

The Lubavitcher Rebbe's Ten "Military" Campaigns

Why did the Lubavitcher Rebbe call his operations 'campaigns' and not simply 'mitzvahs'? First, the Rebbe wanted to instill a military air of enlistment in battle in all his followers (similar to his famous "Mitzvah Tanks"). A campaign primarily turns to the other. It is not enough that you yourself don *tefillin*. What about your Jewish co-worker? Furthermore and more importantly, a campaign has a goal. The Ten Campaigns were designed to hasten the redemption. Not only did the Rebbe call upon his followers to go out and help fellow Jews don *tefillin*, but he urged them to do so with the consciousness that this is how they were bringing Mashiach. (The chassid-emissary should feel awe from the Jew who was enticed, as it were, to don *tefillin*, thereby illustrating the reason that the Jewish people are likened to a "cooing dove."¹)

The Rebbe's first campaign was the *tefillin* campaign. It was meant to infuse the nation in general and the soldiers in particular with faith and trust in God. "Everything follows the inception" and the ensuing campaigns also sought to enhance the trust in God which had begun to take root in the Jewish people – and would lead it to victory.

The Rebbe did not explain the framework of the ten campaigns, but it is clear that they parallel the ten *sefirot*. Drawing the correspondences between the campaigns and the *sefirot* adds an inner dimension to every campaign and unifies them all into one, complete picture:

The Torah Campaign added Torah study and influencing others to set aside a specific time for daily Torah study (even a few minutes). This campaign parallels the *sefirah* of *chochmah* (**wisdom**), a correspondence captured in the Zohar's statement that – "Torah emerged from wisdom."

The Tefillin Campaign parallels the *sefirah* of *binah* (**understanding**), as the Arizal explains. The influence of the *tefillin* on the ability of the soldiers to triumph is the secret of the verse, "he guided his hands wittingly", from the mind of understanding, situated on the left axis to confidence and victory situated on the right axis, as is known today physiologically. Women are also part of this campaign, both by ensuring that the men and boys in their home don the finest *tefillin*, by purchasing *tefillin* for soldiers, and by connecting to the inner intention of the *mitzvah*.

In the **Love and Unity of Israel Campaign**, the Rebbe emphasized an increase in love of Israel. The power of unification between souls inherent in this campaign parallels the *sefirah* of *da'at* (**knowledge**) whose inner experience is unification.

The Holy Shabbat Candles Campaign parallels the *sefirah* of *chesed* (**loving kindness**) and represents the light in the Jewish home. This is the secret of the holy *Menorah* that

¹. See Hosea 7:11.

stood on the southern side of the Sanctuary in the Holy Temple, and parallels the attribute of loving kindness.

The Kosher Campaign parallels the *sefirah* of *gevurah* (**might**). It represents meticulousness in the kosher status of the foods eaten, powered by fear and awe of Heaven. Food alludes to the secret of the Table of the Showbread located on the northern side of the Sanctuary in the Holy Temple, which parallels might.

The Family Purity Campaign parallels the *sefirah* of *tiferet* (**beauty**). The laws of family purity are the inner beauty of the Jewish home. Beauty is the secret of the Golden Altar of Incense placed along the center of the Sanctuary in the Holy Temple.

The Education Campaign corresponds to the *sefirah* of *netzach* (**eternity**). It represents the eternity of the Jewish people and our traditions carried on from generation to generation through loving education.

The “House Filled with Books” Campaign parallels the *sefirah* of *Hod* (**acknowledgement**). Beyond the study potential of holy books, they are also the splendor and beauty of the home, imbuing it with a feeling of sincere acknowledgement of the truth inside them.

The Charity Campaign parallels the *sefirah* of *yesod* (**foundation**) which in Kabbalah represents the *tzaddik* who provides others with his holy insight in a generous and charitable manner.

The Mezuzah Campaign corresponds to the *sefirah* of *malchut* (**kingdom**), safeguarding the home (*bayit*) and its entrance (*petach*)—two descriptions of the *sefirah* of kingdom.

Finally, there was the **Mashiach Campaign**. Every action that we take is for the ultimate purpose of bringing the redemption to the Jewish people and the entire world. This parallels the *sefirah* of *keter* (**crown**). When we put these ten campaigns into practice, God will enact the last campaign—the campaign fitting the description of, “one, but not in the count” — and bring us the Mashiach.

We summarize the Lubavitcher Rebbe’s campaigns as they correspond with the *sefirot* in the following chart:



Gal Einai

*Revealing the Torah's
Inner Dimension*

crown

Mashiach

understanding

Teffilin

wisdom

Torah

knowledge

Love of fellow Jew

might

Kosher

loving-kindness

Holy Shabbat Candles

beauty

Family Purity

acknowledgment

House Filled with Books

victory

Jewish Education

foundation

Tzeddakah

kingdom

Mezuzah