

New York Interview w/ Berel & Chani LazarPRIVATE

INT: Ok. If you could tell me just what the experience of going to 770 is and what it is..we're rolling.

BL:(08:00:17) Uh, 770 really..770 Eastern Parkway, the shul where the Rebbe prays which is also the headquarters of Lubavitch, I feel has a special significance to me. I was born and brought up in Italy, so my dream was always to come see the Rebbe and see the shul. So I remember already from childhood coming to visit the Rebbe and coming to 770. There was the place which I always pointed as the source. Even though I wasn't born here, I always felt there was where I belong. And even as a child I would always come here, I would always feel at home and of course when I learnt in yeshiva in 770, that's where I was ordained to become a rabbi, that was really - I used to practically wake up in the morning and go to the yeshiva, which is also at 770 and leave late in the evening. So I really always felt 770 being my home.

(08:01:15) Now when I left to Russia, when I became a shilach, I also feel when I come back that I'm coming back home and I'm, as we say between our friends: "we recharge". We get a new force, a new strength to keep on going even though we're far away. So today when I was in 770 memories were coming back of me being one of the boys just learning in yeshiva and me being a little child coming to 770 and now I'm back as a shliach, coming back to get some uplifting and some source of inspiration to continue our work back in Russia.

INT: Ok, thank you that's great. cut...ok, so.

CL:Um, (08:02:02) I guess my answer will be very similar to my husband's (baby noises) because of course Crown Heights means for us coming back to where the Rebbe is, to where we get our strength from obviously and its very hard to be very far away and, ya know and, not be - not to see the Rebbe or to hear the Rebbe and coming back to Crown Heights and being in the Rebbe's shul and just being in the community and getting our strength that we need to go and continue on to do what we're...

INT: What are you actually doing here and where are you going? The two of you - either can answer.

BL: Doing here in Crown Heights?

INT: Yeah, yeah, now.

BL: (08:02:38) On our way back to Russia...(Chani laughs)...We were sent by the Rebbe 3 1/2 years ago to Russia, me as a rabbi and my wife teaching and working in the community with the ladies and uh of course, our work is very wide being that Russia - Moscow is a community which is just opening up and flourishing and we're here now, we came to have a baby and this is our little born. And uh since we have not had an opportunity to have a baby in Russia yet, so now we're going to go back to continue our work.

INT: What is imminent there in Russia now, what is...now?

CL: go ahead...

BL: Hannukah is right around the corner. Actually we will be arriving in Moscow, will be the night of Kislev, the 19th of the month of Kislev, the day of the liberation of the first Lubavitcher Rebbe from prison in Russia. He was arrested for the work that he was doing for Judaism in Russia, opening up schools and um mikvoths, synagogues and the day of the 19th of Kislev is the night is the day that he was liberated, a day that Hasidim throughout the world and especially in Russia celebrate with a farbrengen and a happy occasion. Straight from the airport we'll be going into a happy day in Moscow.

INT: Um, now let me just ask you um what - how did you first meet the two of you and...(Chani laughs) uh and was your meeting - did your meeting have anything to do, or your decision to get together have anything to do with um your shlichus, your desire for shlichus and if you could uh...don't look at the lens, really look at me.

CL: Fine.

INT: Ok.

CL: Um, (08:04:37) my husband is from Italy. His father's a rabbi there - a shliach, doing the same work like my husband is doing in Russia and I have an Aunt and Uncle there who are also shichum there who - my Aunt's husband is a rabbi there also in Milan and she's the one (laughing) who got us together and we actually met here in New York. As far as moving to Russia if our decision had anything to do with it. I did know that my husband had been to Russia a few times as a boy before he was married and I did know that he took an interest in the people there and I, I, I heard that he was there more than once or twice and decided that I should ask him if that (laughing) was going to be his lifestyle and he said that he's not sure yet (laughs) and we decided that we would continue on that way.

