter or son who is not related to him. He has the ability to attempt this mitzvah even though there is only doubt whether he will save them. Nevertheless, we force him to try everything in his power, even an actual melachah, if it is required.

If We're Responsible Anyway, Why Shlichus?

Following this approach—that everyone has an individual responsibility to ensure that all Jews keep Torah—the concept of shlichus shouldn't be a unique concept. To fulfil your duty as a good Jew, you are required to save every Jew from assimilation and to see to it that every Jew, wherever they may be, keeps Torah and mitzvos.

What then is unique about shlichus? Why does the Rebbe need to send people as shluchim to do this work as an emissary of the Rebbe, when every shliach has a mandate of his own from Torah to go out and see to it that every Jew observes Torah and mitzvos?

Perhaps shlichus is not only about our duty to other Yidden, but about our connection to the Rebbe, our meshaleiach!

The Rebbe, Shabbos Bereishis 5719

בשעה שהוא בקירוב מקום-יש לו רק את החיצוניות, ועל ידי השליחות יש לו את עצמיות המשלח

When a person is physically in close proximity [to the Rebbe]—he only grasps the external aspects [of the Rebbe], but through shlichus, he is able to grasp the essence of the meshaleiach.

You can be close to the Rebbe physically, but through shlichus, you connect with the essence of the Rebbe. What is the essence of the Rebbe?

The Rebbe, Maamar Zos Chukas 5729

זה שמשה הוא רוען של ישראל, זהו ענינו העיקרי. וכל המעלות שלו... הם טפלים, בחינת חיצוניות, לגבי זה שהי' רוען של ישראל... וכמו"כ הוא באתפשטותא דמשה שבכל דור.

The primary function of Moshe was to shepherd Yidden. All of his qualities...are secondary and external to the fact that he was a shepherd to Yidden...and the same is true of the extension of Moshe that exists in every generation.

The Rebbe explains that the essence of a Rebbe is to care for every Jew, and all other qualities of the Rebbe are secondary to this.

By fulfilling the Rebbe's shlichus to reach out to and care for every Jew, one connects to the essence of the Rebbe!

This is why closeness to the Rebbe is not judged by physical proximity, but by proximity to the Rebbe's essence, i.e., to carrying out the Rebbe's primary function which is to care for every Jew wherever they may be—even at great distances, as the Rebbe once remarked:

Further is Closer

The Rebbe, Parshas Kedoshim 5746

בנוגע לשלוחים שנוסעים למלא שליחותם במקום רחוק-רחוק בגשמיות, אבל, קרוב ברוחניות. ואדרבא: ככל שיגדל ריחוק המקום בגשמיות-יגדל הקירוב ברוחניות.

With regards to shluchim who travel to far away places to fulfil their shlichus—far only geographically, but close spiritually. And quite the opposite—the greater the geographic distance, the greater the spiritual closeness.

Indeed, the concept of a shliach is an extension of the meshaleiach, and a representative that takes the place of the meshaleiach himself. As the Gemarah derives from a pasuk:

Shlucho Shel Adam Kemoso

Talmud Kiddushin 41b

א"ר יהושע בן קרחא מנין ששלוחו של אדם כמותו שנאמר ושחטו אותו כל קהל עדת ישראל בין הערבים וכי כל הקהל כולן שוחטין והלא אינו שוחט אלא אחד אלא מכאן ששלוחו של אדם כמותו

R' Yehoshuah ben Korchah said: From where do we derive that a person's agent is considered like himself? For [in reference to the Pesach offering] it is written: "and the entire congregation of Yidden shall slaughter it in the afternoon." Now, is it really so that everyone in the congregation slaughters his sacrifice [as the posuk seems to say]? Is it not the case that only one person slaughters each offering? Rather, from here we may learn that the Torah considers a person's agent to be like himself.

While only one person can slaughter the korban Pesach, the Torah considers it as if many people slaughtered it, because the shochet acted as their shliach. In a Kuntres Acharon in Hilchos Shabbos, the Alter Rebbe refers to a shliach as the extended arm of the meshaleiach. The Rebbe extended this concept further, that not only are the effect of the actions of the shliach considered that of the meshaleiach, but even actions themselves, as well as the person of the shliach is in place of the meshaleiach. And the Rebbe goes on to say that even when a shliach seemingly follows his own judgement, and he should follow his own judgement when necessary, that judgement is considered the judgement of the meshaleiach.

