

# LampLighter

9 Shevat  
Beshalach

965

Special Edition  
14 January  
5771/2011

PUBLISHED BY THE CHABAD HOUSE OF CAULFIELD

## LIVING WITH THE TIMES

In this week's Torah portion, Beshalach, we read about the splitting of the Sea. This miracle prepared the Jewish people for the giving of the Torah and the Final Redemption.

Concerning the splitting of the sea, the Torah tells us that Nachshon ben Aminadav risked his life to jump into the Sea. It was only after Nachshon entered the Sea that the waters parted and the Jews were able to proceed.

How could Nachshon disregard his life and jump into the sea? How could he not! For Nachshon knew that G-d had taken the Jewish people out of Egypt for the sole purpose of giving them His Torah at Mount Sinai. Nachshon was guided by the desire to advance toward the Torah. It mattered not to Nachshon that a body of water obstructed his path; he jumped into the Sea.

Faced with a seemingly impossible situation the Jewish people had been of several opinions. Nachshon, however, was uninterested in any of their "options" - returning, waging battle or running away - for he knew that none of this would bring them closer to Mount Sinai. He was also not interested in arguments or calculations. There was only one solution: to go forward to Mount Sinai. And so he did so, with tremendous mesirat nefesh (self-sacrifice).

The portion of Beshalach is generally read on the Shabbat proceeding or following the 10th of Shevat, (this year on Shabbat) the anniversary of the passing of the Previous Rebbe, Rabbi Yosef Y. Schneersohn. The circumstances surrounding the splitting of the Sea contain a timeless lesson; so do the actions of the Previous Rebbe. For throughout his life the Previous Rebbe acted with mesirat nefesh and set an example for all future generations.

The Previous Rebbe did not specifically seek out mesirat nefesh; this was not his intent, as his sole objective was to spread Torah. He did not stop to consider if self-sacrifice was necessary, nor did he pay attention to the prevailing opinions and views of the other Jews of his time. To him, their arguments carried no weight at all. The only thing that motivated the Previous Rebbe was the need to get closer to Mount Sinai. Even if a "sea" stood in his way, he would jump in. What would happen next? That was G-d's concern, not his. This was immaterial to the Previous Rebbe. He simply did what he had to in order to reach Mount Sinai.

From this we learn a lesson to apply in our daily lives. Our function on earth is to serve G-d, to love His creations and bring them closer to Torah. Differences of opinion and approach are not our concern. Our only true goal is to draw nearer to Mount Sinai, and to do so without consideration for any obstacles that seem to obstruct our path.

*(Based on the teachings of the Lubavitcher Rebbe)*

## The Rebbe and children

World leader, Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe, was sought after by top political figures, successful business people and the finest professionals for his sage advice on matters of grave importance. He was mentor and spiritual leader to hundreds of thousands of everyday people in all corners of the globe, no one was turned away. Yet, amidst his awesome schedule, the Rebbe busied himself with the lives of children, and set out to harness their great potential.

With a vision that has been unfolding and mushrooming for twenty years, the Rebbe called for the establishment of Tzivos Hashem (army of G-D) in the fall of 1980. Children were a top priority for the Rebbe. Rather, each Jewish child was a top priority for the Rebbe. From his vantage point as world leader and spiritual giant, he understood the intrinsic promise held by children, and he founded Tzivos Hashem to cultivate and nurture them so that they could grow to be strong and healthy in body, mind and soul.

The Rebbe himself would hold communal meetings, which he called rallies, with thousands of children at a time. And it was the Rebbe himself who spoke to the children directly and put great responsibilities on their shoulders. Not only did the Rebbe see children as the promise of a better tomorrow, the Rebbe saw children as the promise for a better today.

Judaism stresses that chinuch, Jewish education, should begin at an early age to prepare for adulthood. The Rebbe emphasized that not only are children's mitzvos for the sake of practicing for the future, but that their mitzvos, now, while they are young, have significance in and of themselves. Through his confidence in them and his expectations, the Rebbe actually confirmed a child's self esteem and challenged children to use their inborn strengths and talents for good.

The Tzivos Hashem relationship did not flow in just one direction, of commander to commandeer. The soldiers of Tzivos Hashem gave nachas to the Rebbe as he watched them increase their mitzvos and perform them with greater care. And it was the children who were able to identify with and express the Rebbe's passion to bring the world to peace and goodness, as they would sing for him their theme song: "We Want Moshiach Now".

In addition to all the different programs and organizations the Rebbe began for children, the special care affection and sensitivity towards children was seen on a day-to-day bases, from encouraging the children in their singing, the Rebbe also gave out personal prayer books to children, on entry to synagogue for prayer the Rebbe would give coins to children for charity, when the Rebbe held public gatherings the children had their place in close proximity to the Rebbe, and the list goes on.

The connection between the Rebbe and children (in particular) is felt as that of a parent to child and vice versa. In this addition we bring to you some stories, and a few of the educational programs/organizations started and led by the Rebbe.

## Hashem's Army: Celebrating 30 Years

Tzivos Hashem - Hashem's army: Jewish Children International is the foremost worldwide organization serving the physical and spiritual needs of Jewish children. Participants in Tzivos Hashem programs are youngsters under the age of Bar/Bat Mitzvah from backgrounds spanning the spectrum of levels of Jewish education and commitment to Jewish affiliation, without regard to social and economic status.

From its headquarters in Brooklyn, Tzivos Hashem spearheads the trend to revive Jewish identity in children and provide them with a Jewish education through informal and entertaining programs, modern cutting edge teaching methods, first-class publications and personal encounters.

Enrolment in Tzivos Hashem and following its program of increasing in Torah study and performance of Mitzvos, prepares today's children for a seamless transition into Jewish adulthood, ensuring continuity of time-honoured Jewish values and traditions.

