



כינוס
מחנות חב"ד



CHABAD CHINUCH
CONVENTION & RETREAT

The Rebbe as the Ultimate Teacher
Learning the Rebbe's Horaos on Chinuch

**8TH ANNUAL
CHABAD CHINUCH CONVENTION & RETREAT**

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Introduction:

אשרינו מה טוב חלקנו!

We are truly blessed to have the Rebbe's clear guidance on every facet of Chinuch.

As we learn new educational strategies, improve our classroom management skills, and streamline our curricular pursuits, *it is the Rebbe's guiding words that ultimately shape us as Lubavitcher Mechanchos.*

It is through us that the Rebbe's vision of Chinuch comes to life.

In this kovetz, the Rebbe's clear cut instructions can be learnt through passionate letters and excerpts of sichos. Reflection questions have been added to assist you in practically applying the Rebbe's Chinuch directives in your own classroom.

Through directly learning the Rebbe's words, may we be zoche and empowered to live, teach, and reach with his koichos and vision, as we educate Dor Hashvii to greet Moshiach now!

Kesem Mia Hetsrony

Cheder Chabad of Philadelphia

Kinus Mechanchos Chabad Committee, 5783

Part 1: The Rebbe's Marching Orders

Selections of Sichos and Igros Kodesh Relevant to Chinuch

The Loftiest Spiritual Pursuits

די נשמה טענה'ט, לאז מיר אפ א וויילע, גענוג פון מיר, א גאנצן טאג, א גאנצע נאכט, א גאנצן יאהר, אף איין ויילע לאז מיר אפ, איין וויילע לאז מיר שטיין מיט א דבייקות צו אלוקות, (כ"ק אדמו"ר שליט"א בכה מאד כאשר דיבר עבין זה).

ענטפערט מען די נשמה, ניין. עמצות ומהות אין סוף ברוך הוא שטייט און קלאפט אין טיר, און זאגט, ניין. אט די הינטער טיר, שטייט א אידישער אינגעל וואס וויס נישט פון אידישקייט, ערווייס פון גארנישט, דארפט דו גיין און שפילן זיך מיט אים א האלבע שעה, נאך דעם גיין שפאצירן מיט אים, געבן עם צוקערקעס, ביז אז דו וועסט קאנען לערנען מיט אים קמץ א' א...

"The Neshama complains, leave me alone for a minute, it's enough already, all day, all night, all year, just for once leave me alone, just for once let me be in a state of Dveikus to Elokus (and the Rebbe wept while saying this)!"

The answer to the Neshama is, "No. Atzmus Umahus - Hashem Himself - is standing and knocking on the door, and says, no.

On the other side of the door stands a Jewish boy who doesn't know about Yiddishkeit, he knows nothing, you have to go play with him for half an hour, then go for a walk with him, give him sweets, until you can learn with him Kametz Aleph Ah."

שיחת ש"פ בראשית ה' תשי"ד

Practically Speaking:

Sometimes we must engage our students in activities that seem irrelevant to what we are teaching, yet they are in fact the very stepping stones that allow our students to connect and learn from us.

1. *What are "stepping stones" that you can incorporate in your classroom that will help reach your educational goals? Are there current elements of your teaching that are frustrating and seem unnecessary which you can reframe as "stepping stones"?*
2. *As the year begins, what are ways that you can engage your students and forge relationships in which they feel safe and confident to learn from you?*

The Importance of Jewish Early Education

By the Grace of G-d

Rosh Chodesh Menachem Av, 5733 [July 30, 1973]

Brooklyn, N.Y.

Mr. Mordechai Shoel Landow

Greeting and Blessing:

Our contact has been on matters of a higher level, or, in Chabad language - "inward" matters. To me, as I hope also to you, this means a continuous contact, even during intervals between correspondence, for where there is a meeting of minds and thoughts, the contact transcends time and distance.

This being the case, and since my thoughts are with you, I want to share with you in a matter that has preoccupied my mind in recent weeks, namely, the inadequacy of attention given to the Chinuch of children of pre-Bar (Bas) -Mitzvah age, down to the very little ones. Even in circles where serious attention is given to older boys and girls, there is a prevalent tendency to take the Chinuch of the little ones more lightly.

This attitude is rather surprising, for the Torah has quite strong views on the role of the youngsters. Suffice it to cite the rule laid down by our Sages that as soon as a child begins to speak, his father must begin to teach him Torah, specifically the verse תורה ציוה לנו משה מורשה - "The Torah which Mosheh commanded us is the heritage of the congregation of Jacob" (Deut. 33:4). At first glance, there is a very long way between a two-year old toddler, just beginning to speak, and the Torah which Mosheh Rabbeinu received at Sinai when he was 80-odd years old and at the height of his greatness. Yet, this is precisely what the Rabbis had in mind: to put this toddler in immediate relationship with the Torah which Mosheh received at Sinai. So much so that the Alter Rebbe, founder of Chabad, begins the Laws of Talmud-study in his Shulchan Aruch with this very rule laid down by our Sages.

