

לזכות החיילת בצבאות ה'  
 ליבא רבקה תח'  
 לרגל הולדתה ח"י כסלו ה'תשע"ח  
 ולזכות הור'י השליח  
 הרה"ת ר' מנחם יצחק  
 וזוגתו מרת רינה פריידל שיחיו  
 טרקסלער  
 נדפס ע"י זקיני'  
 הרה"ת ר' משה  
 וזוגתו מרת שושנה שיחיו  
 טרקסלער



# BREAKTHROUGH!

**WHAT MODERN TECHNOLOGY IS REALLY ALL ABOUT**



THE WLCC OFFICE IN 770, FROM WHERE HOOKUPS TO THE REBBE'S FARBRENGENS WERE MADE AVAILABLE TO COMMUNITIES WORLDWIDE.

SARAH YACOV / GOVERNMENT PRESS OFFICE

...די גאנצע וועלט מיט אלץ וואס געפינט זיך אין איר איז באשאפן געווארן "בשביל התורה ובשביל ישראל", "וכל מה שברא הקב"ה בעולמו לא בראו אלא לכבודו"; איז פון דעם פארשטאנדיק אז דער תכלית ושלמות הכוונה פון יעדער באשעפענער זאך איז אין דעם וואס זי ווערט אויסגענוצט דורך אידן אין עבודת ה'...  
 און אזוי איז עס אויך בנוגע צו די חכמות העולם, אז די כוונה אין דער התפתחות פון די חכמות העולם איז בלשון התניא "להשתמש בהן לעבודת ה' או לתורתו..."

The entire world and everything in it was created "for the Torah and for Yidden." [As the Mishnah states,] "Everything Hashem created in His world was only created for His glory." Obviously then, the ultimate purpose of every creation is to be utilized by the Yidden to serve Hashem.

The same holds true about the sciences: The ultimate purpose of all the recent discoveries is, as the Tanya says, "to be used for serving Hashem and studying His Torah..."

(Likutei Sichos vol. 15 Noach 2)

Can the evil forces of *sitra achara* create something tangible? Is it possible that there are things in this world that are irreparably evil?

Impossible, says the Rebbe.

Even if everyone in the world would come together and join forces, they would never be able to create even one small mosquito and breathe life into it.

The power to create lies solely with Hashem Himself.

That said, everything in this world relates to the words of the Mishnah: "כל מה שברא הקב"ה בעולמו לא בראו אלא"—Everything Hashem created in His world was only created for His glory..."

It is on this premise that the Rebbe teaches us to embrace the recent discoveries of modern technology.

At the same time that we staunchly oppose worldly values and shun modern culture ("הנחות העולם") in and of itself, they must be channeled and used as tools for *avodas Hashem*, spreading Yiddishkeit and *hafatzas hamaayanos*.

While other *frumme* Yidden saw television, radio, and other modern inventions as products of *sitra achara*, the Rebbe was insistent that these were all really meant to be used for the glory of Hashem.

In a previous article, we have already explored the Rebbe's approach

to technology in general, and how it revolutionized the way Yidden see things in the modern world.<sup>2</sup>

In this article, we will explore some examples of how the Rebbe set his philosophy in motion, by using modern devices as mediums spreading Yiddishkeit or by deriving lessons in *avodas Hashem* from the way they function.

[It should be noted that, obviously, the Rebbe fiercely opposed embracing modern technology in and of itself. In fact for decades, the symbol of a Lubavitcher home has been one without a television.

In a famous *yeichidus* on this subject, the Rebbe spoke sharply about the dangers of television. "Even the non-Jews have come out against television and the damage it does to

the young minds of children," the Rebbe said. "How sad it is that the Yidden need to learn values from the non-Jews..."<sup>3</sup>]

## Radio

Everything in this world was created by Hashem for a purpose. Yet, in order to maintain free will, Hashem did leave the option open for individuals to corrupt the system and misuse the things created for other purposes; nevertheless, that does not detract from the original plan.

Just because there are those who worship the sun as *avoda zara*, is not a reason for Hashem to remove it from the sky. *Chazal* tell us that the world was not worthy of having gold; it was only created for the *Beis Hamikdash*. Nevertheless, it existed for twenty six



RABBI JJ HECHT HOSTS HIS RADIO SHOW.