Over their first ten years programs were expanded to include a magazine, comic books, a radio show, and Shomer Shabbat Little League baseball teams, in addition to other educational programs. Since then the organization has expanded even further and includes video productions, a website, international contests, and involvement in the construction and funding of orphanages in the Ukraine, food pantries, and even a museum for Jewish children.

Over the years, the Rebbe held special rallies for the children in Tzivos Hashem. By those rallies the children would recite twelve Torah passages chosen by the Rebbe, sing songs, and of course the Rebbe would speak to the children.

To join the army of Hashem check out their website at [www.tzivoshashem.org](http://www.tzivoshashem.org)



## The Twelve Torah Passages

### 1. TORAH TZIVAH LONU MOSHE MOROSHOH KEHILAS YAAKOV

*"The Torah that Moshe commanded us is the heritage of the congregation of Yaakov." (Deuteronomy 33:4)*

The Torah was given to us through Moshe, G-d's most faithful servant. And every single Jew, boy or girl, inherits the torah for himself or herself. Whether they have studied Torah for years, or only know a very little bit, it is their inheritance - to learn and to keep, the very nicest present that G-d gave.

### 2. SHEMA YISROEL, AD-DO-NOI ELO-HAI-NOO, AH-DO-NOI ECHOD.

*"Hear O Israel, G-d is our L-rd, G-d is One." (Deuteronomy 6:4)*

The Shema teaches us that G-d is One, and that He is everywhere.

Do you know the song:

Hashem is here, Hashem is there,  
Hashem is truly everywhere; (2)  
Up, up, down, down,  
Right, left, and all around.  
Here, there, and everywhere.  
That's where He can be found.  
(Up, up...)(2)

Hashem is everywhere. That's why "One" in Hebrew is Echod - Aleph, Ches, Daled.

Aleph - is 1: The One G-d of the world, Who gives all things life, in every place, and all the time. Ches - is 8: The 7 heavens and the earth. Daled - is 4: The four far-flung corners of the world.

### 3. B'CHOL DOR VODOR CHAYOV ODOM LEEROS ES ATZMO KIEELOO HOO YOTZO MEE-MITROYIM.

*"In every generation one must look upon himself as if he personally had gone out of Egypt."* (Pesachim 116b)

Some 3300 years ago Hashem delivered us from Egypt, from slavery to freedom.

And if Hashem had not taken us out of Egypt then, we would still be slaves there now.

That is why we thank G-d every day all over again for our freedom, and we promise in our heart to use our liberty in the best possible way, chosen servants of the King of kings.

### 4. KOL YISROEL YEISH LOHEM CHEILEK L'OLOM HA'BOH, SHENE'EMAR V'AMEICH KOOLUM TZADIKKIM, L'OLOM YIRSHOO ORETZ, NEITZER MATO'AIY MA'ASEI YO-DYE L'HISPOER.

*"All Israel have a share in the World To Come, as it is stated (Isaiah 60:21): 'And Your people are tzadikkim (righteous).' They shall inherit the land*

*forever. They are the branch of My planting, the work of My hands, in which I take pride." (Sanhedrin 90a)*

G-d takes special pride in each and every Jew. He created us, and He cares for us, and watches over us like a gardener who watches over a tender plant. As we grow, learning His Torah and doing the wonderful Mitzvos in it, G-d prepares for us a place in the World To Come, beside Avraham, Yitzchok, Yaakov, Moshe, King David and all the great Jewish people in our history.

### 5. KEE KOROV AILECHO HADOVOR ME'OD B'FEECHO U'VIL'VOV'CHO LA'ASOSO.

*"It is within your close reach to follow the Torah in speech, feeling and deed." (Deuteronomy. 30:14) (As explained in the Tanya)*

You know, the Torah is not in Heaven! It's right here on earth, easy for us to learn to follow, It's as near as the shul on the corner, the book in my hand, the verse I'm now learning by heart, the happiness I feel deep-down inside, In fact, Torah is what I really, really want. That's how Hashem made me.

### 6. V'HEENEI HASHEM NEETZOV OLOV UMELO CHOL HO-ORETZ KEVODO UMABIT OLOV UVOCHAIN KLOYOS VOLEIV IM OVDO KORO-OOY.

*"G-d stands over him, and the whole earth is full of His glory, and He searches his mind and heart (to see) if he is serving Him as is fitting." (Tanya, Chapter 41)*

Imagine you were in the palace of a king. The rooms, the walls, the gorgeous furniture - all around, everything is splendid. Princes and rulers, dressed in gold and silver, stand about in awe, waiting to do the king's command, or even just to see him, You pass amongst them all, and suddenly find yourself...before the king! No one says a word. The king is looking right at you, watching with interest as you come near. Imagine how you would feel!

In fact, that is exactly how we do stand all the time before Hashem, the king of all the world!

### 7. BERAISHIS BORO ELO-HIM EIS HA-SHOMAYIM VE-EIS HO-ORETZ.

*"In the beginning G-d created the heavens and the earth." (Genesis 1:1)*

G-d created the whole world: the heavens and everything in them; the earth and everything on the earth. This is the very first thing the Torah tells us. So if we are ever frightened by the dark, or storm, or cold, or noise, or man, and nothing seems to be the way it should, the Torah tells us not to be afraid.

Hashem created the whole world, and He is taking care of it; and He gave us the Torah to make things be the way they

should. The Torah tells us just what we should do, and how we can make everything good and holy. And when G-d in Heaven sees that we are good, He sends us blessings and success.

**8. VE-SHEE-NAN-TOM-LE-VO-NECHO VE-DEE-BAR-TO BOM, BE-SHIV-TECHO BE-VAI-SE-CHO U-VE-LECH-TECHO VA-DERECH U-VE-SHOCH-BECHO U-VE-KU-MECHO.**

*"And you shall teach the Torah to your children, and you should speak about it when you are home and when you travel, before you lie down to sleep and when you wake up." (Deuteronomy. 6:7)*

Torah tells our parents: "Daddy, Mommy teach ME to your children! I want them to know MY holy words!" We should tell our parents too: "Daddy, Mommy, wouldn't you like to do the greatest and best thing of all for me? Then please teach me Torah.