In view of the above, I have addressed two special messages to pre-Bar (Bas) -Mitzvah children, as per enclosed copies, which I trust you will find illuminating...

With blessing for Hatzlocho in all your activities, both general and personal, aided by Zechus Horabim, and looking forward to hearing good news from you at all times,

M. Schneerson

Practically Speaking:

What are ways that you can promote the incredible value of Jewish Early Education? If you reach older students, how can you inspire them to get involved with teaching and guiding young children?

The Importance of Hachana Le'Tefilla

There is a halacha "L'chashov Mirromimos Ha-Kel" — to think about the greatness of Hashem.' This is not something that Chassidus came up with, or something reserved for the eltere Chassidim. As the Rebbe wrote to the Igud Harabbanim:¹⁹ I have been disturbed by this matter for a number of years. Everything written in the Shulchan Aruch is clear halacha that must be followed. Even when there is a machlokes in Shulchan Aruch, there are rules to determine what the actual halacha is. Yet, among certain groups of Jews, even those who are scrupulous in mitzvos, they make an exception regarding a clear halacha about which there is no machlokes. I am referring to the din that before davening every person must think about "the greatness of G-d Almighty and the lowliness of man, and remove all mortal pleasures from his mind" (Shulchan Aruch Orach Chayim siman 98, end of seif 1).

Why and for how long will the rabbanim, poskim, roshei yeshiva, and teachers, be silent about this halacha?

A halacha that has been so neglected that most people don't even know about it! This hisbonenus, meditation, is not a determined amount of time. It is adjusted for each person based on his abilities but it cannot be abandoned entirely.

The answer is that in order to daven properly, and for the davening to affect the whole day, even five minutes is enough.

It's not always easy to daven, that's why it's called avoda, work.

The Friediker Rebbe wrote about people who come to shul and socialize. By the time he davens... "Es davent zich nit"—he's not feeling it. So he mouths the words and is yotze. The reason is simply that he skipped all the hachanos. For starters, he's missing the basic condition: "One should only get up to daven with a serious frame of mind."

The most basic preparation requires to at least consider who is praying, and to Whom he is praying. Even such a meditation is enough to infuse a little chayus in one's davening.

But if, instead, one's prayers are preceded by conversation, so that he misses an amen, or an amen yehei shmei rabba, or a barchu—that is the absolute opposite of davening. Obviously, as a result, when he finally does start davening, es davent zich nit. Yet he still deludes himself into thinking that since he davened late, that's avoda, and that is what makes him a Chossid...

The Solution: What this person is missing is one thing: to realize that he is talking to Hashem. If he would just stop for a moment and think, "I'm about to talk to Hashem," that would be davening! This mindset is the most important part of davening.

Sefer Hasichos 5691 p. 151. 17 Toras Menachem vol. 29, p. 47. Igros Kodesh vol. 16

Excerpted from Derher Magazine

Practically Speaking:

Think of your students. Each one is a unique individual who is building their own unique relationship to the Aibishter. How can you facilitate that relationship?

1. *Can you schedule a meeting with each student to discuss how they can truly fulfill the halacha of thinking about the greatness of Hashem and their personal Avoda of Davening?*
2. *Can you incorporate true, not just symbolic, reflection on our connection to Hashem in a whole class setting before Davening?*
3. *What resources can you give them? (Books, sichos, Excerpts of Tanya, Short stories, a song, etc.)*

Part 2: Excerpts from “Teachings of the Rebbe on Chinuch”

by Rabbi Nochum Kaplan

Imparting Good Middos

The most important aspect of Chinuch is not expressed in acquiring a vast amount of knowledge (good knowledge and so forth). Rather, the main essence of Chinuch is in relation to the students' Middos. This means that the one being taught should be an Adam fitting of that title, being good-natured in day-to-day life. Consequently, it is understood that the one being taught makes use of all of his knowledge for righteous, honest, and peaceful purposes...

This matter needs to be especially emphasized to educators and the general directors of all Chinuch institutions: The purpose and goal of Chinuch is that all male and female students grow to be people who behave in a humane and moral way. To reach this goal, the students are taught information of different subjects in order that they should be able to [eventually] fulfill their purpose and Shlichus in this world in the best possible way.

