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Introduction

This actually happened. It’s important to know how the Rebbe Shlita Melech HaMoshiach took special and personal interest, encouraging and advancing the activities that led to the revelation of the identity of Moshiach throughout the world.

It’s so important for each one of us to take part in this great undertaking of “Kabbolas Hamalchus” of the Melech Hamoshiach. Anash isn’t sufficiently involved in this holy undertaking, because they aren’t aware how the Rebbe Shlita Melech HaMoshiach was interested and encouraged the activities mentioned above.

In this booklet we will briefly look at what took place in the summer of 5751 after the famous sicha of “Tut altz vos ir ken” (“Do all that you can”), the concerns of those active at the time, and how the Rebbe Melech Hamsoshaich positively responded and encouraged the various activities involving the “Kabbolas Hamalchus” of the Rebbe as Melech HaMoshiach.

We hope that this booklet will accomplish its goal by reenergizing the hearts of Anash and Temimim with the love towards our father the Rebbe Shlita Melech HaMoshiach and arousing every one of us to do all that we can, in accordance with the Rebbe Melech HaMoshiach’s directives, thereby actualizing the complete revelation of the Rebbe Melech HaMoshiach, immediately and now, mamosh. It will then be time for all of us to accept his sovereignty once again and to proclaim in unison:

Yechi Adoneinu Moreinu Verabeinu Melech HaMoshiach Leolam Vaed!

Yud Shvat 5766

Chayolei Beis Dovid 770 - Beis Moshiach

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THE FAMOUS SICHA

The 28th of Nissan, 5751. The Rebbe dropped a bombshell: **How is it possible that after all these things, we have yet to bring about the coming of Moshiach Tzidkeinu in actual reality? This is something beyond all understanding. It's incredible that when more than ten Jews are gathered together that they don't consider it a contradiction that Moshiach won't come today, and Moshiach won't come tomorrow, and Moshiach won't come the next day, r"l. And if they would scream "Ad masa?" in truth, not because they were told to do so [i.e., if they would scream not because the Rebbe said so, but out of a true inner cry], then Moshiach would have come a long time ago... What else can I do?... We are in an inner exile in our *avodas Hashem*...**

The only thing I can do from this moment on is to give the matter over to you. Do everything in your ability – in a manner of lights of *Tohu* in vessels of *Tikkun* – to bring about the coming of Moshiach Tzidkeinu.

The Rebbe continued by saying: **May it be His will that finally there will be ten Jews who will be stubborn enough on this matter, as "it is a stiff-necked people" [i.e., who persevere], and through this, they will bring the complete Redemption in actual reality. The Rebbe concluded: I have done my part, and from hereon in, you do all you can to bring Moshiach Tzidkeinu.**

In a manner of speaking, all of Lubavitch went into shock. Words such as these had never been heard before. All of *Anash* throughout Eretz Yisroel called one another and made the spontaneous decision to gather together in Kfar Chabad on Motzaei Shabbos (the *sicha* was on a Thursday night) to lay out a plan. We spent that Shabbos under great pressure. We understood that these were extremely crucial moments, where the whole matter might slip through our fingers, *ch"v*.

In the *sicha*, the Rebbe mentioned the dates of the 28th, 29th, 30th of Nissan, Rosh Chodesh, and the 2nd of Iyar. The Rebbe seemed to make a connection with the birthday of the Rebbe Maharash [Beis Iyar], as if to say that the mission he gave should be accomplished in a manner of "*Lchat'chilla aribber*." All the years with the Rebbe demonstrated that every *chassid* must conduct himself in a manner of "*Lchat'chilla aribber*."

We felt that the hourglass was running out and we would need to determine a plan of action literally at any oment. We didn't know how to digest the matter, and even the Rebbe's words were still not clear to us.

I want to say at the outset that there is no Lubavitcher *chassid* in the world who doesn't know that the Rebbe is *Melech HaMoshiach*. We had already tried during Chol HaMoed Pesach of that year to ask the Rebbe

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if we should engage in activities that publicized the fact that he is *Melech HaMoshiach*. We emphasized all the special dates that we had just passed during the month of Nissan, when the Jewish people were redeemed and will be redeemed in the future: Rosh Chodesh Nissan, which includes the entire month; Beis Nissan – the Rebbe Rashab's *yahrtzeit* and the day that the Rebbe emphasized the need to declare "*Yechi HaMelech*"; Yud-Alef Nissan – the birthday of the leader of the generation, who is equivalent to the entire generation; Yud-Gimmel Nissan – the Tzemach Tzedek's *yahrtzeit*; Erev Pesach – the birthday of the Rambam, who wrote *Hilchos Melech HaMoshiach*; the holiday of Pesach itself – the time when the Jewish people are redeemed, etc.

This question of identifying the Rebbe as *Melech HaMoshiach* came after a lengthy period that saw a change in the Rebbe's conduct and the terms with which he used to describe the imminence of the Redemption.

The Rebbe said regarding the Gulf War that this is one of the signs of the Redemption, "in the year that *Melech HaMoshiach* is revealed, he will stand on the roof of the *Beis HaMikdash* [which is his *beis midrash*, 770, as explained on another occasion], and announce to the Jewish people, 'Humble ones, the time of your Redemption has arrived.'" Two months earlier, he said regarding the *pasuk*, "I have found Dovid, My servant, and have anointed him with My holy oil" [from *T'hillim*, Ch. 89, the Rebbe's *kapittel* until Yud-Alef Nissan of that year] that "the appointment of *Melech HaMoshiach* has already taken place, and all that remains is the acceptance of his sovereignty through the people, and the *hiskashrus* between the king and the people in ultimate revelation."

We must not forget that in connection with the Gulf War there was the prophecy of the Rebbe – the only one who made such a prediction! – that there would be no gas attacks. The world at large rejected such talk. Everyone went into their sealed rooms with their gas masks and, needless to say, an atmosphere of panic prevailed. Yet, only the Rebbe, the prophet standing at the gate, calmed and encouraged everyone, declaring that Eretz Yisroel is the safest place. But it was difficult for us to see what the Rebbe saw. It is not easy to grasp that there is someone up high who can see from afar.

After the victory on the battlefield, the Rebbe expressed himself in general correspondence and *sichos* that this was comparable to "smiting Egypt through their firstborn," the start of the Redemption, and the miracles of the true and complete Redemption. The Rebbe said that soon we will see things that will make the miracles we have seen up until now in the Gulf War seem like nothing, "I will show you wonders," and more.



(I just want to remind people when these miracles occurred. The month of Menachem Av came along, and people were asking: Where are all the miracles and wonders that the Rebbe spoke about? Then suddenly, within four days, the superpower that had threatened the whole world with nuclear weapons, crumbled into pieces without any bloodshed. Everyone was certain that there would be a bloodbath if anything would ever happen in Russia, and yet this entire empire just totally collapsed. The Rebbe was asked beforehand what should be done regarding the *shluchim* there – if they should leave? The Rebbe said no – they should stay. They asked if they should continue to publicize in the newspapers that ‘the time of your Redemption has arrived,’ and the Rebbe said to continue. Three or four days later, the whole thing became clear. Something simply miraculous had happened – no less than the Gulf War, and even more. The superpower which for more than seventy years had cast fear upon the whole world had turned into a little satellite state, a bear with no claws. Even before this, the Rebbe had foreseen the mass exodus of Russian Jews, as is known.)

In this regard, we asked the Rebbe if we should do activities – in the newspapers and through the *shluchim* – to let the whole world know that everyone must accept the sovereignty of the Rebbe MH"M. As mentioned earlier, we received an answer on Chol HaMoed Pesach that it is not yet possible to do so. On the 28th of Nissan, the Rebbe came with the *sicha* and let everyone know that they have to do much more lofty things – not as was done until now, but as the start of a new era.

I have done my part, and I turn to you and say: Do everything in your ability to reveal Melech HaMoshiach! We found ourselves under tremendous pressure. Personally, I saw that the doors had been opened for things which two weeks before had been considered impossible. The time of birth had come, and there was already no need to induce labor. We had to get moving!

THE MEETING IN KFAR CHABAD – THE FIRST DECLARATION

When we arrived in Kfar Chabad on that Motzaei Shabbos, the first night of Rosh Chodesh Iyar, we were engulfed by the feeling that the year’s moment of truth had arrived, and that it appeared from the Rebbe’s words that the *hisgalus* was about to happen.

Yet, it seemed that no one knew exactly what to do. Proposals were yelled out from the crowd, but nothing was certain other than the great tumult that prevailed. Then, in the midst of all this, Rabbi Shmuel Fromer formally raised the issue of a *psak din*. The point was mentioned that

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the Rebbe wants *piskei din*, and a motion was made that the *rabbanim* should officially issue a *halachic* ruling that the Rebbe is Moshiach. It was emphasized that, at the Rebbe's initiative, hundreds of rabbinical authorities issued rulings that stated that the time of the redemption had arrived. Hundreds, maybe even thousands of rabbis signed them. However, there was no such ruling regarding the Rebbe himself. Then, Rabbi Dovid Chanzin took the opportunity presented by this special meeting to declare in the name of the Chabad *rabbanim* that the Rebbe is *Melech HaMoshiach*. It was only in verbal form then, not in writing and bearing no signatures.

As the meeting continued, the suggestion was made to ask three members of *Anash* to travel to the Rebbe and request that he reveal himself to the world. The proposal was to send R. Tuvia Peles, R. Zusha Rivkin, and myself in the name of the entire Chabad community. One of the participants at the meeting even came with an airline ticket for the Rebbe to ask him to come to Eretz Yisroel... I said that there was no reason to travel to the Rebbe in this manner. The only thing that would justify such a trip would be if there were an actual *p'sak din* or something else truly tangible in hand with which to go to the Rebbe and plead before him.

