

"די מטרע און ספעציעלע אויפגאבע אין דער מלחמה  
פון אונזער צייט איז 'ווי וואנט משיח נאו!'"



..... THE TZIVOS HASHEM ANTHEM .....

**WE WANT  
MOSHIACH NOW!**



**W**hat began in Crown Heights, Brooklyn, with a small number of children, has grown into a worldwide organization. Over 100,000 Jewish boys and girls, up until their bar/bat mitzvah, are members of a special army – Tzivos Hashem.

It started on Sukkos, 5741, during a Chol Ha'moed gathering for children in 770. It wasn't the first time the Rebbe attended such an event, however, this kinnus was the third in a series of special rallies under the Rebbe's direct instruction. One month earlier, on 14 Elul 5740, after several months of stressing the importance of Jewish education and the unique role children play in protecting Eretz Yisrael and Am Yisrael, the Rebbe requested three special gatherings to be arranged – one before Rosh Hashona, one during Aseres Yemei Teshuva, and the final one on Chol Hamoed Sukkos.

The first hint of the Rebbe's desire for a new moisad occurred on the first day of Chol Hamoed by the kinnus Tzach. Rabbi Chodakov presented a special memento—a letter from the Rebbe, and read it to the assembled. The letter speaks about the fact that every Jew, even from a young age, is a part of Tzivos Hashem. The madrichim later distributed the letter among the children by the rally on the third day of Chol Hamoed.

On Monday, at the Chol Hamoed Sukkos rally, there was an air of expectancy; everyone was anticipating a big announcement.

In the three sichos that the Rebbe delivered, he expressed that the time was ripe for establishing an international Jewish children's organization. And in keeping with the moshel of fighting the yetzer hara, the Rebbe declared that the organization be called Tzivos Hashem, the army of Hashem, and stressed the need to follow the orders of the commander-in-chief – Hashem.

Over the next few days the Rebbe issued instructions regarding the nature of the new organization. Chabad activists also began working on an emblem for the new "army," and everything was carefully scrutinized by the Rebbe.

Only one thing remained: the army needed its own anthem.

The Rebbe sent a message to Rabbi J.J. Hecht, one of the main activists in the new organization, to prepare a special niggun to serve as Tzivos Hashem's anthem.

By the first rally on Chol Hamoed, the Rebbe instructed to sing Napoleon's march, saying it was the best way to begin educating the new army. Several times throughout the coming days of Simchas Torah and Shabbos Bereishis, the Rebbe requested the children – the new soldiers



**At each round of the niggun, the Rebbe's clapping grew stronger and faster...**

– to sing this niggun.

Now, however, the Rebbe wanted an original anthem.

During the rallies in the summer of 5740, the Rebbe stressed the special role that children play in bringing Moshiach, and in response, the children chanted "We want Moshiach now."

In camp the previous summer, one of the staff members put these words to an old camp song, which is an old Chabad tune, about color war:

Gan Yisroel have no fear,  
Color war will be here this year,  
One, Two, Three, Four, we want color war  
Five, Six, Seven, Eight, we don't want to wait.

The words were slightly adjusted to speak about Moshiach **"Am Yisroel have no fear Moshiach will be here this year, we want Moshiach now, we don't want**

**to wait!"**

At Kos Shel Brocho on Motzei Shabbos Breishis, the children sang this song for a long time with the Rebbe waving several times in encouragement. [In fact the new version was so similar to the old camp song that some children got mixed up and sang "we want color war."]

Rabbi Hecht, although busy with his other duties, set to work on composing an original anthem and came up with an idea. This niggun would be most fitting to serve as the Tzivos Hashem anthem.

The next kinnus was scheduled for the coming Wednesday, the 28<sup>th</sup> of Tishrei. In the beginning of the rally Rabbi Hecht taught the children the new song to be prepared for when the Rebbe comes. Within a few minutes, the Rebbe entered the shul for Mincha while the children sang the Napoleon's march.

After Mincha all eyes turned expectantly to Rabbi Hecht, anticipating the presentation of the new anthem.

Rabbi Hecht took the microphone and began:

"We want to tell the Rebbe the words of the new song we are singing about Moshiach. So I'm just going to read them: Am Yisroel, have no fear, Moshiach will be here this year. We want Moshiach now, we don't want to wait."

The Rebbe's smiled broadly, revealing his immense nachas.

