

LAST YEAR
we had over 22,000 children
in 12 countries.
LET'S GROW!



**MORDECHAI HATZADIK KNEW THE
SECRET TO REDEMPTION...**

Second Annual

CHILDREN'S GEULA GATHERING

**To Help Bring the Geula
With Torah, Tefillah & Tzedakah**

Simple or grand, each gathering counts!

ט' אדר תש"פ

March 5, 2020

Gatherings made until Pesach will also be included

**Livestream
girls' program
& program ideas
available**



Join the GLOBAL UNITY Campaign to gather over
22,000 children like Mordechai did to
BRING THE GEULA!



Endorsed by Rav Chaim Kanievsky and many other great Rabonim and leaders

The Children's Geula Gathering Booklet Includes:

- 🌀 Educator Outlines
- 🌀 Torah Pesukim/Divray Chazal
- 🌀 Stories
- 🌀 Songs
- 🌀 Mishnaos
- 🌀 Tehillim

Program Outlines for Children's Global Geula Gathering

Each Gathering should choose what they feel comfortable using from this outline and take into consideration how much time you have to spend on this.

The core of this gathering is that the children know they are part of a global unity Gathering to bring Moshiach closer through Torah, Tefillah, and Tzedakka, all with Joy!

Preschool outline

Inform the children that they are part of a gathering that many other children in many other schools across the whole world are doing together.

Sample lesson:

“Remember children, we learned about how when Haman wanted to hurt the Jews, Mordechai gathered the Jewish children together to learn Torah and daven with them because he knew the secret to make Hashem save the Jews was the children getting together with achdus (unity) and learning Torah, davening and giving Tzedaka.

Hashem all listens to the sweet prayers of Jewish children, and so it worked! Right after they gathered Hashem made all the miracles happen. What children do matters a lot to Hashem and they have the power to bring Moshiach into reality! So we are gathering just like those children to ask Hashem to bring Moshiach now! You are Hekoiing bring The final Geula today with this gathering. “

Torah: *The Gemara says the world is only here because of the breath of the words of Torah of children.*

Have the children repeat at least these three pesukim. If they are old they can do 12 special pesukim special for children. (see bottom)

1) Shema Yisroel (The Medrisha tells us)Mordechai said shema with the children at that gathering. (inspiration message: Even when you close your eyes and it feels like Hashem is hiding he is really there and will help us.

2) Torah Tziva (shulchan aruch teaches us this is the first thing one should teach a child

3) Ve'ahavta L'rayacha Kamocha (Unity will bring Geula)

Tefilah/ song suggestions:

1)It's gonna be the little kinderlach

Starts at 3:12 seconds

<https://1drv.ms/u/s!AuXktbqh2hsAiwZEOP1GICY09Duj>

2)Al tira milachad pisom - what the children said when Mordchai asked them what they learned in Yeshiva.

3)Sheyiboneh beis Hamikdash

4)Ani maamin

Tzedaka:

Have children give a coin to Tzedaka. . Tell them what it says in the Gemara that each time we give Tzedakah it brings Mashiach much closer.

Dance: Have the children dance to some music to celebrate that Moshiach is so close.

Circle time: Ask children what they are excited for when Moshiach comes.

Bonus: Video tape them answering this question, “Why are you *excited* for Moshiach?” After parental permission is given, please send those to us so we can use it to inspire other children in our video montage.

- We encourage you to add to this basic outline with a project such as decorating tamborines, making a Geula themed carnival, artwork, etc. We will have these ideas available on the website or contact us for that.

Children's (kindergarten and up) Program Outline

Each Gathering should choose what they feel comfortable using from this outline and take into consideration how much time you have to spend on this.

The core of this gathering is that the children know they are part of a global unity Gathering to bring Moshiach closer through Torah, Tefillah, and Tzedakka, all with Joy!

*making a raffle for kids being involved is a great way to keep everyone excited and focused. .

Discuss with the children that they are part of a unity gathering of children throughout the world to bring Moshiach emulating how Mordechai gathered the 22,000 children.

Remember, we learned about how when Haman wanted to hurt the Jews, Mordechai gathered the Jewish children together to learn Torah and daven with them because he knew that was the secret to make Hashem save the Jews and bring the yeshua. Mordechai learned with the children the laws of how to bring a karban Omer in the Bais Hamikdash. His choice to teach them this instilled in them the Emuna that they would soon once again return and serve Hashem in the Beis Hamikdash. Hashem loves and listens to the sweet prayers and Torah learning of Jewish children. Right after they gathered Hashem made all the miracles happen. What children do matters a lot to Hashem and they have the power to bring Moshiach into reality! So we are gathering just like those children to ask Hashem to bring The Geula Shelayma. May it happen immediately!

Torah:

Stories

Mishnayos Brachos (as Rav Chaim Kanievsky suggested)

Reciting pesukim (the Gemara says that the world exists by the words of the Torah of children)

Tefilah:

Tehilim Kapital alef 1 (suggested by Rav Chaim Kanievsky)

Tehilim chapter 22 (Queen Esther said going to Achashverosh)

Singing/ playlist ex ani maamin, sheyibonah bais Hamikdash, Al Tira (what the children said to Mordechai)

Tzedaka: Ideally give a amount connected to 10 such as a dime as was the half shekel.

Dancing at end.

We would greatly appreciate a small video and/or picture of your gathering so that we can put them all together and feel the achdus of all the groups uniting.

- We encourage you to add to this basic outline with a project such as decorating tamborines, making a Geula themed carnival, artwork, etc. We will have these ideas available on the website or contact us for that.