Page 292-293 (Hisvaaduyos 5742, Vol. 3, p. 1197)

Practically Speaking:

1. *What tools are needed to teach good Middos? Do you have those tools at your disposal?*
2. *Are the schools, parents, and students aware that the most important aspect of Chinuch is the students' Middos? Are they accountable for their moral standing just as much as their scholastic grades?*
3. *How can you ensure that Middos is the essence of your classroom?*

Halachos for Day to Day Life

The vast majority [of people] lack knowledge in the Halachos needed in everyday life, such as *birkas hanenin*, interruptions in Davening, Muktzeh on Shabbos, etc. To our great regret, and between me and you, the more the Torah knowledge of the Bachur or Yeshiva student increases, his knowledge of the above decreases. The *psak Mishnah* is known, that learning is not the main thing, but rather, the action. This is especially [true] regarding actions that occur on a day-to-day basis. Usually there is no time to look in the Sefer and one must make decisions on the spot. Despite all this, we don't find that efforts are being made to learn these Halachos...

It is surprising that among the classes there is no class for learning the Halachos that are necessary in day-to-day life. The lack of knowledge in this area is alarming, despite the fact that knowledge specifically in this area is most necessary....

...If I had the power, I would establish the learning of these subjects in all Chinuch institutions beginning in kindergarten and concluding in Yeshivos and Kollel...

Page 310-311 (Igros Kodesh, vol. 10, p. 130; Igros Kodesh, vol. 10, p. 270)

Practically Speaking:

1. *How can Halacha be incorporated into your classroom, both in official and indirect ways?*
2. *How can we sensitize our students to the need to know and live with Halacha?*
3. *As a whole, how can we fulfill the Rebbe's desire of Halacha being learnt in all Mosdos Chinuch from kindergarten through Kollel?*

In a Time of Crisis

We are living... in a period of crisis, particularly in regard to traditional Chinuch and especially Chassidishe Chinuch. Every moment in which we can save the character of the young generation is precious.

In this state of emergency, work on Chinuch that will bear immediate fruit takes priority over work which will not bear fruit until a later point in time, because in the meantime we are losing (*chas v'shalom*) tens and maybe even hundreds of Jewish youth.

From this standpoint, it surely follows that all the means and energy that we can muster should be prioritized to focus with the maximum effort on immediate Chinuch... and mainly to allow the Chinuch Mosdos to be able to absorb a greater number of young students.

Likkutei Sichos, vol. 22, p.340

Practically Speaking:

What more can you do for Chassidishe Chinuch? How can you get others involved?

Teach One Step at a Time

[I answer regarding] your question about your hesitation in teaching Torah without compromises, and your fears that if you are stringent with the children, they may not accept at all, and for this reason compromising may be preferable.

My suggestion for the said children is *not* to make compromises. That is to say, do not tell them that it is permissible to transgress, *chas v'shalom*, some of the Mitzvos as long as they fulfill other Mitzvos. In addition to the prohibition against lying, this is a matter of misrepresenting the Torah, making changes in our religion, and the like. Rather, explain to them that right now we are teaching them about this Mitzvah, but they should know that there are more Mitzvos. However, since it is not possible to teach them all topics at once, they are being taught one step at a time.

They should also be taught about Teshuvah. If *chas v'shalom* a person did not withstand a test and did not follow what is written [in Torah], he is still obligated as before in *all* the Mitzvos of the Torah, for ישראל אע"פ שחטא ישראל הוא ("Even if a Yid sins, he is still a Yid"). Explain that even after such an occurrence, the Tikkun (spiritual rectification) of Teshuvah is available.

Pages 140-141 (Igros Kodesh Vol. 17, p. 225)

Practically Speaking:

We all want to inspire our students to rise higher. Teshuva gives them the safety net to try, fall, and get back up again. How will you apply this balance in your classroom? How can you present Torah without compromises, while still keeping your students engaged and joyful?

Focus on Beauty of Yiddishkeit and on Asseh Tov, Not Sur Me'Ra

The students should always be spoken to about the greatness of Hashem, the greatness of the creation, and the preciousness of man.

There should be more emphasis on the beauty of Yiddishkeit and the pleasantness of Mitzvos, than on criticizing Olam Hazeh. This is to say, focus more on Asseh Tov, and not on Sur Me'ra.

Hosafoa Le'Sichos Kodesh 5728, vol.1 p.506

Practically Speaking:

1. *What kinds of things can you share with your students regarding “The Greatness of Hashem, the greatness of creation, and the preciousness of man”? Any stories or anecdotes come to mind?*
2. *What do you think the Rebbe’s intention is when cautioning not to criticize Olam Hazeih?*

Fundamental Obligation of a Teacher

Certainly it is unnecessary to make mention of the fundamental and underlying obligation of each teacher and educator: to immunize children so that they will be able to stand up to the tests of life and the winds that blow in the world without wavering from the path of life, which is the path of our Torah, the Torah of life.