HA'RAV ASHKENAZI COMPOSES AND SIGNS THE P'SAK DIN

My friend, R. Avi Taub, who is like a brother to me, is here with us. The Rebbe appointed him together with me to go on *shlichus* for a variety of purposes – on *mitzva* tanks and in Tzivos Hashem in Eretz Yisroel, missions to Russia over several years to carry out the Rebbe's programs in the years before the collapse of Communism. Immediately after the meeting, we went to HaRav Mordechai Shmuel Ashkenazi, *mara d'asra* of Kfar Chabad. The *rav* also felt this should be done, and he immediately sat down and started to write, even while we were still sitting and discussing the matter in the Beis Menachem Synagogue. Even though he had rested only briefly by that hour, when we came to him with our proposal, he sat down and began preparing the *p'sak din* right away. This first *p'sak din* was not well publicized. Yet, while many similar *piskei din* were written afterwards stating that the Rebbe is *Melech HaMoshiach* using different formats, this was the first of its kind.

This first *p'sak din* was written on the night of the 30th of Nissan, Motzaei Shabbos Parshas Tazria- Metzora, "*Tahara*" (in Eretz Yisroel). At this point, there began a series of amazing occurrences which remained for the most part unbeknownst to others. We sat that Motzaei Shabbos until very late at night, and the *rav* tried to call to other *rabbanim*. It was



THE TEXT OF THE FIRST P'SAK DIN

Chabad Rabbinical Court in Eretz HaKodesh

Motzaei Shabbos Parshas "Tahara," the 30th of Nissan, the month of the Redemption, the 1st day of Rosh Chodesh Iyar, Year of I will show you miracles"

For thousands of years, the people of Israel in the Exile have been separated and scattered throughout the nations, enduring tremendous suffering, r"l, above and beyond all measure. All the appointed times have passed and their eyes long and await for the coming of the true and complete Redemption through our righteous Moshiach

Through the kindness of G-d Almighty, our generation, the seventh generation, has merited in these last minutes of the Exile the wellsprings of chassidus, which have been spread outward, reaching every corner of the world through the work of the Rebbe shlita for more than forty years

Hundreds of thousands of Jews – men, women, and children believe with complete faith that only the Rebbe shlita possesses the strength to redeem the people of Israel from this terrible exile, and that he is the final redeemer

At this time, after all the words of the Rebbe shlita have been fulfilled throughout the world in connection with the Year of Miracles

and then the Year of "I will show you miracles," we have come with a

clear p'sak din that the time of the Redemption has arrived, wherein the

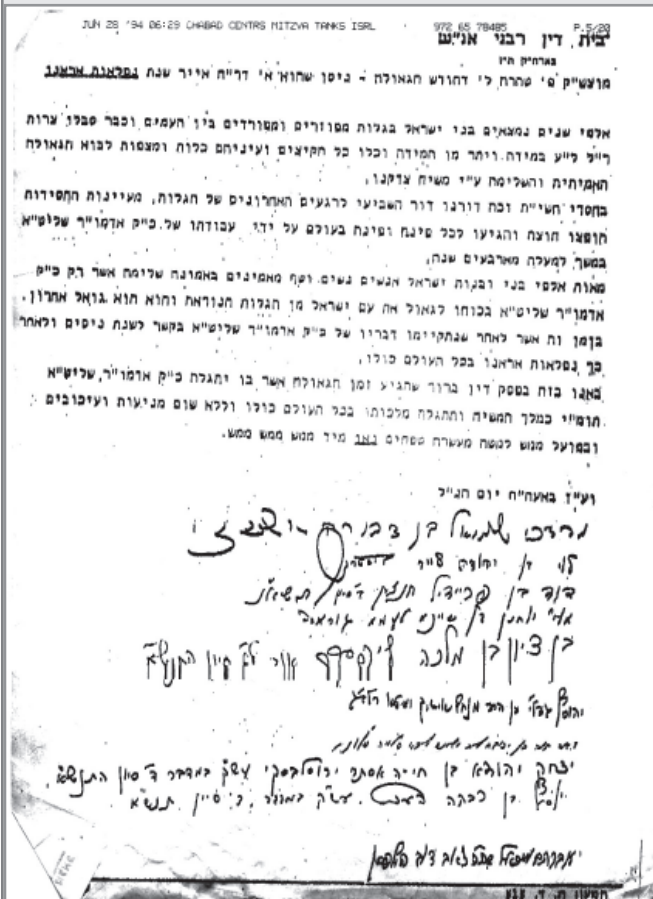
Rebbe shlita will reveal himself immediately as Melech HaMoshiach and

his sovereignty will be revealed throughout the whole world without

delay, in actual reality, in this physical world now, immediately,

mamash mamash mamash.

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already one, two, three o'clock in the morning, and it was difficult to get through to them. Those with whom he did speak expressed concern that a *p'sak din* that commanded G-d to reveal the Rebbe as Moshiach was too radical. However, we understood that there was a need here for things to be done "in a manner of lights of *Tohu* in vessels of *Tikkun*." Even Rabbi Ashkenazi saw things this way. When *rabbanim* issue *halachic* rulings down in this world, it is fulfilled Above, thereby effecting change in the world.

TELEPHONE CALLS AND CONSULTATIONS THROUGHOUT THE WORLD

Afterwards, I called several friends all over the world who are prepared for self-sacrifice, and we spoke about the need to do something that will impel the *hisgalus*. We talked about making a secret meeting, even before *Beis Iyar*, in order to finish the matter. We already had a signed *p'sak din* from one very important *rav*, the *mara d'asra* of Kfar Chabad. However, we were not satisfied with this. We needed at least three *rabbanim* to make it similar to an official *beis din*.



We set a time and place – five o'clock on the morning of *Beis Iyar* at the Chabad Mobile Centers office in Crown Heights – early enough so that no one would see us. One had to arrive from Italy – R. Sholom Ber Friedman; another from Brazil – R. Leibel Zaiontz; and R. Moshe Slonim from New York. We also invited HaRav Gershon Mendel Garelik, the *rav* of Milan, Italy, and R. Yaakov Tilson.

These are people who have always been ready to go on the Rebbe's *shlichus*. I mentioned one in particular who we will soon see at *T'chiyas HaMeisim*, R. Sholom Ber Friedman of Milan, who was a partisan throughout the war years in the Russian forests. I once spent an entire night hearing thrilling stories from him about what he endured in Russia the likes of which I had never heard before. He was one of the strongest and most dedicated soldiers that the Rebbe MH"M ever had. He did much and invested everything he had on behalf of Russian immigrants who came to Eretz Yisroel via the camps in Italy.

When we spoke that night in Kfar Chabad, I thought that I would have the *p'sak din* in hand and be on my way immediately. I went home, took my passport, and then headed back. On the way, I passed via Netanya to go to the home of R. Avi Taub. I knocked on his door in the middle of the night, and told him, "Avi, what do you say? You want to join us? I am



going to do this. We only have a *p'sak din* from one *rav*, and I don't know if we're coming back here at all. I don't know what will be after what we are going to do now, but one thing is for certain: I'm going to do it."

Avi told me, "Look, you know that I'm not big on understanding these things, but where you go, I go... All these years, we have gone together. Whatever you decide to do, I'll do as well."

When I reached Natzrat Illit, I spoke with R. Shmarya Harel, activities coordinator and "*mitzaim* officer" for Chabad Mobile Centers in *Eretz HaKodesh*. He asked to join us, and I told him, "All right, but just know that this is a most crucial trip that bears a great deal of responsibility." On Monday night, an hour before the flight, we sent a fax to the Rebbe MH"M, informing him that we are coming in order to bring about the *hisgalus*, and we are requesting a *bracha* for success. Naturally, we didn't wait for an answer, since when you are told, "Do everything in your ability," you don't ask, "Is it within my ability or not?" Rather, you act in accordance with your understanding "in a manner of lights of *Tohu* in vessels of *Tikkun*." We saw that if we don't make the trip, nothing will come of it. In addition, as mentioned earlier, Rabbi Ashkenazi said that if we presented the *p'sak din* to the Rebbe, he wanted there to be at least another two *rabbanim*.

We set out on our journey that night, the evening of *Beis Iyar*. As previously agreed, we met at five in the morning at the Chabad Mobile Centers in New York. Though we had traveled to the Rebbe hundreds of times in the past on a variety of missions, etc., there was a very strong feeling never experienced before that this was a mission of the highest order.

RABBIS HELLER AND GARELIK SIGN

Not everyone who was invited to the meeting made it. However, they all requested that we write a letter in their name that they will sign. We decided to write a letter of acceptance of the Rebbe's sovereignty and a firm declaration of allegiance to the Rebbe. The letter concluded with a fervent request that the Rebbe reveal himself in actual deed.

