

Q:

Give me a minute I have something good in my head and just listen.

Q:

(19:11:30)Chassidus explains that every action should be seen on his own, you can't say that a person is a hypocrite because he puts on tefilin today, later he goes and eats not kosher food © G@d sees every minute of a person's life as count that minute, don't think of the general picture because every action could really tilt the balance of the world and they could become as the Rambam states, a better world when the salvation and the Messiah will come. So really a person shouldn't think, ya know I have to accomplish a certain amount and I have to be perfect, 100%. Even though you are not perfect 100%, nevertheless you are doing something good this minute, think of the minute, don't think of the general picture.

(19:12:23)A Chassid, really in his own life he doesn't think that way, he thinks I have to do the every one of my deeds, lets it be eating, let it be waking up, let it be doing exercise is all to serve G@d. And when a person feels that way they feel that even though he's doing something which he doesn't want to do, he doesn't feel like doing, if he knows in the overall picture, he's serving G@d at this moment he does it the right way and he feel that like he's doing the right thing. In the Chassidic home you see that at every minute the life centers around this idea of serving G@d, doing what the Rebbe wants us to do, so sometimes you feel you wake up the kids and you tell them to say so who wants to wake up the kids or put the kids to sleep. When I come home, if I manage to come home in time for the kids to go to sleep and I can take my kids and say the shma with them and tell them a small story of a Chassid, or a small story how our forefathers lived and the history of the Jewish people I feel that I'm doing the right thing and I'm happy to be able to teach my children how they should go to sleep and what it means for a Jew to go to sleep as a Jew and that is eating by the table, you try to teach them how to eat as a Jew eats by a table not just eating, you say a brucha before, you thank G@d for the food that he has given you, you wash your hands before as its supposed to be.

(19:13:57)So really our life becomes a life of serving G@d even though once you get used to it you realize that that is the way its supposed to be and that's the way G@d wants you to be, but then every action you do, its not that you have to teach your children,

you want your children to grow up like you and you want to teach them one more thing in their daily life not as you sit in the classroom and you try to preach to them do this and do this, that doesn't get you too far, in order to teach your children the day to day life of believing in G@d and serving G@d.'

Q:

(19:14:42) Sometimes we look at the number of Jews here in Russia, in Moscow and we think how many of them do we really change their life, a few hundred, that is very a good achievement and really at the same time we are losing thousands and thousands of Jews which you can't change their life to become fully involved in the Jewish community, coming to shul, etc. But we do see, many many times we go out in the street and we ask people to do one mitzvah, to put on tefilin once, to undertake to light a Hannukah menorah, which is something which will take him half a minute and we really can't say that we changed their life, we know that the Rebbe stated many times that the Maimodes explains that the world should be seen as the..as..a, as a scale which the mitzvahs, the good deeds and the bad deeds are 50@50 but one mitzvah being done at the right moment, the person could tilt the world for better.

(19:15:45) And that's what we explain people, right now they don't have to change their life, right now they have to do one mitzvah because this could be the mitzvah that could bring the Messiah, nevertheless, we have seen time after time that many many people which were touched by one mitzvah, they came back, sometimes a year later, sometimes two years later, sometimes a week later, but they all have a certain feeling when they do this one mitzvah, which bring@brings them closer to G@d and they want to get even closer. And as we know, one mitzvah, one good deed brings another good deed, so even though we are touching many many Jews just for a minute sooner or later we'll see them coming in again.

(19:16:37) I have seen many Jewish families who are teaching their children what is Shabbos and what is @ what it means to do a mitzvah, what it means when a guest comes to your house, you have to help them and serve them, etc. I feel in our family the way we manage to educate our children, my daughter waits for Shabbos from Tuesday: "When is Shabbos gonna be, when is it gonna be Shabbos? When are the guests gonna come to our house?" And that's really @ when they come she's the happiest person, she can set the table for them and she can serve them and she can help them and every mitzvah that she does, she really feels that she can, she's doing something that she wants to do, when she shares something with her sister she knows she's doing a mitzvah, she's doing a good deed and she's

bringing Moshiach closer and when she doesn't want to it so she says rights now I don't want to bring Moshiach closer, but 99% we feel that she sees already, even though she's very young she understands the happiness of being a Jew, the happiness of making something for a reason, for a purpose and she enjoys it, and she dances and she sings and she © guests come and she's the first one running to the door, "who's there?" and "come in" and she entertains them.