Um (08:05:29) after we got married we wrote into the Rebbe and we got an - actually we wrote in right after we got married, we were ready to go even right then as newly weds, which was a little scary to me, but ya know - like I say I, I grew up on shlichus so it wasn't a totally new concept for me to do it, obviously going to Russia so far away was the scary part. The actual shichut was not as scary to me, um but the Rebbe did answer us (baby noise) to wait a year and after we had my first child we wrote in again, just I think it was the day I came home from the hospital (laughs) and we wrote in and we got an answer (baby noises) to go and that was the time and we just got ready and we went (laughs).

INT: What's it like to come from family which does shilut - either of you or, is that, that is that a significant Lubavitch thing or I mean could you explain that to me a little bit briefly, what is shlichut?

BL: Uh (08:06:32) the Rebbe is really the one that brought up this concept of that a Jew is born to help another Jew. Not only to do, help him once a day or to help him once a year, just a constant

life of a Jew should be helping others and as much as we should help others materially we should help them also spiritually. After the Holocaust the Rebbe saw the way the world was standing - the Jewish world, he felt the Jewish community throughout the world needs leaders and need rabbis and need to start over again. And that's when he sent people who learnt in his yeshiva(baby noise)to become rabbis as far as South Africa, Australia, Hong Kong and lately Russia also, but uh, this is something which started already 40 years ago and our families were sent(baby noises)by the Rebbe, my wife's grandfather by the previous Rebbe already and we know that this is...like a lifestyle. Its - we are used to the idea that our life is to help others, to try to do as much as possible to bring in more Jews closer to Judaism and help them materially and spiritually.

INT: Ok, how much do we have left?

DP: 140 left.

INT: Ok, Tell me about Pittsburg, I mean just tell me briefly like that your parents being - where they were sent...

CL: (baby noises)(08:08:03) My grandparents as my husband mentioned before - my grandfather was sent by the previous Lubaitcher Rebbe to open up the school that we are running - that is running in Pittsburg still today and my mother's (baby noises) now the principal there in that school. And (baby noises) my, I have a brother who lives there and a sister who lives there and they with their husbands and wives are also very active in the school, I grew up of course learning in that school and always feeling responsibility not, ya know, my family is the role model there and I always - I didn't carry, ya know, responsibility to have to actually run the school but I did know that I was being watched, that I was a schiluh there, um a very young one. But I always knew that I had to act a certain way because people were watching me knowing that I was coming from a family of shlichum.

INT: hmhm.

CL: So I just continued it (laughs).

INT: And Berel?

BL: (08:08:56) My father is a rabbi in Milan, he's also the principal of the Jewish school there and uh...I was also always considered - what will Rabbi Lazar's son do. For example, after elementary I didn't feel like I wanted to continue my secular studies, but being the son of the principal of the school I was sort of told that if you won't continue what will other people say? So I just continued on and I was always considered, ya know, the principal's son. I always felt even when I was a young boy that I have something which I should try to give over to others who others don't have. I remember sitting at my father's - at my father's table, he was giving classes to olders - older people, and I was a little child sitting there listening, questioning, all of a sudden and all the people used to start laughing, I didn't know what was so funny, but I was a little boy just being part of this family which was there to teach and to,.. but I was always interested to continue what my father was doing because I felt, as the Rebbes taught us that our mitzvahs in generasl and especially when we're out to help other Jews that brings Moshiach closer.

(08:10:14) So, if that's what my father was ready to give over his whole life to do, for sure I should continue and I saw also the success of my father and the people - how much they appreciate what he was doing even though the beginning was hard. Lately they came to realize that this was the way. When they first came to Italy people said there's no place for a Jewish school here, and when I went to Russia really there was the same feeling that it's impossible for different reasons, it's impossible to open up a Jewish school and start a Jewish community. Today, thank g-d, we already feel like we have put together something and it's a beginning and hopefully we'll become even more successful.

CL: (08:10:55) If you don't mind I just want to add something to what my husband just said how when he first came - when, when his parents first came and people didn't really believe there would ever really be a Jewish school there and was, ya know, in Europe. Um, my grandmother has a story, she's no longer with us.

INT: Ok we just...Ok, so um...