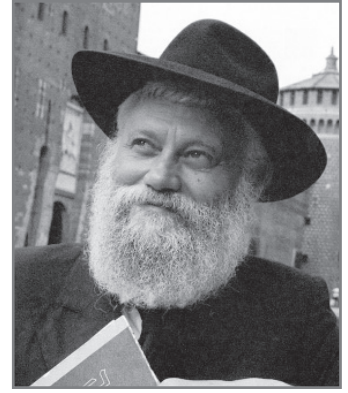
We decided to try and see if the local *rabbanim* would be willing to sign the *p'sak din*. We left the office with Rabbi Yitzchok Springer, one of those who signed the letter to the Rebbe. The group proceeded in the direction of the offices of the Crown Heights *Beis Din*, in the hope that we would meet one of the *rabbanim* there at that hour – shortly after five in the morning! We went upstairs and sure enough, we found HaRav Yosef Avrohom HaLevi Heller there. He contemplated the matter, saw the text of the *p'sak din*, and eventually decided to sign it. However, at first,

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he was taken aback, as the text was rather daring and used extremely strong terms for that time. Nevertheless, he signed the p'sak din.

Immediately after the meeting, we went to HaRav Mordechai Shmuel Ashkenazi, mara d'asra of Kfar Chabad. The rav also felt this should be done, and he immediately sat down and started to write. Afterwards, he told us that the previous day, he had gathered together the entire Milan community, and they signed a letter to the Rebbe, in which they ask for his hisgalus. They immediately received a lengthy and somewhat strong answer that their letter contains no response to what the Rebbe has demanded, etc. Rabbi Garelik was somewhat unnerved by this, however, when he saw the p'sak din, he understood that this was a most serious matter, and immediately signed.



There were now already three rabbanim – a beis din to some extent – who had signed the p'sak din, and so we began to calm down a bit. As previously agreed, since we did not want anyone to see us, and it was not easy to hide in such a place, we vanished back into the Mobile Center offices, where we broke out into dance. In chassidic custom, we even started turning somersaults from all the excitement. I remember how R. Sholom Ber Friedman, R. Yitzchok Springer, R. Leibel Zaiontz, R. Yaakov Tilson, R. Moshe Slonim, Shmarya, and myself were all in a state of over-exuberance.

We waited several hours, as we didn't consider it appropriate to be in 770 yet. Such an appearance might make waves, and we wanted to keep things quiet for the time being. We decided that if we already have a p'sak din signed by a valid beis din of three rabbanim, there is no reason to go to the Ohel to read the p'sak. Instead, we should give it directly to the Rebbe MH" M himself. For this purpose, we attached the letter of acceptance of the Rebbe's sovereignty and the declaration of allegiance signed by ten people. [NOTE: Not all of them were present when the p'sak din and the attached letters were presented to the Rebbe, however, they requested that the letter bear their signatures.]

The Rebbe later made reference to the text of the p'sak din in one of his sichos. We got the hint that the Rebbe wants us to do things as body and soul, not in the contradictory manner of "ratzo v'shuv," as it is called in chassidus. However, we wrote that the excitement and desire for the Rebbe's hisgalus was so great that we simply didn't know what to do, so



we were prepared to do whatever it took.

We decided to wait for the Rebbe near the mikveh. We knew that if we would stand near 770, this would create a great tumult (which is why we decided to submit the *p'sak din* directly to the Rebbe and not via the secretariat). We wanted the matter to remain quiet, and to see for ourselves if the Rebbe would approve.

NEAR THE MIKVEH: SIGNATURES FROM RABBIS BISTRITZKY AND AXELROD

The Rebbe always went to the *mikveh* before going to the *Ohel*, and so it was on this day, *Beis Iyar*. We knew that the Rebbe goes to the *mikveh* immediately after *davening*, and we rushed to be there before the Rebbe arrived. In the meantime, we sat and waited in the car so no passers-by would notice us. We had a cellular telephone with us, something that was not so common in those days. In the event that another *rav* signed the *p'sak din*, we would get a message from the secretary in the Mobile Centers office, who was standing by to receive urgent calls.

While we were sitting in the car near the *mikveh*, we got a call that there was another signature. HaRav Levi Bistrizky [of blessed memory], *rav* of the Chabad community of Tzfas, had agreed to add his signature attesting that the Rebbe is *Melech HaMoshiach* and must reveal himself immediately *mamash*.

We were most happy that there were now four signatures. However, it was most important to us that if there were already two signatures from *rabbanim* in Eretz Yisroel, there should be another one so there would be enough *rabbanim* from Eretz Yisroel to constitute a *beis din* on its own.



Even before this, we had contacted the secretary of the Mobile Centers office in Natzrat Illit, R. Avi Ben-Zacharia. I asked him to call HaRav Gedalia Axelrod, the *av beis din* of Chaifa, send him the *p'sak din*, explain to him the situation, and ask him to send his signature immediately via fax to our office in New York. Ten minutes passed, then another

ten minutes. The Rebbe, who usually arrives most promptly, was already delayed for forty-five minutes. After fifty minutes, we received an urgent call from Akiva Marshal, the secretary in the Mobile Centers office in New York. A fax with Rabbi Axelrod's signature had just arrived, and he wanted to find us urgently, so he could hand it to us personally.

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At that moment, we got word that the Rebbe had just left in the direction of the *mikveh* and would be there momentarily. We realized that we wouldn't have enough time to bring Rabbi Axelrod's signature. So we added to the *p'sak din* that a fax from Rabbi Axelrod had just arrived, in which he adds to the text that "the time has come that the Rebbe *shlita* will take the throne as *Melech HaMoshiach*" with his signature. We wrote that we would bring the signature afterwards.



There were now three *rabbanim* from Eretz Yisroel and another two local *rabbanim* – this was a major breakthrough. On *Beis Iyar*, "*Uchat'chilla Aribber*," five *rabbanim* had signed this revolutionary *p'sak din*, along with our letter of acceptance of the Rebbe's sovereignty and declaration of allegiance signed by another ten Jews. Now, we had something substantial in hand to give to the Rebbe in fulfillment of the directive, "Do everything in your ability..."

BEIS IYAR 5751: THE REBBE ACCEPTS THE P'SAK DIN THAT HE IS MELECH HA'MOSHIACH

As soon as we heard that the Rebbe was about to arrive at the *mikveh*, we jumped out of the car and stood in place. The Rebbe MH"M got out of his car, as if he was waiting for what we had for him. He walked in the direction of the *mikveh*, but then stopped for a split second, waiting for us to approach him. All the Rebbe's movements are agile and nimble, yet here he stopped to look at us with a very bright expression. I went up to the Rebbe MH"M and presented him with the *p'sak din* and our letter of acceptance of the Rebbe's sovereignty as *Melech HaMoshiach* and declaration of allegiance signed by a *minyan* of Jews.

The Rebbe looked at me, then at all of us, closely surveying the group. Then, with a beaming look, he smiled and said, "*Yasher ko'ach, Yasher ko'ach!*" and placed the envelopes in the breast pocket of his *kapote*.

We understood that we had met success and that we were on the right path. The feeling was simply indescribable and unprecedented.

We decided that this alone was not enough and that we must bring the Rebbe the fax with Rabbi Axelrod's signature. In fact, while the Rebbe was still at the *mikveh*, Akiva, the secretary, arrived with the fax from Rabbi Axelrod. Rabbi Binyomin Klein, who had accompanied the Rebbe, saw the warm and special attention that the Rebbe had given to what we had brought him. We brought him the fax from Rabbi Axelrod, and told



him that we are requesting that he deliver it to the Rebbe as a follow up to what we had given him before.

Later, Rabbi Klein said that he handed it to the Rebbe after he left the *mikveh*. The Rebbe took it and asked if this was part of what they had brought before. The Rebbe expressed deep satisfaction, and again placed the paper in the inner pocket of his coat.

READING THE P'SAK DIN AT THE OHEL

After delivering the *p'sak din*, we decided to go immediately to the *Ohel* of the Rebbe Rayatz to read the *p'sak din* there and plead for the Redemption before the Rebbe arrived. We traveled as quickly as we could. We got to the *Ohel*, making all the necessary preparations. We knocked on the door, went in, and said we have come to bring the *p'sak din* that the Rebbe is *Melech HaMoshiach* and must reveal himself immediately. We recited the Rebbe's *kapittel* [at that time, ch. 90], and pleaded for the Rebbe's immediate revelation. We read the declaration of allegiance and then departed. As we were leaving, the driver came to check if someone was inside. At the moment we left, the Rebbe went in.

We then turned to the gravesites of the Rebbetzin Chaya Mushka and the Rebbe's mother, the Rebbetzin Chana, pleading for a mother's mercy upon her children. We asked her to intercede, along with her husband, HaRav R. Levi Yitzchok, and with Yishai, father of *Dovid HaMelech*, to compel in Heaven the fulfillment of the *mitzva* of *kibbud av v'eim* so that the Rebbe MH"M will be revealed immediately without delay for all to see.

From there, we returned to 770. The first stage had now been completed.

THE REBBE'S ANSWER ON OUR DEPARTURE FROM ERETZ YISROEL

That evening, the Rebbe distributed dollars and gave us an especially warm look at our turn. The following morning, we suddenly received an answer to the letter that we wrote right before leaving Eretz Yisroel. "Received. I will mention it at the *Tzion*. The time is now and the matter [is at hand]." The issue of *Melech HaMoshiach* had apparently reached the proper time, and we understood that the Rebbe was most pleased that we had come.

That morning, one of our trio sang very loudly in 770 and then started singing at *farbrengens*, "*Sisu v'simchu b'simchas ha'Geula hineh hineh Moshiach ba.*" The Rebbe encouraged this song most forcefully with his

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hands, and Shmarya even began singing it before *davening*.

One of the *shul* regulars rebuked him, "What is this? Did you come here to make a new order?" etc. But after he saw the answers we received upon our arrival, he desisted.

People saw that the Rebbe considered this to be a *shlichus* of utmost importance, yet one that was to be fulfilled by us below (i.e., not through the Rebbe).