Q:

(19:18:13)When the Rebbe has sent emissaries © the first that went out , the pioneers, what was interesting to see and everybody saw it, that instead of them coming to the place and being affected by the community and then becoming really used to the customs of the community and becoming © let's say my parents went to Italy © becoming Italian, they made the community become closer to Chassidim and for example now in Milan there is a Chassidic community which grew from the local community people became closer to the Rebbe, when a yom tov comes, a group of people travel to the Rebbe, when there's a Chassidic holiday, they all gather, the whole Chassidic community, lets call it, gathers together and you feel that you are part of a community. Here in Moscow, lately we have seen more and more families here who havwe decided to stay, local Russians who could have left to Israel and then seeing us, leaving America and coming here to Russia to do the work that we are doing probably convinced them that its possible to live in Russia and lets build a community here.

(19:20:14)Automatically its a Chassidic community also, so this..lets say this Chassidic community of people sitting down and fabrenging and rejoicing on a Chassidic holiday, we have it also here. But uh we can't say that we are missing it, but even if we wouldn't have it there are many emmisaries far away in the world for the first few years till they put those communities together, they're alone, but as the Rebbe says: "The Chassid is never alone, as far as you are the Rebbe will always be with you." And we feel it, we feel that the Rebbe care for us, the Rebbe thinks of us and we know it in our day to day life that the Rebbe's with us and that's what a Chassid needs, he needs his Rebbe.

Q:

(19:20:14)In today's world you really, communication is so strong, telecommunications and all kinds of © that you really, you telephone and fax and you really feel that you are 2 minutes apart. But uh nevertheless you are so involved in your work and you're so busy with what you're doing that your family becomes(sound of door creaking), I wouldn't say secondary but it becomes part of that uh feeling. Maybe I'll explain better, In my family, my sister is in Hungary, my other sister's in Italy, third sister's in New Jersey, a 4th in New York, but we're all doing and believe in the same ideas so we really feel sometimes even closer if we would be living on the same block because we share the same beliefs and when we do

come together we feel that we are all working for the same goal, for the same company, and uh © working together.

Q:

(19:21:29)The only down side is when it comes to a family simcha' but its enjoyable, you know that you'll come together with your family and sometimes its even nicer to come together once a year and really enjoy the family then being there every day on each other's heads.

Q:

(19:30:04)The truth is when we got married and the question came up where are we gonna go.

Q:

I was ©(19:30:24) when I was thinking of getting married and I actually got convinced, my mother convinced me that the time has come, of course I wanted a wife that'll go out on shlichus and that will do the Rebbe's work, but also was looking for somebody that felt, not only that they would do it as, lets say, their 50% of their time job and that they would do something else on the side, they would work or they would. I wanted somebody that feel the same way that I do, that life © the life of a person has a © if it has a meaning, so you should do it..24 hours a day. And I felt that...I met my wife, when we were meeting that she felt the same way, that if you do believe in something you have to live up to it every minute. And when..the question of Russia came up and..for the second it was sort of a shock for her, 'cause Russia © especially she wasn't here before and Russia, at those times was really still under the cold war..but the answer was if that's what the Rebbe wants us to do and we'll be able to live up to that.

(19:31:35)And I must say that life for her over here is harder than for me and sometimes, because I do more in the organizational kind of work and she's more in the closeness to people before somebody gets married sometimes she's the one that makes the connection between the boy and the girl and she teaches the girl before the wedding how a Jewish family should live and then prepares her for the marriage, prepares © prepares the celebration itself, follows up after the marriage to try © tries to help before they have the baby she helps them and its really © she's much more involved in the families inside and really the community that we're trying to

build, she's much more involved than me on a closer basis. But we discuss everything when I come home I discuss my work, she discusses her work and we try to work together because it's really one job that we're doing together.

