

לזכות  
שיינדל בת חיה מושקא  
לרגל יום הולדתה - חג הגאולה י"ג תמוז  
נדפס ע"י ולזכות  
הוריה הרה"ת שלום דוב בער וזוגתו  
מרת חיה מושקא  
ובנותיהם ברכה ליפשא ועליזה  
שיחיו  
שוחאט

# Ten Points of Light

**OVERVIEW  
OF THE  
REBBE'S  
TEN  
MIVTZOIM**



JEM103765

**M**ost of the *mitvzoim* consist of a single action. The question that can be asked is: What's the point of working so hard so that *one* Yid will do *one* mitzva *one* time? What's so important that a young girl should light Shabbos candles or that a little boy should put a coin into tzedakah?

The Rebbe addressed this countless times, and often quoted the *maamar chazal*<sup>1</sup> that one should always look at the world as equally balanced between good and bad, and that a single good deed can tip the balance for good—for him and the entire universe.

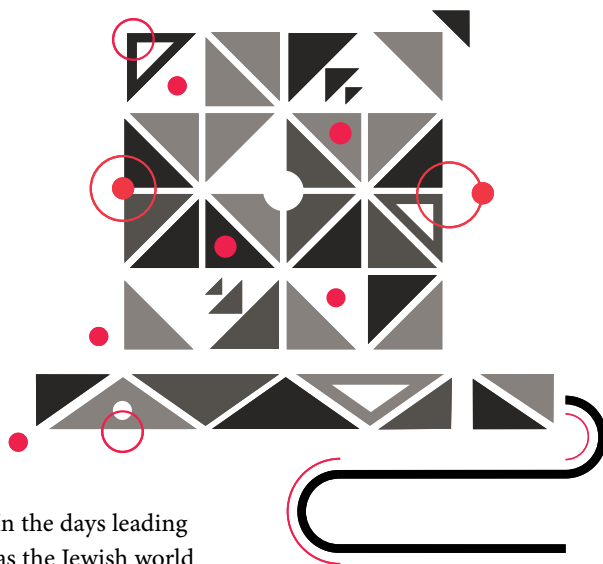
In previous generations, the Rebbe said<sup>2</sup>, this was a difficult concept to understand—how can a single action have such an effect?—but today we have a clear example of this: the atom bomb. One person pushing a single button can destroy the entire world, whether or not he understands how the button works. The same is true with Torah and mitzvos. Every single deed can—and does—change the world, and has the potential to bring the entire universe out of *galus*, including all the highest *neshamos* from all the generations, the *malachim*, and the Shechina itself.

Every mitzvah also causes a chain reaction—*mitzvah goreres mitzvah*<sup>3</sup>: When someone does one mitzvah, it leads to more and more. In a fascinating *sicha*<sup>4</sup>, the Rebbe once recounted a story of a girl who started lighting Shabbos candles. After she began lighting her candle, the entire family was transformed and began respecting the holiness of Shabbos, eventually coming to fully observe it. Once Hashem was being recognized one day of the week, how could one ignore Him the other six? Hence, an entire family became *shomer Torah u'mitzvos* thanks to the flame of a young girl.

This was regarding all the *mitvzoim*, but more specifically, certain *mitvzoim* have a powerful effect even when done only once: Tefillin laid even once enables a Yid to have *olam haba*<sup>5</sup>; a letter in a *sefer Torah* includes them in the unity of Yidden<sup>6</sup>; even a bit of Torah brings a Yid to good; and so on (see below).



# Tefillin



JEM 306801



FELLER FAMILY



2 KISLEV 5734, LEVI FREDIN VIA JEM 273877

**Brief History—5727\*:** In the days leading up to the Six-Day War, as the Jewish world held its collective breath fearing a tragedy of epic proportions, *rachmana litzlan*, the Rebbe called for Mivtza Tefillin, for this would cause the nations to fear the Yidden and bring safety. After the war was miraculously won, the Rebbe said that the *mivtza* needed to continue in order to continue safeguarding the Jewish people, and to channel the Jewish people's inspiration into Torah and mitzvos. For seven years, this was the only *mivtza*.

**What it is:** Every Jewish male should put on tefillin that are kosher and *mehudar* every day. (Those who already lay tefillin should place more focus on the purpose of tefillin, to subjugate oneself to Hashem.)