THE EVENING OF THE 3RD OF IYAR – MATTEH MOSHIACH IS ESTABLISHED

That night, we gathered together several *askanim* and *mashpiim* from Crown Heights – about twenty or thirty – in the Mobile Centers office, which had been transformed into a war room for Moshiach activities, and decided to establish a *Matteh Moshiach*. We divided the work into committees of *mashpiim*, fundraisers, educators, and public relations, led by the main *Matteh*. I wrote the protocol and everyone signed. Then, I wrote on the side, "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*" I don't know why, but that's how it came out in the presence of all. While we had used this declaration in Russia beforehand, this was something completely different. In addition, we wrote that it had been decided to hold a public meeting in 770 on behalf of *Matteh Moshiach*.

We had heard during these days that someone approached the Rebbe on Shabbos and said that there are people who are asking the Rebbe to reveal himself as Moshiach. Therefore, this person said, the Rebbe should decree that Moshiach must reveal himself, etc. The Rebbe's face became serious, apparently displeased with what he heard, and said, "Why are you putting a new job upon me?"

Naturally, the Rebbe has no fear of extra work. However, a year later, we saw that if we are unwilling to do the job, then the "new job" of,

תן יד לביאת המשיח

באסיפת עסקי אי"ש שיחיו
הוקם מטעם לביאת המשיח כדי להביא לפועל את הוראות
כ"ק אדמו"ר שליט"א
להבאת המשיח בפועל ממש
אנ"ש והתמימים שיחיו
מוזמנים לאסיפה דחופה ביותר שתתקיים

היום

יום חמישי ד' אייר
ד' תשנ"ח ארבע שעות ארבע לפלאת
האסיפה תחילת א"י בשעה 9:30 ותסתיים בשעה 11:00
770 איסטערן פארקווי

בתוכנית מעשית ומפורטת
זכות וחוב קדוש על כל אחד ואחד מאנ"ש שיחיו
להשתתף באסיפה מיוחדת זו

המנוח לביאת המשיח

The announcement of the first "Match Moshiach" meeting

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"he bore our sicknesses and endured our pain," begins... Perhaps the Rebbe wanted to prevent this, and to proceed in joy and gladness of heart, through *our* request that *Melech HaMoshiach* reveal himself that year, 5751.

We didn't understand this so much at the time, and we tried to draw things out of the Rebbe's *sichos* in order to understand things properly. We wrote about everything that we were doing, not to ask the Rebbe, but to notify him. The responses we received were so warm and positive that it surprised us.

As mentioned earlier, we submitted the announcement to the Rebbe of the large public meeting we had planned for that Thursday evening on the issue of "Do everything in your ability in a manner of lights of *Tohu* in vessels of *Tikun*." We handed it in on Wednesday morning, and received an answer immediately. Our submission included several pages of proposals, the names of all the committee members, etc. The Rebbe wrote, "All this will be taken to the *Tzion*, and I will mention it at the *Tzion*." We understood from this very special language that the Rebbe was most pleased by this. Notices regarding the meeting were hung up in 770 and all over Crown Heights.

THE RABBANIM OF CROWN HEIGHTS SIGN THE P'SAK DIN

On Wednesday afternoon we went to the two remaining members of the Crown Heights *beis din*, HaRav Yehuda Kalman Marlow [of blessed memory] and HaRav Avrohom Osdoba [may he live many good and long years], to request their signatures on the *p'sak din*. They signed, and we wanted to bring them to the Rebbe. It is interesting to note that the Rebbe usually comes back from the *Ohel* about two hours after sundown. However, on that day, the Rebbe returned to 770 at the moment Rabbi Osdoba signed.

I called the secretariat and said that I wanted to submit the *p'sak din*. The secretary asked, "Which *p'sak din*?" I told him, "The one that says that the Rebbe has to reveal himself as *Melech HaMoshiach*." He responded, "Nu, you know what? I'm just a mailman. Put it in a closed envelope, as if I don't know what's written, and I'll give it in." And so I did.

When he called me in to give me the answer, the secretary asked with a smile, "Tell me, had the Rebbe already seen what was written in this *p'sak din*?" I said that I was prepared to answer him on the condition that he doesn't get angry with me. He promised, and I told him that I had given it to the Rebbe yesterday near the *mikveh*.

"And what did the Rebbe say then?" he asked. I told him, "*Yasher*

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ko'ach, Yasher ko'ach."

It turns out that when the secretary handed the envelope to the Rebbe, he opened it, smiled broadly, and gave the same answer that he had given that morning: "All this will be taken to the Tziona, and I will mention it at the Tziona." I understood that we were going in the right direction, and as they say, a major shift had begun.

**THE FIRST MOSHIACH CONFERENCE IN 770 –
250 SIGNATURES ON THE KABBALAS HA'MALCHUS**

The following day, the newly established *Matteh Moshiach* opened its first major conference in 770. The great *beis midrash* was filled from wall to wall. The *rabbanim* spoke very strongly, and everyone felt the importance of the hour in anticipation of the Rebbe's *hisgalus*. Rabbi Garelik then read the answer that he received in Italy, and spoke about the need to work on signing up people on the *Kabbalas HaMalchus* that the Rebbe is *Melech HaMoshiach*. I composed its text to the Rebbe as follows: "We, the undersigned, accept upon ourselves the yoke of the sovereignty of the Rebbe MH"M, to do all that he wants and requests from us in every matter, and to do all this with self- sacrifice," etc.

In the first version of the text, "*Yechi Adoneinu*" was not part of what was declared publicly. Instead, it stated that "we accept upon ourselves the sovereignty of the Rebbe MH"M, and that he should reveal himself." Two hundred and fifty people signed this declaration at the conclusion of the meeting.

The next day, Erev Shabbos Kodesh Parshas Tazria-Metzora, the 6th of Iyar, I took four full pages of signatures, without any additional reports, as I wanted to see the Rebbe's reaction to this alone. I gave them to the secretary, Rabbi Groner, on Friday afternoon after *Mincha*, for submission to the Rebbe, and then went

כ"ה י"ז תמוז ה'תשנ"א

לאנ"ש שי' דקראון הייטס

בהמשך להתעוררות הגדולה לקיום
הוראת כ"ק אדמו"ר שליט"א
ללמוד עניני גאולה ומשיח ברכים

הגנו למיטת כוח את רשימת השיעורים ברכים בעניני גאולה ומשיח שנועדו לנו עליהם לע"ע
(נמצא להריגתו שיעורים נוספים ע"מ למיטתם.)

- ככל יום משעה 5:30 עד 6:45 בערב מתקיים שיעור כללי ברכים בשיחות כ"ק אדמו"ר שליט"א בביהמ"ס ליובאוויטש שבליובאוויטש – 770.
- ככל יום משעה 7:00 עד 8:00 בערב מתקיים שיעור נוסף ברכים בחזרת כ"ק אדמו"ר שליט"א בביהמ"ס – 770.
- ככל יום א' ו' משעה 7:00 בערב מתקיים שיעור ברכים בה"ל מליכ"ס ע"י הרב א. העלגער שי' וחבר הבר"ץ דקראון הייטס בביהמ"ס – 770.
- ככל יום ג': משעה 9:00 בערב מתקיים שיעור ברכים במטאורי כ"ק אדמו"ר שליט"א ע"י הרב יואל כהן שי' בביהמ"ס – 770.
- ככל יום ב': משעה 9:00 בערב שיעור ברכים באנגלית בעניני גאולה ומשיח ע"י הרב יונה אבנן שי' בחדר החזרה.
- בימי ושלישי: במשך כל היום אפשר לשמוע שיעור ברכים ה"ל מליכ"ס – באנגלית ע"י הטלפון – 953-4040 (718).

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כמו"כ מתקיימים בימים אלו ע"י התלמידים החמיינים שיחי
בי"ח משמרות במשך כל היום בליסוד כעשרה
בתורת כ"ק אדמו"ר שליט"א
בעניני גאולה ומשיח
וכל המשתני יכול להצטרף לאי מוהם כעשה הנהגה לו.

המטה העולמי לביאת המשיח

על מרחות התינוקים האחרונים של היסטוריה ביחול
כ"ק אדמו"ר שליט"א לעשות יחוד כל זה כהתחלה
ובה תנועים ונסיגין ריביר יהיה נאמן וזלמן
את כ"ר מלה אצור על תרין.

One of the resolutions of the meeting

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to my room.

THE REBBE'S ANSWER ON THE SIGNATURES

Suddenly, I received a telephone call from R. Leibel Groner that I should come immediately. "You have an answer," he said. I ran over quickly. He handed me the typewritten note, a general answer on the submitted reports over the past few days:

Received with much appreciation. It should be a continuing and increasing activity, as the time has come. As with the strength granted from our Sages, of blessed memory, and their blessing of "an increase to all those who increase," and in particular the blessing of the Holy One, Blessed Be He, whose increase is great in quantity, etc.

And the time has come, as we are coming from the month of Nissan and its influence and into the month of Iyar (an acronym for the Avos and Rochel, the "fourth leg"), as is explained in numerous places.

In the year of "I will show miracles." I will mention it at the Tzion.

When this answer came in, all boundaries were broken. The *bachurim* ran and made enlarged copies (including the text of the declaration that we accept upon ourselves the yoke of the sovereignty of the Rebbe MH"M, and to do all that he wants with self-sacrifice), and plastered them along with the Rebbe's answer on all the walls of 770.