"Teach me with love and care, until the verses reach into my heart and mind, and I remember them whether I'm at home or on the way somewhere, whether I'm going to sleep, or when I wake up."

If we ask from the heart, the way we know to ask for things we really want, they'll surely listen to us, and send us to a camp that is run the Torah way, and to a school where we can learn Torah, Mitzvos and Yiddishkeit.

**9. YOGATEE VELO MOTZOSSE AL TA'AMIN. LO YOGATEE U'MOTZOSSE AL TA'AMIN. YOGATEE U'MOTZOSSE TA'AMIN.**

*If someone says, "I have worked hard, and I have not been successful," don't believe him. If someone says, "I have not worked hard and I have been successful," don't believe him. If someone says, "I have worked hard, and I have been successful," believe him!!! (Megilla, 6b)*

If we should think that once upon a time we did something not quite the way it should have been done, and so we don't feel strong enough to carry on in learning Torah and doing Mitzvos, then we should remember Hashem's promise to us: If we try harder now, again, with all our might, then surely we will succeed. And we will find more, much more than ever we had dreamed.

**10. VE-O-HAVTO LE-REI-ACHO KO-MO-CHO RA'BI AKIVO OMEIR ZEH KLOL GODOL BA-TORAH.**

*Rabbi Akiva says that, "To love your fellow as yourself," is a great basic principle of the Torah. (Leviticus 19:18, Midrash)*

As we work hard to make ourselves better people, we should not forget about our friends and neighbours. As Rabbi Akiva said, we should love our fellow just like ourselves, that's the main point of what we learn. And so, if we are lucky

enough to be able to learn Torah, we should also work just as hard to help our Jewish friends, so that they can learn Torah too.

**11. V'ZEH KOL HO-ODOM V'SACHLIS BREE-OSO U'VREE-AS KOL HO-OLOMOS ELYONIM V'SACH-TONIM, LEE-HE-YOS LO DEERO ZO BA-TACH-TONIM.**

*"The purpose of the creation of every Jew and of all the worlds is to make a dwelling place for G-d in this world." (Tanya, Chapter 33)*

The reason why G-d made each Jew and why He created the whole world, is so that by following Torah and Mitzvos, we can make ourselves, and our homes, and the world around us a dwelling place for G-d, where He will live, just as we live in our own homes.

**12. YISMACH YISROEL BE-OSOV, PAY-ROOSH SHEKOL MEE SHE-HOO MI-ZERA YISROEL YESH LO LISMO'ACH B'SIMCHAS HASHEM ASHER SOS V'SOMEYACH BE-DEE-RO-SO BA-TACH-TONIM.**

*"The Jews should rejoice in their Maker. Every Jew should share in G-d's joy, who rejoices and is happy in His dwelling place in this world." (Tanya, Chapter 33)*

Every Jew, no matter what sort of background or learning he or she has had until now, even until a minute ago, so long as he is a Jew, he is a member of the Jewish people; and he should be happy and proud that Hashem has given him the special and greatest mission he could have -- to make himself, his home, and the world around a place where G-d is found.

## Camp Gan Israel

The primary focus of the Chabad emissaries is saving Jewish youth from assimilation by providing them with Jewish education. This is done partly through creating Yeshivas, elementary schools, kindergartens, Sunday schools, Release Time programs and the like. All these are obviously institutions of formal learning that operate throughout the year. But often a much more profound influence on the child is that experienced during the holiday period, during which many children are exposed to the negative influences of the street.

For this reason the Rebbe Rabbi Menachem M. Schneerson founded Camp Gan Israel, over half a century ago in the year 1956. The Rebbe envisioned a warm, welcoming summer camp that integrated learning with fun, a place where children could enjoy sports and artistic activities while experiencing the richness and excitement of their Jewish heritage.

Today, CGI camps comprise the

largest network of Jewish camps in the world; each summer, more than 128,000 children attend branches throughout Australia, Canada, Europe, Israel, Russia, South Africa, and the United States. Camp Gan Israel has become known as a trendsetter with innovative ideas and creative programs.

Over 60% of the children that attend Gan Israel camps are from unaffiliated Jewish homes. To this end, introductory classes and exciting programs present Judaism in a relaxed, user-friendly manner. In addition, a growing number of Gan Israel camps are now equipped to aid children with special needs.

Today, Gan Israel offers much more than the traditional swimming and canoeing. Many camps now offer cyber art, wilderness survival, tennis, karate, and mountain biking. Special trips to theme parks, bowling and creative Shabbat overnights complement the spiritual programs that are the hallmark of Chabad-Lubavitch: Daily study and prayer, Jewish song and dance, ritual arts and crafts, and a wide variety of activities designed to generate interest and excitement in Jewish history, observance and the performance of good deeds.

In addition to founding camp Gan Israel, the Rebbe personally visited some of the camps in 1956 1957 and 1960. This was highly unusual in itself, as he otherwise almost never left New York City.



## Released Time Program

In 1941 soon after his arrival in America Rabbi Yosef Y. Schneerson started The Released Time program which reaches out to Jewish youngsters in public school and exposes them to the Jewish heritage and religion. At the same time, it teaches boys and girls, not just how to observe our Holy Days, but why and what they are all about. It offers Jewish youngsters the opportunity to grow up happy secure and aware of their identity as Jews. A dedicated instructor teaches them about Torah, the prayers, the

holidays, history and customs of Judaism. American Federal law protects the right of any recognized religious group to teach its principles to public school students who elect to join. Children attend a Released Time class at a nearby synagogue.

