



Guidelines from the Rabbeim about Chinuch

Just a few of the many horaos from the Rabbeim

Modeh Ani & Faith

excerpts from this video of the Rebbe speaking to women graduates
(Sivan 19, 5750)

<https://www.facebook.com/JEMDailyVideo/videos/600864003455400/>

So too what, each and every day, the first thing a Jew does in the morning -- and little children are taught to do this as well, as soon as they are able to speak we teach them to begin their day with the words: Modeh Ani ... I offer thanks before you for mercifully restoring my soul, I have great faith in you.

This underscores the fact that we are not thanking someone -- a god or an angel -- who is distant in some far-off heaven. Rather, **I offer thanks before you; God is right here beside each of us**. This is why we were able to give thanks to Him, because he is right here before us. Is also clear why we say "I have a great faith" not merely faith. But **a faith that is constantly growing stronger both in quantity and quality**.

With this, we begin the day and it affects the entire day to follow. Since the day begins with great faith, this faith spreads to every detail throughout the day.

This is the primary tenant of educating Jewish children: His teachings begin with this realization **that he always stands before G-d**. So subsequently, **when he eats, drinks, see something, he begins to thank God, because he has a 'great faith' -- a constant faith -- which grows steadily stronger, higher and higher, until it rises on its own**, like the light of the menorah; the boy or girl will no longer need to ask their teachers for proofs and explanations in the matters of faith. **The faith will become his own flame, part of his own soul, rising on its own**. Then, not only have each child's 'flame' been 'lit' --illuminating his or her surroundings -- but they rise, ascending from level to level until we behold 'God in Zion'.



MODEH ANI
BUILDING OUR FAITH IN HASHEM

Children should teach others

The Rebbe teaches: As soon as a child knows a Jewish concept, he should teach it to others. Sicha from Rosh Chodesh Iyar 5736 (Shnas Chinuch) *very loose translation*

As soon as a child has an understanding of a concept in Yiddishkeit, they should be imparting to others (be involved in mitzvah chinuch).

It is the role of the adults to create the atmosphere and opportunity for children to be involved in chinuch of others. ie: provide the opportunity for children to teach others. *A child likes to 'show off' his knowledge to his friends – those a little older or a little younger than them. We should use this tendency for Kedushah.* The adult should explain to the young child the importance of sharing what s/he knows with friends – whether it is in school, home or in the streets.

קנאת סופרים תרבה חכמה Jealousy among teachers increases wisdom. *The other children will also want to teach others.* The children will do with with great chayus, as is the child's tendency to put energy and a "kuch" in whatever s/he does, without any limitation.

A major benefit of this is that *לא יזקין לא יסור ממנה. If s/he does this as a child, s/he will continue through the rest of their life,* to work without limitations.



Teaching Etiquette

from The Educator's Handbook, Rabbi Mordechai I Hodakov
Chapter 19: Principles of Conduct and Decorum

The *Rambam* emphasizes, (*Hilchot De'ot* 5:1), **we recognize the wise by everything they do: not only by their actions, but by the way they speak, the way they eat and the way they drink – in a word, by their manners.** All this is a fundamental principle in education.

In various editions of the *Chumash Chok L'Yisrael*, are printed the *Orchot Chaim* of the *Rosh*, and the *Archei Yisrael*, both of which provide us with practical definitions of civility and decorous behavior. It is vital to restore this subject to its rightful place in the curriculum, and thence to the minds and hearts of the students. Admittedly, there is a temptation to downplay it because it only has to do with 'externals', but – **externals act upon the inner person and upon all that a person does, and beyond this, help to shape and refine our moral being.**

If we will only attend to this, the character and temperament of our students will be transformed before our eyes, bringing with it a *Kiddush Hashem* – a sanctification of the name of G-d – causing the world to sit up and take notice, and exclaim “See how noble are their ways when we compare them to ...”

Cleanliness

“Cleanliness brings one to a state of purity.” (Sotah, chap. 9, mishnah 15) the beginning of the Shulchan Aruch, which deals with the first activities of the day, is much occupied with matters of cleanliness (the washing of the hands, examining oneself before prayer, washing out one's mouth, and so on).

Garments

Cleanliness in the garments of the body can lead to cleanliness in the 'garments' of the soul, which are thought, speech and action.

— *there's more in the chapter* —



Preciousness of Time

*from The Educator's Handbook, Rabbi Mordechai I Hadakov
from chapter 22: Managing One's Time*

A child in kindergarten is not too young to be taught to value time: that it **must sacrifice not a moment to idleness, but use its time in productive ways**. Even play-time and recess should be geared towards the development of the child, and everything should be organized around the idea of the benefit to be gained for him or her – for example, whatever games and sports they take part in, and the manner of their participation, can make a real difference in this respect.