With much excitement, I sent someone to buy a big bottle of *mashkeh*. (It was customary to send in bottles of *mashkeh* to the Rebbe before Shabbos in connection with upcoming Chabad events. The Rebbe would call the organizers up at the Shabbos *farbrenge*n to announce the activities and then pour from the bottle that would be taken to the event.) I sent the bottle to the secretariat, and I wrote that this *mashkeh* was in connection with the *farbrenge*n that would be held in various locations regarding

<p>נת' ות"ח ותהא פעולה נמשכת ובהוספה והזמ"ג, כותינת כח דחו"ל וברכתם דכל המוסיף מוסיפין לו, ובמיוחד כרכתו דהקב"ה שתוספתו-מרוכה כו'. והזמ"ג שבאים מחודש ניסן והשפעתו ונכנסים לחודש אייר (ר"ת האבות ורחל - רגל הד') כמפורש בכמה מקומות. בשנת הוי' (ת)הא(ש)נת אוראנו(נופלאות) אזכיר עה"צ</p>	<p>ע"פ ש' תלמוד, ה' אהרן התנאים. ל' דמ"א, ר"ל, א"ל - כ - 250 מתנות ר' אהרן וכתבתי ר' הוה 25 אהרן ע"ה אענת כיום, וס"ה:</p>
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The reply that the Rebbe said to hand to R' Nachshon regarding the signatures

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the acceptance of the Rebbe's sovereignty by the people. However, the secretary immediately said that it was not entirely clear whether or not this bottle would be presented...

That Shabbos evening, 770 was all fired up, especially after everyone saw the notices that the Rebbe accepted the signatures with much appreciation, and that everyone must accept his sovereignty. The elders and all those who were not accustomed to "unconventional missiles" came a bit closer... The lights of *Tohu* began to approach the vessels of *Tikkun*.

THE NOTICES' VALIDITY IS QUESTIONED – THEN VERIFIED

The *davening* was extremely joyous. The Rebbe made very strong hand movements, exiting the *beis midrash*, accompanied by the singing of "*Sisu v'simchu b'simchas ha'Geula*." I was standing first in line near the passageway, and the Rebbe gave a very strong hand movement as he passed me. We felt that the issue was heating up in a most unusual manner. Immediately after *davening*, circles of dancing were formed and everyone began to sing "*Zahl shoin zain di Geula*." In a moment of pure spontaneity, I told everyone to start singing to the words of "*Yechi Adoneinu*," as written to the Rebbe in the first report of *Matteh Moshiach*.

We started turning somersaults in 770 with great joy. The *bachurim* were very excited and felt that the *hisgalus* was bound to happen at any moment. In essence, this was the *hisgalus* – the fact that the Rebbe gave approval to everything that had been done since Beis Iyar.

That night, we went to a number of "*sholom zochors*," and sang "*Yechi Adoneinu*" at each one. I remember thinking that entire evening about what I will do the next day – if I will declare something, how I will declare, if the Rebbe will agree to the declaration, etc. I couldn't sleep the whole night from all the excitement.

R. Moshe Slonim [of blessed memory] approached me after *davening* prior to the *farbrengen*, and asked me if I was going to make a declaration or not. R. Moshe was like a brother to me, with whom I consulted often. Yet, I didn't know myself what to do, and I told him, "We'll see what happens at the *farbrengen*. Based on the situation, I'll understand from the Rebbe himself what to do."

Suddenly, people started coming to me and saying that the notices on the walls are forgeries, etc. Who said such a thing? One of the more important members of the "rationalist" camp. "It's simply not possible that the Rebbe gave sanction to such a thing," he reportedly said.



I approached him before the *farbrenge* and said, "Who do you think you are anyway, Yeroboam ben Navat? Why are you saying such things?" He said that it simply can't be that the Rebbe gave such an answer. "Before you go around saying that it can't be, go and check it out with the secretary. He called me and gave it to me," I replied.

I found out later that he did go to the secretary, and started yelling at him: "Do you have any idea what chaos is going on downstairs? Have you seen all the notices on the walls? Look what's happening! What about *kavod Lubavitch*?" etc.

The secretary responded, "What do you want from me? The Rebbe gave me a note, and told me to *hand it directly to him!*"

In other words, not only was this the Rebbe's exact answer, but the Rebbe gave it to Rabbi Groner in printed form and told him to give it to me personally. This is the reason that he called me on the phone and told me to come, otherwise, he would simply have told me over the phone that I received the same answer on the signatures that I had received the day before. However, the Rebbe specifically said that the note should be handed to me. Apparently, the Rebbe foresaw all the accusations, and ordered that the note be delivered personally, in order to remove any possible protest. Thus, the forgery charges were thrown out!

The *farbrenge* of the 6th of Iyar, Shabbos Parshas Tazria-Metzora – THE *farbrenge* – had begun. Anyone who noticed could see the difference between this *farbrenge* and the one of the previous week, Parshas Shmini. Then, no one could figure out a thing; there was only tension. This Shabbos, the *farbrenge* was entirely on Moshiach! The Rebbe began the *farbrenge* with Moshiach with the singing of "*Zahl shoin zain di Geula*" and afterwards, "*Sisu v'simchu b'simchas ha'Geula*."

The Rebbe then turned to the three of us – Avi Taub, Shmarya Harel, and myself. While the Rebbe would always say "*Lchaim*" to us whenever we came for Shabbos, this time, the Rebbe gestured to us in an extremely forceful manner. We felt that the Rebbe was encouraging us to continue more and more with all our strength in our Moshiach activities, and not to be affected adversely in any way.

THE PUBLIC DECLARATION OF SOVEREIGNTY

After several *sichos*, the time at the *farbrenge* had been reached for the Rebbe to distribute the bottles of *mashkeh* that had been given in before Shabbos, and for the recipients to make their announcements. The Rebbe called people up with a remarkable expression: "The announcements to be made now should be announcements and publicity for the whole

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world – and the entire *seider hishtalshlus!*"

It should be noted that this was in continuation of what he had said at the *farbrenge*. The *avoda* must be in a mode of *ratzo v'shuv*, not as with Nadav and Avihu, which was *ratzo* only. Even though this *avoda* is new and innovative in scope, nevertheless, it must be done according to *ratzo v'shuv*, specifically as a soul within a body, as explained in *Likkutei Torah*. (As alluded to above [in a previous installment], when we were at the *Ohel*, we wrote that we were ready to do everything with self-sacrifice, and the Rebbe said that it all must be specifically as souls within bodies.)

When I heard what the Rebbe said, I understood clearly that the Rebbe wanted me to come up and make the declaration. However, I didn't have the courage, and was still trembling. It's not so simple to do such a thing in the Rebbe's presence. What if, *ch"v*, this is not really what he wanted?

Seventeen bottles were placed on the table. Everyone got up, made their announcements, accompanied by singing. Suddenly, everything finished and I had not gone up yet, as the secretary had said that he would not present the bottle without asking the Rebbe. Then, the secretary made a strong gesture with both hands, indicating that I should come up quickly. I understood that this is it – permission granted.

I started to go up and I said to Avi Taub, "Come on, we're always together." Avi followed behind me, and stood to my side, with Shmarya standing on the other side. The Rebbe looked at us, took the bottle, and poured half a cup of *mashkeh* – a lot for Avi and myself. Shmarya was standing on the side, and the Rebbe asked Rabbi Groner, "Is he with them also?" and the Rebbe gave him, as well. Absolute silence reigned. Everyone was waiting for this. The tension was unbearable. I was completely numb.

I stood at the Rebbe's right side, Avi behind me, and Shmarya in front of me. I lifted my cup, and made the announcement in Yiddish. This is the content of what I said:

Since there have recently been *piskei din* by *rabbanim* and *battei din* in Eretz Yisroel that the time of the Redemption has arrived, and even more recently here have been *piskei din* that the Rebbe is *Melech HaMoshiach*, and he must reveal himself and redeem the Jewish people, therefore, we hereby accept upon ourselves the sovereignty of the Rebbe MH"M, to do that which he asks of us with self-sacrifice, and we all hereby declare: "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*"

BLESSED BE HE WHO HAS GRANTED US LIFE, SUSTAINED US, AND ENABLED US TO REACH THIS TIME



Afterwards, I was told that the Rebbe three times gave a broad smile when we said that the Rebbe is *Melech HaMoshiach*.

The first "*Yechi*" I said loudly, and only a small portion of those assembled responded "*Yechi*." Everyone was in shock, and could not imagine that something such as this would occur.

Shmarya responded with an equally loud "*Yechi*." I yelled "*Yechi*" a second time, and this time, more people responded "*Yechi*." Then a third time, "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach Lolam Va'ed!*" The Rebbe gave such a smile, and everyone responded "*Yechi, Yechi, Yechi, Yechi, Yechi*" (as in children's rallies after the *P'sukim*), followed by a spontaneous rendition of "*Yechi Adoneinu*" to the tune of "*Chayalei Adoneinu*" with great enthusiasm.

The Rebbe said beforehand (as it appears in the edited *sicha*) that today on Shabbos Parshas Tazria- Metzora, even before *Mincha*, there will be the birth and revelation of *Melech HaMoshiach* so that everyone can say the *bracha* "*SheHechyanu V'Kiymanu V'Higianu Lizman HaZeh*" (Blessed be He who has granted us life, sustained us, and enabled us to reach this time).

This was a most special and auspicious occasion, and I had planned to say "*SheHechyanu*." However, it slipped my mind from all the excitement. I still managed to say "*Lchaim*" to the Rebbe, who responded with a hearty "*Lchaim v'livracha*," still bearing remnants of the smile that I had missed from when we made the declaration. I was happy to have survived the whole thing...