**Who it is for:** Although the primary focus of this *mivtza* is on men, women can fulfill the mitzvah of tefillin through men; they can be involved through donating tefillin, and helping the activities related to tefillin.<sup>7</sup>

**Spiritual effects:** Tefillin causes the nations of the world to fear the Yidden, and it also brings long life. Through donning tefillin even once in his lifetime, a Yid is taken out of the category of a "*karkafta delo manach tefillin*"—a skull (head) that never donned tefillin—thus enabling him to enter *olam haba*. By helping someone put on tefillin even once, one is giving him eternal life!<sup>8</sup>

**Did you know?** The author of the Sma"g, Reb Moshe of Coucy (one of the *Baalei HaTosfos*), was one of the first people to encourage Mivtza Tefillin with people who weren't Torah-observant in other areas. In fact, he would say, "Hashem prefers the tefillin of the *reshaim* over that of the *tzadikim*."<sup>9</sup>

**For an extensive overview of Mivtza Tefillin,  
see *Reconnecting*, Derher Iyar 5777.**

# Tzedakah

**Brief History—early 5734\*:** Following the bittersweet victory of the Yom Kippur War and its difficult aftermath, the Rebbe sent Chassidim as his shluchim to visit the soldiers and bring them encouragement. He instructed them to take coins with them, as gifts for the soldiers, so that they would have the ability to give tzedakah even while in the army, where it is often difficult to fulfill this mitzvah. Thereby, the Rebbe wrote, they would bring Hashem's *brachos* upon themselves.

Simultaneously,<sup>10</sup> the *mitvza* was expanded to everyone, that everyone should give tzedakah on a daily basis.<sup>11</sup>

**What it is:** To give tzedakah on a regular basis. One should have a *pushka* in every central location of the home, including: the kitchen, dining room, bedrooms, car and place of business. This serves as a practical reminder that one should give tzedakah and elevates the area around it to become a dwelling place for Hashem.

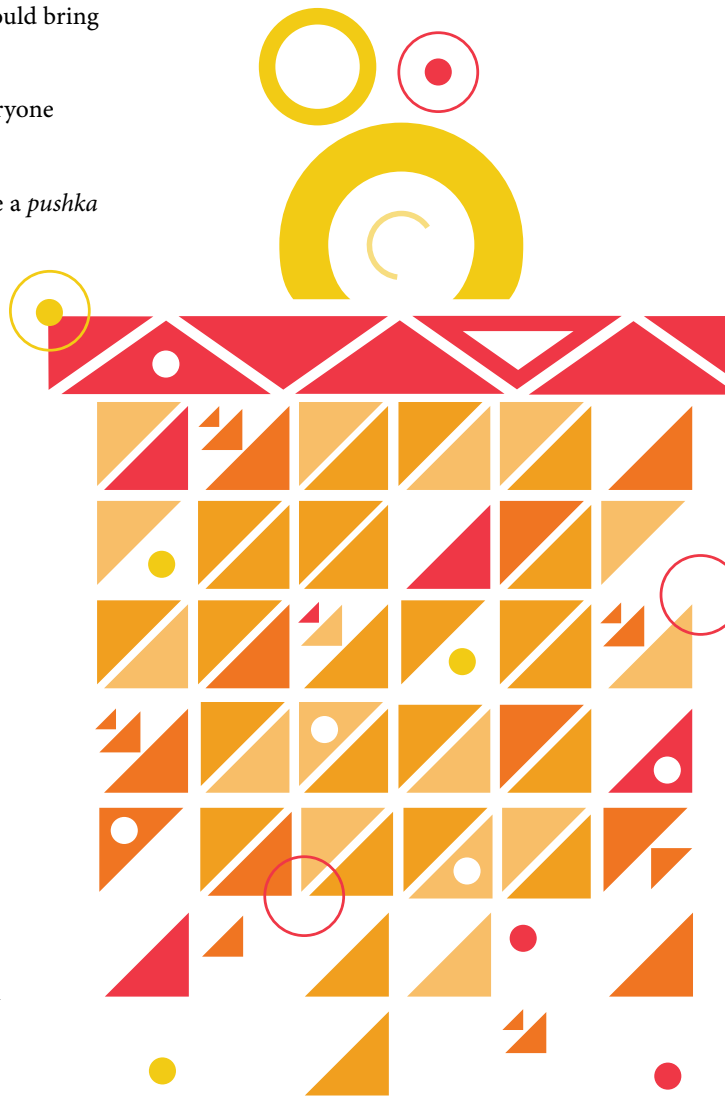
**When:** Tzedakah should be given every day, and women should give before candle lighting on Erev Shabbos.