... [It is necessary] to implant in the students a deep *emuna* in the Creator and Conductor of the world, and [the knowledge] that He is the essence of goodness and in His great goodness He showed us the way of life which leads to a life of fulfillment. With suitable contemplation of this matter, one will find the correct words to explain this matter in a way that is appropriate for their age and level of understanding.

Page 293 - 294 (Hosafos Le’Sichos Kodesh 5728, vol. 1 p. 506)

Practically Speaking:

No matter the subject we teach, how can we ensure that the underlying message of all we convey will propel our students' Emunah and Bitachon?

A Fund for Gemilas Chassadim

In every school [or in every class], the students should establish a fund for Gemilas Chassadim to which each individual will donate from his own money from time to time.

It is worthwhile for various reasons that each student have his own charity box and give [of his own money] occasionally towards charity (and even better if this is done every weekday morning).

In order to ingrain in the hearts of children to not only be נדיבים בממונם (generous with their money) but also נדיבים בגופם (generous with their actions), the children themselves should manage the fund. The students of the school (or class) should choose a manager, treasurer, and

so forth of the fund from among themselves. This will increase the feeling of responsibility of each student (and also the enthusiasm) and connection to Gemilas Chassadim.

The division of jobs (manager, treasurer, bookkeeper, and the like) should change occasionally in order to allow each child (or the majority, at least) the opportunity to volunteer not only their money, but also their time, energy and capabilities.

Likkutei Sichos, vol. 15, p.132

Practically Speaking:

Currently, what kind of relationship do your students have with money? How can you empower them to look at money as a tool to help others rather than a tool for self satisfaction? What kinds of Tzedakah campaigns and Gemilas Chassadim initiatives can you initiate with your students? How can we demonstrate that Tzedaka is not limited to money, but includes physical help, emotional support, and other areas?

Making Children Into Leaders

I would like to know if efforts are being made to train students of the higher grades to be *madrachim* (counselors) and *mechanchim* (educators) to the younger grades. To be sure my intention in this area is not to give them the job or the like, but rather to accustom them to the area of *hadracha* (leadership, guidance) and Chinuch.

Another great advantage to this is that it motivates them to be more diligent in increasing their knowledge and scrupulous in their good conduct.

Igros Kodesh, vol.11, p.206

Practically Speaking:

1. *How can your school uplift the older students to become leaders for younger grades? What kinds of programs would work?*
2. *What kind of short term challenges and changes would such an endeavor create?*
3. *What would the long term effects be?*

Part 3: Tzivos Hashem – The Rebbe’s Answer to Chinuch Today

Introduction:

In the ground-breaking Sicha that follows, the Rebbe speaks at a children’s rally during a Shnas Hakhel. Here, you will find the Rebbe’s answer on how to instill accountability, Kabbalas Ol, and yegiah in our youth.

This is all done through the Rebbe’s establishment of Tzivos Hashem.

We have chosen to highlight this sicha as it presents the Rebbe’s view on what today’s child needs in order to be empowered to fight the Yetzer Hora of today, and the apathy around us. Through Tzivos Hashem, the Rebbe created a foundation for a child’s chinuch that would continue to support and empower the child throughout life.

Quite simply, Tzivos Hashem is the Rebbe’s answer to Chinuch today.

Following this sicha, we have included a letter which the Rebbe wrote in answer to an educator who questioned Tzivos Hashem. The Rebbe goes into great detail explaining the ideology and educational value of Tzivos Hashem. Notably the Rebbe states: **“I thought long and hard about finding a way of inducing an American child to get used to the idea of subordination to a higher authority, despite all the influence to the contrary—in the school, in the street, and even at home....Thus... Tzivos Hashem was instituted.”**

Practically Speaking:

1. *After reading this Sicha and the accompanying letter, what aspects of Tzivos Hashem’s ideology can you incorporate into your classroom?*
2. *How can you embrace or create a Tzivos Hashem program for your students?*
3. *What positive growth and accountability have you seen as a result of Tzivos Hashem, and how can you help it continue to flourish?*

Lessons from an Army: A Sicha

Tzivos Hashem Rally, 5th Day of Sukkos, 5741 (1980)

1. The letter (from the Rebbe Shlita, To All Jewish Children of pre-Bar/Bas Mitzvah Age) distributed beforehand describes the unique significance of the present year, the year of Hakhel. During Chol-HaMo'ed Sukkos, in the times of the Temple, "the men, women, and children" were gathered "to hear.. to observe and fulfill all the words of this Torah." Although we are in exile and the Temple has not yet been rebuilt, we should prepare for its construction through carrying out actions similar to those carried out in the Temple itself. Therefore, as the days of Sukkos approach, we should work to gather Jews together. Hence, Jewish boys and girls, who were included in the Mitzvah of Hakhel, must set an example for the entire Jewish people by gathering together at this time "to hear... all the words of this Torah."