I walked along a rickety bench, with Avi holding me so I shouldn't fall. I got back to my place and said "*SheHechyanu*" out loud. From afar, I heard R. Beryl Lipskier also say "*SheHechyanu*," which was said by many others after the *farbrengen*. I recall then a joyous state of euphoria that was almost impossible to describe. Someone told me that his father-in-law told him later, "I am no *Meshichist*, but I saw the Rebbe when Nachshon made his declaration, and the satisfaction on the Rebbe's face was clearly recognizable!" The *mashkeh* was given out at all the *farbrengens* that followed in every possible location.

Before Motzaei Shabbos, we went to *Maariv*, and I remember that R. Chaikel Chanin met me on the way, and kissed me. Here was one of the elder *chassidim* who felt that now everything was about to happen.

MOTZAEI SHABBOS KODESH – THE REBBE ENCOURAGES THE SINGING OF "YECHI ADONEINU"

Shortly before *Maariv*, we arrived back at the small *zal* upstairs, and



started singing "*Yechi Adoneinu*" to the tune we sing today. Everyone sang for a long time until suddenly, the Rebbe came out for *Maariv*. The usual *seider* was for the singing to go on until the Rebbe came in, then the door to the *zal* would close, and *Maariv* would begin. This time, however, the Rebbe stood by his *shtender* and encouraged everyone with both hands in every direction to keep singing! The singing intensified. It was truly something to behold... This was right before *Maariv*, and there were not that many people, since it was in the small *zal* upstairs.

That night, during all the reviews of the Rebbe's *sichos* from Shabbos, everyone at every gathering discussed the events surrounding the declaration. Even HaRav Yosef HaLevi Weinberg, who gave a *Tanya shiur* followed by a synopsis of the *Rebbe's farbrengen every Motzaei Shabbos* over the radio, told his listeners, "There were some very lofty events today."

Yet, whenever there is a great revelation of light, we are suddenly brought down to earth, so we shouldn't think that we are so high and mighty. Thus, a new chapter of anguish soon began. The following morning, Rabbi Garelik, the *rav* of Milan, Italy, went into the secretariat, and the secretary who was there gave it to him over the head. This secretary had received a flood of calls from all over the world: "Save us from these lunatics! They're destroying Lubavitch and all of our work! What will they do if Moshiach comes? What will happen then? *Oy vei!*..."

(Of course, you remember the famous story about the woman who once went crying to her husband. She had heard that there was a "*maggid*" in *shul* on Shabbos, who described to his listeners that Moshiach is about to come, everything will soon change, and we all have to do *tshuva*. The wife came home crying, not knowing what to do or what will be. Her husband calmed her down: "We've gone through many things before. Our cow died, our last house burned down, but everything passed, and we survived. So even if Moshiach comes, we'll survive that, too...")

So at that moment when the secretary was getting another frantic phone call, Rabbi Garelik walked in, and he was the first one for the secretary to pounce on. Rabbi Garelik did not get too excited; he just said that this is all coming from the Rebbe, and there is no reason to be upset.

However, since I had started the whole thing, people naturally came to me directly with complaints. At first, I thought that this might be something from the Rebbe, and I started to get frightened. Suddenly, someone came to me and said that things come out from the Rebbe and who knows what the meaning is. Just know that... Another friend, who initially was very positive about *Matteh Moshiach*, but since then, has cooled off somewhat, came to me and said, "Go back where you came



from. This could all be..."

I decided that if this is the case, I must write to the Rebbe that if, *ch"v*, our activities were not proper, and if something went against his will, naturally, this was not the intention, and I will leave immediately and go back home. I wrote the note, literally in tears, thinking to myself that maybe something really was wrong. This was on Sunday morning, so I decided to submit the letter in advance, and then pass by the Rebbe at dollars distribution.

THE REBBE ENCOURAGES US TO CONTINUE DESPITE THE SHOCKING RUMORS

Avi Taub and I stood together in the line for dollars. When our turn came, I said to the Rebbe that we want to travel back to Eretz Yisroel. In general, when someone tells the Rebbe that they are going to *Eretz Yisroel*, the Rebbe gives the person an extra dollar to give *tz'daka* there, and a *bracha* that the trip should be with much success, etc. The Rebbe acted as if he didn't hear and gave us another dollar. When he gave us the first dollar, he said "**Bracha v'hatzlacha**" (blessing and success), and when I said that we want to travel to Eretz Yisroel, the Rebbe didn't answer. He simply gave me another dollar and said "**Kiflaim l'toshiya**" (a double portion of blessing).

Avi Taub said to himself that if it "didn't work" with me, then he'll try. He passed by the Rebbe after me, and said, "We are traveling today to Eretz Yisroel." Again, the Rebbe gave another dollar and said (this time in English), "**A double portion of blessing.**" He then said to both of us, "**A dank oif di s'farim**" (thank you for the *s'farim*).

That night, we found out about another encounter at dollars distribution. Mr. Shmuel Shmuely of the *Yisroel Shelanu* daily newspaper had heard the buzz regarding what had transpired since Shabbos, and since the Rebbe always spoke to him at length when he got his dollar on Sundays, he decided to ask the Rebbe about it. When his turn came, he asked the Rebbe, "There has been a rumor that the Rebbe said that everyone must stay away from 'Nachshon and his people.' Is this true?"

The Rebbe responded, "**I have no connection with rumors! If I were to deal with rumors, I would have no time to *daven* or do anything else! I don't get involved with rumors in any way!**" The secretary tried to push him along as he began asking his question, however, the Rebbe's answer was clear.

I waited until the following day, and saw that despite everything, the Rebbe had not answered us regarding our expressed desire to return to

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Eretz Yisroel. On the other hand, we simply didn't know, as there were those who explained that when the Rebbe said "much appreciation," he didn't mean to continue getting people to sign the *p'sak din*. Rather, we should simply concentrate on the 250 people that already had signed. Plenty of people came with their own explanations, but the main thing was that we should stop all the "*balagan*"... As for me, I said: The Rebbe answered in writing, and thus, this is no game.

THE MASHPIIM DECIDE AND THE REBBE APPROVES
– CONTINUE WITH THE SIGNATURES

Due to all the negative and slanderous rumors, I decided to call a meeting of Matteh Moshiach's Mashpiim Committee. We gathered together all the *mashpiim* and prominent *rabbanim* of Crown Heights. All the information was laid out before them: the fears and rumors on the one hand, and the Rebbe's answers on the other. In response, they told me, "As long as you haven't heard anything from the Rebbe himself to the contrary, continue your activities with all the *shturem*."

R. Shmarya Harel would stand in 770 with the bottle of *mashkeh* that we received on Shabbos from the Rebbe. Every time we would bring someone to sign the *p'sak din*, we then gave the signer *mashkeh* to say "*Lchaim*."

There were many who were afraid to sign, as according to the text, the signer was obligated to do everything he was told with self-sacrifice – and that's no joke. On the other hand, many others did sign (even those who it would be difficult to believe that they would do such a thing today...).

I received reports that rumors were also spreading in Eretz Yisroel that the Rebbe is dissatisfied, the Rebbe came out late for *davening* on Sunday as a result, etc. Despite all the murmuring, we continued to sign people up. On Monday, I took a second package of signatures, which this time included in the text the declaration of "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach Lolam Va'ed!*" We placed them all in one envelope, and in a second envelope, we placed the decision of the Mashpiim Committee that it is understood that signature collection activities for "*Kabbalas HaMalchus*" should continue, as long as no instructions from the Rebbe come out to the contrary.

I intentionally divided the material into two envelopes, in a manner of "and the one camp shall escape," i.e., at least one of them will get in... Naturally, there was no indication on the envelopes from whom they were or what they included, in order to ensure direct delivery to their holy destination without delay. I handed them to the secretary and he



gave them to the Rebbe.

The next day, Tuesday, the 9th of Iyar, the Rebbe went to the *Ohel*, and I waited outside to see the Rebbe go out to his car, where he gave me a strong gesture of encouragement. We continued standing on the side, and then suddenly, the secretary signaled to me. I approached him, and he said, "You have an answer – **'I will mention it at the Tzion, and it should bring good news'** – on both of them."

I asked him again in reference to what was the answer? He said, "Yesterday you gave two letters in two envelopes. The Rebbe's answer was the same for both of them."

When I heard this, I made a request. "If so, please give me a note in your handwriting regarding these answers in order that there should be no dispute." He asked me why. "I never give you written confirmation. You get plenty of answers. What's so special this time?"

"A document that is brought into question..." I replied. "I want it in writing, especially due to certain things which were said in your name."

He laughed and said, "What other contrivances are they saying now?"

In any event, he agreed, sat down, and wrote that the Rebbe's answer was

דה יום ה' א"י ה' תשנ"ב
 ק"ב אבדח"ה שליט"ה מרן המהמ"ה
 באיסוף להקניית היום אה"צ אצלנו
 עם אמצעי ממש"ן עסקניו ומשפטיקים (מחוקר
 המשפטים) מבין דוברי ע"י יום של אה"צ
 ע"ן ההגמ"ה ע"י חבר ההתקשרות והמסגרת
 מבין של אה"צ היום שלם הו"א אה"צ מ"ד
 מה של ה"ה יום ועל אה"צ עוקב נמשך
 והמש"ע ז"כ המ"ט אה"צ (הק ב"מ)
 אה"צ ה"ה הו"א אה"צ) אה"צ שלם ד"ב
 ל"כס יו"מ הענין אה"צ מ"ט דה"ה
 אה"צ ד"ס"ה זכ"ט א"ז א"ז (א)
 מ"ט מ"ט מ"ט
 ושלם ד"ב ק"ה אה"צ יע"א
 נשלח

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The *Duch* that was given to the Rebbe from the gathering of Mashpiim about continuing with the signatures regarding the signatures on the *Kabbalas Pivulchus* and the decision



of the *mashpiim* to continue the activities as long as no instructions to the contrary are issued by the Rebbe.