(19:32:37) And uh I'm sure she doesn't feel...in a way the hard part of organizing things here in Russia, but her life, bringing up the family and we hope our children will, won't be any less than children growing up in a Hasidic community teaching them the values and teaching them the Torah and everything really it's a full time job for her plus she has all these side jobs, she teaches in the ' jobs and uh it's hard but she feels that she's doing what the Rebbe wants us and she's bringing Moshiach closer and that's what we really live for.

Q:

(19:33:29) In the Torah in the..Halakhic part it explains that a woman..doesn't have certain mitzvahs © certain things that her hus© that a man should do, she's exonerated from them. For example: putting on tefilin..or lighting the Hannukah candles and where there's really and where's the division? The mitzvahs that have a certain time..set time when they have to be done, she doesn't have to do it, she could do it, but she doesn't have to. Mitzvahs which are not connected with time, she's eh supposed to do them the same way a man is supposed to. And the reason is because the Chachuman, our sages felt if they would impose on a woman to do these certain mitzvahs at a certain time it would take away from her main job to teach children. If at a certain time of the day she has to stop educating the children, stop taking care of the children because she has to do a certain mitzvah, what will happen to the children at that time, what will happen to the house, it will fall apart, why because she has to put on Tefilin then. If she has the time and she wants to do it very good let her do it, but she doesn't have to.

(19:34:45) For example when we light the Hannukah candles, I know that at a certain time I have to stand up and light the Hannukah candles. My kids are there, my kids aren't there I have to do it at a certain time. For my wife, who doesn't have this time set on her so she can get the children together, bring them closer, let them see it. If she would be thinking of her doing the same thing at that time, so who knows where the children would be? They would be in the back room playing or fighting. So we really feel G©d has made in certain way that he created men and woman, he didn't create two men, he didn't create two women, he created the

connection that these two people should work together, bring up their family, doing their work, that they should understand that each one has its role and together if they really feel close enough, as the Torah states, that we are one person, two halves of one whole person and we're doing everything together, not fighting with each other, not trying to show who's better and who's doing more. We are better when we are together, when we are working together, like two hands @ the right and the left hand trying to do something, so each one has its part of the job and each one does his part of the job the best in order to help the..second one, and by that we hope will bring up the good family and will bring up a good community and we'll do what we're supposed to do.

Q:

(19:36:31)As it says in the bible: " ". "The honor off to the world, the beauty of a wife and uh her values and her um..uh specialties (Oren says something) Each person has his (Oren says something).

The bible states that (Oren says something)

(19:37:12)As it's stated in the bible: "The beauty and the honor of a Jewish lady is when she's in the house, not when she's outside showing off and showing to everyone her qualities" Her qualities should really be felt in the house and this is really the Jewish family, that uh all the qualities and all the pluses of a Jewish lady are not for other men to enjoy, other men to see, other men to hear her singing, if anything her husband is what really, uh really should appreciate in an intimate way if its really there. And we see today in the world that the ladies trying to show off and then they get involved with ten different men at the same time and crazy kind of lifestyle, which really in a Hasidic family, since the wife know that the most she could achieve and that's the most she should achieve is for her own family and to use all her qualities for her own family, then there's no reason it should be open, and they should be outside in the street. Its something that you feel close together when you are in an intimate..situation, that's when you really feel what you are.

Q:

(19:38:36)Again because all these feelings and all these uh relations between a man and a woman are something which are as Hasidus explains holy ans they should be used for holiness. They're not something which its a show business to let other people

know that yes we do feel close, we don't feel close, its something private and you keep it private.

Q:

Uh..All kids of touchings and uh..touching publically and uh..all these feelings are really (Menachem says something)

(19:19:24)All these uh public displays of affection and feelings between a husband and wife are really in the Jewish life, are really not supposed to be there because its something between the husband and wife, its something that you feel, between yourselves its real when its private and when it becomes for show it becomes for other people to realize and other people © who are we trying to convince, if we can't convince each other, what will it help to show it openly. If its there so its good enough when..its private.

The Rebbe's message (Oren says something)...The Rebbe's message is really...The Rebbe's message is really for the world. The world has to be (Oren says something)

reason for being created is to make the world a better place and prepare the world for the coming of the Messiah the whole world has to be ready for his coming. Its not enough that the Hasidic community will be ready, its not enough that the Jewish community in general, we need the whole world to become better in order to recieve the revelation of the Messiah. And Hasidim are always trying in a way to teach and preach to other people, but the point is that we feel if we do believe in something let us share it with other Jews, let us share it with the Orthodox Jews, with the not Orthodox Jews and with the world in general. As the Rebbe said: "Even non©Jews have their seven good deeds(19:41:04, picture rolls out), seven mitzvahs which he does to keep the Noachide Laws"..

