

תשמ"א-פונה בקריאה לילדי/ילדות ישראל שלפני גיל בר/בת
מצוה להתאגד ב"צבאות השם" (בסיסמת: "ווי וואנט משיח נאו")...

In 5741: the Rebbe calls on all Jewish boys and girls
under the age of Bar/Bas Mitzvah to join together in
"Tzivos Hashem," with the motto "We want Moshiach Now."
(Introduction to Hayom Yom)

ON THE FRONT LINES

THE FOUNDING OF TZIVOS HASHEM

LAG BOMER 5743, JEM 235096



לע"ו
הרה"ח הרה"ת ר' אברהם יעקב
ב"ר חיים מרדכי ע"ה
נלב"ע כ"ה תשרי ה'תשנ"ו
ולע"נ זוגתו האשה החשובה
מרת פריידא ראצא
בת הרב יחיאל אפרים פישל ע"ה
נלב"ע ט"ז אדר-שני ה'תשע"ו

נדפס ע"י בנם
הרה"ת ר' משה מאיר שמואל וזוגתו
רבקה לאה ומשפחתם שי'
גלוצאווסקי



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On Shabbos Mevorchim Iyar 5736, the Rebbe established *mivtza chinuch*—an international initiative focussed (primarily) on children’s education. Over the summer of 5736 and throughout the following year, Chassidim from all over the world threw themselves into the *mivtza*, visiting hundreds of schools and homes and reaching tens of thousands of children. It was during this time that the Rebbe selected the Twelve Pesukim and began holding periodical rallies for children. (For a comprehensive article on *mivtza chinuch*, see Derher 44 (121), Iyar 5776.)

A few years later, at a surprise farbrengen on Erev Rosh Chodesh Nissan 5740, the Rebbe announced a new *mivtza* for children, with a new emphasis: The time had come for the fulfillment of “*Veheishiv lev avos al banim—al yedei banim*” (“The hearts of fathers will be turned back [to Hashem] through their children”)—to reach the parents through their children’s encouragement. The Rebbe laid out a program beginning with preparation for Pesach, only two weeks away.

It started with the famous “matzah ball contest,” reaching more than fifty-thousand children, and continued with Lag B’omer, with over twenty-thousand people participating in the largest Lag B’omer parade to date. It was before Shavuot that year that the Rebbe announced the initiative for every child to be in shul for *asseres hadibros*, and during the summer, rallies were frequently held. (To read about *mivtza veheishiv lev avos* at length, see Derher 20 (97), Sivan 5774.)

On Shabbos parshas Ki Savo, at the very end of 5740—right before the beginning of *shnas hakhel*, 5741—the Rebbe requested that three rallies/*hakhels* of children

should be arranged over the following few weeks: before Rosh Hashanah, during Asseres Yemei Teshuva, and during Chol Hamoed. The Rebbe requested that they take place throughout the world, and specifically at the Kossel, Mearas Hamachpela and Kever Rochel.¹

THESE RALLIES WERE HELD IN 770 AS WELL, AND FOR THE FINAL ONE, ON CHOL HAMOED SUKKOS 5741, THE REBBE HIMSELF JOINED. THAT IS WHERE OUR STORY BEGINS.

YOSSI MELAMED via JEM 124858



A FLYER ENCOURAGING CHILDREN TO JOIN THE PESACH CAMPAIGN BY TZIVOS HASHEM IN ERETZ YISROEL, CIRCA 5741.

BUILDING AN ARMY

"The boys sat in the front of the Hall, and the girls at the rear...Rabbi J. J. Hecht was in charge. A couple of clowns were jumping and scampering about amongst the children. One of them, with a white face (painted), a long red nose (false) and a big bushy beard (not false) approached me - he wanted to borrow a Gartel (black belt) with which to daven Mincha. There was also a band in attendance."

This is how Reb Zalmon Jaffe describes the first Tzivos Hashem rally in his yearly "My Encounter with the Rebbe" pamphlet.

At the beginning of the rally, Rabbi Moshe Bogomilsky read a letter that the Rebbe had addressed to "All Jewish children of pre-bar/bas mitzvah age," in honor of the rallies being held around the world.

In it, the Rebbe elaborated on the theme of *hakhel*, explaining that it

also applied in modern times, and among other things, he proposed the following: "It would be a good idea for those who can participate more often in such gatherings, to form a ...unit, under the same name everywhere "Tzivos Hashem"—"G-d's Army", to which every Jew already belongs from childhood, all the better to carry out the Divine order: "Fill the earth and master it"—mastering all that is around him/her by filling the environment with true light, the light of Torah and mitzvos, so that everyone will see and know that the whole world is G-d's.