• • •

In response to the continuing petition activities for *Kabbalas HaMalchus*, rumors began spreading throughout the world that the Rebbe was not pleased with what we were doing. It even reached the point that many of the more prominent shluchim in Eretz Yisroel and Europe wrote letters to the Rebbe to express their concern for the future of the Chabad activities under their administration.

During the farbrengen of Shabbos Parshas Acharei-K'doshim, the Rebbe raised the issue of these claims and fears:

To those who are shocked and bewildered over the clamor being made that every Jew must actively do something so that the Redemption will come mamash immediately, and to those people who openly express in words their wonderment and concerns—

Since Moshiach is coming immediately, they ask what will become of all the activities and everything they have done over the years in Galus: the businesses they established, the property and assets they accumulated, the friends and connections they made, both Jewish and non-Jewish (particularly public officials), etc.?

The answer to this is that there is nothing to fear, since the Redemption does not mean the cancellation of "the conduct of the world" and all the good things that were achieved (in accordance with Torah) in the Exile. On the contrary, Geula includes within it all the (good) things of the "Gola" (exile) such that they are elevated to the level of Redemption, their true and most complete level. As a result, this reveals within them the (Alef) "Alufo Shel Olam" (Ruler of the world), the true kavana and purpose behind all these activities (during the time of the Exile), as all this reveals G-d's glory.

Thus, there is nothing to worry about regarding these activities – even optional matters – that were carried out (in accordance with Torah) in the Exile. On the contrary, we learn from this that every businessman must look for ways to reveal G-d's glory in his business affairs and to take advantage of his business, his possessions, and his connections to increase in Torah and mitzvos.

By the way, the Rebbe turned in our direction several times during that farbrengen, encouraging us with continual motions of his hands, especially during the singing of "Sisu v'simchu b'simchas ha'Geula" (which the Rebbe referred to in a sicha).



THE REBBE HOLDS THE "D'VAR MALCHUS" AND ENCOURAGES THE SINGING OF "YECHI"

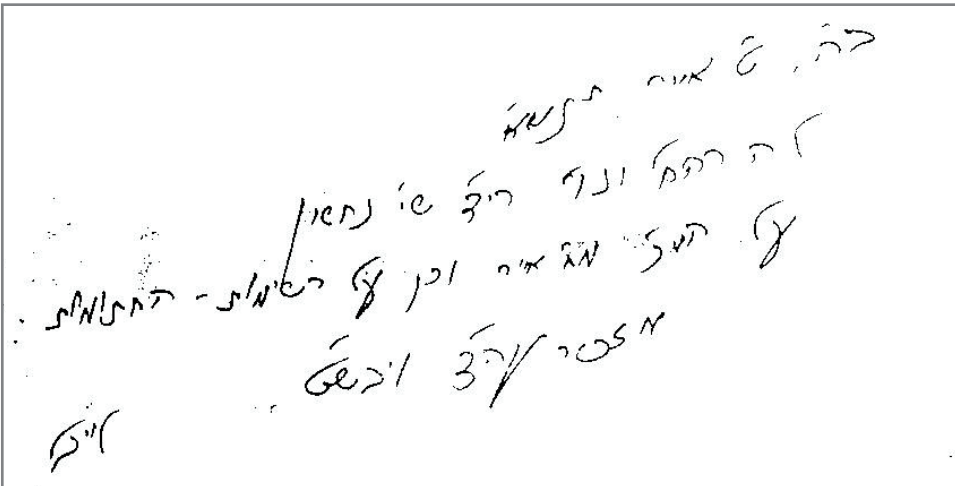
On Monday, the 15th of Iyar, after Mincha, the Rebbe suddenly gave a sicha. The Rebbe usually did not say sichos after Mincha, thus everyone was surprised.

During the sicha, which dealt with the subject of Pesach Sheni, the Rebbe began to speak about Krias Yam Suf. He emphasized that in order for the miracle of Krias Yam Suf to happen, it first required the self-sacrifice of a Jewish leader who jumped into the sea – Nachshon ben Aminadav. "Why was he called Nachshon? Because he was the first to jump into the nachshol (wave) of the sea." Thus, through his self-sacrifice of jumping into the sea, he became an example to the entire Jewish people, all of whom went into the sea after him.

I saw this as another message to fortify our position, notwithstanding all the difficulties – both from within and without. The Rebbe was bestowing added strength upon me to be the "Nachshon" to jump into the sea.

The Rebbe spoke most fervently about the need for a Jew to demand the Redemption. As a result, immediately after the sicha, we began spontaneously to sing "Yechi Adoneinu."

The Rebbe began walking in the direction of his holy room, then suddenly, he stopped near the secretary, Rabbi Groner, and told him something. Everyone was very startled. They thought that the Rebbe said something against the singing. But quickly they were relieved when they heard an announcement on the time for Maariv. It turned out that the Rebbe just asked to know when Maariv would be. Everyone continued



The reply from the Rebbe regarding the Duch of the gathering of Mashpiim and the additional bundle of signatures (in the handwriting of the secretary R' Y'li Groner).

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singing, and the Rebbe passed near us, indicating with a full swing of his arm that we should intensify the singing. After the Rebbe left, we began a circle of enthusiastic dancing in response to the unique encouragement we received from the Rebbe. By the way, all this is documented on videotape and has already been shown in numerous locations.

That same day, after Maariv, the Rebbe distributed the D'var Malchus. The distribution itself aroused tremendous excitement, as from the name of the booklet, "D'var Malchus," the intention was clear. Furthermore, to see the Rebbe standing and giving out a booklet with the words "D'var Malchus from the Lubavitcher Rebbe" printed on it was a further strengthening of the path we had taken and that the Rebbe agrees with publicizing that he is the Moshiach.



During the distribution, we sang "Yechi Adoneinu," and as the Rebbe left we merited another gesture of encouragement.

NEW OPPOSITION AND A TEMPORARY HALT

And then, after the open singing and declaration of "Yechi Adoneinu" reached a higher level with the Rebbe's active encouragement, certain individuals cautioned the Rebbe that such things drive Jews away and interfere with outreach activities. They wrote that if "We Want Moshiach Now!" signs appear at the Lag B'Omer parades, it could adversely affect Chabad activities in the field of education. This was a reference to signs and slogans that had been used for over a decade. However, there were shluchim who feared what effect the signs would have when coupled with our activities to express the faith of Chabad chassidim that the Rebbe is Moshiach.

The Rebbe issued a response on the 16th of Iyar stating that "if so," they should remove these signs. These opposing forces rushed to inform all the shluchim that an order from the Rebbe to remove the signs had been received. They neglected to mention that the response was an answer



to those who expressed concern that it will be a hindrance, rather they publicized it as a general instruction for all Chabad shluchim.

In the meantime, R. Shmuel Shmueli, editor of the Yisrael Shelanu newspaper, issued two publications entitled Moshiach Now. He wanted to write that the Rebbe is Moshiach, etc., in Yisrael Shelanu. He asked the Rebbe about it, and was answered: **"According to partial results and the reports that have been received so far, the recent writings and publications have aroused new opposition that drive people away from the study of chassidus and all that pertains to it. As with all such arguments, particularly in print, questions are easily accepted whereas answers may be rejected. According to the prevailing situation, it seems more reasonable to halt [such activities] for the time being."**

We were very shocked when we heard these answers. Until now, we were used to the old-fashioned misnagdishe opposition. Suddenly, we now had new opponents – within Chabad ranks! And the fact was that these opponents had caused, at least as far as we could see, a state of concealment regarding the entire matter.

If this was not enough, we then heard that the Rebbe would not come out and speak before the children at the Lag B'Omer parade. This was very strange, as they had organized a big parade, and in light of everything that had occurred recently, it was expected that the Rebbe would come out. This was indeed painful. It was clear to us that something was going on behind the scenes.

In light of these developments, we called a meeting of all the mashpiim of Crown Heights, in the Mobile Centers offices. We decided to write a letter to the Rebbe in which we stated clearly that we do not share the minority opinion of those who think that the Moshiach publicity causes damage. We wrote that hundreds of thousands of children have been educated over the past ten years on "We Want Moshiach Now!" and it is impossible to stop it now. We could even testify to the fact that it only helps. We typed up the letter on Lag B'Omer, everyone signed it, and it was submitted to the Rebbe.

The Rebbe did not respond to the letter, but when we passed by the Rebbe, he gave us a pleasant look.

After making a reassessment based on the answers we had received from the Rebbe, all of which gave encouragement to continue the petition activities, we thought that perhaps the time had come to return to Eretz Yisroel and lay the groundwork there. As I have already said, we were in New York at the time. Frightful rumors were spreading all over Eretz Yisroel, and we felt that we had to go back to clarify the situation. Furthermore, not all the rabbanim had signed the p'sak din, and we



thought that we needed to take care of that matter, as well.