(19:41:10)The Maimodes states that when Moses recieved the Torah on Mount Sinai for the Jews at the same time he was given over seven Noachide Laws for the non©Jews. And those mitzvahs, those good deeds that non©Jew has to do are part of our work to teach the world about them. So if we want the Messiah to come the Messiah won't come only for the Jews and her won't come only for the Hasidim, he'll come for the whole world and the whole world has to be ready for his coming. And that's really © a lot of people feel that the Lubavitch Hasidim are very aggressive they go out in the street and they try to convince people to do something they believe and they say let us do whatever we believe why are you telling us what to do. We believe that the world is one boat that everybody

lives on and if there's a hole in one corner of the boat it hurts everybody else so we really want everybody to be better and to prepare himself for the Messiah. Jews, non-Jews, sometimes the Hasidim go out to the Orthodox Jews and try to bring out their message to them at a certain level, sometimes to the non-Jews, but we know that our job is to make the world a better place for each person in his environment.

The seven Noachide Laws are not to kill, to have a..uh..

Q:

(19:42:55)I..grew up in Italy and I was watching my friends © some of them from very rich families intellectual families and I saw..their families and I saw that they were really missing something that we had. I always felt that our family was happier and..knew that you were doing the right thing and they would looking at us and trying figure out what should they be doing. So I never really felt that I was missing anything and if there was something so great somewhere else how come where they were trying to become like us and not we like them. Therefore I really always felt at ease being a Husid and living as a Husid and I never felt that there's something so great somewhere else..to me to look for.

(19:43:41)I have something at home which satisfies my belief and my'

Q:

(19:44:58)I'm not saying I'm the only happy person in the world, but I have seen many people who live a modern life and..they should be happy because modern world is a perfect world and they came crying to me and I helped their problems which are much much deeper, even though sometimes for five minutes they're having a good time, but for the rest of the day they feel down, they feel depressed, they feel, they don't know what they're doing, they don't know what they want. And that's the © a Husid really sometimes he can live through his whole life without a minute of him feeling that he's not doing as much as he could. Whereas somebody else for 10 minutes could be the happiest person and could be enjoyong himself but then when its later, when the fun is over he'll be back where he started. Its something that doesn't last is not true. Real and true is something that will always remain, something that changes every 5 minutes can't be real, can't be from G©d.

The joy of singing (Menachem says something)....(19:45:10)The

Hasidim in general are known for dance and whenever you see a picture of Hasidim they are holding hands and dancing because really joy is one of the main parts of Hasidim, but in the singing you have many different kinds of melodies. You have slow ones who..give you the time of thinking and..happy ones which express your happiness. As the Rebbe says: "The song is the pen of the heart." By a person singing he really expresses many times more than words can express and whenever you see Hasidim getting together you see them singing a melody if its a happy time they'll be dancing with a melody, if its not such a happy time they'll be singing not such a happy song, but the song will always bring out what they really feel and sometimes the way they sing it really tells you much more than many words can do.

(19:46:06)Sometimes a Husid by himself, he is sitting and praying and you hear him humming a nigun, humming a melody which brings him back memories or thoughts and gives them the opportunity to express himself.

Q:

(19:46:28)Anything done in Russia's really difficult but when you try to do something which is uh worldwide and international, satellite, when you start you using these words in Russia its really impossible. You have one company in Russia that man@does it and every year we have different problems. This year we had, till the last minute there were so many things which weren't working out, but we see that..we always say © when we are in trouble I always think if G@d wants me to do it let him take care of it becasue I gave up already, but I don't need it for myself, I need' his hands in it. Of course we have to do what we need © we have to do our own part but then G@d will help us, but we see what we call miracles or the hand of G@d really step by step in anything we do. There are so many situations where..anybody else © any business man I would say, which would be trying to put something together would say "That's it, we're giving up".