NCFJE ARCHIVES



generations before the *Mishkan* was constructed, during which time it was even used for *avoda zara!*

The same could be said about the radio, a phenomenal power that was discovered in recent years.

In addition to the tremendous potential of good that can spread through the radio, the whole idea of a radio gives us a special glimpse into some of the deepest concepts of Chassidus:

When Hashem created the world, He needed to constrain His infinite light in order to leave room for created beings to feel themselves as independent entities. That's why *Elokus* is so hidden in this world; Hashem's light was hidden in one layer of *tzimtzum* after another, until there is only the bare minimum left in this lowly world.

The ultimate purpose is that we, as Yidden, reveal Hashem's light slowly but surely; beginning with the lower levels of light and then reaching higher and higher, until we can bring down Hashem's *Atzmus* into this world, thereby creating a *dira b'tachtonim*.

In order for a Yid to be able to reach beyond all the *tzimtzumim*, to tap into true G-dly light and reveal it in this world, he needs to have a connection to *Elokus* that is beyond this world, higher than time and space. Indeed, every Yid has a part of Moshe Rabbeinu inside himself, enabling him to access this level of *Elokus* that is entirely higher than this world.

In order to remind the Yidden of this tremendous power we possess, Hashem created the radio. Studying the technology of the radio, we see a physical gadget capturing words spoken in one location and transmitting them above the confines of time and space. A *dvar Torah* shared over here can reach the other side of the world instantaneously!

This reminds us that by connecting to the innermost levels of *Elokus*



RABBI JJ HECHT NARRATES A FARBRENGEN FROM THE WLCC OFFICE FOR A LIVE AUDIENCE LISTENING VIA RADIO.

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### Further Your Reach

The Rebbe's call to unite Yidden during the year of *Hakhel* is well known and has already been extensively covered in a previous issue (Tishrei 5776).

In 5748, the Rebbe instructed that methods of modern technology should also be utilized for this purpose. Just like the *Kohanim* in the times of the *Beis Hamikdash* would blow their trumpets to gather the Yidden, today we can use the telephone and radio to reach Yidden in the furthest corners of the globe.

In fact, the radio waves can reach even further than our world, all the way up to the moon!

When it comes to matters of business and livelihood, everyone already uses these devices in order to earn an extra dollar. As soon as *havdalah* is concluded, they all run to their phones to try and make more money.

A Yid needs to trust in Hashem that He will provide the necessary livelihood. Instead, use the telephone and radio to reach more Yidden and bring the idea of *Hakhel* to the furthest places possible...

*(Fourth night of Sukkos 5748)*

### Setting It Right!

Just because there are others who use technology the wrong way, does not mean that we shouldn't use it at all.

The Torah tells us that the Yidden created the *egel hazahav* because they had an excess of gold. Nevertheless, the Torah instructs us to build a *Mishkan* that contains gold! The Torah doesn't tell us to avoid gold. On the contrary; it was through building a *Mishkan* out of gold that the Yidden gained atonement for the sin of the *egel hazahav!*

*(Shabbos Parshas Ekev 5748)*

which can be found deep in our own *neshamos*, we too can reach above and beyond the confines of this lowly world and bring down Hashem's presence, making a *dira b'tachtonim*.<sup>4</sup>

### Television/Radio

The Zohar teaches us that in the final years of the sixth millennium (from the year 5500 and on), the gates of spiritual, heavenly wisdom will be



THE LAG B'OMER PARADE OF 5750 IS BROADCAST ON LIVE TELEVISION.

opened, and the fountains of wisdom of the lower worlds will also spring forth. Both will serve as a preparation for the time of Moshiach in the seventh millennium.

The Rebbe explains:

One of the ways that the “fountains of lower wisdom” (i.e. recent discoveries of modern technology) serve as a preparation for the time of Moshiach, is that they give us a glimpse into what will be when Moshiach comes.

The *possuk* tells us that “ונגלה כבוד ה'—וראו כל בשר יחדיו—The glory of Hashem will be revealed and all flesh will see...”

In recent years, we have the ability to sit in one corner of the world and hear and see every move on the other side of the world. This gives us an appreciation for the words of the Mishnah that Hashem has an “עין רואה—An eye that sees and an ear that hears” the actions of each and every individual.