Moshiach Is on His Way

Q. HOW CAN WE PROVE THAT WE ARE ANXIOUSLY AWAITING MOSHIACH?

By learning the Laws of Moshiach's Times: The Chofetz Chaim arranged that his Kollel would learn the laws of Karbonos.

One of his students didn't want to learn these laws, instead he wanted to learn other laws... The Chofetz Chaim told him, "You are a Kohein, what will you do if Moshiach comes tomorrow, and asks you to bring his Korban? How will you know what to do if you didn't learn these laws?"

By learning these laws, we prove to Hashem that we are anxiously awaiting Moshiach's arrival- today!

By Demanding Moshiach! True and sincere awaiting is proven by what is done to achieve it. For something truly desired and awaited, one will ask, beg, demand, and do everything possible to attain it. The same applies to awaiting Moshiach.

Hashem insists that we prove the sincerity of our claim to want Moshiach by doing everything in our power to bring it about, including storming the gates of Shamayim with demands for the geulah: "Bnei Yirsoel shall not be redeemed until they will confess and demand the Kingdom of Shamayim, the Kingdom of the 'Beis Dovid', and the *Beis Hamikdash!*" (*Beis Yosef on Tur-Orach Chayim* c. 188)

Like a Hired Worker: We daven for the geulah several times every day. Even so, requesting by itself is not enough. The Chofetz Chaim writes, "Several times a day we ask for geulah, but asking alone is not enough. One *must demand* the geulah, just as a hired worker demands his salary, because if the worker does not *demand* his wages, according to halacha, his employer is not obligated to pay him on the very day that he completes his work. (*Baba Metzia* 9:12-111a)

So, too, we must *demand* our geulah. Failure to do so shows that this matter is clearly not that urgent for us!



Q. WHO WILL BUILD THE THIRD BEIS HAMIKDASH? HOW LONG WILL IT LAST?

It says in the Zohar that the first and second Batei Mikdashos were built by man, therefore they did not last forever. The third Beis HaMikdash is different because it is built by Hashem and therefore will last forever. Hashem builds the third Beis HaMikdash with our good deeds of Torah and Mitzvos throughout the Golus. Every Mitzvah adds another brick to the walls of the third Beis HaMikdash, which is built in shamayim. It waits for us to complete the preparations for Moshiach, then it will come down to Yerushalayim.

There is another opinion that says that Moshiach himself will build it. They are not contradicting each other- both opinions are true! The Midrash relates, that when the Beis HaMikdash was destroyed, the doors sunk into the ground, and remains hidden there until Moshiach will come (speedily in our days). So the third Beis HaMikdash will come from Hashem. But Moshiach himself will put up these doors. Could a house without doors be considered a true house? Of course not! So, by Moshiach putting up the doors it is actually considered as if he built the entire Beis HaMikdash.

Beseech Hashem to Hasten Moshiach's Coming:

When our ancestors cried out to Hashem and begged for Geulah, they were redeemed from Mitzrayim. We too, must beg and daven to Hashem, asking Him to speedily send us Moshiach and bring Geulah- for every day in Golus is a wasted opportunity.

Did you know that on an average day we mention Geulah 70 times in our daily tefilos? When we show Hashem that we really mean what we say, he will respond. We have to ask Hashem "דע יתגמ" until when?!"

On Giant's Shoulders: Additionally, the answer could also be understood through a different example. In general, a giant can see a lot farther than a dwarf. This is when they both stand on the same ground. However, perched atop the giant's shoulders, a dwarf can see even farther than the giant. So too, our generation is dwarfed in comparison to previous great generations, but having inherited all their Torah and Avodah, we stand on their shoulders and can reach a higher level than they did.

What about past sins, are they cumulative too? Unlike bad- which once Hashem forgives ceases to exist- goodness is eternal and increases from generation to generation. Our generation is therefore full with the goodness collected over time from the Avos and previous generations, but none of their sins.

The Last Saw: A great Tzadik once told the following mashal as an example. "There was once a rich and powerful king who had many beautiful gardens surrounding his huge, magnificent palace. The king loved to stroll through the gardens and look at the beautiful flowers and trees. There was one thing, however, which upset the king very much; right in the center of one of the gardens stood a tremendous, ugly tree. It was old and dry with roots sticking out on every side, and it detracted from the beauty of the garden. The king had already tried a number of times to have the royal gardeners chop it down, but they had not been able to do it- the tree was simply too thick.

One day the king had a wonderful idea. He sent messengers throughout his kingdom to announce to the people that anyone who would succeed in chopping down the huge, ugly tree would receive the honor of marrying his daughter, the princess.

Strong men came from far and wide with all kinds of axes. They each took their turn in hacking at the tree, but it was useless; not even a dent could be seen on the tree. One day, a skinny, little man with a small hammer in his hand arrived at the palace gates and said he that he wanted to take a swing at the tree. Everyone laughed when they heard this, but they let him try, for the king had said that anyone was permitted to try.

The little man walked up to the tree, and hit it once with his small hammer. Down came the tree, crashing into many pieces!

Everyone just stood there in amazement, unable to believe what they had seen. After they regained their wits, one of the ministers hurried to inform the king of what had taken place. The king rushed to the scene, where the little man with the hammer was standing next to the fallen tree, a smile on his face.

"How can it be," asked the king in wonder, "that the strongest men in all of my kingdom, using the sharpest axes couldn't even dent the tree, and you- little man- knocked it down with a small hammer?!"

"It's very simple," answered the little man. "After all the mighty blows which the tree received from the strongmen and their axes, it was ready to fall down. Although it appeared to be as strong and tough as ever, in truth, the only thing needed to push it over was one small thing."