Since its inception in 1941, the Released Time Program has reached more than a quarter of a million Jewish boys and girls. Rabbi Schneerson, and his son-in-law and successor Rabbi Menachem M. Schneerson, were constantly involved in the program. In 1961, when the legality of the Released Time hour was challenged in Washington, D.C., Rabbi Schneerson worked hard to fight for its continuation, even sending a delegation to Washington to support it.

## Lag B'Omer Parades

There are many more children who do not come to learn in the educational institutions established.

One of the Rebbe's earliest undertakings, yet in the time of the Previous Rebbe, was a network of activities organized under the banner of "Mesibos Shabbos" (Shabbos Gathering) which was firstly a campaign to gather children on Shabbos and tell them stories from the Torah and from great Jewish leaders, and teach them about Jewish laws and customs.

From time to time activists would organize parades along a central street to publicize the importance of learning Torah and observing Mitzvos. The children would march in the street with signs proclaiming these themes, after which they would hear an inspirational address from the Rebbe.

The first such parade known to us occurred in 5703 (1943). A special booklet was published for the occasion with pictures and explanations.

This parade was normally held on Lag B'Omer (a minor festival falling between Passover and Shavuot). The Rebbe would go out to the street and address the thousands of children and from there they would march with their signs and floats, often in costume, to programs in the park. This started the Lag B'omer parades throughout the world.



## Children's Sefer Torah

### Children's Torah scroll campaign

The Children's Torah Scroll was born at a farbrengen, a chassidic gathering, held on the Hebrew date of the 11th of Nissan, 5741 (April 15, 1981) the Rebbe's 79th birthday.

Several months previously, the Rebbe had launched the "Tzivos Hashem" children's organization. At the farbrengen that day, the Rebbe spoke about Tzivos Hashem and the ways that children bring their parents closer to Judaism, a task which unites all Jewish children. Furthermore, the Rebbe stated, in our physical world a visible gesture of oneness was vital, and that the ultimate expression of unity was through Torah. For this purpose, the Rebbe called for the writing of a special Torah scroll for all Jewish boys and girls.

The new campaign was received with such enthusiasm that even before anyone knew exactly where to send their applications, many parents and children around the world were signing up to buy letters at their local Chabad-Lubavitch centres.

### Two months later . . .

By Esther Scharf

### Sunday, June 7 1981

Six F-15 escorts and eight F-16 fighter bombers roared off the runway from Etzion Air Force Base in southern Israel. The air was thick and tense. Prior to take-off, Lt. General Rafael Eitan briefed the pilots. "The alternative is our destruction," he said, displaying unusual emotion.

Israel's intelligence had recently confirmed that Iraq had intentions of producing weapons in their Osirak nuclear facility. The atomic bombs which the Iraqi reactor would be capable of producing from enriched uranium or plutonium could be as fatal as the one that landed on Hiroshima. Realizing the mortal danger facing the people of Israel, the Israeli government decided to attack.

At 3:55 p.m., while the country innocently bustled about its daily activities, the fighter jets secretly took off. Every detail of the mission was planned meticulously. The target was distant: 1,100 kilometers from Israel. The courageous group of elite pilots included Ilan Ramon, may his memory be blessed, as well as others selected from the crème de la crème of the Israeli Air Force's fighter corps.

After a tense but uneventful low-level navigational route, the fighter jets reached their target. At 5:35, they identified the reactor's dome, gleaming in the late afternoon sunlight. The enemy defenses, caught by surprise, opened fire too late. One minute and twenty seconds later the

reactor to lie in ruins. All six planes returned home safely.

Israel - and the entire world - was saved from mortal danger.

### June 7 1981, Day before Shavuot

The grand gathering in honour of the completion of the third Children's Torah Scroll at the Western Wall. The Torah was written specifically in the merit and for the unity of Jewish children worldwide.

An urgent directive from the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, was dispatched from his headquarters in Brooklyn. The Rebbe instructed his emissaries around the globe to stop their usual pre-holiday activities and spend every spare moment "selling" letters in the Torah to Jewish children. The emissaries were then to send back a report on that same day exactly how much was accomplished.

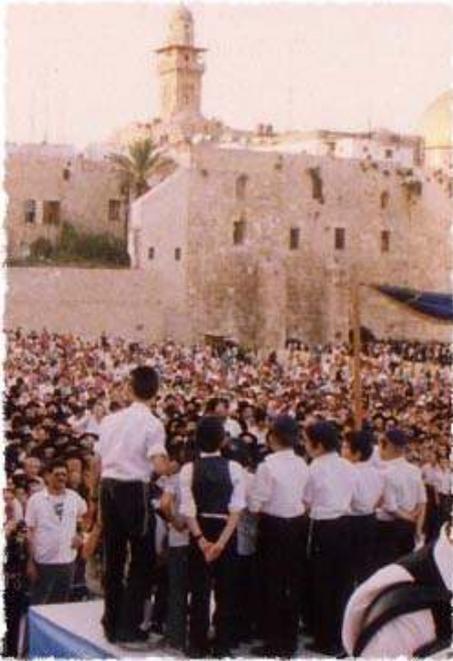
Two months earlier, the Rebbe had explained the importance of writing Torah scrolls in which thousands of Jewish children will be partners through purchasing one letter for the minimal cost of one dollar. Through every child "owning" his own letter, hundreds of thousands of Jewish children around the globe would be united in one joint scroll. In a public address, the Rebbe stated that "we now live in a world rent with confusion and turmoil . . . Nowadays, even a single deranged, demented, or frustrated individual who has access to a destructive button or trigger can upset an entire region or country. . . Such unprecedented chaos must be countered with unique measures." The Rebbe continued that this new campaign for Jewish unity achieved through the communal children's Torah - in addition to taking the natural steps necessary to achieve peace - would ensure peace in Israel and across the world.

The past two months had been full of activity, as thousands of children participated in this wide-spread campaign. But it was a mystery to all why on the day before Shavuot, amidst the many holiday activities, the Rebbe had suddenly deemed it crucial to obtain as many letters as possible. The emissaries followed his directives, while wondering about the sudden urgency.