This marked the first time the Rebbe used the term Tzivos Hashem. At that early stage, it may have seemed to be just another *hakhel*-initiative, but as we will later see, this was far from the case.

"Then the Rebbe arrived amidst great excitement," Reb Zalmon

continues. "Film photographers rushed forward dragging their heavy equipment and long trailing wires. The Rebbe halted for a few moments, whilst he handed over money for Tzedoka to various children. He then marched forward towards the platform to the tune of "Vesomachto". The Rebbe set a terrific pace when he arrived on the platform. (I ceased clapping my hands, much sooner than the Rebbe did).

"[In general, during] children's services, Utzu Aitzo is sung, and repeated many many times, with very much fervour and energy. In fact, from this time onwards until after Shabbos Beraishis, which this year occurred on the day immediately following Simchas Torah, the Rebbe made a point of ensuring that the Utzu Aitzo sentence was sung loudly and vigorously after every service.



THE REBBE SAYS A SICHA TO THE CHILDREN DURING A TZIVOS HASHEM RALLY, 28 KISLEV 5743.



RECITATION OF THE 12 PESUKIM AT A TZIVOS HASHEM RALLY, 18 TISHREI 5743.

“The next item was the recital of the Twelve Torah sayings. J.J. commented that we had visitors and guests from all over the world—just like a mixed up United Nations. He was therefore choosing representatives from different countries to recite these twelve verses.

“The Rebbe then addressed the children in Yiddish. After speaking

for about seven or eight minutes, the Rebbe paused for a slight intermission whilst Rabbi J.J. translated what the Rebbe had said, into English.”

During the *sichos*, the Rebbe explained the significance of the newfound Tzivos Hashem: every Yid, and especially every child, is in the army of Hashem to fight the *milchemes Hashem* [the war of Hashem] against

“One man outclassed and surpassed everyone with his forceful clapping, dynamic energy, vigorous vitality and vibrant intensity. This was Our Revered and Beloved Rebbe, Shlita”

the *yetzer hara* and not-Yiddishkeit. Every child is a soldier—always on duty, alert to the new missions—with Hashem as his “commander in chief”.

On a practical level, the Rebbe gave several instructions, including:

- Every child should encourage as many children as possible to join Tzivos Hashem, in keeping with the mitzvah “*Véahavta lereacha kamocha.*”
- The booklet of the Twelve Pesukim (originally published in 5736) should be reprinted on special paper, before the next rally on Chanukah. In the back of the booklet, the children should write down the names of the children whom they had influenced to join², and when they turn it in on Chanukah, they will receive prizes.
- These instructions should be relayed to the children throughout the world, in all languages, and the booklet should be published in the language of each country.

After the *sichos*, the Rebbe gave the *madrichim* copies of the letter from Chol Hamoed translated into English to distribute to the children, together with coins—one dime for tzedakah and another one for personal use.

Mr. Jaffe concludes his description of the event:

“The excitement was terrific. The Rebbe had been concentrating his efforts on the youngsters, the new recruits to Tzivos Hashem—G-d’s Army. Hundreds of these young boys had pushed and squeezed themselves right to the front. When the Rebbe entered and ascended to the platform they all sang lustily and heartily, but they were really screaming and screeching, clapping; hands and jumping.

“One man outclassed and surpassed everyone with his forceful clapping, dynamic energy, vigorous vitality and vibrant intensity. This was Our Revered and Beloved Rebbe, Shlita.”

CELEBRATING WITH THE SOLDIERS

Throughout the previous year, during the *mitvza* of *veheishiv lev avos*, in addition to directing his Chassidim and others to reach out to children, the Rebbe himself had shown them tremendous *kiruvim*. This came to a climax on Shemini Atzeres and Simchas Torah, a few days after the establishment of Tzivos Hashem.

During the *hakafos* of Shemini Atzeres, as the fifth *hakafa* was coming up, the Rebbe asked that the children should be honored with this *hakafa*; their teachers would go with them and hold the *sifrei Torah*.

Pandemonium erupted; nothing like this had ever happened before. Hundreds of children from all corners of the huge, packed room needed to get to the middle, to the place of *hakafos*, and, in true 770 fashion, they were handed from person to person over the heads of the crowd. The ages ranged from toddlers to youngsters right before bar mitzva, but everyone made it to the middle one way or another.