(Application: Our generation must be especially aware of the importance of every little mitzvah. One small mitzvah may be all that is left to bring Moshiach, after the hard work of all previous generations.)

הקדמה למשניות

AN INTRODUCTION TO MISHNAYOT

Rabbi Yehuda HaNasi wrote a series of books called the Mishnah in the year 190 CE. The books are divided into 6 orders, 63 tractates, 525 chapters, and 4,224 'Mishnayot', or individual 'teachings', which is that the word "Mishnah" means.

At a time when the Jewish people were dispersed throughout the world and Torah learning could no longer be centralized, Rabbi Yehudah Hanasi took it upon himself to write down the entire oral tradition in order to preserve it. Up until this point the oral tradition had been passed down from sage to sage, strictly from mouth to ear, and these sages would share the teachings with the Jewish people as a whole.

Rabbi Yehudah Hanasi understood that the dispersion of the Jewish people across the world would threaten the accuracy and authenticity of the oral tradition. It was difficult for people to be in touch with one another before email, Youtube, Skype and Facetime came to be! Therefore Rabbi Yehuda HaNasi transcribed the text of the Mishnah to maintain the unity of the Jewish people and preserve our sacred tradition, which have remained unchanged since Mosheh Rebbeinu received the Torah at Har Sinai.

Why do you think that it would be hard to preserve an oral tradition without being able to communicate with people across the world?

מִשְׁנֵה בְּרָכוֹת : פֶּרֶק א : מִשְׁנֵה א

MISHNAH OF BLESSINGS : CHAPTER ONE: THE FIRST MISHNAH

Every Jewish person is obligated to recite the Shema in the morning and at night. This prayer reminds us that there is only One Power which creates and sustains every single part of the world. This Power, which we will refer to as H-ashem, includes, all of what has happened in the past, is happening in the present, and will happen in the future.

The first Mishnah is a discussion on what time a person should recite the Shema by in the evening. According to the Torah, a new day begins when three stars can be seen in the night-sky.

א From when is the Shema (to be) said in the nights? "From the time that the Kohanim enter to eat their Terumah (Priestly gifts), until , the end of the first watch. These are the words of **Rebbe Eliezer**. **And the Sages say**, "Until half of the night." **Rabban Gamliel says**, "Until the rising of the pillar of the morning (the first light of the morning)."

An event occurred where the sons of Rabban Gamliel returned home from a wedding (after half of the night). They (the sons) said to him (R. Gamliel), "We did not say the Shema." He said to them, "If the pillar of the morning has not come, you are obligated to recite (The Shema). And not this alone, but all of the times that the Sages said, "(A mitzvah can be done) until half of the night," they are still a commanded responsibility until the pillar of the morning. (Here are more examples that follow this rule of the Sages that when they decreed for a mitzvah to be done by the middle of the night, it could still be done until the beginning of the morning...) The burning of fats and limbs was a mitzvah responsibility until the rising of the pillar of the morning. (Also,) The eating of sacrifices which were supposed to be eaten in one day, was commandment until the rising of the pillar of the morning. If so, why did the Sages say until half of the night? (The reason was,) In order to distance man from the sin (missing saying Shema and the like..).

א מאי מתי קורין את שמע בערבית - משעה שהכהנים נכנסים לאכל בתרומתן - עד סוף האשמורה הראשונה - דברי רבי אליעזר -- וחכמים אומרים - עד חצות -- רבן גמליאל אומר - עד - שיעלה עמוד השחר -- מעשה שבאו בניו מבית המשתה - אמרו לו - לא קרינו את שמע - אמר להם - אם לא עלה עמוד השחר - תיבין אתם לקרות - ולא זו בלבד - אלא כל מה שאמרו חכמים עד חצות - מצותן עד שיעלה עמוד השחר -- הקטר חלבים ואברים - מצותן עד שיעלה עמוד השחר -- וכל הנאכלים ליום אחד - מצותן עד שיעלה עמוד השחר -- אם כן - למה אמרו חכמים עד חצות - כדי להרחיק את האדם מן העברה :

מִשְׁנָה בְּרָכוֹת : פֶּרֶק א : מִשְׁנָה ב

MISHNAH OF BLESSINGS : CHAPTER ONE: THE 2ND MISHNAH

The second Mishnah is a discussion on what time a person should recite the Shema by in the morning. Torah law decrees that it is important to reflect on H-ashem, both in the night-time when the day is complete, and in the morning when you are ready to begin anew.

ב From when is the Shema (to be) said in the morning? “From when he will be able to recognize (the difference) between sky blue to white (while standing outside). Rebbe Eliezer says, “Between sky blue to leek green.” And (he should) finish it by the peaking of the sun (when the sun peaks over the horizon). Rebbe Yehoshua says, “(One can say it) Until, three hours. That such is the way of the kings’ sons to rise in the third hour. The ones who recite (the Shema) from here (the end of the third hour) and forward do not lose out, (instead, they are) like a man who recites (the Shema as a part of learning) in the Torah.

ב מַאימַתִּי קוֹרִין אֶת שְׁמַע
בְּשַׁחֲרִית - מִשְׁפִּיר בֵּין
תְּכֵלֶת לְלָבָן -- רַבִּי אֱלִיעֶזֶר
אוֹמֵר - בֵּין תְּכֵלֶת לְכֶרֶתִי -
וְגוֹמְרָה עַד הַגֶּן הַחֲמָה --
רַבִּי יְהוֹשֻׁעַ אוֹמֵר - עַד
שָׁלֹש שָׁעוֹת - שָׁכַן דֶּרֶךְ בְּנֵי
מְלָכִים לַעֲמֹד בְּשָׁלֹש שָׁעוֹת
-- הַקּוֹרֵא מִכָּאן וְאֵילָךְ לֹא
הֶפְסִיד - כְּאָדָם הַקּוֹרֵא
בַּתּוֹרָה :

What benefit could you gain by reflecting on the Shema at night and during the day?