Play-time is a critical factor in a child's development. Here too, time should be put to the best use; **the child's games should have educational value and not just be designed to keep it from making a nuisance of itself, for a vital phase in its development is taking place at this very time**. So much so that if this time is not used to the best advantage, the child's development may well be delayed. The same set of factors affects us all, young or old – our time must be used sensibly and well.

When the student is orderly and disciplined in the use he makes of his time, so that he can be said to be using time properly – this leads to orderliness of thought, thence to orderliness in all of his undertakings, which ultimately lifts him to a higher level of existence, one where "the brain rules over the heart."



Time (Properly Used) is a Shield for Thought

Our task is to get the students to internalize this value. This will lead to discipline of the inner life, for – rest assured – idleness, lack of purpose and tedium can lead us down the path of destructive, impure thoughts, thoughts with no saving grace whatsoever. Therefore, **we must strive to engage the student's mind constantly, in order not to leave him or her prey to any sort of distraction**.

How often do we hear a child – or a grown-up, for that matter – saying, "I'm bored, I've got nothing to do." But **when that child realizes that nothing G-d made is without purpose and that there is a reason for everything, and that, if he wants, he can use his mind for higher things, and that there is so much to do, so much to be done – then he will find himself bemoaning the scarcity of time, given all that he now proposes to accomplish. Surely then he will come to prize time and cherish it!**

*from The Educator's Handbook, Rabbi Mordechai I Hadakov
from chapter 23: Jewish Values*

Itkafiya – Self-Mastery

Teach the student to leave a little of the candy-bar unconsumed, that is, strive to develop in him or her the state of mind capable of such a 'feat': **the brain dominating the candy, and not vice versa – the candy dominating the brain.**



Respecting Property

*from The Educator's Handbook, Rabbi Mordechai I Hadakov
Chapter 14: Halacha in Everyday Life*

Not to Destroy Wantonly

This important prohibition reminds the students of, and sensitizes them, to the fact that **everything in the world is part of G-d's plan, and for this reason one may not destroy anything without good cause.** This knowledge will also strengthen their faith since it deepens their awareness of the Creator and Commander of the world.



Respecting Other People's Property

We must teach the students to respect and to be mindful of other people's property.

Everyone must acknowledge that "To G-d belongs the earth and its fullness", and that what He gives to others He gives for a particular reason, namely, that they should use it to fulfill His purposes. Now if I come along and help myself to what is not mine, I deny its owner the possibility of fulfilling the purpose for which it was granted to him in the first place, thereby frustrating the plan of Creation.

We must also stress that the **prohibition against theft has not to do primarily with the monetary value of the article in question**; the issue applies as much to a princely sum to a pittance – the total figure having relevance to the scale of the loss sustained by the injured party, but not to the prohibition itself. We must also underline the point that **the prohibition applies even in a case where we take what belongs to another but have every intention of returning it.**

Honoring One's Parents

from *The Educator's Handbook*, Rabbi Mordechai I Hadakov
Chapter 14: Halacha in Everyday Life

Honoring one's parents, as we read daily in the *Mishnah*, 'Eilu D'varim' in the morning *brachot*, belongs to that class of mitzvot for which no fixed measure is prescribed. We must accordingly place tremendous weight on the fulfillment of the mitzvah in the hope that the students will truly excel in it and, by the force of their own example, inspire those around them to fulfill it too.

Aside from the obligation and the mitzvah to honor one's parents per se – and that it is incumbent upon the educator to train the student to perform mitzvot – there are additional factors to be reckoned with:

1. When a student brings his parents fully into his frame of reference, his education and training benefit from the fact, root, leaf and branch. (In general, every mitzvah that the student performs puts marrow into the educational process.)
2. The parents will value the educational institution and its personnel more highly than they did before, leading to a broader range of cooperation between them.