CL: (08:11:19) When my grandparents first came to Pittsburg to open up the yeshiva, uh I guess word spread that there was this couple who came to open up a Jewish school and people at first obviously thought it was a very strange thing to do and one man came over to my grandmother, who I guess was one of the people who found it hard to believe that someone was actually going to do such a thing and he told my grandmother: "When hair will grow on the palm of my hand, then you'll have a Jewish school with Jewish children." And my grandmother always used to laugh, ya know, after so many years we have hundreds of children in our yeshiva already and she would say, ya know, she would love to go back and see what that man looks like now (laughs) because, baruch hashem, they do have a Jewish school to be very proud of.

INT: ok..

CL: And...

INT: Just tell me, I don't - for anybody that doesn't know, who's this Rebbe who every - everybody listens to and does what he says, what.

BL: (08:12:16) The Rebbe is the 7th Rebbe in the Lubavitch dynasty, that the Hasidus - general Has-Hasidism - there's the Lubavitch which is known for, it comes from the city of Lubavitch, which in Russian means the city of love. That's really the idea of Lubavitch and the idea that the Rebbe, as the leader of this community has brought out love for a fellow Jew. The Rebbe was born in Russia and he married the daughter of the previous Lubavitcher Rebbe and at the passing of the previous Lubavitcher Rebbe was simple to everyone that he's gonna be the one to become the Rebbe. The Rebbe's sort of the rabbi but we've seen him as the leader of the Jewish...population in general, throughout the world being that so many rabbis in so many communities are his students(baby noises), they bring out the message to the people which are becoming closer to Judaism and most Jewish people feel that he is the leader of the generation, the Jewish leader.

INT: Now what is all this talk of Moshiach and why is that such a central concept...

BL: (08:13:31) From the first day the Rebbe...from the first talk actually the Rebbe when he started - when he became a Rebbe, the Rebbe said that this generation is the generation of Moshiach. That there were many generations till now who prepared the world to bring it closer to Moshiach, that this is the generation when Moshiach will reveal himself. Uh, two or three years ago the Rebbe brought the message much closer and he said Moshiach is already here, Moshiach lives in our generation and he's already coming, he's already here. So, the fervor of the coming of the Moshiach became much stronger, the Rebbe then mentioned that all these miracles that we see in Israel, in Russia, people were let out and there's possibility to perform mitzvahs - these are all signs that Moshiach is closer..and not only closer, but the messianic era has already started and we are living the beginning of this messianic era - era. We're just waiting now for the revelation of Moshiach when the whole world will come to the realization, yes he has come, and the world will change for better.

INT: Ok....for a second. Ok. So..uh, please tell me where your various fathers, brothers and uh sisters are.

BL: (08:15:56) People often ask me when was the last time your family got together. We have, thank g-d, a large family and uh the answer normally is at the last conference of shlichum. Happens to be, interesting, that both our families, all the kids, all my parent's children and my wife's family, they're all on shlichus. We all feel part of this one big family which is doing the Rebbe's work throughout the world and when do we come together? - when all the shlichum come together automatically our family also comes together. There's a joke in our family that our - my children and my sister's children and another sister's children they'll never understand each other because my children speak Russian, my sister's speak Hungarian, my other sister's speak Italian another one Hebrew and a last one, English. So its like - when the kids - the cousins will come together each one will have his language, but of course there is Yiddish which is the spoken language.

(08:17:00) We feel actually that this brings the family much closer. We are all working towards a certain goal and we share our experiences, our success and our hardships and makes us feel like we all believe in one thing. And really when you look back on the previous generation very few families today in America can say that their grandparents, the parents and the children are all following a certain path. We feel there's no generation gap, our grandparents believe in this and are doing this work, our parents are doing the same and we are also following their footsteps so we always find a certain close relationship because we both all believe in the same thing and we share ideas, we share what's going on, they're interested to know what we are doing, we're interested to know what they are doing and it sort of puts the family close together.