Each of the teachers took a *sefer Torah*, and the Rebbe took one as well [this was highly unusual as throughout the years the Rebbe’s custom was to participate in only the first and seventh *hakafos*]. The Rebbe instructed that the *niggun* “*Utzu Eitza*” be sung; with one hand he held the *sefer Torah*, and with the other he encouraged the tremendous singing, dancing in the circle together with the immense crowd of children.

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On his way back to the front, the Rebbe said that the *sefer Torah shel Moshiach* should be brought “by a strong person” up to the women’s section so the girls could kiss it; the *hakafos* would wait until it returned.

The following night, on Simchas Torah, there was another *hakafa* for children; only this time it was on a much larger scale, since all parents in Crown Heights had made sure to bring their children.

In order to get a picture of what happened that night, it is necessary to

have a mental image of 770: the *bima* was in the middle of the shul, and around the *bima* there was an empty space for the *hakafos*, with tables set up around it to hold off the crowd; this was known as “the *ches*.” All along the way from the *hakafos* area to the Rebbe’s place, tables were set up to leave a pathway for the Rebbe.

As the children were passed to the middle, for the fifth *hakafa* as per the Rebbe’s instruction, the *hakafos* area filled up entirely, packed with children, and more kept on pouring in. They were placed on the tables surrounding the *hakafos* area, and when that filled up, they were left behind the tables among the crowd.

The *vaad hamesader* tried making some sort of *seder*, but they were utterly unsuccessful. It was simply impossible.

Twenty minutes passed, and finally, the Rebbe took the *sefer Torah* and walked to the *hakafos* place. But upon arriving at the entranceway into the *ches*, the Rebbe had to stop. The way in was completely packed with people, with no room for anyone to move. One of the *mazkirim* tried making space, but he couldn’t. When he saw that, the Rebbe started making a *seder* himself, and personally told people to clear out certain areas for the children.

Although it was still packed inside the *hakafos* area, the Rebbe began the *hakafa*, and started singing “*Utzu Eitza*.” The children all around him—and the entire crowd—burst into song, as the Rebbe held the *sefer Torah* with one hand and encouraged the singing with the other. Every so often, he lowered the *sefer Torah* to a child to allow him to kiss it.

The Rebbe danced in the circle, keeping close to the outer tables, motioning every so often to the children to let him pass. After the *hakafa* was over, the Rebbe again instructed that the *sefer Torah shel Moshiach* be sent upstairs. Upon

returning his *sefer Torah* and sitting down, the Rebbe began “*Vesamachta*.” He spoke briefly with some of the children gathered around, giving a few of them some wine for *l’chaim*, and even shook some of their hands “*gut yom tov*.”

At the end of the evening, close to 3:00 a.m., the Rebbe told Rabbi Avrohom Shemtov to lead the singing of *Aleinu* “like in Gan Yisroel.” The children sang “*Utzu Eitz*” and “*Chayalei Adonenu*,” and chanted “We Want Moshiach Now,” with the Rebbe encouraging them all along. Before he left, the Rebbe waved both hands to the crowd, wishing them “*gut yom tov!*” three times.

EDUCATING THE ARMY

During *kos shel bracha* after Simchas Torah, the Rebbe gave Rabbi Yaakov Yehuda Hecht a bottle of *mashke* “for Tzivos Hashem.” When Rabbi Hecht asked what the *mashke* was for, the Rebbe told him to arrange a big children’s rally for the following Wednesday, as a conclusion of Tishrei. The Rebbe added that they should make sure to bring a band, and before *mincha* to sing Napoleon’s March—“for that is the proper way to begin the education of an army.”

The Rebbe also sent a message to Rabbi Hecht asking that a special *niggun* be prepared to serve as the Tzivos hashem anthem.

At this rally—the first official Tzivos Hashem get together—the Rebbe continued elaborating on various themes of Tzivos Hashem, and spoke a *sicha* in Russian directed to the Russian children present, also addressing the state of the Yidden in Russia.

A SLOW START THEN A SPEEDY REVERSAL

Following the Rebbe’s call, *bochurim* and *yungeleit* got involved in various activities for children, but

WE WANT MOSHIACH NOW

After the singing of Napoleon’s March and davening *mincha* with the Rebbe, Rabbi Hecht took the microphone and addressed the children:

“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 smiled broadly, revealing his immense *nachas* at the children’s initiative.

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 in the *niggun*, the Rebbe’s clapping grew stronger and faster; within minutes, all the the children had risen from their seats, singing with all their heart, captivated by the Rebbe’s energetic clapping.

Later on, the Rebbe often started this song himself, and in *sichos* the following months, he defended the lyrics from various complaints and even elaborated on the significance of certain words.