The Torah (Devorim 31:13) states that the impression created by Hakhel lasted "as long as you live in the land." That which we hear and the resolutions we take upon ourselves in the days of Sukkos are charged with so much energy and self-sacrifice that a child will continue to be affected as he grows older. After he has become Bar Mitzvah, and even at a more advanced age, he will remember what he has seen, a memory which will motivate him to carry out the Torah's directives in every aspect of his day to day affairs.

The experience of Hakhel influences children more than adults. Children are freed entirely from all the worries of earning a living and maintaining a household, and can devote themselves entirely to Torah. "The Torah which Moshe commanded us is the inheritance of the congregation of Ya'akov" — Torah belongs to each Jew as his inheritance. Hence, someone who is free of other worries can give all of his effort and strength to Torah and Mitzvos without reckoning with the Yetzer Horah, but can, on the contrary, wage war against it and be victorious.

Thus, every Jew, even the very young, are part of "G-d's army." They are "G-d's soldiers" and G-d relies upon them to wage His wars against non-Jewish influences. They thereby show that G-d is the Creator of the heavens and the earth and their only Master. When the Yetzer Horah tries to disturb their progress, a Jewish child should know that he is a member of G-d's army and can successfully wage war against the Yetzer Horah.² Since they are in G-d's army, they need only want to observe what the Torah says and they will be able to do so. They will surely desire to succeed in all aspects of behavior: thought, speech, and action. The child will always be conscious that he is a soldier in G-d's army with an awareness which will motivate him to behave in a manner befitting such a soldier every day.

This army of children resembles the state of the Jewish people when they were first called G-d's army, at the time of the exodus from Egypt. Then, the Jews "left with an upraised hand," having achieved a great victory, a complete and easy victory. Furthermore, since as we declared previously (in the twelve verses) "'Love your fellowman as yourself' is a great principle of the Torah," the children must also influence their friends (boys affecting boys, girls other girls) to realize that they are members of G-d's army, to enter G-d's army and behave in a manner which will enable others to also recognize this. Then they will be victorious and wage the war with joy.

This begins with the holiday of Sukkos, "the season of our rejoicing." This joy is two fold "G-d rejoices in His deeds" and "Israel rejoices in their Maker." From this experience, we derive joy for the entire year.

Practically Speaking:

1. *As the new school year begins, we will find ourselves in the last month of Shnas Hakhel. What memorable Hakhel experiences can you give your students so that the lesson of Hakhel will last long into their futures?*
2. *Every Jew is a part of Hashem's army. Are you clear on who our enemy is and how our missions are accomplished?*

2. From the above, it is understood that each one of us must be mobilized and become a part of G-d's army. Hence, we must behave as soldiers in an army. G-d has established a pattern that is followed by the armies of the world enabling us to know how we are to behave in His army.

The basic fundamental concept appreciated by every soldier is that he is not involved in a game. Rather, the war and the army are considered serious matters. It is a healthy thing, a happy thing, etc., but most of all it is a serious thing. Likewise, when one is involved in G-d's army, one must realize that it is not a game, but rather that it is serious. We belong to an army which G-d has established and depends upon to be victorious in the wars of G-d. We can never forget that we belong to that army.

A second point is that an army is built upon discipline. When an order is given, the soldiers don't ask questions but fulfill it, whether they understand the order or not. The same concept applies to G-d's army. When a Jewish child hears that a Mitzvah is written in the Torah, his first reaction must be to fulfill it without asking questions, a pattern which is natural to the Jewish people. It is fundamental that the commitment "Na'aseh" — we will do — precedes "Nishmah" — we will hear and understand.

For example, when a Jew must eat, Torah commands him to eat and drink only that which is Kosher. If something isn't Kosher even if it is healthy and tasty, a Jew will not ask any questions, but will refuse to eat it. Since he has received an order from the Commander of the army, G-d, to eat only Kosher food, that is all that he will eat. Likewise, he knows that before he eats or drinks anything, he must make a blessing.

There is a further point that can be derived from this comparison. A soldier cannot declare: "I am my own boss and I will do what I please. If I must be punished for my actions, I will accept the punishment." By doing so, both the actions and the punishment he will receive endanger the entire army. The same concept applies in G-d's army. A soldier in G-d's army cannot do as he pleases. Even if someone wants to eat non-Kosher food and is willing to accept the punishment for doing so he should realize that he cannot, for he is a member of the army and by acting differently from the army he puts the entire army — the entire Jewish people — in danger. The only One who could possibly know whether or not an action that departs from the discipline of the army will affect the person himself and not endanger the entire Jewish people as well, is the Commander-in-Chief of the army — G-d Himself. He is the only One who knows the entire scope of the war and can decide what is important and what is not. A simple soldier, even an officer or a general does not know these things.

