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of this study for the girls and women of Lubavitch has been one of empowerment. This is consolidated and utilised by the theme of shelichut, in which the often astonishingly young woman shluchah combines many different roles, often in far-flung communities, including school principal, lecturer, marriage counsellor, rebbetzin, editor, camp director, together with being a wife and mother.

This thrust is fuelled by ideas from Tanya, and Chabad chassidic teachings. It is also transmitted to the other women and girls in the community with whom she comes in contact. Through her outreach work, not only mystical teachings but all orthodox religious values, including candles for Shabbat, kashrut and mikveh, are drawn into the chain of transmission. The girls and women who study with her, or attend her and her husband's Shabbat and festival table, themselves gain in a sense of inspiration and empowerment.

Indeed this opportunity is now available for every Jewish woman. Wherever she lives, she is able to gain access for herself to the mystical depths and the spiritual inspiration of Jewish teachings, through participating in shiurim, or study by phone or on-line (try www.chabad.org). Through this study and exploration she becomes part of the chain reaction in which the most profound dimensions of Torah come into play to revitalize the Jewish world and, ultimately, transform society as a whole.

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Guest speaker

Dr Norman Lamm

addresses the Friends of Lubavitch UK Gala Dinner



A few years ago I had the privilege of participating in a fascinating conversation between Jewish and Chinese scholars in Beijing. During the rest period, one of the English-speaking Chinese delegates asked: "Who are the heroes of the Jewish people other than the big three?"

I thought he meant Einstein, Freud and Marx, who, in the secular world, are the three greatest Jews.

"Big three?" I said.

"Einstein, Marx, and Kissinger," he said. So much for heroes of the Jewish people.

A little later, in Israel, I was asked a similar question by an Israeli journalist: "Who do you regard today as the three greatest Jews?"

"The criterion for that statement," I said, "is that great Jews will worry about all of us, they're not sectarian," I told him, "So I would say Menachem Begin in the political sphere; then there was my teacher, Rabbi Joseph B Soloveitchik – in the area of the intellect, he was a

genius; and in the area of spirituality, there was the Rebbe".

Those three define for me the greatness of leadership: one in diplomacy, one in intellect, and one in religion and spirituality. And, indeed, that is why it is such a pleasure for me to be here with you, Chabad, who are devoted to perpetuating the principles which so invigorate the Jewish world and who are not worried only about their own group but go out to the world.

If I had to choose three ideas that I derive from Chabad and that I'm plugging for all people, I would say it is these:

Firstly, the individual emphasis upon each soul, emphasised by Chabad, but also a basic Jewish teaching. Chabad teaches us that every individual is precious, with the capacity to be a religious human being. Let me explain how Chabad does this:

The greatest of all the commandments is to love God. You shall love the Lord your God with all your heart and all your soul and all your might. Now this is a mitzvah. A commandment. We are commanded to love God. How can you command something which is deeply emotional, a matter of the will and the emotion? You can't command that, so then how can the Torah count as one of the 613 commandments, 'Thou shalt love the Lord thy God'?

In the Tanya, the great work by the founder of Chabad, Rabbi Schneur Zalman of Liadi (1745-1812), he gives this very significant answer: He says every human being is created in the image of God, and possesses what the Tanya calls a natural but concealed love of God. Man is naturally religious and

aspires to reach out to God but that love, though natural, is also hidden. It's like a child in sub-Saharan Africa, born to a tribe that has difficult work to do, and really he has the genius of a Mozart but no one ever bothered to draw it out of him so it lies dormant and dies with him.

Every Jew has the capacity to love God. The trouble is that the capacity is overgrown with all kinds of thickets and we never get to the love. So, the commandment, Thou shalt love the Lord thy God, doesn't mean I command you to love, but I command you to make your love go from the potential to the real, to break through all the blockages of your heart and your soul. The Tanya teaches us to act with the knowledge that we lack certain things in our lives, are limited and need to stretch outwards to reach the natural talent which wants to be expressed.

The second thing I learned from Tanya is Joy. Chasidism and Tanya believe we have to learn to pursue and express joy, looking for occasions to be happy and joyful.

The third thing is the importance of the Jewish people. Our prayers speak not only for ourselves but for all of Israel, as an expression of Ahavas Israel. We

acknowledge that all human beings, not only Jews, are created in the image of God, and that we must love them too. But in the first instance you must love your own. So, you must love first your own family, then your community and then your nation - then you can go out into the rest of the world. That is a major teaching of Judaism and of Chabad.

In July of 1976 I was lecturer in Manchester. At the time BOAC had a period where you could go by QEII and come back by air, so my wife and I took the trip. It was magnificent. Remember it is 1976. They had a kosher kitchen and the man in charge was Mendel who had been a kosher butcher in London. During that trip, on July 4th 1976, do you recall what happened? The Entebbe raid. When you go on a cruise ship, they always give you daily newspapers, so everyone found out on July 4th that this was the day of this incredible raid by the Israeli Army. Everyone was impressed, and even the Captain and staff of the QEII felt they had to express their admiration for the Israelis and the Jews, so what did they do? They lined up, with Mendel put at the end of the line and everyone shook his hand and congratulated him. Mendel was the Jew who represented all of Jewry and the

Entebbe Raid! It was a defining moment in my understanding of Jewish unity.

If we do not believe that we are all Jews who have to be unified, then others do it because they believe that we are the same, that one Jew equals all Jews. As far as we are concerned the same thing is true. We have to have a basic affiliation and appreciation of each other because if we're not going to appreciate ourselves, no one else will.

Judaism believes that every Jew has something we must accomplish in the world that is of significance, and if we don't do it, our life will be a frustration. Do you know what your task is? Probably not. It takes time, searching, thinking and asking, but we all have one. That includes doing something for your fellow Jews which means, too, that we have to be responsible.

Responsibility in Hebrew is *achrayut*. Where does the word come from? The answer is given to us by the first Jew who wrote the dictionary of the Talmud, Rabbi Nathan Romi, called The Aruch. In it he says it comes from the word *achris*. *Achris* means endurance, something which lasts, as if to say, if you have responsibility, you will endure, you will last. Interested in the future, you want to preserve it, so you are responsible, but if you do not believe in *achris*, in the future of the Jewish people and your powers to enhance it through your family and friends, then you're irresponsible. Responsibility means focusing on the future and what you can do for it.

So, I came to tell you how happy I am to join you in praise of Chabad and to tell you that what you're doing spreads. The love of the Jewish people spreads and spreads. Be open and explicit about it; don't be shy about that, or anything else that we are required to believe in and practice. Do it with knowledge of the fundamental love of God implanted in us, with joy, with a sense of responsibility and with confidence in the future of ourselves, our friends and all the Jews".