(For more on this special song, see Derher 5 (62) Tishrei 5773, “We Want Moshiach Now!”)

“Who is losing out from this? The children! Because they didn’t have these booklets which would motivate them to get out there and recruit more children for Tzivos Hashem!”

there wasn’t a real concentrated effort, as befitting a *mitvza* of this magnitude. A few weeks later, on Shabbos Parshas Toldos, the Rebbe spoke a very sharp *sicha* about the lack of activities, and bemoaned the fact that, in the five weeks that had passed, the Yud Beis Pesukim booklets had not yet been re-printed.

“Who is suffering from this? The children! Because they didn’t have these booklets which would motivate them to get out there and recruit more children for Tzivos Hashem! The children should make a ‘bund,’ overthrow their generals, and do what needs to be done!”

This *sicha*, unusual in its length and tone, came as a bombshell. That Motzei Shabbos, *bochurim* working

for Tzach immediately published the booklets of the Yud Beis Pesukim, and also began working on an emblem. However, in order for the project to run properly, someone needed to take the project upon themselves.

A big meeting was called with the directors of the major *mosdos* of Lubavitch: Tzach [Lubavitch Youth Organization], NCFJE, Beis Rivka, and others, coordinated in conjunction with Rabbi Hodakov. About ten or fifteen *mosdos* were represented.

The first order of business was to appoint a director to manage the new *mosad*; Rabbi Yerachmiel Benjaminson was chosen.

Rabbi Benjaminson, together with Rabbi Sholom Ber Baumgarten, Rabbi Yosef Katzman and a group

of dedicated *bochurim* and *yungeleit* involved, were given the ‘Tzach’ building, located on Kingston and President, to work from.

They immediately began working on a number of fronts: developing the ranks of the army and a system of prizes, printing ID cards and badges, and establishing the Moshiach Times magazine³; the Rebbe was involved at every stage of the process.

The first mailing was scheduled for Chanukah—only a few weeks later—and they had prepared a package to send to all the children, which included an ID card, a wallet, a Twelve Pesukim booklet, and a letter addressed to the children.

During the previous *mitvza* of *veheishiv lev avos*, and throughout the first couple of months of Tzivos Hashem, many thousands of names had been gathered.

When it came time for the first mailing, on Chanukah, it was all done by hand. “For a week straight we didn’t sleep,” Rabbi Benjaminson says. “Labels had to be typed up by hand; the magazines needed to be printed, collated, and stapled; then the labels had to be put on the magazines; and finally everything needed to be taken to the post office. On the last night, we had fifty volunteers working the entire night to get it out.”

At the rally that took place on Chanukah, the Rebbe *benched* the children, saying, “Every private [regular soldier] should become an officer; every sergeant and officer should become a general; and every general should become a general with many stars, without limitations...”

The staff of Tzivos Hashem developed the concept of ranks and gave it in for approval, and the Rebbe edited it as well. The Rebbe showed immense interest in the ranks, and many times asked children what their ranks were.

⟨ INCLUDING GIRLS ⟩

In the *sichos*, the Rebbe emphasized that girls have an equal part in Tzivos Hashem. During one of the rallies, one of the themes of the *sicha* was that it must be immediately visible that a child is part of Tzivos Hashem—a boy wears his tzitzis and a girl declares ‘Shema Yisrael!’ When Rabbi Hecht was translating it into English, the Rebbe told him to add that a girl shows her Judaism by wearing modest clothing as befits her.

For the front cover of the magazine for Chanukah, the artist Michel Schwartz sketched a row of boys holding hands on the top of the page, and a row of girls on the bottom, with the words “Ahavas Yisroel.”

Rabbi Benjaminson relates:

“A certain *askan* strenuously objected to having boys and girls on the same cover. We argued that there was no choice: if only boys were featured on the cover, it would look like a boys’ magazine; and the same was true vice versa.

“Finally, the *askan* proposed sending it to the Rebbe. Within ten or fifteen minutes—which was how fast the Rebbe usually answered the questions relating to Tzivos Hashem at the time—we had our answer. The Rebbe made one edit—instead of “Ahavas Yisroel” it should say “*Ve’ahavta l’reiacha kamocho*”—and made a check mark.

“The issue was laid to rest, for now. For the Purim magazine, the artist drew a boy and girl dressed up in costumes, looking in different directions.

“Again, we submitted it to the Rebbe. Ten minutes later it came back with a check mark.

“On Pesach, the front cover only had room for one child, and the artist drew a boy. But when we sent it to the Rebbe for approval, in a stark departure from the previous times, no answer was forthcoming. One day passed, then another and another, and time was running out to get out the magazine before Pesach.