At 5:36 that afternoon, the threat of horrific terror against Israel, and its repercussions around the world, was averted.

Could there be any connection between this dramatic miracle and the Rebbe's urgent directive?

You can draw your own conclusion, but let me just add one detail: The following year, on the holiday of Chanukah, the Rebbe announced that he had received a letter about a certain prophecy in Daniel which was connected to the "Letter-in-the-Torah-campaign."



The grand gathering in honour of the completion of the third Children's Torah Scroll at the Western Wall. The Torah was written specifically in the merit and for the unity of Jewish children worldwide.

The Rebbe was so enthusiastic about this find that he said it deserved an entire gathering just to share it.

The unique prophecy that so piqued the Rebbe's excitement was a verse in Daniel (12:1), discussing the wars prior to Moshiach's arrival: "Whoever is found in the Sefer [scroll] will be saved."

*The children's Letter-in-the-Torah Campaign is still active, and has since been broadened by the Rebbe to include adults too. May the unity of these letters be powerful enough, to avert any new threats to global peace.*

*To purchase your very own letter in the Torah scroll visit [www.kidstorah.org](http://www.kidstorah.org)*

## Two Torah Scroll Stories

For some children and their families, purchasing a letter in the Sefer Torah has had a far-reaching effect. The Rebbe told the following story during a farbrengen on 17th Tammuz, 5741:

In Russia a small boy once asked his father, "What is a Sefer Torah?" The child's father, who had been born many years after the Russian Revolution, had no idea. However, his curiosity had been aroused by his son's question and he asked him where he had heard about it. The child replied that someone had asked him if he wanted to buy a letter in a Sefer Torah that was being written for children around the world.

"Ask some of the old people," suggested his father. "Maybe they know what it is."

The elderly Jews whom the child asked told him all they could remember about Judaism. Later on, the family

sneaked into a Shul to see a Sefer Torah for themselves. This was only the beginning of the family's return to their heritage.

### Another story:

One day, a family was enjoying a picnic on the banks of Lake Kinneret when one of their children went astray. After searching the area thoroughly, the family found him in the lake. The child was rushed to the intensive care unit at the Poriyah Hospital in Tiberias. When the doctors there managed to resuscitate him, he was transferred to the hospital in Afula.

After a few hours of intensive treatment, his family were informed that the damage caused to his central nervous system meant that, although he would live, he would be completely paralysed.

The child's family was devastated. While they were still trying to absorb the shock, a young girl came to the hospital. When she heard about this terrible tragedy, she tried to comfort the family. She suggested that the child's parents buy him a letter in the Children's Sefer Torah. They immediately agreed to do so. The parents also wrote to the Rebbe asking for a blessing. In the answer that they received, the Rebbe asked if the child had purchased a letter in the Sefer Torah. The parents were very pleased to be able to give a positive answer.

Two days later, the child's condition dramatically improved. By the time the girl visited the hospital during the following week, he was already out of intensive care and well on the road to recovery.

The special merit and protection that comes from acquiring a letter in a Sefer Torah is also alluded to in the book of Daniel: "...and that time your people shall be delivered, everyone who shall be found written in the book." (Daniel 12:1)

## Pre Yom Kippur War

For years Israelis had known that there was a sage in Brooklyn who, in the words of former General Ariel Sharon, was "interested and well versed" in the Israeli military and "deeply worried" about the situation in Israel. The Rebbe's approach was that fierce pre-emptive military action was needed to save lives, combined with heightened spiritual activity to beseech G-d's mercy in minimizing the loss of life and injuries.

Months before all the events revolving around the Yom Kippur war, on July 12, 1973, the then former president of Israel, Zalman Shazar, arrived at Lubavitch World Headquarters for a Chassidic gathering, known as a farbrengen. The Rebbe, had recently begun a passionate campaign encouraging parents to teach

their children additional Torah during the summer months, citing the verse from Psalms (8:3), "Out of the mouths of babes and sucklings You have established strength because of Your adversaries, in order to put an end to the enemy and avenger."

Following the farbrengen, which included scholarly talks, words of inspiration, and the singing of Chassidic melodies, Shazar entered the Rebbe's office.

Not much is known of their discussion, however Shazar did share this: When the Rebbe encouraged the extra Torah learning for children, he had in mind a specific danger that was hovering over the land of Israel. To Shazar it seemed strange—there was no forecast of immediate danger; on the contrary everything seemed to be calm in Israel.

"What all of a sudden happened?"

Shazar asked the Rebbe.

The Rebbe did not respond. "He looked at me with a very serious look and tears began to flow from his eyes," Shazar said...

The Rebbe continued his campaign to increase children's Torah learning and prayer throughout the summer.

## Children Gather

On September 21st, as Israeli intelligence was receiving more warnings of the coming war, the country's largest newspaper, Yediot Ahronot, had a news flash: "Tens of thousands of children will travel up to Jerusalem on Sunday for a special prayer service, following the call of the Lubavitcher Rebbe to his disciples in the town of Kfar Chabad. The Rebbe called for boys under the age of 13 and girls under the age of 12 to travel up to Jerusalem, to organize for a special prayer and to give charity near the Western Wall."

Three days later, on Monday, the paper reported that an "impressive gathering of thousands took place yesterday... The children arrived at the Western Wall in tens of buses, trains, trucks and private cars. With precise organization, the children filled the plaza before the Wall and the paths to the Wall, to capacity."

Four Torah verses selected by the Rebbe were recited at the rally. Every child received two coins of 10 Agurot, one as a gift from the Rebbe, with the suggestion to give it to charity, and another with the request to give it to charity. "Bank of Israel prepared tens of thousands of shiny new coins for the occasion, amounting to several thousand Lirot," reported the paper.

The "heartfelt event" was over within twenty minutes and the crowd dispersed. Similar gatherings took place across the globe.