CL: Uh, (08:17:52) in my family we are also pretty much spread out: I have a brother in Israel, we live in Russia and um I have a sister and brother in Pittsburg and another one in Connecticut, New Jersey. Interestingly enough, we are all on shlichus, but not only that um each couple is very into education working actually in schools. A few of my sisters and sisters-in-law are actually principals running a school, um my mother's a principal and I (laughs) am not a principal, maybe I should say: yet, but I do teach in the school and I am very involved in whether it be teaching children or teaching adults, ya know, not necessarily in a school setting, but ya know education, and it is a good feeling to know that you have your family to turn back to for advice; whereas, it is ya know very different if you have to start looking for people who understand where your position is

and understand your job and why you're having difficulties or why you had some success you just had and of course its a very special feeling to know you can just call up your own sisters or brothers or sister-in-laws or brother-in-laws and they'll actually feel what you're feeling, whether it be something wonderful that you just managed to accomplish, they'll really understand what you had to go through and of course when its a sister or brother you have the love there as well its not just, ya know, "wow that was ya know really great". And of course when you're having your own - when you're having a problem in your job, ya know, who's a better person to turn to than someone in your own family. And...

INT: Now tell me a little bit about the specific American, ya know, the Rebbe being an American, ya know, the American Rebbe, I mean this is the first generation of real American Hasidut, or well

BL: (08:19:41) I remember as a child when the Rebbe first went on television, I ahve relatives of different Hasidus, Hasidic groups. I remember sitting in their homes and sort of arguing if-is Lubavitch doing the right thing of having the Rebbe speak on television, reaching out to the people? And they were saying: "How can you use a televisoin to bring out a message of Torah. A television is something which normally brings out the opposite." And the Rebbe has many times mentioned what it says in the midrash that the world was created to be used for the sanctuary. The Rebbe said anything that was created in the world should be used to bring Yiddishkeit in the world and to bring out the message, let it be television, let it be radio let be a newspaper.

(08:20:33) The Rebbe mentioned when Moshiach will come the newspapers will announce: "Moshiach has arrived!" So, we even in Russia where Judaism was never out in the streets, was never in the newspapers, in the television, we brought out this message which came from America, using the media any way, the press, the - which ever way you can bring out a message. Even though, especially for the old Russian Hasidim, they never understood how could we do it, when we first came they felt how do you bring a Jew closer, you speak to them, you knock on his door, he comes into shul. We went out in the streets, we brought out the message of the Rebbe to go out in the streets with a mitzvah tank, we brought it into Moscow. We brought the message of having the Rebbe speak in the Kremiln where 6000 people were gathered on Hannukah and the Rebbe spoke to them via satellite which we felt that this is really bringing, using the world to bring Yiddishkeit to people.

INT: What is the special significance of Russia is. Tell me a little bit about - what are your expectations are for your going back to Russia, what do you want to accomplish?

BL: (08:21:47) We want to get there and have Moshiach already there. What we are trying to do is really something which is being done on a smaller scale throughout thre world. We are trying to bring out - bring in from the streets - the Jews who are far away from Judaism. Of course once they get closer we keep on working with them, we have a yeshiva, we ahve a school, but our main goal are these lost Jews which the Rebbe calls the fifth son in the seder: the one that doesn't even come to the seder table, doesn't know that there is a seder, doesn't know that there is Pesach. These people we're trying top bring them closer to Yiddishkeit and to let them know how nice Yiddishkeit is, sometimes the beginning will be with a Kosher meal, sometimes will be...

INT: Hold on, let's just get this...No, you should react...you just look like your...(laughs)no, you're

doing great, try to react...sometimes you're on, sometimes you're not.

CL: You're doing great.

BL: The work of Lubavitch eh...

INT: Start again.

BL: (08:30:54) There used to be a time when rabbis used to wait for people to come in with questions To ask the rabbi: "Can I eat this, is it Kosher or not?, what should I do?" advice. The Rebbe has taught us that its not enough to wait for people to come into the synagogue, we have to reach out to them, reach out to them any way. Let it be a mitzvah tank, the mitzvah mobiles which goes in the streets. When we first brought it into Russia people couldn't believe we were doing it - anti-semitism and what will the government say and we saw the reaction from the people, people were so happy that they saw Judaism in the streets. Lighting a Hannukah menorah in the streets, its not just the idea that we manage to light the Hannukah menorah, the point is that when a Jew walks by with his child and the child says: "Oh father look! There's a Hannukah menorah" means that Judaism is something to be proud of, you don't have to hide it and especially in Russia where people were used to not even telling their neighbors that they were Jewish.