“I contacted Rabbi Groner for help, and explained the situation. He said, ‘Let me see what I can do.’ Half an hour later, he called back and told me to come over to see the very short answer: גם נערה—also a girl.



28 KISLEV 5743, YOSSIE MELAMED via JEW 150336

The Rebbe *benched* the children, saying, “Every private [regular soldier] should become an officer; every sergeant and officer should become a general; and every general should become a general with many stars, without limitations.”

The Rebbe had also said that the soldiers who excelled should receive prizes, so the staff of Tzivos Hashem began sending out gifts to every child who went up in rank. As the operation grew, they eventually began sending out tens of thousands of prizes a month, specially manufactured in China for this purpose.

Throughout the following year, the Rebbe’s involvement with children continued in an unprecedented



THE REBBE RETURNS A SALUTE TO A SOLDIER IN TZIVOS HASHEM.

◁ A RAISE ▷

“One time,” Rabbi Benjaminson relates, “I received a phone call at twelve o’clock at night from Rabbi Groner. A child had just been in a car accident and was in terrible condition, and the Rebbe’s instructions were that his rank in Tzivos Hashem should be raised, and that this would help him achieve a speedy recovery.

“I immediately went into the office, took out his index card, and moved him up in rank, and *boruch Hashem*, he recovered.”

fashion, including additional personal interactions and many rallies and *sichos*.

Children began gathering near the Rebbe’s place during farbrengens, and he would shower them with special attention, often asking them to begin “We Want Moshiach Now.” At one of the Shabbos farbrengens during that period, a certain Chossid whose *makom kavua* was in that area tried kicking them out. The Rebbe said to him, “They are Tzivos Hashem, whereas you are a regular citizen. How can you tell them what to do!?”

INTERNATIONAL FORCE

Since the Rebbe announced the establishment of Tzivos Hashem, Chabad in Eretz Yisroel had also undergone a revolution. Rabbi Yosef Lebenhartz, who directed Tzivos Hashem in Eretz Yisroel for many years, relates:

“Many rallies were held all over Eretz Yisroel for Chanukah and other occasions, attended by thousands of children. Schools from all across the spectrum participated in the Tzivos Hashem programming, using the curriculums, etc. Thousands of Israeli



religious and non-religious children knew that they were part of an army, lead by the great general—the Rebbe in New York.”

In Eretz Yisroel, Tzivos Hashem also established the Chidon Hamitzvos, a competition where children studied the Rambam’s Sefer Hamitzvos and the finalists participated in an international event, from which the Rebbe derived much *nachas*.

During the same time period, shlichim across the globe went door to door, school to school recruiting thousands of children and sending their names to Tzivos Hashem

headquarters, joining them in the children’s army of Hashem.

UNITED THROUGH TORAH

During the farbrengen of Yud-Alef Nissan that year, the Rebbe announced the *mivtza ois b’sefar Torah*.

For the past few months, the Rebbe said, he had constantly been speaking “with a *shturem*” about uniting all Jewish children throughout the world under a common banner—Tzivos Hashem, and a common goal—to spread Yiddishkeit in their homes, their surroundings, and beyond.

In order to help them achieve true unity, he was now proposing to write a *sefer Torah* solely for children, boys and girls, before bar and bas mitzva; every child getting their own letter.

Mivtza ois b’sefar Torah became the focus of the second half of the year’s farbrengens, serving as the next step in the Rebbe’s activities for children. (For more on this *mivtza*, see Derher 39 (116) Teves 5776, “Letter by Letter, Unite the Children.”)

〈CHEDER〉 TZIVOS HASHEM

The children should make a “Cheder Tzivos Hashem” of their own personal rooms, a place where the *Shechinah* resides; in the words of the *possuk*, “ושכנתי בתוכם—I will dwell among them.”

This should be apparent by posting a sign that reads “Cheder Tzivos Hashem,” so that immediately upon entering the room the child will see it and remember that he’s a member of Hashem’s army. So when the *yetzer hara* tries to argue, “Why must you be so diligent about learning Torah, you’re only a small child who cannot fully comprehend these concepts?” the child will immediately retort: “What difference does my level of comprehension make? As soon as I was born and received my Jewish name, I was instantly enlisted in Tzivos Hashem (for a boy, at the time of his bris, and for a girl even earlier)!”

The main thing in the army is to follow orders; the level of comprehension is of no consequence!

(*Shabbos parshas Mattos-Massei* 5747)



...I thought long and hard about finding a way of inducing an American boy to get used to the idea of subordination to a higher authority, despite all the influence to the contrary.

