

LUBAVITCH OF N. C.

Thoughts From The Lubavitcher Rebbe

Educating Mankind — The Seven Noachide Commandments

By Rabbi Yossi Groner

The seven laws that G-d commanded mankind are found in the beginning of the Torah. They were given to all of mankind and were the guidelines to civilization as we know it today.

Maimonides rules in his code of Jewish laws (Kings 8:10): By Divine ordinance, Moshe, our teacher, commanded us to compel all human beings to accept the commandments enjoined upon the descendants of Noach. This means that every Jew should encourage the non-Jewish citizens of the world to act in accordance with the Seven Noachide Commandments.

In the olden days it would be dangerous to attempt this type of activity. In our generation, however, there is no danger in this respect, and it would even increase honor and respect to Jewish people from other nations. They will see that the Jews are concerned with the welfare of all peoples, for the world was formed to be inhabited, which could be achieved only through the Divine plan outlined in the Torah. The result will also be beneficial to Jews, and it will help support Jews in matters of Judaism.

In this country there is an additional incentive, since the President has issued a proclamation urging and encouraging the observance of the Seven Noachide Laws. He has indicated that only in this way can the world remain inhabited and civilized.

When a Jew deals with a non-Jew in business, he should use this opportunity to teach him the Seven Noachide laws. This may be the true reason for their association. This will also lead to the fact that he will receive more respect from the non-Jew and it will produce positive results.

It is therefore appropriate to express our appreciation to the Government of the United

States and to its head, the President, for this proclamation regarding the Seven Noachide Laws.

At the same time we must express our gratitude to G-d that our government represents a benevolent republic, which extends assistance and aid to the Jewish people in all areas of need, including matters of Judaism.

Chabad-Lubavitch was also helped by this country's government. When the previous Rebbe was imprisoned in the Soviet Union, the United States intervened and eventually helped gain the release of the Rebbe from that country. This set the stage for the continuous expansion of Chabad through the Rebbe to the rest of the world, till Moshiach's days.

Hopefully, our fellow Jews will understand the generous attitude of this benevolent republic and will appeal for, and request, continued help from the government. It is quite sure that they will see even more results. The President has also issued a government proclamation designating the 11th of the month of Nissan as "Education Day — U. S. A."

Since the Laws of Noach are basic and elementary, e.g., not to rob, not to murder, to believe in G-d, etc., it is obvious that these laws must be taught to children so that they should grow up righteous and good.

The foundation and basis of the Seven Noachide Laws is love and brotherhood. Even the (Hebrew) word 'Noach' indicates pleasantness and friendliness. In general, education must also be approached with love and cooperation; a child must always be brought close to you with kindness.

Consequently, we should improve and adapt the educational system in America to properly transmit these principles and values to the next generation.

Fundamentals In Jewish Orthodoxy

By Rabbi Yossi Groner

The term 'orthodoxy' was introduced into our vocabulary in the 19th century by Rabbi Samson Raphael Hirsch. Its purpose was to distinguish this group from new branches of Judaism. Some people erroneously believe that the orthodox movement is a rather new branch in Judaism. Actually, I frankly see these labels as divisive rather than distinctive terms.

According to Chabad philosophy - as described by Rabbi Schneur Zalman of Liadi, founder of the Chabad movement, in his classic work, *Tanya* (chapter 32) - the relationship between Jews is spiritual more than physical. Since each and every Jew is rooted in the essence of G-d, we dare not make a distinction between one Jew and another, for who could measure the spiritual greatness of the particular soul belonging to this individual.

Rabbi Schneur Zalman, O. B. M., points out that Jewish souls are compatible and originate from one father. He therefore concludes that the connection and unity amongst Jews is a very rich and profound one, which deepens the meaning of Jewish brotherhood.

Once the unity of the Jewish people has been established, we ponder the question of responsibility for one to another, which includes the issue of whether or not one can pass judgment on the level of a person's observance of the moral and religious law.

