



## *God's Army*

### *Children's Rally – 19 Tishrei, 5741-1980*

When the Jews left Egypt, they were named "*Tzivos Hashem*" – the Army of God.

In 5741-1980, the Rebbe launched a campaign for Jewish Children:

For this reason, I suggest that these units be called "*Tzivos Hashem*" ("*God's Army*"), and to use this name worldwide. This will unite everyone together to conduct themselves as an army should.

How do we know how an Army of God should conduct itself?

The answer: since we can see how God established the manner in which a human army functions, God's Army should conduct itself likewise.

A key military principle is that each soldier knows that it is a serious matter. True, it's wholesome, a privilege, something joyful – but it must be taken in earnest. You mustn't forget that you belong to God's Army.

And how does an army work? When an order arrives to carry out a specific action, one neither asks questions nor looks for reasons. Whether or not one understands, the first thing is to carry out the order.

So, too, regarding every Jewish child. When he understands that Torah commands him to fulfill a certain *mitzvah* – for example: when he wants to eat something, Torah says that he must first make sure that it is kosher; and if not, then even if the food is tasty and seems healthy for him physically, he does not question or look for reasons. Because he received the order from his Commander, God, that one may eat only kosher food, and before eating one must make the proper blessing – the specific blessing for that particular food or drink.

This is how a Jew conducts himself, and all Jews are God's Army: obedience comes before understanding.

Secondly, in an army one cannot say: "Since I'm my own boss, I'll do as I please; and even if I'm punished, I'll accept that in order to do as I please." As in the previous example: if he were to say he doesn't mind being punished for eating non-kosher food, God forbid, since it tastes good.

In an army one cannot make such a statement, because perhaps he *will* be punished: through conduct unbecoming an army he endangers the whole army, the entire front; and the punishment imperils, God forbid, the entire Jewish nation.



And knowing whether his actions will affect only himself, or his fellow Jews, or the entire Jewish nation — this is a matter that only the Commander-in-Chief can know for certain: He Who knows the plans for the entire war, and knows how the battlefield is arranged, and knows which area is vital, and which area is less vital.

An ordinary soldier, however, cannot know this; nor even an officer, or a general. It is known truly only to the One Who was there from the beginning, in command: the King of all kings, the Holy One, blessed is He.

Then there is the third point:

Even when the soldier thinks that he can help the army by disobeying an order and doing as he sees fit — what he thinks is beneficial to the entire army — he is also told: that can only be known to the One in command, Who is responsible for the entire army and the entire war.

The soldier's job, as mentioned, is to follow orders and to serve God properly — because God is standing near him. And to do so joyfully, because he has the enormous merit to fight on behalf of God.

Both boys and girls, from earliest age and quite small, have already received their induction orders for *Tzivos Hashem*. And they have been given the strength thereby to withstand the evil inclination, and to fulfill their mission from God — and do it with joy!