(08:31:52) Crossing off their documents the word "yivrei" which means Jewish, and we're bringing out this message: "no, you have to be proud of being Jewish". I walk in the streets in Moscow on Saturday dressed up as a Jew, I can put on a coat. I especially try to let people know I'm proud of walking the streets as a Jew, wearing a talis. And people come over and ask: "Why aren't you covering it?" So I tell them: "What's wrong, I'm proud to be a Jew". And we feel that many organizations are worried about anti-semitism and what does the world think about us. We are bringing out a message to the Jews: "be proud of being a Jew and the people will respect you". Actually here in Crown Heights that was one of the messages the Rebbe brought of not leaving when the non-Jewish community moved in, was the Rebbe was telling people: "if you're gonna be proud and secure of what you are then people will automatically respect you". And we feel that reaching out to these people, letting them know what is Jewish pride all about, picking up their sleeves and putting on tefilin in the middle of Moscow - in the center of Moscow, sometimes even on the table in the middle of the street. Let's give them the feeling I'm happy to be a Jew and they meet a Jew and they say "l'chaim" with a Jew which is something very common in Russia, that makes them feel part of the Jewish community then eventually we know that they'll move to Israel, they'll look for a Jewish community, they'll come back to a synagogue. Sometimes just this one little act that they do once, a year later something will bother inside them and tell them if I did this and I felt so good let me try it again, let me try walking into the synagogue.

(08:34:03) And that's the idea of bringing out Judaism in the press, in the television as the Rebbe has told us. It makes the people feel yes we are not only a forgotten religion from the past who used to live in the ghettos and now there's nothing existing anymore, we are here and there's a future to the Jewish people and by each mitzvah, one more mitzvah that we bring to a person we know that there's the person will change and the world will change for the better.

CL: (08:34:03) From a different point of view I think that when we first got to Russia one of the

first things that I really noticed in the people is that, ya know the people who knew they were Jewish and tried to be frum, orthodox, they didn't realize that there was more to do then go to shul on shabbes or daven in the morning, a very big thing in Russia was to learn Hebrew. If you were learning Hebrew then you were very Jewish, um ya know, and I realized I couldn't quite pinpoint what it was and they just, ya know, they were very proud of what they were doing and I give them so much credit but ya know for them being Jewish was learning how to read Hebrew firstly then knowing how to read from the siddur so they can daven and making sure they were in shul every shabbes whether it mean finding somewhere to sleep next to the shul or I know a girl who actually walked 2 hours so she can get to shul and for them that was being Jewish and they were very proud of it and then I realized there was something that they were missing and they didn't realize and especially an orthodox person can have a little bit of enjoyment in being Jewish, it doesn't only mean, ya know reading in the siddur and davening, which is of course also an enjoyment but more of a spiritual thing and after thinking about it a little bit I started making gatherings in my house, ya know, serving some refreshments and teaching new songs and ya know, get togethers. And they realized that there was a little more excitement and at one point we decided it was a Saturday night after the shabbes was out, we decided to invite couples, the couples who we were starting to get to know, or whether it be couples who were involved in the shul or whatever and we decided to have what is called a malalve malke after the shabbes is out and my husband went over to some of the men in shul and he invited them and I invited some of the women and we both got the same reaction we meant it to be a couples night out, ya know, a nice malalve malke, just a get together, actually I think we showed our wedding video to them which was very exciting for them to see.

(08:35:58) But when he asked the husbands they said and he said, ya know, come with your wife and they went "Oh no, that's ok". Ya know, and I told the ladies, ya know, and bring your husbands, "Oh know we don't have to", and I said no that's the idea, ya know, bring your husbands, you bring your wife and when they came into the house they just - they couldn't believe they were able to go out and enjoy themselves and it took a few minutes till they really warmed up. And afterwards they were really very thankful and for a while it became a thing that a few of the ladies, ya know, every week they would invite other people over for a malalve malke because they realized, ya know, that was something that was good to do, ya know, getting together for enjoyment.