As soon as Rabbi Hecht finished his introduction, the music began playing, and the children raised their voices in song. Immediately, the Rebbe's face turned serious as he began to clap slowly in encouragement. At each round of the niggun, the

**The first time the Rebbe started the song himself was on Parshas Toldos, and the first time in a live hookup was on Yud Kislev. From then on, in almost every farbrengen, either the Rebbe sung it himself, or instructed for the chassidim to sing it.**

Rebbe's clapping grew stronger and faster, and within minutes, all the children had risen from their seats, singing with all their heart, each one captivated by the Rebbe's energetic clapping.

A new song was born.

Buoyed by the Rebbe's response, it wasn't long before the niggun took off completely. By the Shabbos farbrengen three days later, the Rebbe spoke further about Tzivos Hashem and then asked that the children start the niggun. At that point, all the newly enrolled children of Tzivos Hashem excitedly joined in.

Although the Rebbe was *Koching* tremendously in Moshiach's imminent arrival and the role that Jewish children play in his coming, he had never given an official explanation for his great love in the new song. It was only by the next kinnus of Tzivos Hashem that the Rebbe gave a clear explanation.

This was on the second night of chanukka 5741, the very first time the Channukah rally was attended by children in Tzivos Hashem. (From the early 5730's the menorah lighting's with the Rebbe were attended by children of elementary and the of the release time (sha"lah) program.)

After the twelve Pesukim were recited the children sang "We want Moshiach now". The Rebbe then said a Sichah in



which he compared the battle of Tzivos Hashem to the war fought by the Yidden on Channukah whose purpose was to strengthen Torah and Mitzvos.

The Rebbe then concluded:

*"Although the general purpose of the battle is always the same - to be able to learn more Torah and perform more Mitzvos - nevertheless in every period there is a special mission.*

*The special mission in our times is just as you loudly proclaimed -- "We want Moshiach now" that Moshiach should come immediately now!"*

"We want Moshiach now" soon became

the international Tzivos Hashem anthem, being sung in many different languages. It also became Lubavitch's newest slogan with banners proudly proclaiming its message. It was also added to the newly created logo, with the Rebbe's consent.

As can be expected, as was the case by many of the Rebbe's new campaigns, there were those individuals who questioned the whole thing. By the Channuka rally of 5741 the Rebbe addressed this. He explained that there is no place for any Jew to hold himself to high for such a request. This is evident from the fact that he stands in front of Hashem three times a day in Shmoneh Esrei and pleads for Moshiach's immediate arrival. In light of this, how can one possibly be uncomfortable with screaming "We want Moshiach now"!

Throughout the next decade, "We want Moshiach now" was sung by every children's rally, with the Rebbe strongly encouraging the crowd - both when he would enter the shul for the kinnus, and after the sichos, together with the niggun Utzu Eitzah.

Those precious moments are treasured in the minds and hearts of the children who are now grown up and married - for many of them, this is one of their only memories of the Rebbe.

One unique moment for the children of

**"Where are the children who want Moshiach now?"**





Tzivos Hashem was during the Chol Hamoed Sukkos rally, approximately ten years from when the Rebbe started the organization. Toward the end of the rally, when the children began singing “We want Moshiach now,” the Rebbe began to vigorously wave his hands like he had never done before, and with the music following along, he turned to a different direction every few seconds, waving at the children.

This continued when the Rebbe came down from the Bima and proceeded to hand out dollars for Tzedaka.

Another time such a thing happened was during Birchas Hachama, 5741, when the Rebbe started singing “We want Moshiach now,” and turned to encourage all sides while slowly rotating in a circle.

In the very beginning when the Rebbe would encourage or even began singing the song himself, one could notice amused smiles on the faces of some of the elderly chassidim who thought it was a little cute. However, the Rebbe’s expression was quite serious, as he understood the song’s significance. For two years it was sung by almost every farbrengen (starting from the end of 5742, the Rebbe began a major koch in the niggun “Sheyibone beis ha’mikdosh” and “We want Moshiach now” was sung less often), and it was clear that the rebbe greatly loved the niggun.

On several occasions, the Rebbe even personally turned to the children and asked that they begin the niggun on their own. The rebbe would use many beautiful expressions in describing the children’s pure singing, and the Rebbe would encourage the singing with special gestures.

For example, on Shabbos Parshas Mishpotim, 5741, the Rebbe asked, “Where are the children who want Moshiach now?”

Immediately all the children began to sing.

A similar incident occurred at the end of the farbrengen of Vov Tishrei, 5742, where the Rebbe suddenly asked, “Where are the “tzoin kodoshim” – the holy flock?” And the children responded right away with the song.