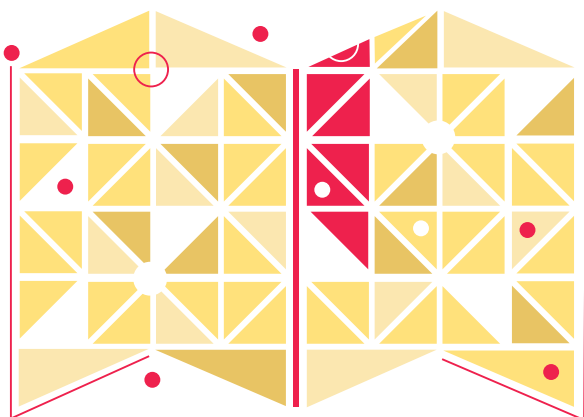
**Who it is for:** It applies to adults as well as to children, who should have a *pushka* of their own and should be trained in the practice of giving. They should give tzedakah of their own money, ideally every weekday, and when it gets full, the child should be the one to call the *pushka* collector.

**Spiritual effects:** When a person has compassion for someone else, Hashem has compassion for him. Tzedakah is the way to achieve success in any endeavor—whether it is davening, *mitvzoim*, an operation, a birth, an event on shlichus, a new business, *shidduchim*, having children, and so on. Hashem specifically promises livelihood for someone that gives tzedakah. Giving tzedakah before candle lighting increases the *brachos* of this time and is a *segula* for health and livelihood.

**Did you know?** The Rebbe said that the *pushka* should be put in a location where it is visible on Shabbos, so that one remembers the mitzvah of tzedakah even when it cannot be fulfilled.<sup>12</sup>

For an extensive overview of tzedaka,  
see the power of money, Derher Adar I 5779.





# Torah

**For an extensive overview of Mivtza Torah, see *Our Very Life*, Derher Elul 5779.**

**Brief History—early 5734\*:** When the Rebbe sent Chassidim to visit the soldiers following the Yom Kippur War (see above), he said to connect the visit with Torah (in addition to tzedakah): To say one *possuk* from Torah Shebiksav and one *maamar* from Torah Shebaal Peh. This later became Mivtza Torah—the initiative to encourage people to study Torah, on a regular basis.<sup>13</sup>

**What it is:** Every person must set aside a certain amount of time every day to study Torah. (If one is not already fulfilling his basic halachic obligation of studying twice a day—then he should start; and one should always add more.) During this study-time, one should uplift himself and focus completely on Torah, so that as far as he is concerned there is nothing else in the world. When one studies with this mindset, even a small amount of study permeates his entire day.

The *mivtza* also means that one should go out and encourage others to attend classes and study Torah, and to share their knowledge with others. Encourage others to make a set time to learn—even if it's a short time or not very often—for eventually it will grow and grow.

**Who it is for:** While men have a Torah-obligation to study Torah, women are obligated to study the *halachos* pertaining to the mitzvot that apply to them; this includes many parts of *nigleh* and the entirety of Chassidus. They, too, should have set times for study, and they should also encourage their husbands and children to add in their studies. Children need to study as part of their education, so they must have set study sessions.

No matter who you are and what you do—a businessman, activist, shliach etc.—you must set aside time to study.

**Spiritual effects:** When someone studies Torah, it brings them closer to all areas of Yiddishkeit. Torah gives one true freedom of all limitations.

**Practical pointers:** To convince someone else to learn, you need to appreciate for yourself the value of Torah, and set a living example for them. When you're speaking to them about learning Torah, don't mix it with anything else—not with other *mivtzoim* nor with solicitation for donations—you are only asking them to learn.

# Bayis Malei Sefarim

**Brief History—mid 5734\*:** This *mitvza* also began as a response to the Yom Kippur War, when the morale of the Israeli soldiers was at an extreme low. The Rebbe said that instead of trying to divert the soldiers' minds by bringing them entertainment, they needed to be spiritually uplifted. More specifically, the Rebbe proposed that the soldiers should be given sets of sets of tefillin, *siddurim*, Tehillim and tzedakah *pushkas*. Having them available would give the soldiers access to these materials, as well as serve as a physical reminder to fulfill these mitzvot. Providing for their spiritual needs, the Rebbe said, will give the soldiers true meaning in their lives and the energy to fulfill their mission, and then "fear and terror" will fall on all our enemies. Later, the Rebbe expanded this proposal to all Jewish people, who are all part of an army, Tzivos Hashem.<sup>14</sup>

**Private homes:** Every Jewish home should have a *siddur*, corresponding to the heart, a Tehillim, corresponding to the mind (being part of Torah), and a tzedakah *pushka*, corresponding to action. Chabad Chassidim should have a Tanya or Torah Or-Likkutei Torah. In addition, every home should at least have the basic *sefarim* of Yiddishkeit, including *halacha sefarim* which will serve as a guide to everyday life. Having *sefarim* reminds one to use them, and *mitzvah goreres mitzvah*—one mitzvah leads to another.