Four days before Yom Kippur, the Rebbe called for a gathering of children at

Lubavitch World Headquarters, where he personally gave every child two coins to be given to charity.

Shortly afterwards on November 5, 1973, the Rebbe, writing to an educator regarding the importance of Jewish education in order to prevent assimilation, learnt a lesson from what occurred during the summer before the war:

Now it is quite evident how important and urgent has been the appeal made in the latter part of this summer, centred on "Out of the mouths of babes and sucklings etc. (in order) to counter Your enemies, to silence the enemy and avenger" (Psalms 8:3). . .

Despite human errors during the war, there was a miraculous victory, as the Rebbe described in a different letter after the war.

## Literature for Children

By Pesach Burston

Since 1981, the Jewish Children's Club, "Tzivos Hashem", has published a seasonal magazine for Jewish children called The Moshiaich Times.

From the onset, one could see the Rebbe's keen interest in even the most minute details regarding the magazine. The Rebbe once explained that a child is compared to a sapling. Whilst a full-grown tree will endure harsh winds and severe weather, a sapling is vulnerable to even the slightest scratch. On a full-grown tree the scratch will go unnoticed. Yet, on a sapling it will cause severe permanent damage.

The Rebbe was the quickest to enact this analogy to real life. To the Rebbe, every detail counted, especially when dealing with a child, whose life is being moulded by everything he or she hears and sees.

In June 1984, the editorial board wished to include a cartoon aiming to present the teachings of Ethics of our Fathers in a form that would capture the imagination of young readers, in the form of comics. Having received a mixed response about the comics, the editors wrote to the Rebbe asking his advice. Several samples were submitted.

The Rebbe's response (*free rendition from the Hebrew*):

The **central** purpose of the magazine is for children, **very** young ones in particular, therefore **experienced educators** must resolve in all the above. In general there is no need to be pictures of non-kosher animals.

It isn't proper to draw people specifically abnormal (**very** fat, **very** long noses, etc.), although this has become the norm in the comic world. My opinion is that this is a serious educational error, because when dealing with children, the

more simple **and normal**, the better the effect. (In my opinion the same applies concerning adults).

For 48 years, *Talks and Tales (Shmuessen Mit Kinder Un Yugent)* charmed children with heart-warming lessons both of the past and present day.

Whether reading among friends, parents, or by oneself on a sunny day, this series served as a rich outlet for the exploratory years of youth, packed full of adventure and eye-opening insights.

In addition Kehot Publication Society and Merkos Publications, the publishing divisions of the Lubavitch movement, were established in 1942 by the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn. Under the leadership of his successor, Rabbi Menachem M. Schneerson, the Lubavitch publishing houses have brought Torah education to nearly every Jewish community in the world, and are the world's largest publisher of Jewish literature. More than 100,000,000 volumes have been disseminated to date in Hebrew, Yiddish, English, Russian, Spanish, French, Italian, Portuguese, Dutch, German, Farsi and Arabic.

Many of their publications were published for children.

## Why is it preferable not to have non-kosher animals around my baby?

By Shlomo Chein

It is known that we are strongly influenced by what we see. It is also known that the younger one is the more s/he is impacted by what they are exposed to - and especially visually. For example, children who watch a lot of violence on TV tend to be more violent.

There are two reasons why children are so much more vulnerable to external stimuli: a) they are not sophisticated enough to distinguish between what they see being done and what they are told should really be done. What they see becomes their reality and they don't have the maturity to filter it or decide to ignore it. b) Children are still "developing" and therefore smaller things cause a stronger impact. In this area, the psyche is very similar to the physical body it inhabits: when an adult bangs his head he might just get a small bruise, but a child who bangs his head, or even just has his head shaken too much, can suffer severe brain damage. Similarly, in the early stages of a child's life - when his heart, mind, soul, and personality are being formed - the sights he sees leave a tremendous imprint on him.

The Lubavitcher Rebbe, therefore, strongly suggested that children not be surrounded by animals the Torah calls impure (the Torah does not use the terms Kosher and un-kosher - meaning "fit" or "unfit", rather tahor and tamei - meaning [spiritually] "pure" or "impure"), due to their negative energies and their often violent natures. In fact, The Rebbe was so concerned about this that he even discouraged surrounding a child with pictures and images of such animals.

## On Educating Small Children

By the Grace of G d  
25th of Adar, 5723 [March 21, 1963]  
Brooklyn, N.Y.

Greeting and Blessing:

After not having heard from you for a long time, I received your letter of the 12th of Adar [March 8]. As requested, I will remember you in prayer when visiting the holy resting place of my father-in-law of saintly memory in regard to all the matters you write about.

May the Zechus [merit] of your work in Chinuch Al Taharas Hakodesh [Torah education] stand you and yours in good stead, especially remembering the emphasis which the Baal Shem Tov [the founder of Chassidism] had placed on it. For, as you surely know, before he revealed himself [to the general public as a mystic and leader], he was an assistant teacher in a Cheder [small Jewish school], and personally devoted himself to the education of very small children.

Similarly, the Old Rebbe [Rabbi Schneur Zalman of Liadi, the first Chabad Rebbe] and his successors placed Chinuch [education] above everything else.

I trust that the festival of Purim was celebrated in a suitable way, and that the inspiration was shared by many, especially your students.

Hoping to hear good news from you  
With blessing.

\*\*\*

## The Congregation's Future is its Youth

A letter to a newly established  
synagogue in suburban New York  
By the Grace of G d  
Pesach Shani, 5738 [May 21, 1978]  
Brooklyn, N.Y.

Greeting and Blessings

I was pleased to receive your letter of the 27th of Nissan [May 4], and to be informed that your congregation was founded to support Torah Judaism in your part of Suffolk County, Long Island. May G d grant that it should be with great Hatzlocho [success].