מִשְׁנָה בְּרִכּוֹת : פֶּרֶק א : מִשְׁנָה ג

MISHNAH OF BLESSINGS : CHAPTER ONE: THE 3RD MISHNAH

The third Mishnah is a discussion on how the Shema should be recited, based on two verses in the Torah. One of the verses says that the Shema should be said, "... in your lying down and in your rising." This verse of Torah not only teaches us that the Shema must be recited at night and in the morning; it also quotes a ruling from the House of Shammai, which says that in the evening a person must lean or lie down while reciting the Shema, while during the day one must stand.

The house of Hillel, however, maintains that this verse does not imply anything about the body's position during the recitation of the Shema. Instead, it refers to the general time of day in which we are commanded to say the Shema. Hillel explains that the way a man positions his body is not significant, as another verse says, "(and you can recite it) on your way."

ג Beis Shammai says, "In the night, every man shall lean and recite (the Shema), and in the morning they shall stand (and recite the Shema). As it says, 'And in your lying down and in your rising.'"

And Beis Hillel says, "Every man recites as on his way. As it says, 'and in your going on the path.'"

If so (one can say it in what ever position one wants), why was it said (a question to Beis Hillel on the verse Beis Shammai taught), "and in your lying and in your rising?" (The answer is because it is talking generally about...) In the hour that the sons of man lie down and in the time that the sons of men rise.

Rebbe Tarfon said (a circumstance he was in), I was going on the way, and I leaned to recite (the Shema) like the words of Beis Shammai, and I placed myself in danger because of bandits.

They said to him, "It would have been fitting for you to be obligated with your own life (i.e. if you would have died because you leaned to say the Shema, your death would have been your own fault, because...) that you transgressed the words of the House of Hillel.

ג בֵּית שַׁמַּי אוֹמְרִים - בַּעֲרֵב כָּל
אָדָם יָטוּ וַיִּקְרְאוּ - וּבִבְקָר יַעֲמִדוּ -
שְׁנֵאמַר - וּבִשְׁכָּבָהּ וּבִקְוִמָּהּ -- וּבֵית
הֵלֵל אוֹמְרִים - כָּל אָדָם קוֹרֵא
כְּדַרְכּוֹ - שְׁנֵאמַר - וּבְלִכְתּוֹ בְּדֶרֶךְ -
-- אִם כֵּן - לָמָּה נֶאֱמַר - וּבִשְׁכָּבָהּ
וּבִקְוִמָּהּ - בְּשַׁעֲה שְׁבִנִּי אָדָם
שׁוֹכְבִּים - וּבְשַׁעֲה שְׁבִנִּי אָדָם
עוֹמְדִים -- אָמַר רַבִּי טַרְפוֹן - אֲנִי
הֵיטֵי בָּא בְּדֶרֶךְ - וְהֵטֵי לְקָרוֹת -
כְּדִבְרֵי בֵּית שַׁמַּי - וְסִכְנִיתִי בַּעֲצָמִי
מִפְּנֵי הַלְּסָטִים - אָמְרוּ לוֹ - כְּדִי
הֵיטֵ לְחוּב בַּעֲצָמָהּ - שֶׁעֲבַרְתָּ עַל
דִּבְרֵי בֵּית הֵלֵל :

מִשְׁנָה בְּרָכוֹת : פֶּרֶק א : מִשְׁנָה ד

MISHNAH OF BLESSINGS : CHAPTER ONE: THE 4TH MISHNAH

The fourth Mishnah is a discussion on the different blessings that are recited before and after the Shema. The different blessings and their wording varies by day and by night. Certain rules apply to these blessings, as will be discussed in the Mishnah.

One of the reasons we recite blessings before performing a commandment, such as saying the Shema, is to focus on the greatness of H-ashem and how He commanded us to keep His laws. Unlike animals, who act on impulse and take whatever they desire without thought, we as people are meant to think our actions through and appreciate all that we are given on a daily basis.

ד In the Morning, (one says) two blessings before it (the Shema) and one time after it, and in the night, two (blessings) before it and two (blessings) after it.

One long (blessing) and one short (blessing... are said before the Shema of the night and day. A long blessing is one that begins and is sealed with a blessing, while a short one only ends with a blessing).

A place that they (the Sages) say to lengthen (make a long blessing), one is not allowed to shorten (the blessing). (When the Sages say) To shorten (make a short blessing), one is not permitted to lengthen it (make a long blessing). (When the Sages said,) To seal it (place a blessing at the end), one must not seal. (Where the Sages said,) do not seal, he is not permitted to seal (the blessing).

ד בַּשָּׁחַר מְבָרֵךְ שְׁתֵּי לְפָנֶיהָ
וְאַחַת לְאַחֲרֶיהָ, וּבְעֶרֶב שְׁתֵּי
לְפָנֶיהָ וּשְׁתֵּי לְאַחֲרֶיהָ. אַחַת
אֲרָכָה וְאַחַת קְצָרָה. מְקוֹם
שֶׁאָמְרוּ לְהֵאָרִיךְ, אֵינוֹ רֹשֵׁאִי
לְקַצֵּר. לְקַצֵּר, אֵינוֹ רֹשֵׁאִי
לְהֵאָרִיךְ. לְחַתֵּם, אֵינוֹ רֹשֵׁאִי
שֶׁלֹּא לְחַתֵּם. וְשֶׁלֹּא לְחַתֵּם,
אֵינוֹ רֹשֵׁאִי לְחַתֵּם:

What is something Hashem has given you that you are grateful for?