Beyond the basic *sefarim*, the *mitvza* demands that the home becomes *full of sefarim*. It is a continuous challenge to always keep on buying new *sefarim* (until there is not a *sefer* in the world that's not in the house...).

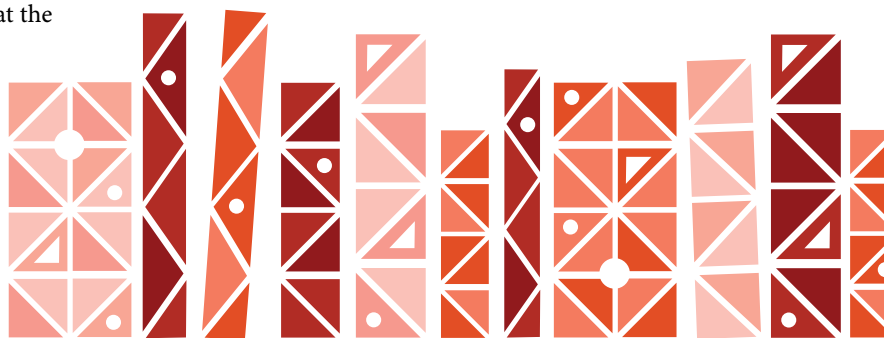
**Public libraries:** In addition, every city that Yidden live in should have a nice public library where people can come

and browse the books (every day or a few hours a week), as well as borrow books. There should be a range of *sefarim*, from basics for beginners to advanced ones for those who are advanced in their study of *nigleh* and Chassidus. Additionally, every communal building of Torah, *tefillah* and tzedakah should have a library in all fields of Torah.<sup>15</sup>

**Who it is for:** This applies to men and women equally, and also to children. As soon as they begin to talk, children should have their own *sefarim*, which are their own property and responsibility. At the very least, they should have a Chumash, *siddur*, *Haggadah shel Pesach*, and Tehillim (either as a separate *sefer* or in the back of the *siddur* with its own cover page), as well as a tzedakah *pushka*. It should be explained to the children that they shouldn't worry about ruining the *sefarim* by using them, since the parents will buy newer and nicer ones if necessary.

**Spiritual effects:** When a person has *sefarim* laying around, they bring up their merits before Hashem—the merit of the Torah that he learned and the good deeds that he did in the past hours and days. "This makes an *iberkerenish* (an upheaval) in all the worlds!"

**Did you know?:** The Rebbe would often speak about how *sefarim* should be treated: "According to *hanachos ha'olam* (worldly conventions)... an expensive object, like precious stones and diamonds, is celebrated by giving it more respect: guarding it in the most dignified place, so that no-one will touch it, and surely not to use it. At most, it will be seen from time to time... But according to Torah... the more [the *sefarim*] are used, the more dignity they have, even if they become worn out and torn from use."<sup>16</sup> "On the one hand, the *sefer* needs to exist, and in a nice font, so that there are no mistakes in the language and words; at the same time, the purpose of the *sefer* is that "*hafach bah vahafach bah, vesiv u'vlei vah*," to use it until it ceases to exist!"<sup>17</sup>



For an extensive overview of *Mitvza Bayis Malei Sefarim*, see *Redefining the Home*, Derher Teves 5777.





16 YAR 5736, VELVEL SCHILDKRAUT VIA JEM 309141





18 IYAR 5736, AVREMEI SLAVIN VIA JEM 235017



18 IYAR 5736, AVREMEI SLAVIN VIA JEM 234992



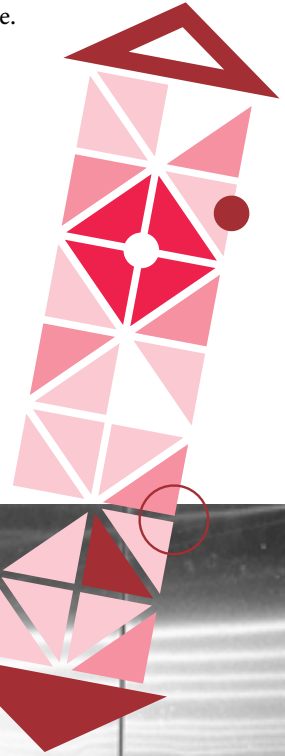
18 IYAR 5736, AVREMEI SLAVIN VIA JEM 234991



**Brief History—5734\*:** During farbrengens early in the year, the Rebbe called for every Jewish home to have kosher mezuzos in their home. A few months later, in Iyar, there was a terrible terrorist attack on a school in Maalot in Eretz Yisrael, where 20 children were murdered. The Rebbe said that he “had been pushed without stop” to speak about the subject of mezuzos, and now the reason was clear: it had been found that there were 20 invalid (or questionable) mezuzos in these children’s school. This was a wake-up call that the mezuzos watch over us, and that every Jewish home should have kosher mezuzos on every door of their home.