Trusting the Meshaleach Completely

Indeed, the concept of filling the role of the meshaleiach is no simple task. To be a shliach requires complete and utter dedication and devotion to the meshaleiach. On several occasions, the Rebbe brought an analogy for the degree of blind faith and trust that a shliach must have in the Rebbe from the following story:

Shivchei HaArizal p. 3

”פעם אחת בערב שבת סמוך להכנסת כלה יצא עם תלמידיו חוץ לעיר צפת.. כדי לקבל השבת... ובתוך שהיו משוררים אמר הרב לתלמידיו: חבירי רצונכם שנלך לירושלים קודם השבת ונעשה שבת בירושלים. - וירושלים היא רחוקה מצפת יותר מכ”ה פרסאות - השיבו קצת מן התלמידים: אנו מרוצים בכך, וקצת מן התלמידים השיבו ואמרו: נלך מקודם ונודיע לנשותינו - וכלשון הש”ס ”איזיל. . . ואימליך בדביתהו” - כיון שאמרו נלך מקודם לבתינו נתחרד הרב חרדה גדולה והכה כף אל כף ואמר: אוי לנו שלא היה בנו זכות להגאל, שאלמלא הייתם כולכם משיבים לי כפה אחד שאתם רוצים לילך בשמחה גדולה תיכף היו נגאלים כל ישראל, שעתה היתה השעה עומדת להגאל, ומתוך שמאנתם בדבר חזר הגלות לאיתנו בעריה”

Once, on an Erev Shabbos just before the entry of (Shabbos) the bride, the Arizal left the city of Tzfas accompanied by his disciples...to greet the Shabbos.... While they were singing, the Arizal said to his students: “My friends, do you want to travel together to Yerushalayim before Shabbos to spend Shabbat there?” (Yerushalayim is more than 25 Parsangs away from Tzfas). Some of the students responded: “We are eager to do so,” while others

*responded: “Let us first go and inform our wives.”
Like the expression of our Sages of blessed memory
“we will go and consult our wives”*

*Because they said “let us first go to our homes” the
Arizal trembled a great trembling and clapped his
hands together and said: “Woe is to us that we did
not have the merit to be redeemed, for if all of you
would have responded in unison that you want to
go happily, all Jews would have been immediately
redeemed. For right now there was an auspicious
hour for the redemption, and because you refused
the matter, the exile has now returned to its former
strength in all cities in which Jews are exiled.”*

If the students would have followed without hesitation, even though there hesitation was one of common sense, to tell their wives, Moshiach would have long been here.

Putting Oneself in Danger for Another

In addition to dedication and devotion, shlichus requires the shliach to leave his comfort zone and endure certain hardships for the sake of benefitting another Jew.

The Rebbe points out how the advantage of a “chassid” over that of even a “tzaddik,” is that he is willing to endure his own difficulty and potential injury in order to avoid even potential harm from befalling another Jew. The Rebbe explains that this is because he doesn’t think about himself, only about benefitting others:

“שורפן חסיד קוברן צדיק”, ש“חסיד” מעמיד את עצמו בסכנה של נזק כתוצאה משריפת חלק צפרניו כדי למנוע חשש סכנה לאשה מעוברת שתעבור ע”ג צפרניו (אע”פ שההזיק שלו משריפת צפרניו קרוב יותר מחשש סכנה לאשה מעוברת אם יתגלו הצפרנים ויצאו ממקום קבורתם), כיון שאינו חושב על עצמו, ועושה הכל לטובת הזולת.

*“A chassid [pious person] burns them [his fingernails and toenails], a tzaddik buries them.”
The chassid places himself in danger as a result of burning part of his nails in order to prevent even the possibility of putting in danger a pregnant woman who may pass over his nails (Although the possibility of his own injury on account of the fire is far more likely than the possibility of a pregnant women getting injured if the nails are uncovered and somehow are removed from the place where they were buried)—since he doesn’t think about himself and does everything possible for the good of others.*

With the Rebbe in Spirit

When shluchim face this challenge of putting themselves at risk (spiritually) in order to help others, they are far less likely to be influenced, if their heart and mind remains in the right place.