INT: That's good, now tell me what's the hardest most difficult thing uh about being a shiliach in Russia is, either of you, both of you.

CL: Um, (08:36:53) well for me, uh the hardest thing living in Russia would be, first of all, a little about myself: I work very much in my house, um when I think about what my job is there, um I'm very into my children and my house and I do like having people over, shabbes is a big thing for us and I like to put out a pretty shabbes table for the people to see, um ya know, whenever there's an opportunity, whether it be a holiday or even a birthday party for someone, for myself, for my children I like to make something out of it and invite people to the house, um of course I do, ya know I do give classes to other ladies and to girls individually or ya know teaching in the school, but my-my main thing I would say, ya know, doing things for my house and for me the hardest thing is, ya know, (laughs)not being able to run out to the supermarket and just get - just get anything I want. We have a joke, when I have to go make shabbes I first have to see what's available in the market or the store and then I can make my menu I can't say well this shabbes will have this salad and that salad and this side dish, I first have to go see, I have to make sure there are potatoes on the



market that week, uh if there are beets(laughs) and once I see what there is then I can make it.

(08:38:08) When I first came it was really very difficult because there was really nothing and everything we had to bring from abroad or it was sent to us, now I'm getting a lot used to it and I'm getting very used to living on potatoes and beets and I learned how to be creative with what's there.

INT: Uhu, uhu, what's the hardest thing for you...Berel?

BL: (08:38:32) I can say that I used to work and do outreach work and do organizational work in the states ..... before I was married and when I came to Russia I tried to do the same things, I felt that sometimes to accomplish what you would accomplish in America through a phone call, in Russia you have to go through 10 people and favors and connections and bribes to do the simplest things. Sometimes..you need to accomplish that much more time and much more work than anywhere else in the world, but what you get back - what come out of it is something which you can't do anywhere else in the world. When we make a celebration 1000s of people come and the way they thank you afterwards to it you realize you did accomplish something big. In America such a think wouldn't be so exciting because wouldn't be so special and so original.

(08:39:22) In Russia people aren't used to these kinds of things and that brings them very close to Judaism when they see somebody went out of his way to do something to make them happy, make them feel part of the community.

INT:....Ok if you could just answer that question. Do you know what we're asking?

BL: (08:40:07) The Rebbe has mentioned many times that Rambam, that Maimodes states that when a person does any mitzvah he should think that world is a scale, there's that many amount of good deeds and that many amount of not such good deeds which were made and they're even. In doing one mitzvah which will add to the good side of the scale that will turn the whole world for the better and will bring the the will bring salvation for the Jewish people, the coming of the Moshiach. That is really, when we go out in the streets when we meet people we tell them just take on yourself one mitzvah, do it even only today. We're not asking you to change and to become religious and to sit down and learn the whole day, just take on yourself one mitzvah, do it now, put on tefilin now, a lady light the shabbes candles and by ding this mitzvah you should know that you could be the one which is changing the world for the better. That is the first time to do the mitzvah, we have seen after time that any person that did a mitzvah and you felt happy doing it and you had a certain feeling while heere doing it that made him later wanting to continue and doing a second mitzvah and it says one mitvah brings the other mitzvah. In Russia..am I still?

INT: What was your reaction when you first...Tell us the story.

BL: (08:41:38) I tell you one - if we can say deciding point when we were meeting I remember asking my wife a question which was: "How is it that - how can you expect your children to grow up to be like you, like what do you teach them, what do you, what can - what is the, what should we do if we want our children to be like us?" And the answer was: "We should be a role model. If they'll seeing us, what we are doing, that we really mean it and its not just something superficial, its something which we really believe in it and we live with that, then automatically they'll see it and

they'll see the truth in it, they'll follow our footsteps." And that's also when we spoke about Russia and giving our life over to Russian Jewry, which no question was difficult to decide, specially in those days when was difficult to move to Russia, but we both felt that the best way to teach our children, how to live the life of a Jew, and a Hasidic Jew, and a Lubavitcher Jew specially, is to ourselves try to emulate the teachings of the Rebbe, to go out the farthest you can go, that's even better, if you can help a Jew as far as Russia it, it means you are ready to give up even more to help a Jew, and that's what we tried to bring into our children and if there's something very common, very that we have - that we both believe in is the teachings of the Rebbe, to bring them out in our day to day life.