This leads to yet another point. Even if a soldier thinks he can benefit the army by not carrying out the order he was given or by doing something else which he thinks will help the entire army, he must know that the only one who can make these decisions is the one who controls the entire army and the entire war. A normal soldier cannot make such a decision, for he is not aware of all the factors considered by the army's commander nor the tactics used by the opposing army.

A soldier's approach is characterized by Kabbalas Ol — acceptance of the yoke of Heaven. He must serve G-d, the Commander-in-Chief of the army properly. Furthermore, in G-d's army, G-d stands next to every soldier — as the Tanya (Ch. 41) declares "G-d stands over him... and He looks upon him and searches his reins and heart [to see] if he is serving Him as it is fitting." What is a fitting service? Following all the orders given by G-d in the Torah.

This must be done with joy. We must realize the great merit and privilege we have in waging war for G-d. Each Jewish child, even those of a very young age, are members of G-d's army and have that privilege. Hence, they are given the power to carry on the war with the Yetzer Horah, fulfill the mission G-d has charged them with, and do so with joy.

Practically Speaking:

1. *Tzivos Hashem is not just child's play. It is not a game. Rather, it is a serious army that Hashem relies on! How can you convey this to your students? How can you empower them to recognize their value and the important role they play?*
2. *A soldier follows commands - knowing they come from a higher, greater source. For us, that means following the Torah's guidance. Yet part of the beauty of Naaseh Vnishmah is that questions and discussions are encouraged. How can you balance that in your own classroom? How can you encourage Kabalos Ol, while welcoming challenge and debate?*
3. *"A soldier cannot declare: "I am my own boss and I will do what I please. If I must be punished for my actions, I will accept the punishment." By doing so, both the actions and the punishment he will receive endanger the entire army. The same concept applies in G-d's army. A soldier in G-d's army cannot do as he pleases." How can we treat our students as individuals while still making them realize the accountability they have towards the whole? How can we encourage individuality while still maintaining standard rules that all must follow?*
4. *How can we encourage our students to live a life of Kabalos Ol with **JOY**?*

3. There is another lesson that can be learned from the metaphor of an army. Each army sends its soldiers through a period of training. Then, from time to time, they hold a parade, gathering all the soldiers together and observing how they act during the parade, in order to see whether they have behaved as they should. Those whose behavior stands out are rewarded with medals and other prizes. The same concept applies in regard to G-d's army. Each day of the year, we must undergo training in thought, speech and action as G-d has shown in the Torah. Then, from time to time G-d's entire army, particularly the children in the army, gather together for a parade. Such a parade will be held, with G-d's help, this Chanukah. Then, all the children will bring records of their behavior and prizes will be given to those who have the best record.

To facilitate the above, it is proper to reprint a special edition of the booklet containing the twelve verses from the Torah and sayings of our sages. The printing should be done on special paper, so that it should be noticeable that the booklet was reprinted specially, in honor of the parade which will take place on Chanukah. At the end of the booklet pages should be left blank, to be filled in with the names of those children whom each child has taught the twelve Pesukim and saying of our Sages. Particularly, in the days between Chol-HaMo'ed Sukkos and Chanukah, Jewish children should make a special effort to reach out and mobilize other Jewish children and have them volunteer to become part of G-d's army. Since the Mitzvah of "Love your fellowman as yourself" applies to every Jewish child, a child who is already a member of G-d's army and sees another Jewish child who has not yet taken up his role in that army, will try,

through being a good example and speaking to him from the heart, to ensure the other child will also volunteer for the army.

There is another lesson to be learned from a Hakhel year that applies to Jewish children: every Jew, beginning with Jewish children, must carry out a service that is, in a spiritual sense, parallel to that of Hakhel. Just as during Hakhel the entire people gathered together in the Temple, a holy place, each of us must make of our home a holy place, a house of light, the light of Torah, a Jewish house. The same applies to the school which he attends. When a child comes home from today's Hakhel, he/she must tell his mother and father, and his brothers and sisters that are past Bar/Bas Mitzvah, what was spoken here. He must ask them to do what is incumbent upon them to make the house even holier than it was before. Similarly, when he goes to school, he will speak to the teacher about increasing the study of Torah and Mitzvos.

When the child speaks to his parents and his brothers and sisters in this manner, and is an example of how a soldier in the army carries out all the commands of the army's Commander, including the command "Honor your father and mother," they will respond and increase the holiness of the home. This will be one of the achievements of G-d's army and bring pleasure to G-d, the Commander of the army. When we bring G-d pleasure, He, in turn, gives His blessings to every member of the army and also the parents and other members of the family, who have listened to the member of the army. This will bring a good and sweet year. Since it will be good and sweet in a spiritual sense, it will also be good and sweet in a material sense.