**What it is:** Every Jewish home and business should have a kosher mezuzah on every door, and people should check their existing mezuzos regularly (something that had been uncommon until that point). The Rebbe said that there are two types of mezuzah-checks: a) The checking that is discussed in Shulchan Aruch, to ensure that the writing is precise, and so on, and b) the check to ensure that the mezuzah case has a scroll in it in the first place...<sup>18</sup>

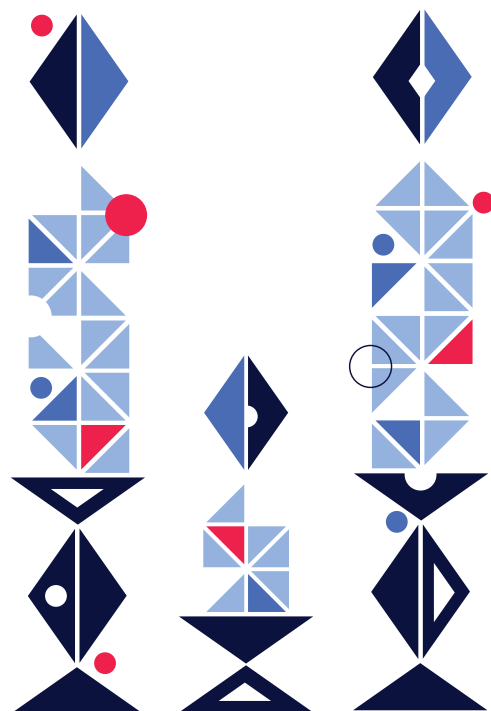
**Who it is for:** Men and women are equally obligated to have a mezuzah.



CHESHVAN 5737, LEVI FREDIN VIA JEM 205908

The three *mitvzoim* (primarily) for women, represented in the acronym “Chana”

# Neiros Shabbos Kodesh



**Brief History—end 5734\*:** In a *sicha* to the *N’shei Ubnos Chabad*<sup>19</sup> (the women and girls of Chabad), the Rebbe spoke about how the world is deteriorating into darkness, and that there is a need to illuminate our surroundings. The Rebbe suggested a solution: To ensure that all women, as well as girls before their marriage, and even children before *bas mitzvah*, light Shabbos and Yom Tov candles. In the following days and weeks, the Rebbe gave tremendous encouragement to this *mitvza*, with a surprise *farbrengen* and *sicha*, and was intimately involved in the details. Along with *Mitvza Tefillin*, this is one of the most iconic of the ten *mitvzoim*.

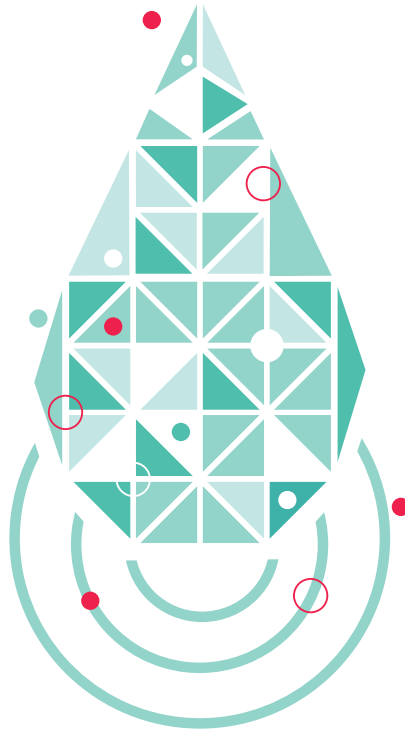
**What it is:** All women and girls should light Shabbos and Yom Tov candles. This *mitvza* is directed at the *frum* community as well, since many of them do not light candles until they’re married. The Rebbe said that the custom of single girls lighting candles was quite prevalent in previous generations; it had simply been forgotten and this was a call to reinstate an ancient custom. Furthermore, in the current state of darkness that the world is in, ever more light is needed.

**Who it is for:** All Jewish women and girls (from when they can recite the bracha).

**Spiritual effects:** All mitzvos bring light into the world, but Shabbos candles are unique in that the spiritual light created by the *mitzvah* is manifest, so we actually see a *physical* light, *visibly* illuminating the darkness.



For an extensive overview of *Mitvza Neshek*,  
see *Ah Lichtiken Shturem*, Derher Tishrei 5775.