INT: Where did you meet and uh were you laughing about this or?

CL: (08:43:17) No. I was just thinking that, going back to your first question, um of course the main thing before I met my husband, um ya know, when I was just thinking of what type of a person I would meet, being that my grandparents and my parents and all my sisters and brothers were on shlichus I certainly didn't think I would do anything other than that and I'm not just saying that because oh well if that's what everyone else does and that's the in thing then that's what I have to do, its more that I saw that they're life was a happy life and I saw that whatever they did they were fulfilled-they were fulfilled, they felt fulfilled (laughs) with what they did, ya know, beautiful children and happy children and, and ya know just the chain of, ya know, my parents proud of her parents and we were proud of our parents and I, I used to see how my nieces and nephews were proud of their parents and I just assumed that if I did the same thing then my par - my children would be proud of me and of course the relationship that we all have with our parents and grandparents and our children with us, is such a beautiful relationship, and ya know, that can only come from what they see in the house and ya know bounces off what what you you do with your everyday life, um...

INT: Where did you actually first meet, where did you actually meet?

CL: (08:44:25) On a street corner (laughs).

BL: (08:44:28) The way we normally meet - we meet somewhere, we make up a point, a meeting point and we go somewhere and we sit down and talk and we discuss...

CL:....life

BL: (08:44:43) What are we expecting from each other and are we made for each other, so we met quite a few times (baby noises).

CL: (08:44:49) It wasn't like in the secular world more of what you call a date and going out to have a great time and see if ya know if you both know how to have a great time with each other and if you have that great time then you'll life will just be a great time. Its more of a serious meeting and, and finding out more of one's background (baby noises) and if background match and if your future, ya know, if you're both heading towards the same future and luckily it did.

INT: Now how long have you been married and how many children do you have, what...

BL: (baby noise) 4 1/2 years.

CL: Well almost 5 years.

BL: Almost 5 years and

INT: A complete sentence please

BL: (08:45:28) We have been married for almost 5 years and we have 4 children, kena hurah...

INT: Now do you know a lot of people in the other Hasidim and whatever and other Jews have mixed feeling about the Lubavitch. Could you tell me what you know about this or what you feel about it.

BL: There's a lot of, let me start again...(08:45:54) There are very different reasons why people feel uh some ways about about Lubavitch, some people feel they are too aggressive, they're going out too far in the streets, for example and asking Jews on street corners are: "are you Jewish", let every Jew have his own lifestyle and if he wants to be Jewish he'll go to the synagogue and we feel the other way around. If we have something good that we have why not share it with someone else, sometimes the first reaction will be: "Why are you mixing into my business, I have my lifestyle, I have the way I live and you have yours, you sit at home and do whatever you want and I'll sit in my house". The Rebbe taught us no if you believe in it you shouldn't - don't you want to share it with someone else" So what ever we believe we are no question very aggressive and we print it in bold letters and newspapers and ads and whenever we can reach out to a Jew and bring out this message we try.

(08:46:51) People which aren't orthodox yet feel that we mixing ourselves into their own private business, we don't feel its a private business to feel the Jewish people are one people and each one should care and help the other and the not Lubavitch Hasidim, they feel that Hasidis is something which is - should be in the house, should be in your shtibl its not something which he sells in street and the Rebbe has brought out this message that the times of the ghetto and Jews being closed in these small communities, not having to do with non-Jews, not having to do with Jews which weren't religious yet is a wrong attitude for today's world because no way that a Jew can stay closed in this, in these 4 blocks automatically he'll have to deal with non-Jews and not religious Jews. As the Rebbe mentioned when you do business don't think of the business, think of how do you help the other Jew or the other non-Jew who you're doing business with. The Rebbe has a message for all mankind: the 7 noahide laws which to bring and make the world a better place, whenever you meet another person you should try to help them out if you believe in it bring out what you believe to the other person.

INT: How much do we have left...