מִשְׁנָה בְּרָכוֹת : פֶּרֶק א : מִשְׁנָה ה

MISHNAH OF BLESSINGS : CHAPTER ONE: THE 5TH MISHNAH

The fifth Mishnah is a discussion about the mentioning of the Jewish people leaving from Egypt at the end of the recitation of the Shema. The question addressed in this Mishnah is whether it is a commandment to mention the Jewish people's leaving Egypt by day and by night.

One interesting concept brought down in this Mishnah is the concept of the ultimate redemption of the Jewish people. It is a fundamental principal of Jewish faith that just as we were redeemed from Egypt in the times of the Pharaoh, and saved from Haman in the times of Purim in Persia, we will be permanently redeemed from our current exile in the times of Mashiach. Ask your teacher to discuss this concept more with you in class.

ה One must mention the leaving of Egypt in the night.

Rebbe Elazar, the son of Azaryah, said, "Behold, I am like a son of seventy years old, and I did not merit saying the leaving of Egypt at night (meaning it was not his merit to teach, as a Rabbi, the concept that a Jew must recite the verse that talks about our leaving Egypt at night), until the son of Zoma explained, 'That it says, 'In order that you will remember the day that you left from the land of Egypt, all of the days of your life. The days of your life (means remembering the Exodus in), the days. All of the days of your life (means remember the Exodus in), the nights.'"

The Sages say, "The days of your life (alludes to), all of the days of your life. All of the days of your life (alludes to), the days of the coming of Moshiach

ה מִזְכִּי רֵין יֵצִי אֶת מִצְרַיִם
בְּלֵילֹת. אָמַר רַבִּי אֶלְעָזָר בֶּן
עֲזַרְיָה, הֲרִי אֲנִי כְּבֶן שִׁבְעִים
שָׁנָה, וְלֹא זָכִי תִי שֶׁתֹּאמַר
יֵצִי אֶת מִצְרַיִם בְּלֵילֹת, עַד
שֶׁדִּרְשָׁה בֶּן זֹמָא, שֶׁנֶּאֱמַר
(דְּבָרִים טו) לִמְעַן תִּזְכֹּר אֶת
יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל
יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ, הַיְּמִים.
כָּל יְמֵי חַיֶּיךָ, הֵלֵל לֹת.
וְחֻכָּמִים אוֹמְרִים, יְמֵי חַיֶּיךָ,
הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ,
לְהָבִיא לִימּוֹת הַמָּשִׁיחַ:

Here are many of Judaism's fundamental beliefs brought forth through 12 Torah Pesukim and Maamarei Chazal (teachings of the Sages) which are important for every child to know and recite each day.

PLEASE CHECK OFF EACH BOX WHEN MEMORIZED.

1. ☐ תוֹרַה צִוָּה לִנוּ מֹשֶׁה מוֹרִישָׁה קְהֵלֶת יַעֲקֹב.

TORAH TZIVAH LONU MOSHE MOROSHOH KEHILAS YAAKOV

"The Torah that Moshe commanded us is the heritage of the congregation of Yaakov." (Deuteronomy 33:4)

2. ☐ שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד.

SHEMA YISROEL, AD-DO-NOI ELO-HAI-NOO, AH-DO-NOI ECHOD

"Hear O Israel, G-d is our L-rd, G-d is One." (Deuteronomy 6:4)

3. ☐ בְּכָל דּוֹר וָדוֹר חַיִּיב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלוּ הוּא יֵצֵא מִמִּצְרַיִם.

**B'CHOL DOR VODOR CHAYOV ODOM LEEROS ES ATZMO
KI-EELOO HOO YOTZO MEE-MITZROYIM**

"In every generation one must look upon himself as if he personally had gone out of Egypt." (Pesachim 116b)

4. ☐ כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבְּאִשְׁמָמָה וְעַמּוֹד פּוֹלֵם צְדִיקִים
לְעוֹלָם יִירְשׁוּ אֶרֶץ נֶזֶר מְטַעַי מַעֲשֵׂה יְדֵי לְחִתְפָּאָר.

**KOL YIS-RO-EL YEISH LO-HEM CHEI-LEK L-O-LAM HA-BOH SHE-NE-
E-MAR V-AMEICH KOO-LAM TZADIKIM, L-O-LAM YIR-SHOO O-RETZ,
NEIT-ZER MA-TO-AIY MA'A-SEI YO-DYE LE-HIS-PO-EIR**

"All Israel have a share in the World To Come, as it is stated (Isaiah 60:21): 'And Your people are tzadikkim (righteous).' They shall inherit the land forever. They are the branch of My planting, the work of My hands, in which I take pride." (Sanhedrin 90a)

5. ☐ מִי קְרוֹב אֵלַיִךְ הַדְּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ.

**KEE KOROV AILECHO HADOVOR ME'OD B'FEECHO
U'VIL'VOVCHO LA'ASOSO**

"It is within your close reach to follow the Torah in speech, feeling and deed." (Deuteronomy. 30:14).

6. ☐ וַהֲנִיָּה ה' נֹעֵב עָלָיו וּמֵלֵא כָּל הָאָרֶץ כְּבוֹדוֹ וּמִבֵּית עָלָיו וּבִחוּן כְּלִיּוֹת
וְלֵב אִם עוֹבְדוֹ כְּרָאוּי.