# Taharas Hamishpacha

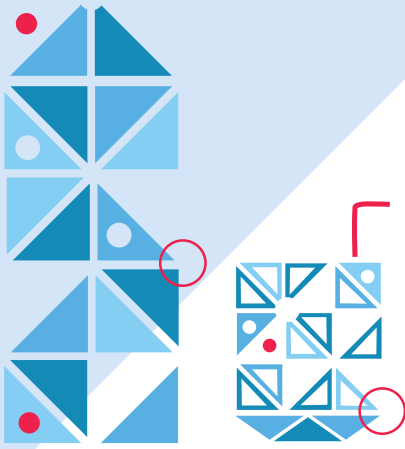
**Brief History—end 5735\*:** During a farbrengen,<sup>20</sup> the Rebbe addressed the painfully low spiritual state of Jewish communities in the last few generations, and explained that this spiritual decline resulted from a decrease in the observance of *taharas hamishpacha* and *kashrus*. When parents are slacking in *taharas hamishpacha*, it has a detrimental effect on the *neshamos* that are born, for the spiritual “garments” of the *neshamos* aren’t as pure. The Rebbe called for a campaign of awareness and inspiration in this very special mitzvah.

**What it is:** To work that every Jewish family should keep *taharas hamishpacha*.

**Spiritual effects:** The Rebbe wrote to people in letters and *tzetelach* that the children’s health and *shalom bayis* depends on one’s scrupulous observance of *taharas hamishpacha*.<sup>21</sup>

**Did you know?** The Rebbe once pointed out,<sup>22</sup> that extra effort should be made to explain this mitzvah to older women, because for them it’s a one-time mitzvah allowing them to live the rest of their life in purity.





# Kashrus



MIVTZA KASHRUS / CHABAD.ORG



MIVTZA KASHRUS / CHABAD.ORG

**Brief History—end 5735\***: During that same farbrengen (see above *Taharas Hamishpacha*), the Rebbe gave another reason for the low state of the Jewish people. It is explained in *sefarim* (and—*lehavdil*—secular wisdom agrees as well) that the natural characteristics and tendencies of a person are influenced by the food he or she eats and they have an effect on the way people feel and on the way they think. Therefore, non-kosher food prevents the light of the *neshama* from shining forth.

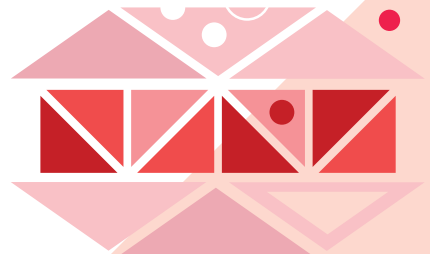
The Rebbe announced that a group of donors was sponsoring a fund to cover half of the expenses of making kitchens kosher, and called upon community organizations and societies to follow the example and set up funds to encourage as many Yidden as possible to begin observing this important mitzvah. This was the third of the three *mivtzoim* directed primarily towards women.

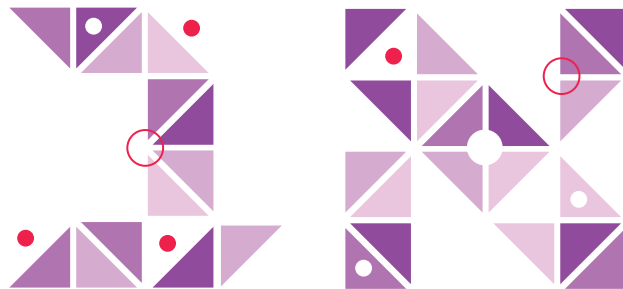
**What it is:** To encourage every person to keep a kosher home.

**Who it is for:** This is especially directed towards women, for the woman of the home has the unique opportunity to influence the entire family to observe the mitzvah of *kashrus*, even if they are currently not doing so. By feeding the family kosher food, it will affect the family and purify their minds. The Rebbe called upon all *frum* communities to work in this area, as well as with *taharas hamishpacha*, “as these are not uniquely Lubavitch projects.”

**Spiritual effects:** The Rebbe sometimes told people with health issues to be careful in *kashrus*. When people were suffering from negative thoughts, the Rebbe often connected them to a deficiency of *kashrus* observance as well.<sup>23</sup>

For an extensive overview of  
**Mivtza Kashrus** see **Mivtza Kashrus, Derher Iyar 5778.**





# Chinuch

**Brief History—mid-5736\*:** During the farbrengen of Shabbos Mevarchim Iyar, the Rebbe announced Mivtza Chinuch, and the following year as *shnas hachinuch*, the year of *chinuch*.