A few minutes into the singing, the Rebbe rose from his seat, and, facing the children, continued to encourage them in the singing. It was the first time that the Rebbe had stood up during a niggun for two years, and the next time was four years later in 5746!

There are several incidents where the Rebbe conveyed just how much he loved this niggun and its powerful words:

During the 5740’s, the Rebbe would eat his Shabbos and Yom Tov meals with the Rebbitzin in an apartment built into the back of the library, and on Sukkos in a small Sukka in the yard nearby. Once, one

of the neighbors from Union St. overheard the Rebbe humming to himself in the sukkah “We want Moshiach now.”

Another unique occasion was during the farbrengen of Lag B’omer, 5746, in which chassidim sang “We want Moshiach now” (to the tune of “Ad Mosai”) for an hour and a half straight! [A niggun was never sung for so long by any farbrengen.]

Usually, when the Rebbe stopped encouraging (moving his head etc.), the chassidim would stop singing, but in this instance, the Rebbe didn’t make any signal to end, so they carried on singing. Eventually, when the niggun died down, the Rebbe said, “The seder should be like by Hakafos that there is a vaad ha’mesader that announces, “Until here is the first hakafa.”

Several times over the years, the Rebbe explained the meaning and significance of the song. Here are a few selections:

*“According to what the Baal Shem Tov said that one should learn a lesson from whatever he sees and hears, which this specially applies to the words from the mouths of children whose words are holy and free of sin (and even from their expressions in English), in our case, we can learn from their song “We want Moshiach now.” In the English language, there are many ways to say, “I want something,” such as, “I wish” and “I desire.” “I want,” however, denotes*

## “Proud and Gallant men”

Aside for “We want Moshiach now,” which the Rebbe accepted, there was another song, prepared by Rabbi J.J. Hecht, that some thought would become the Tzivos Hashem anthem. The tune was an old Poilesheer march and the words went like this:

**“Tzivos Hashem, Proud and gallant men, all Jews return with mivtzoim ten,  
The sharei teshuva pesuchim leoilam, anu me’karvim es kol ha’olam,  
Striding along reaching victory, fulfilling our mission for we are soldiers of the Rebbe  
Capture the world then we will all see, the geluah shleima in entirety.”**

As the children were assembling into 770 for that Kinnus when they introduced “We want Moshiach now”, Rabbi Hecht gave out papers with the words to the children assembled. As the Kinnus went underway, after singing several Niggunim, Rabbi Hecht called upon two boys (Ari Beigelman and Moshe Nemenson) to lead the crowd in this anthem, to which the Rebbe encouraged.

However it was only sung this one time, as it was “We want Moshiach now” that the Rebbe chose.



something which “I lacked and needed,” not just a mere desire – and this is what they exclaim, “We want,” that Moshiach is something they lack!”

The Rebbe elaborated further on this idea and then explained that the word “now” means that despite the pleasures of Torah and Mitzvos, Moshaiach is still needed.”

At another occasion, the Rebbe explained why the children demand for Moshiach in English:

“The children specifically recite ‘now’ in **English**, and not in Loshon Hakodesh, because, since they can’t hold back their pure and sincere desire for Moshiach to come already, they are not going to wait for someone to come and teach them how to say “want” in Loshon Hakodesh, but rather they recite it in the language that they are accustomed to!”

At a later farbrengen (Shabbos Shushan Purim, 5741), the Rebbe explained the deeper meaning behind the word “now” –



The Tzivos Hashem logo with the anthem “we want Moshiach now”.

as spelled in Loshon Hakodesh (‘Nun’ ‘Alef’ ‘Vov’) – with a Gematriya, and concluded with saying, “This is absolutely true and not just a “Purim Torah!”

We will end off with a unique explanation from the Rebbe about the niggun, which reveals his immense love toward it:

“When Yaakov Avinu told his brother, Eisav, that he couldn’t join him on his journey to Seyir, which, as explained in the Midrash, refers to the revelation of Moshiach, his reason was because “the children are weak” and not prepared to receive it. From this it is understood that when the time for Moshiach to reveal himself arrives, the children will be ready. This is why, now in the last days of Gollus when Moshiach is about to come, the children are not “weak” anymore and they await Moshiach’s coming with much anticipation – not only do they await but they demand that he should come, and they shout and sing with much joy and in English as well so that the goyim also understand them. So certainly our father in heaven who hears his children shout and sing will, in their merit, bring the complete redemption.”

**“Not only do they await but they demand that he should come, and they shout and sing with much joy and in English as well...”**