(19:47:29)Yesterday when we were working one of my main helpers said: "That's it, today's my last day in Chabad, today's my last day that I'm working with you people, its impossible to do such things what you what to do". And two hours later when the thing was already rolling she said: "Forget it, I don't know how you people do it, but we managed", and she was the happiest person. I knew all along that it was going to happen, when there was a question if to put up the menorah so I said lets try to put it up even though they said its impossible. I said: "We must put it up".

And they asked me: "Are you sure its gonna be up?" I said: "I'm sure its gonna be up." And it went up. Why was I so sure? because..I've seen it for the past three years the way G@d is really, when we need the push, he gives us the push. When we need a lift he gives us the lift. And many times he wants to see from us if we really believe that he's gonna do it and then he does it.

Q:

(19:48:26)I remember the first we put up the menorah one of the elderly Jews came over and said: "I remember lighting a menorah in my house with closed windows and today that I can come out in the streets and feel Jewish and participate in such a celebration it gives me so much pride like I never felt in my life." And really what we're trying to do is give this feeling to the Jews here and all over the world that Judaism is not something that you do when you're home or when you're in the synagogue. Its a day to day in the streets you have to act as a Jew and you have to live as a Jew. You have to be proud of being a Jew.

(19:49:07)And by lighting a menorah in the streets we are proclaiming: "Look, the government lets us do it, the police is cooperating, everybody's here to help us achieve this to celebrate the holiday in streets." We could have done it in the hall, we could have done it in somebody's home, we could have done it in the synagogue. The point is to bring it out in the streets, to show people: "Yes, you can be a Jew, you have to be proud and happy to be a Jew and you can rejoice being a Jew even in the streets."

Q:

The Red Square and the Kremlin were known to be the place where all the anti@religion and anti@G@d thoughts was @ came from. And all the people that were persecuted, they knew that the problems started from the Kremlin. The Kremlin didn't want them to keep back when they see the Kremlin, they realize that the Kremlin are the ones that allowed the celebration. Give them the thoughts: "Yes, a miracle will happen here in Russia and lets be part of it, if G@d had made this miracle we have to do something to participate."

Q:

The..Hasidic..uh clothing really um, (19:50:42)in Lubavitch there was never such strong emphasis on the clothing, besides the point that you have to be dressed well when you are praying..becasue you

have to prepare yourself for the prayer. The point is we're not © we don't dressed modern, but we don't dress uh ultra©Orthodox. We dress just that we should look good and we should be dressed well. Happens to be that we try to follow the same ideas of dressing as previous Hasidim or the Rebbes and therefore we dress in dark colors and with a hat always to remind us that G©d is above us, but there are no really(19:51:27, picture rolls out) © we feel that the clothing, the outside is not as important as what a person feels inside, the main thing is what a Husid feels in the heart. And uh the way he dresses just shouldn't be wild or..too modern. Is it over?

Q:

(19:52:00)What you've probably put together the idea...What the Rebbe has done in the world, the way the Rebbe has changed millions of lives and uh © is really history becasue there was never a Jew that went out with this message to that every person should do in his corner of the world and has achieved so much. In history there was never a Jew that accomplished so much. And sort of...we feel part of this army, there's sort of a general that has sent out the army into the world and we're sort of bringing back to the general our achievements of uh, really © this is history of one person having achieved so much is really unprecedented in ever.

Q:

(19:53:04)We are sure that the Rebbe is the Moshiach because the Rebbe stated when he became a Rebbe that their generation is the generation of the Moshiach so and he has stated also clearly enough that...now Moshiach has already © is already existing in this generation was already ©is already here and we just © we just need to accept him and to be able to actually this happened in the last two years the Rebbe said that these miracles which have been happening in the world is a sign that the Moshiach had already come, the Messianic era is alreadt starting, the only thing that is missing is for Moshiach himself to reveal and gather all the Jews to Israel. So when we say we are sure that..the Rebbe will live to Moshiach or as many Hasidim that the Rebbe is Moshiach, there's no doubt, its not that "What if?" We are 100% sure of this and'

Its like what if G©d doesn't exist. Of course there's © anybody could say what if, but right now we believe 100%..and..same way believe there is a G©d we believe that Moshiach is coming today.