WHY THE 'ARMY'?

Upon analysis, Tzivos Hashem is a *mitvza* entirely unique to *dor hashvi'i*. Almost every other *mitvza* that the Rebbe initiated was—on the surface—a simple mitzvah: put on tefillin with someone; affix a mezuzah; light Shabbos candles. With Tzivos Hashem, though, the Rebbe had designed an entire system of children's programming, complete with emblems, ranks and uniforms. Why was this all necessary?

In a letter to a rov from New York, the Rebbe gave a fascinating overview of the deeper intent and strategy involved.

"...In [your letter]," the Rebbe writes, "after kindly paying tribute to the work of the Lubavitch movement, you express your reservations about the 'Tzivos HaShem' Campaign, on the grounds that it is based 'on the glorification of the military and an aggrandizement of arms, wars and battlefields.'"

After pointing out that Tzivos Hashem is a title from the Torah, and that although Torah does not glorify militarism or war, it also does not shy away from it, the Rebbe said that much caution had been used in this area. "Careful consideration was given to using a minimum of military trappings, and only such as would be consistent with the spirit of the Torah.

For example, 'spying missions,' which you mention in your letter as one of your objections, was categorically excluded."

But, the Rebbe writes, a question remains: "Since the term 'Tzivos Hashem' would seem to some people to smack of 'militarism,' what were the overriding reasons that outweighed such reservations, as you expressed in your letter? Could not the same results be achieved through other means or other methods?"

"This brings us to the core of the problem.

"As an educator, you know that children need motivation, but that is only one aspect of the problem. The most important aspect, in my opinion, in this day and age, is the lack of *kabbalas ol*, not only of *ol malchus Shamayim*, but also general submission to authority..."

"...Since, as mentioned, the root of the problem is the lack of *kabbalas ol*, I thought long and hard about finding a way of inducing an American boy to get used to the idea of subordination to a higher authority, despite all the influence to the contrary.

"I came to the conclusion that there was no other way than trying to effect a basic change in the boy's nature, through a system of discipline and obedience to rules which he can be induced to get accustomed

to. Moreover, for this method to be effective, it would be necessary that it should be freely and readily accepted, without coercion..."

"...Thus, a 'pilot' Tzivos Hashem was instituted. It immediately proved great success in getting the children to do good things in keeping with the motto *v'ahavta l'reacha kamocha*, coupled with love and obedience to the 'Commander-in-Chief' of Tzivos Hashem, namely Hashem Elokei HaTzeva'os.

"The Tzivos Hashem campaign has a further reward, though not widely applicable to Jewish children attending Hebrew schools...Children that might be inclined to aggressiveness and hence easy candidates for street gangs, and the like, would have a positive outlet by diverting their energy in the right direction..."

"...Our experience with Tzivos Hashem—wherever the ideas has been implemented in the U.S.A. and Canada, Eretz Yisroel and in many parts of the world—has completely convinced us of its most successful positive results, with no negative side-effects whatever. I can only hope that it would be adopted in other sectors, outside of Lubavitch, in growing numbers.

"I trust that the above lines will not only put to rest all your

⟨ "HAREINI MEKABEL" AND "ACH TZADDIKIM" ⟩

At the Farbrengen of Yud Tes Kislev 5744, the Rebbe spoke about the importance of Yidden including the Pessukim "*Hareini Mekabel*" and "*Ach Tzaddikim*" in Davening. The day before the next scheduled rally—on Chanukah—the staff of Tzivos Hashem received a message from the Rebbe; at the rally the next day, the children should be given a sticker with the Pessukim on them, a Tzivos Hashem emblem and an empty space to add their names and addresses.

"Thirty years ago was nothing like today," Rabbi Yosef Katzman says. "To do such a thing was mind boggling. We were up the entire night printing, sticking, and cutting. We continued working through the morning, and when the rally began, we still hadn't finished. I remember running into the rally and giving the stickers to the ones in charge.

Rabbi Benjaminson relates: "After the rally was over, Rabbi Groner called me over and told me that the Rebbe had said the following [in translation from Yiddish]: "When I asked them to make the stickers, I imagined how it would look. I didn't think that it would look so beautiful." The Rebbe was very happy when he said this.

Later on, it was discovered that the Rebbe had placed the sticker into his own *siddur*.

apprehensions concerning Tzivos Hashem, but will also place you in the company of the many prominent educators and spiritual leaders who have enthusiastically acclaimed the Tzivos Hashem operation as uniquely successful in attaining its desirable goal."