**V'HEENEI HASHEM NEETZOV OLOV UMELO CHOL HO-ORETZ
KEVODO UMABIT OLOV UVOCHAIN KLOYOS VOLEIV
IM OVDO KORO-OOY**

"G-d stands over him, and the whole earth is full of His glory, and He searches his mind and heart (to see) if he is serving Him as is fitting." (Tanya, Chapter 41)

7. ☐ וְשִׁנַּנְתָּ לְבִנְיֶךָ וְדִבַּרְתָּ בָּם בְּשֹׁכֶתְךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכֶבְךָ וּבְקוּמְךָ.
VE-SHEE-NAN-TOM-LE-VO-NECHO VE-DEE-BAR-TO BOM, BE-SHIV-TECHO BE-VAI-SE-CHO U-VE-LECH-TECHO VA-DERECH U-VE-SHOCH-BECHO U-VE-KU-MECHO

“And you shall teach the Torah to your children, and you should speak about it when you are home and when you travel, before you lie down to sleep and when you wake up.” (Deuteronomy. 6:7)

8. ☐ בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.
BERAISHIS BORO ELO-HIM EIS HA-SHOMAYIM VE-EIS HO-ORETZ

“In the beginning G-d created the heavens and the earth.” (Genesis 1:1)

9. ☐ יִגְעֵתִי וְלֹא מַצָּאתִי – אֵל תֹּאמִין לֹא יִגְעֵתִי וּמַצָּאתִי – אֵל תֹּאמִין.
YOGATEE VELO MOTZOSEE AL TA'AMIN. LO YOGATEE U'MOTZOSEE AL TA'AMIN. YOGATEE U'MOTZOSEE TA'AMIN

*If someone says, “I have worked hard, and I have not been successful,” don’t believe him. If someone says, “I have not worked hard and I have been successful,” don’t believe him. If someone says, “I have worked hard, and I have been successful,” believe him!!!
 (Megilla, 6b)*

10. ☐ וְאַהֲבַת לְרֵעֶךָ כְּמוֹד רִבִּי עֻקְיָא אָמַר זֶה כָּלל גְּדוֹל בְּתוֹרָה.
VE-O-HAVTO LE-REI-ACHO KO-MO-CHO RA'BI AKIVO OMEIR ZEH KLOL GODOL BA-TORAH

Rabbi Akiva says that, “To love your fellow as yourself,” is a great basic principle of the Torah. (Leviticus 19:18, Midrash)

11. ☐ וְזֶה כָּל הָאָדָם וְתַכְלִית בְּרִיאָתוֹ וּבְרִיאַת כָּל הָעוֹלָמוֹת עֲלִיּוֹנִים וְתַחְתּוֹנִים
 לִהְיוֹת לוֹ דִּירָה זֶה בְּתַחְתּוֹנִים.
V'ZEH KOL HO-ODOM V'SACHLIS BREE-OSO U'VREE-AS KOL HO-OLOMOS ELYONIM V'SACH-TONIM, LEE-HE-YOS LO DEERO ZO BA-TACH-TONIM

The purpose of the creation of every Jew and of all the worlds is to make a dwelling place for G-d in this world.” (Tanya, Chapter 33)

12. ☐ יִשְׂמַח יִשְׂרָאֵל בְּעוֹשֵׁיו פִּירוּשׁ שְׂכָל מִי שֶׁהוּא מְזַרֵּעַ יִשְׂרָאֵל יֵשׁ לוֹ לְשִׂמּוֹחַ
 אֲשֶׁר שֶׁשׁ וְשִׂמּוֹחַ בְּדִירָתוֹ בְּתַחְתּוֹנִים.
YISMACH YISROEL BE-OSOV, PAY-ROOSH SHEKOL MEE SHEHO MI-ZERA YISROEL YESH LO LISMO'ACH B'SIMCHAS HASHEM ASHER SOS V'SOMEYACH BE-DEE-RO-SO BE-TACH-TONIM.

“The Jews should rejoice in their Maker. Every Jew should share in G-d’s joy, Who rejoices and is happy in His dwelling place in this world.” (Tanya, Chapter 33)

Songs

It's gonna be the little kinderlach

So you want to know who's gonna bring Moshiach?
Well I'll tell you, I'll tell you.
It's not gonna be the business man,
Or the wealthy man or the famous man. Oh no.

It's gonna be the little kinderlach,
The little, little, little, kinderlach.
It's gonna be the little kinderlach,
Who'll make Moshiach come. (x2)

The little boy who goes to Yeshiva,
And learns Hashem's Torah,
To understand,
He'll make him come.
The little girl who sings Birchah Hamazon,
And says every word,
With holy Kavana,
She'll make him come.

It's gonna be the little kinderlach,
The little, little, little, kinderlach.
It's gonna be the little kinderlach,
Who'll make Moshiach come. (x2)

The little boy who wears his tallis kattan,
And kisses his tzitzis,
When he says the Shema,
He'll make him come.
The little girl who davens each morning,
And gives her allowance,
Away for tzdoka
She'll make him come.

It's gonna be the little kinderlach,
The little, little, little, kinderlach.
It's gonna be the little kinderlach,\nWho'll make Moshiach come. (x2)

The little boy who stays in shul,
And stands with his father,
To listen to the torah,
He'll make him come.
The little girl who goes every Shabbos,
To visit the sick,
And the lonely old people,
She'll make him come.