This is an example that we can all see with our physical eyes. It helps us relate to *Elokus* in a very real and tangible manner, something we did not have in previous generations. This serves as a preparation for the



SATELLITE EQUIPMENT IN FRONT OF 770 FOR CHANUKAH LIVE.

revelation of *Elokus* that will be when Moshiach comes, when “...all flesh will see...”

Additionally, when we use the radio to spread words of Chassidus, this is almost like the fulfillment of the *possuk* about the times of Moshiach, “ומלאה הארץ דעה את ה' כמים לים מכסים—The earth is filled with knowledge of Hashem like water covers the seabed.” When Chassidus is transmitted over the airwaves, the *entire* world is (potentially) filled with knowledge of Hashem, and in a very tangible way.<sup>5</sup>

### Satellite

With the advent of satellite broadcasting, the Rebbe took this concept one step further:

We all know that at its essence, the world is really one. Everything was created by Hashem, and it is His words that sustain all of life in every world. Yet there seems to be so much difference and disparity in the world we live in. How can we consider the fact that at the core, it is all one single unit?

Addressing the world-wide crowd at the Chanukah Live broadcast in 5752, the Rebbe explained:



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In order for us to better relate to this concept, Hashem has allowed the discovery and invention of the satellite. When a small child sits in a room in one corner of the world and kindles a light of the Chanukah menorah, his light can instantaneously be seen and enjoyed by people all over the world.

Not only can we speak to people who are thousands of miles away from us, but we can actually affect and impact their lives in the most significant ways, without having to move an inch.<sup>6</sup>



THE REBBE WATCHES THE LIVE BROADCAST OF CHANUKAH LIVE, 5751.

## Computers

One of the discoveries of recent years has resulted in the invention of the computer; a gadget used very often to achieve all sorts of tasks.

The function of a computer is very interesting: The computer itself does not come up with any new ideas that we ourselves would not be able to figure out. It merely processes information uploaded onto it, and makes calculations that would take a regular person many long, painstaking hours to do on his own. Another advantage of having a computer is: With a long and grueling calculation, it is almost inevitable that a human will err and not necessarily draw the proper conclusion. The computer, on the other hand, is guaranteed to always process the information correctly and have all the correct answers.

The lesson we can learn from this is:

When speaking with a fellow Yid about the importance of putting on tefillin or keeping Shabbos, he might say, “First I want to learn and understand what this is all about; only then will I do the act. Since we are certain that all of the Torah’s laws are true, the result of my research will certainly bring me to the conviction

that I must indeed fulfill the mitzvah. But please, let me understand first!”

But now we are able to provide him with the example of a computer:

Why would one use a computer at all? Can’t you use your own head to process the same information and come up with all the correct results?

Obviously, no person would entertain such a thought. Once the scholars and scientists have already figured out the method and integrated

it into the computer, there’s no need for each individual to waste time reinventing the wheel. We can rely on them that they did a proficient job in their research and development, and there is no longer a need for us to do the same. We can use our mind for bigger and better things.

The same is true with Torah and mitzvos:

Our *chachamim* painstakingly toiled for a course of thirty generations, meticulously defining how a Yid must put on tefillin, keep Shabbos, and so on. All that’s left for us it to do the act.<sup>7</sup>

## Faster than a Computer

Another important lesson from a computer was highlighted by the Rebbe in this response to a report from the regional Kinus Hashluchim in South America, at the end of Cheshvan 5747:

נתקבל ות"ח ואזכיר עה"צ [=על הציון].  
ואין הזמן גרמא לקרות אפילו - אבל  
הנתינה כבר בשלימותה ובכל הפרטים כפסוק  
דין תורת אמת.

### Uforatzta!

At the farbrengen of Vov Tishrei 5731, the Rebbe elaborated on the fact that the words spoken here are transmitted simultaneously to Eretz Yisroel. “This is the true meaning of ופוצת ימה וקדמה וצפנה ונגבה” the Rebbe said. “Hashem told Yaakov Avinu that he’ll spread forth to the west, east, north, and south, which was said more specifically about Eretz Yisroel.”

The Rebbe added that the fact that we can say “*Lchaim*” to them and they will hear us is a manifestation of this *possuk*. “Surely soon will come a time when we will be able to hear them respond “*Lchaim v’livrachta*” as well,” the Rebbe concluded.