THE REBBE'S ARMY

The far-reaching effects of Tzivos Hashem can be felt throughout the Jewish world until today. In addition to the actual program itself, it brought an entirely new focus on children and their needs, with Tzivos Hashem pioneering many children's activities which today are taken for granted, including the Jewish fairs and expositions. The Hachai publishing house, and more, are also a result of this.



LEVI FREIDIN via JEM 9782

THE REBBE ENCOURAGES THE SINGING AT A TZIVOS HASHEM RALLY, 18 TISHREI 5747.



LEVI FREDIN via JEM 206794

CHILDREN STAND NEARBY AS THE REBBE DAVENS AT THE AMUD, VOV TISHREI 5743.

But more than anything else, the Rebbe personally built an army from the ground up, an army that educated hundreds of thousands—even millions—of children to fight Hashem's war into adulthood, without shirking from challenges.

The Rebbe continued talking about Tzivos Hashem—and addressing rallies—throughout the years, and the amount of hours and energy he invested in this cannot be estimated.

Although, as the Rebbe noted many times, the content of the *sichos* to children is equally applicable to adults, the style is like nothing else. The Rebbe spoke to the children in their language, from their *world*, describing in detail their childish but very real challenges, and encouraging them to overcome them. The Rebbe vividly described the arguments of the *yetzer hara* at these ages—whether jealousy, selfishness, laziness, etc.—and provided strategies to prevail. Perhaps

even more importantly, the Rebbe relayed an attitude: that a soldier does not give in to fear or peer pressure; that with true effort, challenges can always be overcome; that every soldier has a responsibility to others.

Every child has the opportunity to join the army and participate in the programming, and to influence other children, whether frum or not, to join as well.

Parents, too, have the opportunity and obligation to sign up their



C. B. HALBERSTAM via JEM10157

THE GENERALS OF TZIVOS HASHEM LEAD THE PROCESSION AT THE LAG B'OMER PARADE, 5750.

1. Sichos Kodesh 5740 vol 3 p. 994-995
2. In 5736, the Rebbe gave a similar *horaah*, asking that the children fill in the names of the children they influenced to study the *pesukim* on an additional empty page (see above mentioned article).
3. This project was later given over to Rabbi Dovid Pape. The Rebbe edited dozens of the covers throughout the years, and showed tremendous interest in the magazine; this subject is too broad for this forum and will be the subject of a future article iy"h.
4. Chol Hamoed Sukkos 5741; Sichos Kodesh vol. 1 p. 179
5. Ibid.
6. 20 Shevat 5741; Sichos Kodesh vol 2 p. 327-328
7. Yud Tes Kislev 5742, sicha 4
8. Chol Hamoed Sukkos 5741; Sichos Kodesh vol. 1 p. 180
9. Chanukah 5741; Sichos Kodesh 5741 vol 1 p. 629
10. 28 Tishrei 5741; Sichos Kodesh 5741 vol 1 p. 314
11. Chanukah 5741; Sichos Kodesh 5741 vol 1 p. 628
12. Chanukah 5741; Sichos Kodesh 5741 vol 1 p. 630
13. 15 B'Shevat 5741 Sichos Kodesh vol 2 p. 260
14. 20 Shevat 5741; Sichos Kodesh vol 2 p. 330

children, and to explain to them their special mission as soldiers, how the Rebbe invested so much time and effort in establishing this special program for them, addressing them on countless occasions. The children should be reminded that in addition to Tzivos Hashems's critical importance in education (see above), every child that joins, and especially those that rise in the ranks, is participating in the Rebbe's program, and he surely derives much *nachas*. T

SIGN UP NOW!

www.TzivosHashem.org/kids/THSignUp.asp

AT RALLIES OVER THE MONTHS FOLLOWING THE ESTABLISHMENT OF TZIVOS HASHEM, THE REBBE ELABORATED ON THE UNIQUE HIERARCHY AND SET-UP OF THE ARMY OF HASHEM.



LAG B'OMER 5750, LEVI FREIDIN via JEM 241906

A NEW LEXICON WAS INTRODUCED TO DESCRIBE THE WAR ON THE YETZER HARA:

- **THE COMMANDER IN CHIEF:** HASHEM.
- **THE BOOK OF ORDERS:** THE TORAH.
- **THE ORDER OF THE DAY:** THE LESSON IN TORAH SPECIFICALLY FOR THIS TIME, OFTEN FROM THE DAILY *SHIUR* CHUMASH.
- **SPECIAL MISSION:** A SPECIAL SHLICHUS OR MITZVAH.
- **MILITARY PARADE:** A RALLY FOR STRENGTHENING TORAH AND MITZVOS AND GIVING PRIZES TO THOSE WHO EXCELLED. THESE SHOULD INCLUDE ELEMENTS OF TORAH, AVODAH, AND GEMILUS CHASSADIM, THROUGH RECITING THE TWELVE PESUKIM, DAVENING A *TEFILLA*, AND GIVING COINS TO TZEDAKAH.

