בס"ד

Chayolei Tzivos Hashem
Handbook Series

Handbook

THE MADRICH

Replied that we are so dedicated to Hashem, and we love Him so much, we relied that He would never give something to us which we can't do. The apikores obviously didn't know that we are Hashem's army.

When Shaul Hamelech was commanded to wipe out Amoleik, he thought to himself "Why should I kill the animals? They didn't sin" so he decided to take the best animals from amoleik, and save them to offer as korbonois to Hashem. Shmuel told him off very strongly, and he was punished by losing his kingdom because of this. Why? Isn't it better to offer them as Korbonois rather than killing them? Shmuel told him "Shomo'a Mizevach Tov" - Listening is better than a good Korbon! "You brought the Korbonos because you wanted to make Hashem Happy. Well, Hashem appreciates more when you follow exactly what He says more than when you try to make up new and "better" ways of serving Him!"

When a commander gives an order, the soldier does not even want to first understand. He knows that the higher ranked officers have a much better understanding of the whole picture than he does, and have had much more experience than him, and would never give orders which are not beneficial for the cause. Therefore, he doesn't even think of asking why, and doesn't try to change the command even if he thinks it's better for the cause. First he complies, and then if he wants to understand, he asks why.

Introduction

"As the Madrich, you will introduce the theme of the nights Melave Malka. Each week there will be a theme, and everything from the game to the sicha will be connected to this theme. Your job is to introduce what the theme is and explain it very briefly to your Chayolim.

Mission Tzivos Hashem - Feeling for the cause

The Rebbe started Tzivos Hashem for a special reason. There is a raging war which we have been fighting for thousands of years and have almost won. We were chosen by Hashem to make the world a place where Hashem would feel comfortable.

When Hashem chose us to do this, He called us His "army". From the way an army works, we must learn how we should best serve Hashem. If we look for a few minutes at what defines a Soldier, we see that Soldiers are very special people. They live their lives with a special mission and an extreme dedication to their cause. They give every aspect of their lives to the cause and are prepared to die for it.

Before a soldier signs up the army, he must feel very strongly for the country. He must be so strongly convinced of the importance of the mission, that he is willing to give his life for it. This is the most fundamental requirement for the soldier; that he feel for the cause that he is fighting for. The more he feels for it, the more he will try his best to do whatever it takes to win.

Mission Tzivos Hashem - Kabolos Ol - Trust

One of the defining qualities of a soldier is that he is willing to give his life for his cause. This is something remarkable and admirable. He understands that the cause is much more important than his individual little life, and feels that if it is required of him to give his life away for it, he will gladly do it.

What does that means today, when b"h we don't need to give our physical lives for Yidishkeit? How can we emulate this quality of a soldier? The answer is that Mesirus Nefesh can also mean "Mesiras Harotzon" - giving up your desires. Today, when it is required of us to give up on things that we would like to have or do, for the cause of bringing Moshiach, we must be willing to do just that. In fact, it is exactly the same thing as it used to be, we put the cause before our convenience.

We can all think of many examples where we would like to rest or not do something when we know that it is important. Our call as soldiers of Hashem, is to do whatever it takes to bring Moshiach.

The Gemoro in Shabbos says a story that an apikores once saw Rovoh extremely involved in his learning to the extent that he didn't even realize that his fingers were bleeding. The apikores said to Rovoh, "You wild, rushed people, who your mouths came before your ears, are still acting wildly. You should have first listened, if it's easy accept it and if it's not, don't!" To which Rovoh