At the end of the farbrengen, the Rebbe was told that all the technical arrangements have been made, and it would now be possible to hear the response from Eretz Yisroel on the hookup as well!

When technical difficulties ensued, the Rebbe instructed that the *possuk* “ויהי נועם” should be recited. “It says in *Achronim* that when the shofar wouldn’t blow, this *possuk* was recited and everything went smoothly...” The *possuk* was recited and indeed the Chassidim in Eretz Yisroel could be heard excitedly responding “*Lchaim v’livrachta!*”





HUNDREDS WATCH A FARBRENGEN AT AN EVENT IN DETROIT, MICHIGAN MARKING GIMMEL TAMMUZ 5777.

להקל ההבנה גם לאלו וְכִן־הָרָאוּ דווקא בזמנינו דוגמא בולטת ושעל פיה עושים בפועל ואפילו בענינים הכי עיקריים והכי גדולים, שאפילו בדומם - ביכולת בני אדם לפעול כהג"ל: ברגע שמכניסים לקאמפיוטר ה-DATA- ברגע כמימרא יודעים כל המסקנות ופסקי דין לפועל ממש.

וכשמוסרים - מזכירים על הציון (דכ"ק מו"ח אדמו"ר) הרי זה כפשוטו ביתר שאת ועד לאין ערוך - ממסירה לדומם הג"ל, להבדיל באין ערוך.

Your letter was received with great satisfaction and I will mention it at the *Tziyun* [of the Friediker Rebbe].

The shortage of time does not allow [me] even to read it—but it has already been placed there completely, to the last detail, as dictated by *Toras Emes*.

In order to simplify the logic behind this idea for those [who need further explanation] etc.: Specifically nowadays, we have been shown a most evident example [of this concept], something that people rely on for their greatest and most important matters: The moment one uploads data into a computer, at that very instant one is aware of the results and may draw conclusions based upon them.

And so, when one gives over or mentions something at the *Tziyun* (of

my father-in-law), it is obviously all the more so, and even incomparably greater—to uploading it to the abovementioned lifeless [computer], *l'havdil*.

### “Lebedike Pictures”

Perhaps the most important of all of modern technology for us as Chassidim is the ability to see and hear the thousands of hours of audio and video of the Rebbe, allowing us to relive the moments with the Rebbe exactly the way they occurred, and to learn Torah from the Rebbe himself by watching the recorded farbrengens.

In this regard, there is an interesting *vort* from the Rebbe at a children’s rally in 5751:

The rally of 13 Av 5751 took place shortly after the fall of Communism in the former Soviet Union. Speaking to the children from the local day-camps, the Rebbe said that they should serve as a living example for other children who unfortunately never had a chance to learn about Yiddishkeit, by excitedly reciting the *pesukim*, and then showing the pictures of this rally to the children in faraway places. “Real, live pictures,” (“לעבעדיקע פיקשערס”) the Rebbe said.

Later, while leaving the shul, the Rebbe met a member of *anash* who was leaving on a trip for Russia and he requested the Rebbe’s *bracha*. The Rebbe instructed him to take along a video of that day’s rally and show it to the people there!<sup>8</sup>

Today as well, we may seem far away from the Rebbe in a physical sense and far from *beis chayeinu*—the source of our life as Chassidim.

But the Rebbe is essentially giving us practical advice: use the pictures and videos—the *lebedike pictures*—to enliven even those who are physically distant, until we will be able to see the Rebbe again. May it be *bekarov mammash!* ❶

1. See *The Real World—Darkei Hachassidus*, Derher 49 (126), Tishrei 5777.
2. *Chassidus on the Front Lines—Tanya on the Radio*, Derher 38 (115), Kislev 5776.
3. Rosh Chodesh Elul 5714; *Toras Menachem* vol. 12, p. 190.
4. This is a brief overview of the Rebbe’s *sicha*. For a detailed review, it is recommended to study the original *sicha*, *Likutei Sichos* vol. 26, p. 359.
5. *Likutei Sichos* vol. 15, p. 42.
6. *Sichos Kodesh* 5752 vol. 2, p. 438.
7. *Sichos Kodesh* 5735 vol. 2, p. 311.
8. *Hisvaaduyos* 5751 vol. 4, p. 108; 114.