There is no doubt that one of the cardinal commandments of the Torah is that we should "love thy fellow like yourself." This is to be applied to every aspect of life, including caring about your fellow's material and spiritual welfare. At the same time one must remain sensitive to his friend's situation and not to look down at him in any way.

Orthodox Judaism stands out in its commitment to the observance of Halachic doctrine. To orthodox Jews there is no doubt to the eternity of the biblical world, and to the sacredness of rabbinic teachings; they follow the law not only in spirit, but also to the letter. There are some who even go beyond the letter of the law, but this is their choice and privilege.

The steadfast commitment to Halacha may lead some to

be intolerant of those people who do not observe the rulings of the code of Jewish law. This then becomes a problem, and the solution to this is one of perspective and attitude.

The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson once said, "it is wrong for one Jew to say the word 'L-Havdil' (to separate) when talking about another Jew, no matter on what level the other person is at. Under no circumstance is one allowed to pass judgment on a fellow Jew. Chassidic philosophy teaches that each and every one of our people is a precious gem in the eyes of our creator.

However, when it comes time to take a stand on a Halachic issue, there is no doubt that those who follow Halachic doctrine must be strong and firm in their commitment to Halachic ruling. This is to be applied not only in personal matters but in public and communal issues as well.

Since we believe in freedom of expression, it is imperative that those who follow Halacha and tradition should be heard and understood. But in no way should this be interpreted as



Rabbi M. Schneerson

excluding other Jews from the religion. There is no such thing as a first class or second class or third class Jew. The only classification that is found in the Torah is that of a Cohen or Levi or Yisroel, and this was for the purpose of distributing responsibility and property amongst Jews.

Every Jew prays in his daily service to G-d, "*Borcheinu ovinu coolunu k'echod*" — "Bless us our father as we are all one." This request is twofold: that we should receive G-d's blessing and that we should have unity amongst all Jews. Our rabbis teach that if we achieve the second then we are worthy of the first.



Education Day, U.S.A., 1986

By the President of the United States of America

A Proclamation

From earliest colonial days, Americans have always known that education is the golden key that opens the door to achievement and progress. This Administration has placed renewed emphasis on excellence in education, and already the results are encouraging. By setting high standards we challenge the young to stretch their mental muscles and strive to achieve the best that is in them. Such an education succeeds because it makes learning an adventure.

Education is like a diamond with many facets: it includes the basic mastery of numbers and letters that give us access to the treasury of human knowledge, accumulated and refined through the ages; it includes technical and vocational training as well as instruction in science, higher mathematics, and humane letters. But no true education can leave out the moral and spiritual dimensions of human life and human striving. Only education that addresses this dimension can lead to that blend of compassion, humility, and understanding that is summed up in one word: wisdom.

"Happy the man," Scripture tells us, "who finds wisdom. . . Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who come to possess her."

The Congress has sought to call attention to these durable values by adopting resolutions that pay tribute to the example of Rabbi Menachem Mendel Schneerson, a man who has dedicated his life to the search for wisdom and to guiding others along its pathways. He exemplifies the rich tradition of the Seven Noachide Laws, which have been the lodestar of the Lubavitch movement from its inception.

In recognition of Rabbi Schneerson's noble achievements and in celebration of his 84th birthday, the Congress, by House Joint Resolution 582, has designated April 20 as "Education Day, U.S.A." and authorized and requested the President to issue an appropriate proclamation in observance of this event.

NOW, THEREFORE, I, RONALD REAGAN, President of the United States of America, do hereby proclaim Sunday, April 20, 1986, as Education Day, U.S.A., and I call upon the people of the United States, and in particular our teachers and other educational leaders, to observe that day with appropriate ceremonies and activities.

IN WITNESS WHEREOF, I have hereunto set my hand this nineteenth day of April, in the year of our Lord nineteen hundred and eighty-six, and of the Independence of the United States of America the two hundred and tenth.

Ronald Reagan

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