Practically Speaking:

1. *Like soldiers in a parade, what are ways that we can showcase the achievements of our students and publicly reward their progress?*
2. *How can we empower our students to teach others what they know?*

4. Before we end this gathering, I would like to add an additional point. All of you that are in contact with children in other cities, the Mitzvah of "Love your fellowman as yourself" requires that the content of what was spoken here be conveyed to them and that an effort be made to influence them to also become part of G-d's army. Also, those who are hearing these remarks through a "hook-up" should convey the message to others and carry out all the activities mentioned. This includes reprinting the booklet of the twelve verses of the Torah and sayings of our Sages and preparing for the parade of the "army of G-d" to be held during Chanukah.

Also, those cities which have not held a Hakhel gathering of children during Chol HaMo'ed Sukkos should do so (before Shemini Atzeres) and include in the program Torah, Tefillah, and Tzedakah as was done here. We have prayed together, recited the Pesukim, and we will conclude with Gemilus Chassodim, the Mitzvah of Tzedakah.

5. This, in turn, will hasten the time when we and all the Jewish people “our youth, our elders, our sons, and our daughters” will leave exile with a raised hand and with peace. This is related to Sukkos as we say in our prayer “spread Your Sukkah of peace over us.” We will go to greet Moshiach who will lead us to the true and complete redemption, taking us to Israel — the land which “the eyes of L-rd, your G-d, are upon it from the beginning of the year until the end of the year.” Furthermore, even in Golus we have the promise “the Guardian of Israel neither slumbers nor sleeps.”

Then we will come to Eretz Yisroel in a complete state. Likewise, Eretz Yisroel will be complete, and we will carry out the complete Torah as the Torah declares concerning Hakhel: “to do all the words of this Torah.” In Eretz Yisroel itself, we will come to Yerushalayim, the holy city, the capital. Every Jew has a portion in Yerushalayim, for as our Sages declared “Yerushalayim was not divided up among the tribes.” No one can give anything away from Yerushalayim. It does not belong to him, but rather to every Jew, in its entirety including the Kosel HaMarovi — the Western Wall — and the Temple Mount.

In Yerushalayim, we will come to the Temple which will be rebuilt by Moshiach who will gather in the exiles of Israel and bring them to Eretz Yisroel, to Yerushalayim, and to the Temple.

Why Tzivos Hashem? A Letter

By the Grace of G-d
 26th of Teves, 5742
 [January 21, 1982]
 Brooklyn, N.Y.

Greeting and Blessing:

This is my first opportunity to acknowledge receipt of your letter of Dec. 15, 1981. In it, after kindly paying tribute to the work of the Lubavitch movement, you express your reservations about the “Tzivos Hashem” Campaign, on the ground that it is based “on the glorification of the military and an aggrandizement of arms, wars and battlefields.”

A letter is hardly the proper medium to explain fully the reasons that impelled us to introduce the establishment of the Tzivos Hashem organization, the purpose of which is to bring young

Jewish children closer to Torah and Mitzvoth, as I am glad to note you fully recognize. Needless to say, it was done only after due deliberation, which I can only briefly outline in this letter.

To begin with, "Tzivos Hashem"—as you surely know—is not a "foreign" idea. It is first mentioned in the Torah in reference to "G-d's Hosts" who were liberated from Egyptian bondage. The term is clearly not used in the military sense. Rather, it indicates that the Hosts who had been enslaved to Pharaoh to serve him were now G-d's Hosts, free to serve G-d, and G-d alone.

Of course, the Torah does not glorify militarism, war, and the like. On the contrary, "Its ways are ways of pleasantness and all its paths are peace." And, as our Sages declare, "the Torah was given to bring peace into the world," and "there is no greater Divine blessing than peace," and much more in this vein.

Parenthetically, with all the emphasis on pacifism, the Torah (from the root Hora'ah [teaching]) also provides guidance in situations where military action is necessary, and prescribes the laws of warfare, as you are, of course, aware. To be sure, Rabbi Akiva's fame rests on his spiritual contribution, but there was a time when he found it necessary to be Bar Kochba's "arms-bearer," as the Rambam [Maimonides] notes in his Code (Hil. Mlochim 11:2).

When the "Tzivos Hashem" was instituted recently, careful consideration was given to using a minimum of military trappings, and only such as would be consistent with the spirit of the Torah. For example, "spying missions," which you mention in your letter as one of your objections, was categorically excluded. Furthermore, the whole Campaign is limited to children of pre-Bar Mitzvah and pre-Bat Mitzvah age. The idea is that reaching that age, they become full-fledged Jews, and by then they will have had the benefit of the experience, and will realize that it had served its purpose for them.