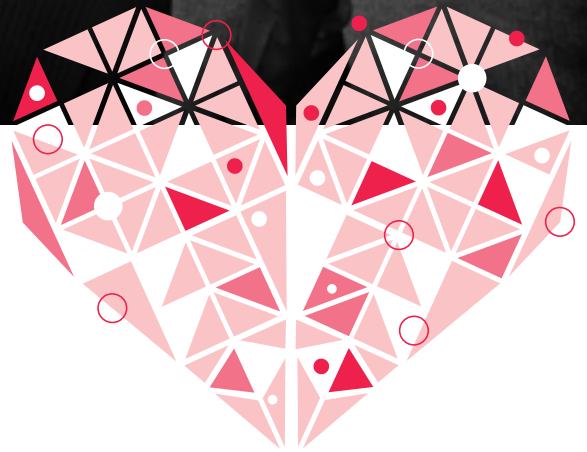
**What it is:** As the Rebbe explained it, Mivtza Chinuch encompasses many different types of activities and people:

- **Self-education:** No matter how much knowledge one possesses in Torah and in Yiddishkeit, your personal knowledge is inherently finite, whereas Torah is infinite. So no matter how lofty one is, he must always strive to climb higher and higher, to leave his personal Mitzrayim. Just like a child begins his education by entering into *cheder* (his “*arainfir*”), every person should “*arainfieren zich in cheder*—to check himself into *cheder*.” Your education has just begun.
- **Educating others:** This, the Rebbe said, is really the overall concept of all the *mivtzoim*—to approach a Yid, explain to him the importance of the mitzvah, and keep at it until he is actually convinced to do it. Nevertheless, the Rebbe said, *chinuch* is important in itself—“*kove’a bracha lazmo*.”
- **Educating children:** The Rebbe pushed for people to go out and recruit children into Jewish camps and schools, and that the educational institutions should publicly keep ten percent of their enrollment tuition-free, so that a Jewish education is accessible for all.
- **Educating from very young:** The Rebbe emphasized the value of early-childhood education, beginning at birth, for everything an infant sees has an effect for the rest of his or her life. Parents should actively focus on this stage of children’s education, beginning with the generations-old custom of hanging a *Shir Hamaalos* near the infant from before birth, and rocking the baby to sleep with lullabies promoting the value of Torah.
- Instead of giving their children toys and pictures of non-kosher animals—like dogs and cats—parents should give their children holy things to look at and play with, such as a *pushka*, a *bentcher*, and the like. The Rebbe also said that children should be encouraged to give tzedakah, and own their own *pushka* (see above, *Tzedakah*).
- **Children educating children:** Children are natural educators, because they naturally make friends with others their age, and when they learn something new, their first instinct is to run and share their newfound discovery. All children should get involved in educating themselves and their friends; one of the ways to do so is by learning the Twelve Pesukim and Maamarei Chazal.

**For an extensive overview of Shnas Hachinuch, see *Children Educate*, Derher Iyar 5776.**



# Ahavas Yisroel

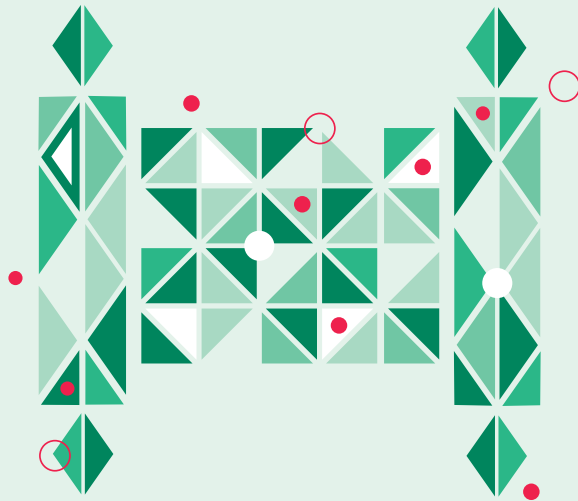


**Brief History—end 5736\*:** The *mitvza* was announced on Chai Elul 5736\*, although the Rebbe didn't go into details of what it specifically entailed. In a later farbrengen he explained that this was on purpose, since it is impossible to provide details because everything can be done with *ahavas Yisroel*. You can learn with someone (with your *chochmah*, your mind), you can be nice to them (using your *middos*, emotions), and you can help them physically (with your *maaseh*, your actions). As a specific proposal, the Rebbe said that every study group and every shul should have a free-lending fund.<sup>24</sup>

**What it is:** “Love your fellow as yourself”—everything you do for yourself, out of self-love, you should do for your fellow.<sup>25</sup>



# Sefer Torah



**Brief History—mid-5741\*/5742\*:** During the year 5741\*, the Rebbe established Tzivos Hashem and began holding rallies for children, ushering in a new era of focus on children. On Yud-Alef Nissan the Rebbe announced that a general *sefer Torah* would be written for all the children throughout the world, creating a physical display of their unity. Each child would pay a single dollar to participate.