When Yaakov returned from the many years he spent in the home of Lavan, we find that he sent messengers (shluchim) out to greet Eisav:

Bereishis 32:4

וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו, אֶל-עֵשָׂו אָחִיו, אֶרְצָה שְׂעִיר, שְׂדֵה אֱדוֹם.
And Yaakov sent messengers before him, to Eisav his brother, to the Land of Seir, to the field of Edom.

Rashi points out that these weren't just any messengers. These were actual angels:

Rashi Ibid.

וישלח יעקב מלאכים: מלאכים ממש:

And Yaakov sent (malachim) messengers: Actual (malachim) angels.

The Maggid of Mezritch provides a novel explanation into these words of Rashi:

Maggid of Mezritch, Lekutei Sichos vol. 10, p. 100

ה"ממש" של המלאכים שלח יעקב אבל הרוחניות נשאר עם יעקב
Yaakov sent the "mamash" (the materiality) of the messengers/angels, but their ruchniyus (spirituality) remained with Yaakov.

The Rebbe explains what this means for shlichim who travel away from the meshaleiach and how they can protect themselves from the influences of the place of their shlichus:

The Rebbe, Ibid, p 108

עם היות שברור הדבר שעל השליח לעשות את שליחותו (לא רק באופן של לצאת ידי חובתו בלבד כי אם) בכל נימי נשמתו, בכל

זאת, עליו גם להזהר מאד שמקומו של ה"חוצה" שבו הוא מפיץ את המעינות, לא יפעול בו שום ירידה ח"ו....

וזהי ההוראה מתורת המגיד בנוגע לשלוחים כפשוטם: רק ה"גוף" וה"ממש" שלהם יהי עסוק בשליחות שב"חוצה" ("עשו") אבל ה"רוחניות" שלהם תישאר בהתקשרותה להמשלה (יעקב). והיינו שיהי' קבוע ומושרש בלבם גם בשעת ההפצה, אשר עיסוקם ב"חוצה" הוא מילוי שליחות המשלה מבלי התערבות שום ענין צדדי-בדוגמת הגוף ("ממש") שכל מציאותו וענינו הוא רק הרוחניות והנשמה שבו- שאז רוחניותם היא אצל המשלה. וידוע תורת הבעש"ט שבמקום רצונו של אדם שם הוא נמצא.

While it is clear that a shliach must perform his shlichus (not only to fulfil his duty, but) with every fiber of his being, nevertheless, he must take care that ("the chutza,") the "outside" where he disseminates the wellsprings, should not cause him to fall (spiritually) chas veshalom...

This is the lesson from the teaching of the Maggid with regards to shluchim: Only their "body" and their "materiality" should be involved in shlichus in the "chutzah" (with Eisav), however, their "ruchniyus" should remain attached to the meshaleiach (with Yaakov). This means it should be fixed and deeply rooted the shliach's heart even as he engages in the spreading of Yiddishkeit. They must ensure their work in the "outside" is to complete the shlichus of the meshaleiach without mixing in anything tangential—such as the

concerns of the body (“the mamash/materiality”), and instead recognize that their entire being and sole purpose is their spirit and their soul; for then, their spirit remains with the meshaleiach.

The teaching of the Baal Shem Tov is well known that wherever a person’s wants are directed, that’s where the person is at.

Shlichus—To Withstand the Influence of Society

We live in a modern world in which it is difficult for anyone to withstand the influences and temptations of society. Someone once said, “life is like a bicycle, if you are not moving forward, you fall down.” Or as others put it, “life is like climbing a downward escalator, if you stop moving you find yourself on the bottom.”

If this is true of all times, it is particularly true of our generation when we no longer live in isolation. The current level of assimilation into non-Jewish society has never been more rampant—and it even exists among frum Jews and Chassidim! How does one protect themselves from being influenced by today’s society?

There are two principles in Gemarah that can help us understand how shlichus can serve as an antidote to this problem.

The Gemarah discusses a situation in which a shochet shechted an animal with a non-kosher knife. According to Rabbah bar bar Chanah, he need only wash off the area that the knife cut and the meat is considered kosher, while according to Chachomim, he must remove an entire thin

layer from the meat.