THE REBBE ALSO SET DOWN SEVERAL BASIC PRINCIPLES FOR EACH SOLDIER IN THE ARMY:

LOVE YOUR FELLOW AS YOURSELF:

ENCOURAGE AS MANY CHILDREN
AS POSSIBLE TO JOIN.

YAGAATA U'MATZASA:

WITH PROPER EFFORT EVERY CHILD
WILL SURELY SUCCEED IN THE WAR
AGAINST THE *YETZER HARA*.



UTZU EITZA VESUFAR/ MIPI OLELIM VEYONKIM:

THE CHILDREN ARE THE ONES WHO WILL
FOIL THE EVIL DESIGNS OF OUR ENEMIES.

WE WANT MOSHIACH NOW:

EVERY CHILD MUST BE INFUSED WITH
THE YEARNING FOR MOSHIACH.

THE REBBE EXPLAINED THAT TZIVOS HASHEM MUST WAGE WAR LIKE A REGULAR ARMY, AND THAT, IN FACT, THE REASON THAT HASHEM MADE PHYSICAL ARMIES IN A SPECIFIC WAY WAS IN ORDER TO TEACH US HOW HASHEM'S ARMY MUST FUNCTION. AT THE SAME TIME, THE REBBE POINTED OUT SOME DIFFERENCES BETWEEN THEM.

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1. One of the fundamental principles of an army is that it is very serious; it may be exciting, but it's not a game. So too, the children in Tzivos Hashem must know that this army is no child's play. Hashem mobilized this army and depends on the soldiers to win His war.⁴
 2. Another military principle is that orders are obeyed without question. When a child knows that there is an order from his Commander-in-Chief, Hashem, he must have *kabbalas ol* and follow it whether he understands the reasoning or not.⁵
 3. A soldier never forgets that he is on a mission. A child must always remember that he is on a mission from Hashem, and he must utilize everything he does and everywhere he goes to further this objective.⁶
 4. If a person underwent true military training, it will be evident in everything he does—the way they walk down the street, the way they eat, and even the way they sleep. So too, it must always be evident on the child that he is part of Hashem's army.⁷
 5. In the military, a soldier may never drop a mission, even if he's ready to accept the punishment for doing so, because everything he does has an effect on the army as a whole, and his decision will harm everyone. So too, a child must know that his actions affect the Yidden as a whole, and if he does something wrong, it may bring danger to the entire Jewish nation.⁸
 6. In the effort of securing the homeland, the military often has specific missions and goals, and new soldiers are recruited to help complete them. The mission of this generation—the past few years in particular—is to bring Moshiach. Therefore, although all the Torah and mitzvos that have been done throughout the past generations have an everlasting effect, which

means that, by now, the army is huge, still new children are needed to join the ranks of Tzivos Hashem, in order to complete the mission in the quickest way possible.⁹

7. The army provides all of its soldiers' needs—food, drink, clothing, and housing. So, too, when the children fight the war against the *yetzer hara*, Hashem will provide them and their parents with everything they need: health, happiness, strength, food and drink, and a bright home. This will enable them to achieve victory even faster and better.¹⁰
8. **Difference:** In an army, as time passes and the challenges change, the weaponry and tactics must be updated as well. In Tzivos Hashem, however, Hashem gave us a type of weapon—Torah and mitzvos—that is effective in every single situation, in all generations.¹¹
9. **Difference:** One of the biggest differences: in the military, wars are won through fighting. In Tzivos Hashem, we wage our wars with light, through illuminating ourselves and our surroundings with the light of Torah and mitzvos.¹²
10. **Difference:** In an ordinary army, women are not included. However, this is a war commanded by Hashem, a *milchemes mitzvah*, in which women and girls must participate, even a *kallah* from under her *chupa*. Furthermore, by *matan Torah*, the women were put *before* the men. Therefore, girls must realize their responsibility not only as soldiers on their own, but as the trailblazers for the boys.¹³
11. **Difference:** In the military, the Commander-in-Chief is far away from the ordinary soldier. But Hashem—our Commander-in-Chief—stands by every single child as he fights the *yetzer hara* and assists him, giving him the strength to conquer the entire world.¹⁴