3. We sometimes find parents deciding that a religious education simply makes too many demands of them. On the other hand, when they consider how much respect they are shown by their child, they are reluctant to remove it from that institution.
4. When a child's relationship with his parents is marked by harmony and refinement, this fact cannot fail to impress the neighbors, and some at least will be motivated to send their young ones to a religious institution capable of turning out such fine students. In the same way, these parents will inform their near and dear ones of their decision, and yet more students will be added to the roll.
5. As the parents come to discover the importance and value of this mitzvah, they will give greater honor to their own elderly parents. Apropos, the Rebbe has spoken a great deal of the verse, "And he shall turn the heart of the fathers to the children," (*Malachi*, 3:24 and *Rashi*).



from <http://ichossid.com/Print/PDFs/chinuch.pdf> – page 23

Labeling the child's possessions

In order to demonstrate and stress the importance and preciousness of our connection to G-d, every child should write in his sidur or Chumash or on the outside of his tzedaka box and other items, that these things are the property of G-d. In the standard text, “L’HASH-M HA’ARETZ U’MLOAH.”

Then, under these words, the child should write his own name as his signature verifying that indeed, “The earth and all that is in it are the Lord’s.”⁸⁵

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85. Sichas 2nd Day Choel HaMoed Sukkos 5750 (Hisva’aduyos, p. 170).



Kissing Sefer Torah & Mezuzah

from <http://ichossid.com/Print/PDFs/chinuch.pdf> – page 18

Kissing The Mezuzah And Sefer Torah

We see for ourselves that **Jewish children by nature are drawn to kiss the mezuzah**. We, then, should lift them up to kiss the mezuzah many times throughout the day, especially at the beginning of the day when they awake, and at the end of the day before sleep.⁶⁷

We bring children to shul to kiss the Torah with love – the kind of love with which they kiss their own father and mother, and even more. Since his parents and teachers educate him properly, the child already knows that when we kiss the Torah, it is with an even greater love than when kissing our parents.⁶⁸

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67. Sichas Shabbos Parshas Vayera 5752 (Sefer HaSichos, p. 89).

68. Sichas Night of Simchas Torah 5749 (Hisva'aduyos, p. 203).



School leaders distributing tzedakah

from <http://ichossid.com/Print/PDFs/chinuch.pdf> – page 25-26

School Principals Should Distribute Tzedakah

Principals of every kind of educational institution – primary schools, Hebrew schools, high schools, rabbinical seminaries, and even non-Jewish schools⁹⁵ – should distribute monies from either their own or the school's funds for the students and teachers to give tzedakah.⁹⁶

In order that this not become an excessive burden, the principals may give out just a penny or more to each person. **The main thing is to set an example that encourages the students and teachers to give tzedakah and maybe even to give extra tzedakah from their own generosity.**⁹⁷

This should be done at least once a week, ideally on Erev Shabbos when the needs of the poor are most pressing.⁹⁸

This directive should be publicized in every place and it will certainly be accepted with immeasurable success.⁹⁹

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95. Sichas Shabbos Parshas Lech Lecha 5750 (Hisva'aduyos, p. 336): "...Since tzedakah is connected with the settling and civil inhabitation of the world — and according to many opinions, tzedakah is also one of the Seven Noachide Laws — and especially in this nation [The United States] whose central pillar is giving tzedakah..."

96. Ibid.

97. Ibid.

98. Ibid.

99. Ibid.



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99. Ibid.



How to prepare our lessons

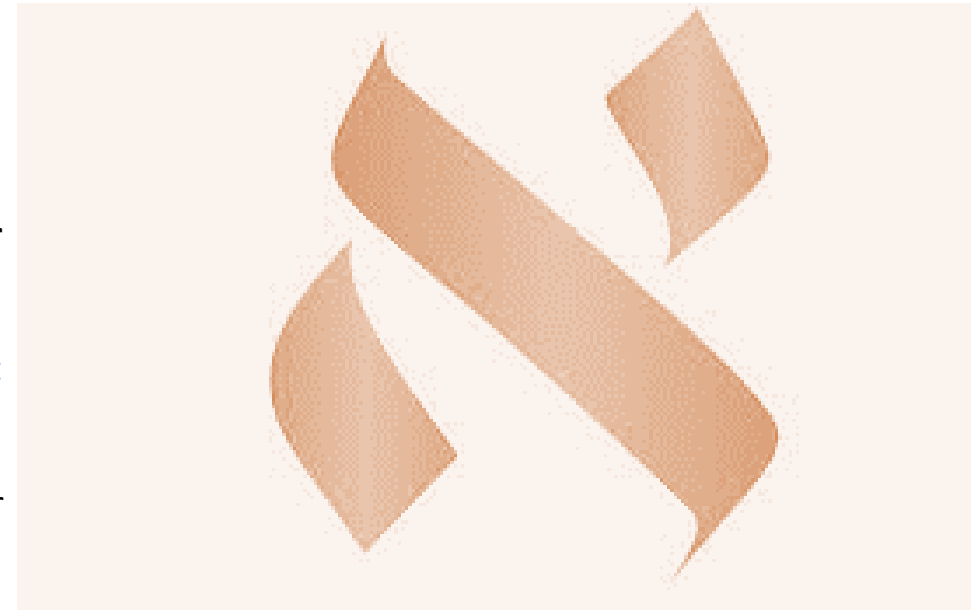
from Hayom Yom Ches Adar I– how to prepare our lessons

from commentary in the newly printed Hayom Yom quotes the Rebbe (igros Kodesh of the Rebbe Rayatz, letter #616 Heb. Vol. 2, p. 491)