It's gonna be the little kinderlach,
The little, little, little, kinderlach.
It's gonna be the little kinderlach,
Who'll make Moshiach come. (x2)

Al Tirah

אל תירא מִפְּחַד פֶּתָאם וּמִשְׁאֵת רִשְׁעִים כִּי תִבָּא:
עֲצוּ עֲצָה וְתִפְּרֹ. דְּבִירוּ דְּכָר וְלֹא יָקוּם. כִּי עֲמָנוּ אֵל:
וְעַד זְקֵנָה אָנִי הוּא. וְעַד שִׁיבָה אָנִי אֶסְבֵּל.
אָנִי עֲשִׂיתִי וְאָנִי אֲשֵׁא וְאָנִי אֶסְבֵּל וְאֶמְלֹט:

Sh'Yibonei Beis HaMikdash

שיבנה בית המקדש במהרה בימינו
אההה
ית המקדש במהרה בימינו שיבנה ב
אההה
שיבנה ... בית המקדש ... במהרה

Ani Mamin

אני מאמין באמונה שלמה בביאת המשיח.
ואף על פי שיתמהמה.
עם כל זה אסכה לו בכל יום שיבוא.

Tehillim

יום א' פרק א

אֲשֶׁר־הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רָשָׁעִים וּבְדֶרֶךְ חַטָּאִים לֹא עָמַד
וּבְמִוֶּשֶׁב לֵצִים לֹא יָשָׁב: כִּי אִם־בְּתוֹרַת יְהוָה חָפְצוֹ וּבְתוֹרָתוֹ יִהְיֶה
יוֹמָם וּלְיָלִיָּה: וְהָיָה כְּעֵץ שָׁתוּל עַל־פְּלִי מִים אֲשֶׁר פָּרִיו | יִתֵּן בְּעֵתוֹ
וְעָלְהוּ לֹא יִבּוֹל וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ: לֹא־כֵן הָרָשָׁעִים כִּי אִם־כַּפְּזִין
אֲשֶׁר־תִּדְפְּנוּ רוּחַ: עַל־כֵּן | לֹא־יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדַת
צַדִּיקִים: כִּי־יִדְרֹעַ יְהוָה דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רָשָׁעִים תִּאֲבֹד:

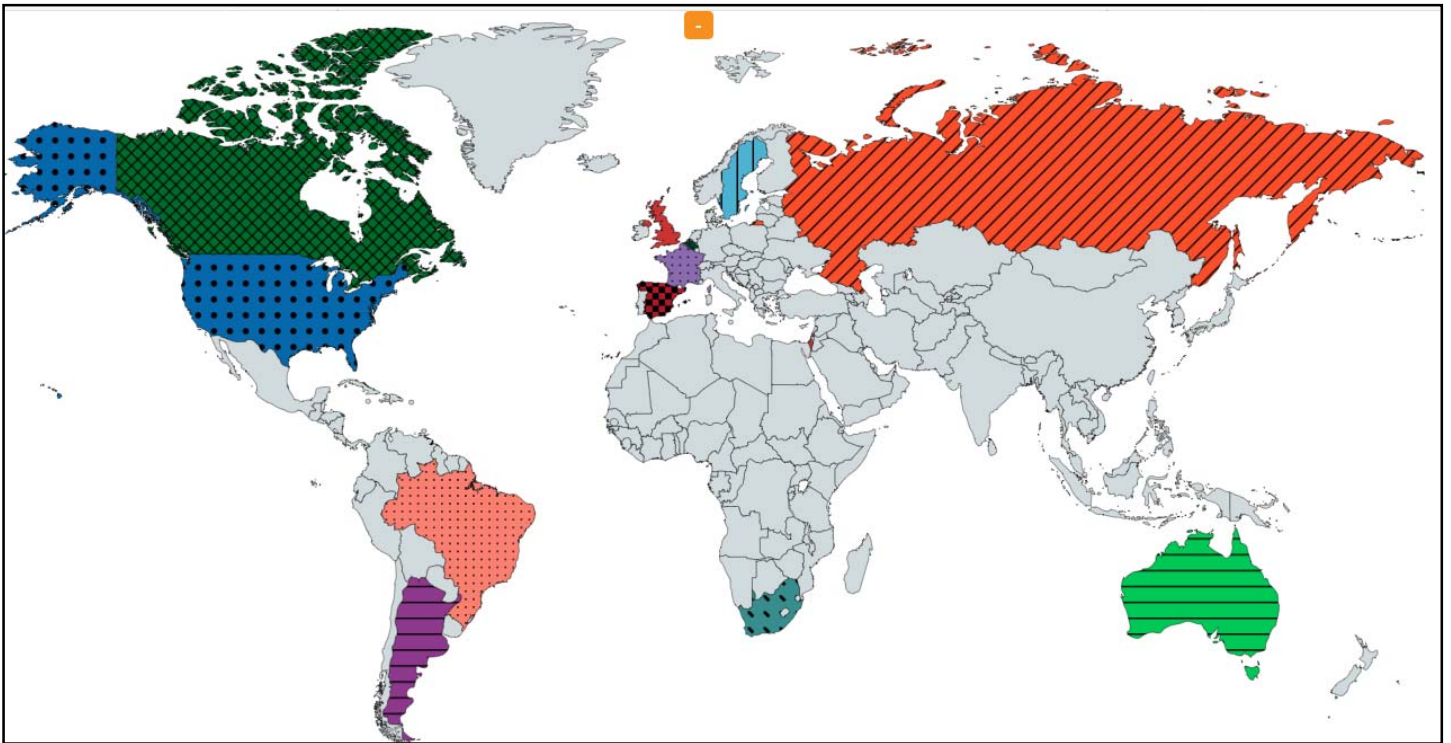
פרק כב

לְמִנְצַח עַל־אֵילַת הַשֹּׁחַר מִזְמוֹר לְדָוִד: אֵלֵי אֵלֵי לְמָה עֲזַבְתָּנִי רְחוֹק
מִי־שׁוֹעֲתִי דְבַרִי שָׁאֲנָתִי: אֱלֹהֵי אֲקָרָא יוֹמָם וְלֹא תַעֲנֶנּה וְלַיְלָה וְלֹא־דוֹמִיָּה
לִי: וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל: בָּךְ בָּטַחוּ אֲבֹתֵינוּ בָּטַחוּ
וְתַפְלִיטְמוּ: אֵלֶיךָ נַעֲקוּ וְנִמְלָטוּ בָּךְ בָּטַחוּ וְלֹא־בּוֹשׁוּ: וְאַנְכִי תוֹלַעַת
וְלֹא־אִישׁ חֲרַפְתָּ אָדָם וּבָזוּי עָם: כָּל־רֹאִי יִלְעָנּוּ לִי וַיִּפְטִירוּ כְּשֹׁפֵה יָנִיעוּ
רָאשׁ: גַּל אֶל־יְהוָה וַיִּפְלִטֵהוּ יִצְלִיחֵהוּ כִּי חָפֵץ בּוֹ: כִּי־אַתָּה גֹּתִי מִכָּפֶז
מִכְּבִיחוֹ עַל־שָׂרֵי אֹמִי: עֲלֶיךָ הִשְׁלַכְתִּי מִרְחֹם מִכָּפֶז אֹמִי אֵלֵי אַתָּה:
אֶל־תִּרְחַק מִמֶּנִּי כִּי־צָרָה קְרוּבָה כִּי־אֵין עֲזֹרָה: סִבְכוּנִי פָרִים רַבִּים
אֲבִירִי בָשָׁן בַּתְרוּנִי: פָּצוּ עָלַי פִּיהֶם אֲרִיָּה מִרְרָה וְשֹׁאֵג: כַּמִּים נִשְׁפַּכְתִּי
וְהִתְפָּרְדוּ כָל־עֲצָמוֹתַי הִנֵּה לִבִּי כַּדּוֹנֵג נָמַם בְּתוֹךְ מַעֵי: יֵבֶשׁ כַּחֲרָשׁ |
כַּחֲזִי וְלִשׁוֹנִי מִדְּבַק מִלְקוֹחִי וְלַעֲפָר־מֵוֶת תִּשְׁפָּתֵנִי: כִּי־סִבְכוּנִי כָל־בָּרִים
עֲדַת מְרַעִים הַקִּיפוּנִי כְּאֹרִי יָדַי וְרַגְלִי: אֲסַפֵּר כָל־עֲצָמוֹתַי הֵמָּה וַיִּפְטִימוּ
יְדֵאֹד־בִּי: יִחַלְקוּ בְגָדִי לָהֶם וְעַל־לְבוּשִׁי יַפִּילוּ גֹזְלֵל: וְאַתָּה יְהוָה
אֶל־תִּרְחַק אֵילֹתַי לַעֲזֹרָתִי חוֹשֶׁה: הַצִּילָה מִחֶרֶב נַפְשִׁי מִיַּד־כָּל־ב
יְחִידָתִי: הוֹשִׁיעֵנִי מִפִּי אֲרִיָּה וּמִקֶּרֶן רַמִּים עֲנִיתָנִי: אֲסַפְרָה שִׁמְךָ לְאַחֵי
בְּתוֹךְ קָהֵל אֲהַלֵּלְךָ: יְרֵאֵי יְהוָה | הִלְלוּהוּ כָל־זֶרַע יַעֲקֹב בִּבְרֻחוֹ וּגְבוּרֵי
מִמֶּנּוּ כָל־זֶרַע יִשְׂרָאֵל: כִּי לֹא־בֹזָה וְלֹא שִׁקֵּץ עֲנֹת עָנִי וְלֹא־הִסְתִּיר פָּנָיו
מִמֶּנּוּ וּבִשְׁוֹעוֹ אֱלֹהֵי שָׁמַע: מֵאֲתָךְ תִּהְלֹתִי בִּקְהֵל רַב נִדְרֵי אֲשַׁלֵּם נִגְדִּי
יְרֵאִיו: יֹאכְלוּ עֲנֻוִּים | וַיִּשְׁפְּעוּ יִהְלְלוּ יְהוָה דִּרְשׁוּ יְחִי לְבַבְכֶּם לַעֲד: יוֹכְרוּ
| וַיִּשְׁבּוּ אֶל־יְהוָה כָּל־אֲפִסֵּי־אֶרֶץ וַיִּשְׁתַּחֲווּ לִפְנֶיךָ כָל־מִשְׁפְּחוֹת גּוֹיִם: כִּי
לִיהוָה הַמְּלוּכָה וּמִשַּׁל בְּגוֹיִם: אֲכָלוּ וַיִּשְׁתַּחֲווּ | כָּל־דִּשְׁנֵי־אֶרֶץ לִפְנֵי
יְכָרְעוּ כָל־יֹדְדֵי עַפְרָה וְנִפְשׁוּ לֹא חֵיה: זָרַע יַעֲבֹדֵנִי יִסְפָּר לְאֹדֵנִי לְדָוִד:
יָבֹאוּ וַיַּגִּידוּ צַדִּיקָתוֹ לְעָם נוֹלֵד כִּי עָשָׂה:

פרק קיז

הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם שִׁבְחוּהוּ כָל־הָאֻמִּים: כִּי גָבַר עָלֵינוּ | חֲסִדוֹ
וְאַמֶּת־יְהוָה לְעוֹלָם הִלְלוּהָ:

Where have the Children Gathered?



All over the WORLD!