The question is: Since the term "Tzivos Hashem" would seem to some people to "smack" of "militarism," what were the overriding reasons that outweighed such reservations as you expressed in your letter? Could not the same results be achieved through other means or other methods?

This brings us to the core of the problem.

As an educator, you know that children need motivation, but that is only one aspect of the problem. The most important aspect, in my opinion, in this day and age, is the lack of Kabolas Ol [acceptance of the yoke], not only of Ol Malchus Shomayim [the yoke of the sovereignty of Heaven], but also general insubmission to authority, including the authority of parents at home and of teachers in school, and the authority of law and order in the street. There remains only

the fear of punishment as a deterrent, but that fear has been reduced to a minimum because there has in recent years been what amounts to a breakdown of law enforcement, for reasons which need not be discussed here.

On the other hand, American children have been brought up on the spirit of independence and freedom, and on the glorification of personal prowess and smartness. It has cultivated a sense of cockiness and self-assurance to the extent that one who is bent on mischief or anti-social activity feels that one can outsmart a cop on the beat, and even a judge on the bench; and, in any event, there is little to fear in the way of punishment.

As with every health problem, physical, mental or spiritual, the cure lies not in treating the symptoms, but in attacking the cause, although the former may sometimes be necessary for relief in acute cases.

Since, as mentioned, the root of the problem is the lack of *Kobolas Ol*, I thought long and hard about finding a way of inducing an American child to get used to the idea of subordination to a higher authority, despite all the influence to the contrary—in the school, in the street, and even at home, where parents—not wishing to be bothered by their children—have all too often abdicated their authority, and left it to others to deal with truancy, juvenile delinquency, etc.

I came to the conclusion that there was no other way than trying to effect a basic change in the nature, through a system of discipline and obedience to rules which she/he can be induced to get accustomed to. Moreover, for this method to be effective, it would be necessary that it should be freely and readily accepted without coercion.

The idea itself is, of course, not a novel one. It has already been emphasized by the [Rambam](#) in the Introduction to his Commentary on Mishnayot, where he points out that although ideally good things should be done for their own sake (*lishmoh*), it is necessary to use inducements with young children until they are old enough to know better.

Thus, a “pilot” *Tzivos Hashem* was instituted. It immediately proved a great success in getting the children to do good things in keeping with the motto *V’Ohavto L’Reacho Komocho* (Thou shalt love thy neighbor as thyself), coupled with love and obedience to the “Commander-in-Chief” of *Tzivos Hashem*, namely *Hashem Elokei Tzivo’os* (the G-d of Hosts).

The *Tzivos Hashem* Campaign has a further reward, though not widely applicable to Jewish children attending Hebrew schools. This, too, has already been alluded to by our Sages, in their customary succinct way, by saying that a person born with a violent nature should become a (blood-letting) physician, or a *Shochet* [ritual slaughterer], or a *Mohel* [circumciser]—in order to give a positive outlet to his strong natural propensity (T.B. *Shabbos* 156a). Thus, children that

might be inclined to aggressiveness, and hence easy candidates for street gangs, and the like, would have a positive outlet by diverting their energy in the right direction.

This brings us to the point that although the ideal of peace is so prominent in the Torah, as mentioned, the fact is that G-d designed and created the world in a way that leaves man subject to an almost constant inner strife, having to wage relentless battle with the Yetzer Hora [evil inclination]. Indeed, the Zohar points out that the Hebrew term for bread—lechem—is derived from the same root that denotes “war,” symbolizing the concept of the continuous struggle between the base and sublime natures in man, whether he eats his bread as a glutton, in a way an animal eats its food, or on a higher level—to keep the body healthy in order to be able to do what is good and right in accordance with the Will of the Creator.

This is the only kind of “battle” the Tzivos Hashem are called upon to wage. By the same token, the only “secret weapon” they are encouraged to use is strict Shabbos observance and other Mitzvot which have been the secrets of Jewish strength throughout the ages.

Our experience with Tzivos Hashem—wherever the idea has been implemented, in the U.S.A. and Canada, Eretz Yisroel [Israel], and in many parts of the world—has completely convinced us of its most successful positive results, with no negative side-effects whatever. I can only hope that it would be adopted in other sectors, outside of Lubavitch, in growing numbers.

I trust that the above lines will not only put to rest all your apprehensions concerning Tzivos Hashem, but will also place you in the company of the many prominent educators and spiritual leaders who have enthusiastically acclaimed the Tzivos Hashem operation as uniquely successful in attaining its desirable goal.

With esteem and blessing,

M. Schneerson