I trust that special attention will be given to the children and youth of the congregation, which has always been of vital importance, especially in the present

day and age. Needless to say, the young generation is not only the future of our people, but also the future of every congregation.

It is also well to bear in mind the favourable impact that the foundation of a Torah-true congregation and Talmud Torah [Jewish day school] has in showing a practical example what a relatively small group of dedicated Jews can do when they take up such a challenge with real devotion and enthusiasm, which is bound to inspire many others to follow their example.

May G-d grant that you should have good news to report about your steady advancement from strength to strength.

With blessing.

## *A Mother's Letter - A Father's Blessing*

The following story was related by Rabbi Shabtai Slavitticki which happened with Mr. Feivel Schapiro, an acquaintance of his and a follower of the Belzer movement:

In years passed I've shared one of the fondest memories I have from my youth at Yom Tov with the Rebbe, the blessing he would give moments before Yom Kippur. In transcripts and recordings of the early years one hears how the Rebbe's voice chokes with emotion, as a father blessing his only children in these sacred moments. I always felt that when the Rebbe would give that blessing he was talking as a father to his beloved children. Apparently I wasn't that far off.

Feivel Shapiro, a member of the Antwerp Jewish community, lost his mother early on when she sadly passed away after an illness when he was still a young child, only a tender 12 years old, shortly before his Bar Mitzvah. She orphaned a home full of children and he was the youngest of the family. Under these harshest of circumstances he grew up and as time passed on matured into adulthood becoming a businessman and breadwinner in his own right.

Some twenty five years after his mother's tragic illness and passing, Feivel's business pursuits found him in New York City. During one of those hot NYC summer nights he came to 770 Eastern Parkway, the Lubavitch World Headquarters, to pray the evening service with the Rebbe's Minyan.

After Maariv he noticed a commotion of people going in and out of the hallway adjacent to the Rebbe's study and it was obvious there was something going on. Asking around he found out that this is a night of "Yechidus" "Personal Audiences"

with the Rebbe receiving people who have made appointments to come and hear the sage counsel of this great Jewish leader.

Feivel, a person who, perhaps by virtue of his orphaned childhood, was not afraid of anything and a lively kind of fellow, was hanging around the foyer outside of the Rebbe's room, decides he is going to go in and see the Rebbe even though he does not have an appointment.

Unassumingly he goes over to the person in the front of the line and says I need to go in before you, as I urgently need to leave soon, and the person agrees.

The door opens and the person from the previous Yechidus comes out and Feivel walks into the Rebbe's room. The Rebbe's secretary is shocked by his Chutzpah and follows him in, intending to shlep out this brazen intruder. The Rebbe looks up and tells Feivel to sit down. The door closes. Silence.

Not having intended to be there, he did not bring along the traditional note outlining the requests, questions or concerns one would normally hand the Rebbe - in fact he had nothing to say at all. For a few short, but very long, moments, the middle aged Belgian businessman sat, opposite the Rebbe facing him, in complete silence.

Then, as if on cue, the Rebbe goes over to a drawer and begins looking for something. The Rebbe returns to his desk with a letter and begins to read from it, which as it turns out, is an actual letter from Feivel's mother to the Rebbe from just over 25 years earlier. In this letter she writes that she realizes that she is going to pass away but "I am not concerned about myself. Rebbe, I am only asking you to arouse Rachamim Rabim, extraordinary mercy from Hashem, on behalf of my children." She goes on with a passionate plea that G-d should protect and bless her Kinderlach, soon to be left without a mother in this world.

Feivel is just in shock and overwhelmed. He was just a child when his mother passed away, his memories of her in his childhood were all he really had to keep her with him, and was never aware that this letter of hers to the Rebbe, on behalf of him and his siblings, even existed. Twenty five years later, her love and concern were still alive there in the Rebbe's room.

But the greatest revelation was yet to come. When asking the Rebbe if he could perhaps take the letter, the Rebbe gently requested otherwise. "Before I go out to Kol Nidrei" the Rebbe explained (at which point he would first stop in the little Shul and give the Yeshiva Bochurim the "children's blessings"), "I read your mother's letter."

Perhaps, as the Rebbe began the prayers of Kol Nidrei, pleading with our Father in Heaven that we be inscribed and sealed for a Sweet and Good New Year, he chose to evoke the divine mercy of G-d to

His children with the selfless love of this mother to her children.

\*\*\*

Rabbi Gershon Jacobson was a Journalist and a personal liaison to the Lubavitcher Rebbe. During the USSR's iron curtain, the Rebbe had sent Rabbi Jacobson to Russia for the sake of reporting on the Jewish community's condition.

Rabbi Jacobson spent weeks collecting stories and writing down each person's Jewish name on his own body since recording these names on paper, could have possibly been viewed as a national felony of the state, and a highly suspicious act of spying. Upon the arrival of Rabbi Jacobson to New York, he read from his limbs each Jew's name along with their mother's name for the Rebbe to pray for on their behalf. Rabbi Jacobson spent all night sharing stories of the Russian Jewry but it was one story that brought tears to the Rebbe's eyes causing him much anguish and sadness, a character trait the Rebbe rarely allowed himself to indulge in.

A small child had gone to public school one day and instead of being given the typical ration for lunch that consisted of potatoes, that day the child was offered ice cream. The child's mother had warned him not to partake in the ice cream as a result of it not being kosher. The child with a tear in his eye, wept and innocently asked, "But mama, I get nothing to eat all day, why can't I eat the ice cream like the other children?"

It was this story out of all the rest that got the Rebbe sobbing.

His sensitivity to a child's innocent request for a childhood treat that he was unable to revel in do to his lot in life of ending up in a country that forbade him to celebrate his Judaism freely is the very story that crushed the Rebbe's spirit. However, as the sun came up and the Rebbe looked outside towards the creeping sunrise, he slammed his hand on the desk, dried his tear and pronounced, "It is morning no more tears."

