



JEM194239

CHANGING THE COURSE



**MR. MOTTI
EDEN**

Tammuz 5740

On 17 Tammuz 5740, Motti Eden, then a broadcast journalist for Kol Yisrael Radio, had a yechidus with the Rebbe.

[It should be noted that this transcript was not edited by the Rebbe and therefore may not be accurate in all the details.]

The Rebbe began by blessing Mr. Eden, encouraging him to use his unique position and the strength that Hashem has granted him to spread Torah and Yiddishkeit via radio.

When Mr. Eden mentioned that it's difficult to discuss Torah on the radio, because not everything can be turned into news, the Rebbe replied that based on the teaching of Chazal that the Torah must be new to us each day, when you announce that there is "news" and go on to discuss the parsha, etc., you are telling the truth. The words of Torah are applicable to every Yid even in the 20th century, and even to those who speak only English, and even to the members of Kibbutz Hashomer Hatzair.¹

Mr. Eden: Regarding the *mitvza* for children,² people ask me, "The Rebbe made a new *mitvza*; what's going on?" I know that in general, when the Rebbe emphasizes children, the situation is critical.³ Is our situation indeed critical?

The Rebbe: Yes!

Mr. Eden: How do I explain the purpose of the *mitvza* of gathering Jewish children?

The Rebbe: My way, based on the Torah, is not to cause Yidden to be depressed; we are commanded to "serve Hashem with joy!"

From what I hear out of Washington, where news from the entire world is collected, the situation is extremely grave. The gravity of the situation is exacerbated, because the situation has been tense for 32 years, and the world is so "sensitive"⁴ that they don't want to hear that it's grave; they're tired of hearing it.

This apathy, however, doesn't change the facts. It is just an explanation as to why the world doesn't want to hear about the grave situation and would rather hear something amusing or entertaining. But my intent is not

to broadcast the gravity of the situation; my point is to announce a potential remedy. It's alright if the public will not be exposed to the magnitude of the problem. As long as they know how to solve it, the results will have been accomplished regardless. However, if there is no choice, then you'll have to explain how serious the situation is.

The reason the situation is so grave is because the mindset of the Arabs is shifting from day to day.

Thirty or forty years ago, the biggest sheikh of the Arabs could be bribed with a few *lirot* or dollars, and he would do whatever was asked of him, and the younger Arabs would do nothing without his consent. Now, however, the situation has undergone a dramatic reversal—the young generation of Arabs is more fanatic and zealous, striving for independence, etc., much more than their sheikhs and elders. And the younger an Arab is, the more zealous he is, and cannot be bought with money or honor, because he believes that he is sacrificing himself, and that nothing is greater than that.

לזכות
הרה"ת ר' מיכאל
וזוגתו מרת שרה
ומשפחתם שיחי
ראזענבלום

To our chagrin, the Jewish youth are moving in the opposite direction. Thirty years ago, the pioneering spirit was fundamental. There was no need to explain that we needed pioneers. Everyone came forth and demanded their own piece of land or desert, desolate as it may be, to be able to apply their self-sacrifice. Now, however, they say, “Enough is enough. We’re under such pressure for 32 years; we want a more rewarding life.”

If you will attempt to give your listeners (on the radio) a full-on education, you’ll never reach the desired goal. Education must be step-by-step, and there is no time to wait for the student to get to the point of full comprehension, because the situation, as mentioned, is dire.

There is a weakness [in the Western world], which I didn’t want to discuss (and this is the first time I am bringing it up), very much felt by all the nations surrounding Eretz Yisrael. The weakness of London, Washington, Paris, and throughout the United States. They take advantage of the situation, and of the fact that the US government isn’t strong; seeking instead the path of least resistance.

The most important thing that needs to be done is that the perspective of the youth towards their connection with Eretz Yisrael must be changed. This connection won’t be strengthened by teaching pioneerism, because they have no interest in that right now; they want peace and quiet. They are still idealistic, but they demand—and it’s a fair demand—that there must be some occasional relief from the pressure.

We must reinforce in the young men and women the knowledge that they are a link in the chain of 30 generations of Yidden, and that 35 or 40 generations ago, their ancestors entered Eretz Yisrael, which was given to them for all eternity. There is no theft or crime in Yidden living in Eretz Yisrael; the Arabs arrived a thousand years later, and then left, and have no claim to it.

All explanations are understandable, but theory isn’t enough for a young boy or girl; they need something tangible—something they can practically have a part in. Tell them that there is a *possuk*, “*Shema Yisrael Hashem Elokeinu Hashem Echad*,” which applies just as much to their fellow—Avraham, Moshe and Shlomo living in Tel Aviv on such and such a street and number—as it did to the Yidden who stood at Har Sinai.

Accomplishing this will certainly be conducive to reaching the goal, and the next step is to explain that “From the mouths of infants and sucklings You have established strength to destroy the enemy and avenger.” Infants and sucklings are the four or five-year-old Yiddishe boys and girls—not the 70-year-olds who sit in the Knesset.

Mr. Eden: I wish to send regards from a person who works with me: Rav Meir ben Golda Zigman.

The Rebbe: Is he your friend? Do you know him?

Mr. Eden: We are coworkers; I prepare the news, and he works in music.

The Rebbe: Music is also part of our Torah; the Torah is full of musical instruments.

Mr. Eden: I also want to give regards from Berke [Wolf].

The Rebbe: He has already sent many letters here [to tell us] that you are going to be visiting, and that if you agree to broadcast the right things, the conquering of the land will be complete.

Mr. Eden: If I could ask one more small request: Could you sign this Israeli Tanya for me?

The Rebbe: I generally don’t sign at all, but I can give you a Tanya, which is also small. If I sign your Tanya, I will get demands from many others tomorrow.

Mr. Eden: I won’t tell a single person; I will keep it to myself.

The Rebbe: There are no secrets among Chassidim. When they ask me, I’ll tell the truth. In any case, the main thing is that you should learn what is written here. I will give you a dollar as *shlichus mitzvah*. When you return to Eretz Yisrael, convert it to shekels and give them to *tzedaka*. This is in accordance with the custom among Yidden to do a *shlichus mitzvah*, which is in addition to the enormous *mitzvah* you’re doing by being *oleh* again to Eretz Yisrael. May this *aliya* be just like it is the first time.

Mr. Eden: May we merit to see you, too, in Eretz Yisrael.

The Rebbe: The main thing is that it should be very soon, together with *Moshiach Tzidkeinu*. **1**

1. A non-religious movement.
2. That year, beginning Pesach time, the Rebbe emphasized the role of the Jewish child, and later announced the initiative that even the very young be brought to shul to hear the *Aseres Hadibros*. See *Children at the Forefront*, Derher Sivan 5774.
3. In the summer of 5733, the Rebbe launched an intense campaign for children to receive a Torah-true education during the summer and called for many children’s rallies—all the way through Tishrei. On the following Yom Kippur, the Yom Kippur War broke out.
4. It seems that the Rebbe is saying: People have been so touched by the instability of the past 32 years that they don’t want to hear of it anymore.