Teaching of the alef being a yud above, a yud below and a line of Emunah encapsulates the entire process of chinuch.

For though a young child is capable of understanding only simple matters, **a conscientious teacher will strive to communicate deeper concepts that will challenge the desire to learn.**

Hence, **when the teacher prepares his lessons, he contracts the DEPTH of the message and vests it into bite sized terms that the child can digest.** This process is alluded to by the miniscule upper yud, which represents the teacher's self-limitation that enables him to descend to the level of his student and **distill all that he wants to communicate into a SINGLE, SIMPLE POINT.** The student, for his part, must focus his entire attention upon the teacher, and his focus is alluded to by the miniscule lower yud. And the trusting Emunah that the student invests in the teacher is the line that joins them.



Guidelines for Chinuch

By the Grace of G-d

24th of Adar , 5734
Brooklyn, N.Y.

Mr.
Cleveland, Ohio

Greeting and Blessing:

I am in receipt of your latter and will remember you in prayer for the fulfillment of your heart's desires for good.

With regard to the problem of how to deal with your oldest daughter, this like other *shaalot*, should be discussed with a competent and experienced *Rav* to whom you could give all the necessary details and who could then advise you.

Furthermore, a *Rav* is bound to confidence, and therefore you could discuss the situation with him quite frankly.

As for asking for some guidance, I must be quite candid with you even though this may be somewhat painful, but I have no choice in the matter, for it is my duty to mention it, even though briefly:

Bringing up children requires of Jewish parents several basic principles. Firstly, the **parent must always try to provide a shining example to their children of the kind of conduct that they would like to see in them.** Moreover, children usually think that insofar as they are concerned, it would be quite sufficient for them to have standards which it would be quite sufficient for them to have standards which are only half as good as those of their parents. Consequently, **parents must take this into account and see to it that their own standards are at least twice as high as the minimum they expect of their children.**

A further point and this too is essential, is that it is necessary also to take into account the strong pressures and influences to which children are constantly exposed in school and in the neighborhood where they live and are raised. And where **such influences are negative, the child must be provided with an ample dose of immunization to be able to resist those influences.**



Guidelines for Chinuch

A third point and this is also essential, is this: Jews have always been a minority among the nations and are of course a minority in the United States. Regardless of the democratic principles which are professed in this country, with emphasis on conventional values, it is natural for a minority to develop an inferiority complex in relation to the majority. Therefore, **it is necessary to implant in the Jewish child from earliest youth a feeling of pride in the heritage and tradition of his parents and ancestors and a strong feeling of Jewish identity.** Thus, instead of hiding his or her Jewishness they will be able to be proud of it without any inhibitions, despite any derision by non-Jewish neighbors or any prejudiced individuals. This calls for, above else, **instilling into the child the right sense of true Jewish values, with priority of the spiritual over the material, as well as of inner peace and harmony over materialistic considerations of career , which predominate in the non- Jewish environment.**

Needless to say, all the above is written not merely for the purpose of pointing out what the past should have been. We have a clear directive in the *Torah* that a Jew should never despair and there are ways of rectifying the past, to some

extent at least. Thus, in the light of all that has been said above, it is clear that the parents must at least henceforth conduct their lives in accordance with the points mentioned above, by strengthening their own commitment and adherence to the *Torah* way of life, in the daily life in every respect and detail. For Judaism is not a way of life that is limited to three days in the year, or one day in a week or on special occasions, but it is a daily experience.