\*\*\*

For a long period of time the Rebbe seemed to be very upset, there were those who tried many different things to cheer the Rebbe up, but to no avail. One day the Rebbe received a letter and then all of a sudden the Rebbe's countenance changed, he was now smiling. A bit later on the Rebbe explained that there was a young boy who travelled to school daily so he would get up early enough to get their ontime. Now as a present for the Rebbe he decided that every day he would get up 5 minutes earlier so that instead of saying berachos - morning blessings- on the way, he would be able to say berachos properly reading from a siddur -prayer book-. The Rebbe commented: it's - "It's like cold water on a tired soul".

THOUGHTS THAT COUNT

This month shall be to you the first of months. (Ex. 12:2)  
 During the Sanctification of the New Moon we say, "David, King of Israel, is living and enduring." The rule of the House of David is likened to the moon: In the same way that the moon seems to disappear from the sky, yet everyone has faith in its eventual reappearance, so too will the Davidic dynasty ultimately be restored with the coming of Moshiach. (Rama)

And he made ready his chariot. (Ex. 14:6)  
 Pharaoh was so intent on pursuing the Jews that he readied his horse and chariot himself, even though it was considered beneath him to attend to such mundane matters. He was so consumed by the desire to bring the Jewish slaves back that he was willing to forgo his honor as a king. Pharaoh realized that without the Jews he would no longer have any political power in Egypt; in fact, his authority was derived from subjugating and oppressing them, thereby bolstering his standing among his own people. Unfortunately, this has also been the tactic of other anti-Semitic leaders throughout history. (Siftei Kohen)

Pharaoh drew closer (hikriv)...and the Children of Israel cried out. (Ex. 14:10)  
 The Hebrew word "hikriv" is a transitive verb, implying that Pharaoh caused others to draw near rather than himself. The Midrash relates that this is because when Pharaoh pursued the fleeing Jews, it caused them to become closer to G-d. In fact, the entire exile in Egypt and the splitting of the Red Sea was only in preparation for the giving of the Torah on Mt. Sinai - the ultimate expression of closeness and attachment. (Sefer HaMaamarim Shin-Tav)

And you shall hold your peace. (Ex. 14:14)  
 This command was directed against those Jews who wished to engage in prayer instead of actually proceeding into the sea. We learn from this that there are times when a Jew must close his prayer book, remove his tefilin, fold his talit and leave the synagogue - in order to save the thousands of Jews who are in danger of drowning in the sea of assimilation, "splitting the sea" and uncovering the light of the Jewish soul that exists within. (The Lubavitcher Rebbe)

See, the L-rd has given you the Shabbat. (Ex. 16:29)  
 Some things are beyond man's ability to control, but the extent to which a person feels the sanctity of Shabbat is dependent on his own service. The more a Jew prepares and invests his efforts, the more the holiness of Shabbat is felt. (Likutei Torah)

A WORD from the Director. 

As we approach the auspicious day of Yud Shevat-the day of the passing of the Previous Rebbe and the day the Rebbe assumed leadership of the Chabad-Lubavitch movement-it is important to focus on their major contribution to Jewish life-the chinuch (Jewish education) of children specifically.

The Previous Rebbe literally endangered his life in the former Soviet Union to keep Jewish education alive. Upon his arrival to the United States his clarion call to American Jewry that "America is not different" expressed itself primarily in what was then considered a radical move in establishing dozens of Jewish Day School across the entire North East region of the United States.

The Rebbe continued the work of his predecessor and expanded it exponentially. Hundreds of thousands of Jewish children are now receiving a Jewish education in the hundreds of Day Schools, Afternoon Schools, Summer Camps, and countless other youth activities.

The Rebbe's life's work was and continues to be devoted to bringing Moshiach and the ultimate Redemption. To this end the Rebbe unleashed his strongest spiritual "weapon": The creation of a world-wide youth movement "Tzivos Hashem" for children under the banner of "We Want Moshiach Now!" This year marks thirty years since it was founded by the Rebbe.

The Rebbe taught us that we cannot be satisfied until every Jewish child receives an authentic Jewish education. As long as we are in Galut, waiting for the imminent arrival of Moshiach, we cannot rest on our laurels. We must dedicate ourselves and redouble our efforts in strengthening Jewish Education permeated with the spirit and light of Chassidus as our final preparation for the ultimate Redemption.

J.I. Gutnick

CHABAD HOUSE OF CAULFIELD LUBAVITCH

PARSHAS BESHALACH  
 10 SHEVAT - 15 JANUARY

FRIDAY NIGHT:	CANDLE LIGHTING:	8:27 PM
	MINCHA:	8:40 PM
	KABBOLAS SHABBOS:	9:10 PM
SHABBOS MORNING:	SHACHARIS:	10:00 AM
	LAST TIME TO SAY SHEMA	9:52 AM
	MINCHA:	8:20 PM
	SHABBOS ENDS:	9:30 PM
WEEKDAYS:	SHACHARIS SUN - FRI:	9:15 AM
	MINCHA:	8:30 PM
	MAARIV:	9:20 PM

CANDLE LIGHTING: 14 JANUARY 2011



BEGINS	ENDS
8:27 .....MELBOURNE .....	9:30
8:15 .....ADELAIDE .....	9:16
6:30 .....BRISBANE .....	7:27
7:01 .....DARWIN .....	7:53
6:30 .....GOLD COAST .....	7:26
7:09 .....PERTH .....	8:08
7:52 .....SYDNEY .....	8:52
8:04 .....CANBERRA .....	9:05
8:29 .....LAUNCESTON .....	9:35
8:25 .....AUCKLAND .....	9:28
8:38 .....WELLINGTON .....	9:44

Dedicated to the beloved, revered leader of World Jewry

The Lubavitcher Rebbe

יצוקלה'ה נבג"מ ז"ע

May he succeed in imploring the Almighty to redeem His people speedily in our days.