According to Chachomim, it makes sense that he should remove a layer from the meat cut with a non-kosher knife. But what is the logic of Rabbah bar bar Channah? The Gemarah explains:

Talmud Chulin 8b

מאן דאמר מדיח, אידי דטרידי סימנין לאפוקי דם לא בלעי

The one who said: “he need only wash off the area,” maintains that since the pipes [that are cut during shechitah] are busy expelling blood, they do not absorb anything.

This principle—that when something is busy getting rid of something, it does not absorb—is found in several places in Gemarah and Halachah, particularly with regard to the salting of kosher and non-kosher meat together.

Another precedent for this concept can be found in Pesachim, where there is a dispute between Rabbi Yehudah and Chachomim whether, if you forgot to check for chametz before Pesach, you should check during Pesach. The Gemarah explains the reasoning of Chachomim for permitting one to check for chametz during Pesach:

Pesachim 11a

מר סבר...גזירה דילמא אתי למיכל מיניה, ורבנן סברי לא גזרינן....הוא עצמו מחזר עליו לשורפו, מיכל קאכיל מיניה?

One master [Rabbi Yehudah] holds...there is a decree against the possibility that if he were to

find chametz, he might come to eat from it while handling it. However, the Sages hold we do not make such a decree...since he himself is going after the chametz to find it and burn it, will he then eat from it?

Since his entire effort is to get rid of chametz, we are not concerned that he will come to eat from it.

Perhaps this is why shlichus is so important for every individual in our generation. Unless we are preoccupied with going out to put out the fires of ignorance and apathy and actively work to spread Yiddishkeit, we become susceptible to be influenced by society. Whereas, when we do engage in shlichus, we are far less likely to be influenced by those whose entire life's mission is to influence.

Every Jew is a Shlich

It is therefore imperative that everyone engages and devotes themselves to the Rebbe's shlichus. As the Rebbe said in 5772 at a Farbrengen in honor of the Kinus Hashluchim:

The Rebbe, Chayei Sarah 5752

בדורנו זה במיוחד...נוסף חידוש בענין השליחות, שכבוד קדושת מורי וחמי אדמו"ר נשיא דורנו מינה כל אחד ואחד מהדור להיות השליח שלו בהפצת התורה והיהדות ובהפצת המעיינות חוצה, עד להבאת הגאולה האמיתית והשלימה...והיות שזוהי העבודה בזמן הזה, הרי מובן שזה שייך לכל יהודי, בלי יוצא מן הכלל

In this generation in particular, there was an innovation added to the concept of shlichus; and that is that the Frierdiker Rebbe appointed every

single person in this generation to be his shliach, to disseminate Torah and the wellsprings of chassidus to the outside, to the extent of bringing the true and complete redemption...and since this is the avodah of this era, it is understood that this is applicable to every single Jew without exception.

While there is obvious merit to be chosen to represent the Rebbe in an official capacity, one need not wait until then. The Rebbe has charged us to go out and find one Yid and another Yid today and encourage them to do another mitzvah and increase in their performance of Yiddishkeit.

So, what are you waiting for?

Take-Aways

- » Every person's neshamah descended into this world to fulfill a shlichus
- » Throughout history, there was a concept of travelling to distant towns to teach Torah
- » Every Jew is responsible to ensure that every other Jew keeps Torah and Mitzvos
- » Moreover, the laws of spiritual pikuach nefesh require us to do what we can to save another Jew from spiritual peril.
- » Through his shlichus, a shliach is able to connect to the essence of the Rebbe
- » The Rebbe's essence is his care and concern for every Jew
- » The Rebbe's shlichus requires complete devotion and dedication, without questioning or thinking twice
- » A chossid is someone who is prepared to undergo certain discomfort and potential injury in order to relieve others of potential injury (this is because he thinks only about others)
- » A shliach should remain with the Rebbe in spirit, while only his body travels to the "chutzah" to complete the shlichus
- » In today's society when we are no longer insulated and the influence of the outside is extremely powerful, it is vital for everyone to be involved in shlichus. By working to influence society, it protects against being influenced by it.
- » The Rebbe charged every person in this generation to be his shliach—to disseminate Torah and Chassidus to the "chutzah," and to bring Moshiach.