Much more could have been said on such an important matter but I trust the above will suffice to realize the importance of ordering the daily life in accordance with the *Torah* and *mitzvos* in the fullest measure. Finally, **since a Jewish family is like one unit and one body, where a benefit to one part of it is a benefit to the whole, the strengthening of the daily conduct, permeated with *yirat Shomayim*, on the part of the parents, is bound to reflect favorably on the children, either consciously or unconsciously or both.**

May G-d grant that you have good news to report in all above.
With blessing,
For the Lubavitcher Rebbe
by

From upcoming book, Letter and Spirit

Imbuing child's sensitivity to Elokus

In his early childhood, the Rebbe Rashab would visit his grandfather the Tzemach Tzedek to receive his blessings. Once, upon the occasion of his birthday, he entered his grandfather's chambers crying hysterically, and asked his grandfather: "Why did Hashem appear to our forefather Avraham, but does not appear to us (me)?" The Tzemach Tzedek answered: "When a Jew (who is a tzaddik) of ninety-nine years resolves to become circumcised, he deserves the merit of having Hashem appear to him."

This story teaches us a remarkable lesson: Since this event occurred while the Rebbe Rashab was merely a child of four or five years of age ["Less than six years old" – the age when a child is introduced to the cheder according to the Talmud – ed.], we may infer that **with a proper education, one can evoke within a child of only four or five years of age, a powerful thirst for spirituality and G-dliness**, to the point where the child breaks down in tears.

In consideration of the above, it should be noted that this does not pose a contradiction to the directive of the Rambam in regard to the method of teaching a child, namely to encourage the child with "articles that please his childish mind...."

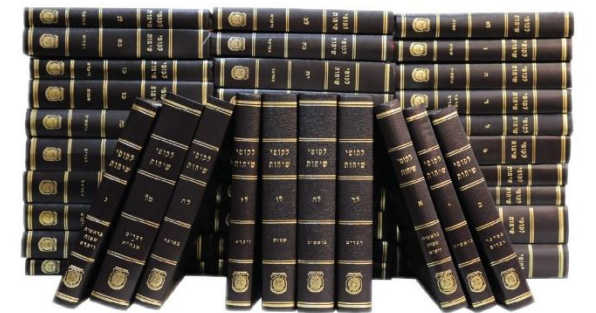
awarding him with nuts, etc." because the above event (particularly after being publicized by the [previous] Rebbe) revealed and revolutionized a novel approach in education. In chassidic expression, this event "opened a new channel" that enables us to imbue a child with a sensitivity to G-dliness, to the point where he considers G-dliness equivalent to "articles which please his childish mind" and can thus be utilized as an award in his childhood years.

... Because the darkness of the present generations pulsates with such intensity, it is particularly now that we have been given the potential to educate children who are even "less than six years old" to make spirituality and G-dliness become a part of their lives.

(Likkutei Sichos vol. 20, p. 61) The Rebbe's Holy Care, Issue 19

<https://www.facebook.com/AnashChinuchhoraah/posts/1143663588996421>

The Rebbe concludes by saying, that if the teacher is not successful in accomplishing this with his students, it is simply because the teacher has not spoken from his heart. If the teacher would have spoken **from his heart**, he would have surely succeeded.



אהבת ה' and יראת ה' Imbuing

from an article by Rabbi Levi Goldstein

<http://www.chinuchtime.com/articles/Rebbe.pdf>

The Alef Beis of chinuch is to connect, (reveal) the neshama within the body. Through the kav (line) of Emunah and Yiras Shamayim. In other words – **to implant and saturate the Kinderlach with Emunas Hashem and Yiras Shomayim.**

We find similar words in the Rebbe's letter^[1]:

The main goal of a Yeshiva is to train the students into Yiras Hashem and Ahavas Hashem and to teach them Hashem's Torah and Mitzvos.

^[1] Igros Kodesh vol. 25 letter 9,491

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The Rebbe writes^[1]: If I had the strength, I'd institute in each and every mosad chinuch, beginning from KG through the highest grade, that **the primary and foremost subject to be learned is Halacha Le'Maase (practical halacha), whereas the mere "knowledge" of Torah should be secondary.**

It is mainly the מעשה המצוות (versus merely the "knowledge" of Torah) that brings out Yiras Shamayim!

^[1] Igros Kodesh Vol. 10 Page 270

Another invaluable tool with which to imbue the kinderlach with Yiras Shamayim, is by constantly mentioning "Hashem". As well as acting in a way befitting a Yirei Shamayim.

In order to train the kinderlach into having "Yiras Shamayim", the Rebbe must **constantly talk about Hashem**. This makes them realize that "Hashem" is REAL!

Examples of what I say in class:

- "We are davening to Hashem."
- "Hashem is listening to the words that you daven."
- "You are sending up "diamonds" to Hashem's crown."
- "We are sooo lucky to learn the Torah of Hashem".
- "Hashem is saying the same words of Chumash TOGETHER WITH YOU!"
- "Hashem is so proud of you."