The following year, the Rebbe announced that this would be expanded to adults as well who would have their own *sifrei Torah*<sup>26</sup>.

**What it is:** Every child should purchase a letter in the children's *sefer Torah*, for which they would receive their personal certificate telling them in which *parsha* their letter is (the Rebbe gave specific instructions as to how this should be done). If the child is old enough, he should fill out the form himself; if the child is too young to do so, then all of the steps of signing up—completing the forms and putting them into envelopes—should be done in front of them, because newborns are affected by their surroundings, and they will thereby be included in the *mitvza*. Women are central to the *mitvza*, the Rebbe said, because as the *akeres habayis*, the mainstay of the home, a mother is more involved with her children than the father. Also, the child should be doing this on his own—spending his own dollar—and a woman is much more effective at convincing and motivating children than a man.

Adults should purchase a letter in one of the general *sifrei Torah* (commissioned by various organizations, like Tomchei Temimim and Beis Rivka). These letters are purchased with a minimum donation to the organization.

**Spiritual effects:** This is a powerful way of bringing unity to the Jewish people. It also brings a special *shemira* from Hashem, as the *possuk* says in Daniel, “ובעת ההיא ימלט עמך כל” —the *hannatzah* כתוב בספר —at that time [of distress], your people will escape, everyone who is found inscribed in the book.”

**Did you know?** To explain why children should purchase their own letters and fill out the forms themselves, the Rebbe gave a fascinating explanation: Although a child's intent has no significance according to *halacha*, since “a child has no *machshava*,” his action is very significant, especially when the work is so difficult. “When a child sits down to write,” the Rebbe described, “he sticks his tongue out between his teeth, deliberates to himself, and rolls up his sleeves. Then he looks at his pen or pencil and thinks about how to turn it, after which he labors to ensure that the shape of the letters should come out right. Then there are some children who are *mehader* and want their signature to come out nice, so instead of just signing a regular signature, they draw a picture with a toy, and the like.

“This work that the child invests will arouse the deepest fondness from Above, and therefore, although the handwriting may be hard to read and it might even be difficult to discern whether the child was trying to write an Alef or draw a picture of two buckets of water hanging on a stick (as the *melamdim* used to describe an Alef), it's all worth it.

“However,” the Rebbe added, “if after all their labor, the form is still not legible, the parents should add a note clarifying the contents.”

**For an extensive overview of the Children's Sefer Torah,  
see *Unite the Children*, Derher Teves 5776; *General Sefer Torah*, Derher Iyar 5780.**



1. Rambam Hilchos Teshuva 3:4.
2. Hisvaaduyos 5746 vol. 2, p. 456.
3. Avos 2:1.
4. Sichos Kodesh 5736 vol.1, p. 25.
5. Likkutei Sichos vol. 6, p. 272.
6. Hisvaaduyos 5742 vol. 2, p. 624.
7. Igros Kodesh vol. 11, p. 171.
8. Likkutei Sichos ibid. Toras Menachem vol. 50 p. 61-63.
9. Smag Asei Gimmel.
10. Later in the same farbrengen (Yud-Tes Kislev).
11. Sichos Kodesh 5734 vol. 1 p. 158. 160.
12. Derher Magazine, 78-Adar-I-5779 p. 43
13. Sichos Kodesh ibid. Likkutei Sichos vol. 313 p. 212. Igros Kodesh vol. 30 p. 19.
14. Sichos Kodesh 5734 vol. 1 p. 158.
15. Ibid p. 276-277.
16. Hisvaaduyos 5748 vol. 1 p. 167-168.
17. Hisvaaduyos 5744 vol. 4 p. 2441.
18. Sichos Kodesh 5734 vol. 2 p. 126, vol. 1 p. 323.
19. Ibid. vol. 2 p. 441.
20. Likkutei Sichos vol. 13 p. 258 and on.
21. See (for example) Igros Kodesh vol. 9 p. 302. Likkutei Sichos vol. 37 p. 192.
22. 6 Tishrei 5736.
23. See (for example) Likkutei Sichos vol. 36 p. 299. 322. vol. 34 p. 281. Igros Kodesh vol. 28 letter 10950.
24. Sichos Kodesh 5736 vol. 2 p. 733-734.
25. See also *Darkei HaChassidus—Ahavas Yisroel*, Derher Elul 5777.
26. Hisvaaduyos 5742 vol. 1, p. 10, 18, 108, 134.