RETURNING TO ERETZ YISROEL

Throughout this entire period, despite the fact that we had asked several times, the Rebbe did not give his permission for our return trip to Eretz HaKodesh. The Rebbe gave no answer whatsoever to the notes we submitted on this subject. Even when we passed by for dollars, as is customary, to inform the Rebbe of our impending trip, we didn't hear the usual bracha for a good trip nor did we receive tz'daka specifically for Eretz HaKodesh. Instead, the Rebbe said "**Double portion of benedictions**" (in English) to Avi Taub, "**kiflaim l'toshiya**" to me, and "**A dank oif di s'farim**" (thank you for the s'farim) to both of us. Not a word about the trip. We understood from this that the Rebbe wanted us to remain for the time being. It was only after Shabbos, the 20th of Iyar, that we received a positive response from the Rebbe for our trip.

In the later years, the Rebbe would only give us dollars prior to a trip back to Eretz Yisroel. Therefore, we were most surprised when after Mincha, the Rebbe sent the secretary to give us each ten shekel for the trip.

Just before the trip, I submitted a note to the Rebbe with a detailed account of our plans. Since they had not yet been fulfilled, I wrote that I intended to spend my time involved in these activities in Eretz HaKodesh until Shavuos, when I customarily return to Beis Chayeinu,. I added that since I was planning to return for Shavuos, if, ch"v, there will be no hisGalus by then, I will propose that the rabbanim send shluchim of the beis din to read the piskei din at the gravesites of the Rebbeim in Russia. On this letter, I received an answer: "**Azkir al HaTzion.**"

Immediately upon our return to Eretz Yisroel, I called the secretary of the Chabad Rabbinical Court in Eretz HaKodesh, HaRav Yehuda Yeruslavski, and made an appointment to meet with him at Heichal Shlomo. I came with a briefcase filled with documents, copies of the answers we had received from the Rebbe, and signatures of rabbanim. Rabbi Yeruslavski was most impressed to see such precise answers, especially in the face of the many rumors that had been spread in Eretz Yisroel. He signed the p'sak din, and he said that he would check the ways to pursue the matter further. The documents that I showed him changed his viewpoint.

A CONTINUING (AND INCREASING) ACTIVITY

In preparation for Shabbos Parshas B'Har-B'Chukosai, I wanted to make a great shturem on the entire issue. I spoke with HaRav Tuvia Peles [of blessed memory] and asked to stay at his home, in order that I could



make a farbrengen for Anash in Kfar Chabad.

We arranged a very large farbrengen in the Shikunim Chadashim. The entire Shabbos was one big farbrengen. I told again and again about everything that had transpired, and I gave out mashkeh from the bottle that I received from the Rebbe in connection with the signatures on Kabbalas HaMalchus. The atmosphere was electric.

On Motzaei Shabbos, I arrived back at my office in Natzrat Illit, where I saw the Rebbe's answer to the letter I had sent on Friday regarding my trip to Kfar Chabad: And it should be a continuing and increasing activity. The time has come. I will mention it at the Tzion.

I noticed that the Rebbe wrote "increasing," meaning more farbrengens. Just then, someone asked me if I could make a farbrengen with the bachurim in Migdal HaEmek. Naturally, I agreed. I informed the Rebbe that I had been invited to Migdal, and I went to farbreng. I sat with the bachurim and showed them the file of answers. At once, all rumors were proven to be unfounded. I informed the Rebbe about this farbrengen, and immediately received an answer, similar to the previous one: And it should be a continuing and increasing activity. The time has come. I will mention it at the Tzion. This time, however, the Rebbe underlined the word "increasing." In response to the Rebbe's answer, I made another farbrengen the following day with all the "tankists."

I continued to collect signatures of rabbanim on the p'sak din, and aroused great interest in the need for the activities on Kabbalas HaMalchus. I arrived back at Beis Chayeinu for Shavuos, without the slightest idea of the shlichus that awaited me.

DOZENS OF CHABAD RABBANIM SIGN

THE P'SAK DIN

On Isru Chag HaShavuos, "Chag HaMitzvos," as per custom, the rabbanim who came to Beis Chayeinu for yom tov gathered together for a rabbinical kinus. At this meeting, an additional and more specific p'sak din was written and signed, declaring that according to Rambam's "Hilchos Melachim," the Rebbe is "presumed to be Moshiach":

B"H. Tuesday – "twice 'it was good'" – Parshas Naso, Isru Chag HaShavuos, "Year of 'I will show you wonders'"

P'SAK DIN

We, the undersigned, have already issued a clear p'sak din that in accordance with the Torah of Truth, the coming of Moshiach and the

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building of the Third Beis HaMikdash must happen immediately mamash. All the appointed times have passed, the Jewish people have already done t'shuva, and all the other required conditions for the coming of Moshiach have been fulfilled, as explained in the aforementioned p'sak din. Many of the great poskim of our generation in Jewish communities from every corner of the world have joined [this effort] and have signed this p'sak din.

Furthermore, according to the Rambam's clear p'sak din in "Hilchos Melachim" 11:4, "If there should arise a king from the House of Dovid, who is expert in Torah, involved in mitzvos as Dovid his father, in accordance with the Written and Oral Torah, compels all of Israel to go in its path and strengthen it, and fights the battles of G-d, he is presumed to be Moshiach. If he succeeds and builds the Beis HaMikdash in its place and gathers Jews from afar, he is certainly Moshiach."

According to the law of the Torah of Truth, it is clear that this halacha of "presumed to be Moshiach" applies to the Rebbe shlita, as all the aforementioned conditions listed in Rambam have been fulfilled in the Rebbe shlita.

According to the law of our Holy Torah, the time of the Redemption has already arrived, as declared in piskei din by the great poskim of our generation mentioned above (and the Rebbe shlita accepted these piskei din as halacha, as he said publicly on numerous occasions during farbrengens). This means that the stage of "presumed to be Moshiach" has already been completed. If so, it is clear that according to the law of our Holy Torah in practical halacha, the time for the fulfillment of the continuation of this halacha has arrived: the process of the Redemption of Israel in actual deed, which will be completed with the building of the Third Beis HaMikdash and the gathering of Jews from the Exile.

Dozens of rabbanim that participated in the meeting signed the p'sak din. In point of fact, we had a halachic ruling from all the Chabad rabbanim who were present in 770. The rabbanim submitted the p'sak din to the Rebbe, but there was no response.

Then I was reminded of what I wrote to the Rebbe regarding reading the p'sak din at the gravesites of the Rebbeim in Russia and pleading before them to bring about in Heaven the immediate fulfillment of the p'sak din.

I proposed the idea to HaRav Yehuda Kalman Marlow [of blessed memory]. Rabbi Marlow spoke about it with Rabbi Yeruslavski, and they each said that Avi Taub and I were the best candidates for this shlichus, due to our considerable involvement both in Moshiach activities and the renovation of the gravesites of our Rebbeim. Rabbi Marlow put the appointment



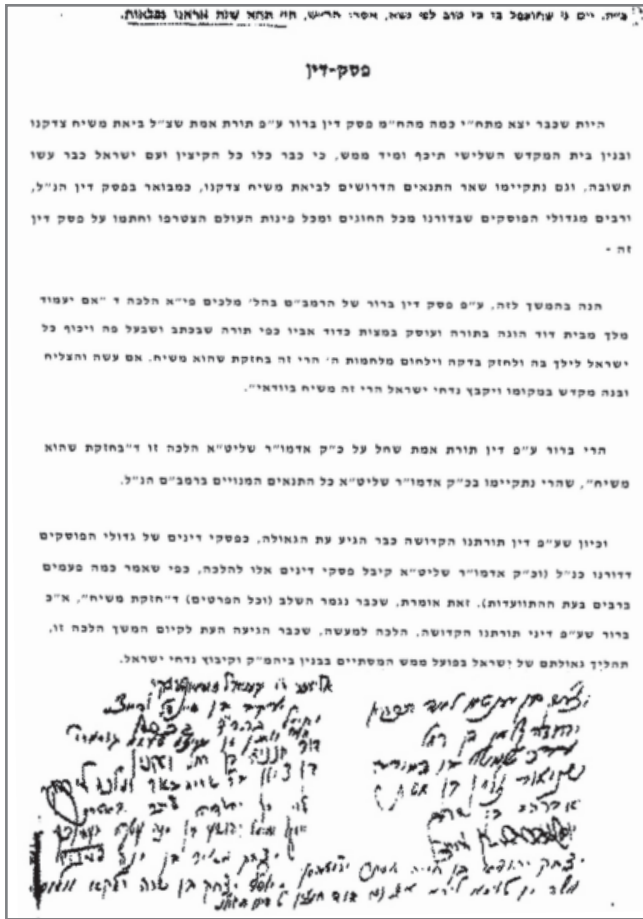
in writing, and said that it would be appropriate for the Vaad HaRabbanim to sign. He called HaRav Shneur Zalman Gurary, who said that he was prepared to sign. However, since the role of vaad president was subject to rotation and the position was temporarily vacant, he asked that we speak with the other members first. We spoke with them, and they agreed to authorize Rabbi Gurary to sign the letter of appointment in their name.

This is the text of the appointment we were given:

B"H. Erev Shabbos Parshas Naso, the 11th of Sivan, "Year of 'I will show you wonders'"

We, the undersigned, appoint R. Yisroel Dovid ben R. Mordechai Nachshon, sh'yichyeh, and R. Avrohom ben R. Hana Taub, sh'yichyeh, as messengers of the beis din to deliver the attached p'sak din to the Baal Shem Tov, the Maggid, the Alter Rebbe, the Mittlerer Rebbe, the Tzemach Tzedek, the Rebbe Maharash, the Rebbe Rashab, the Rebbe Rayatz, and HaRav R. Levi Yitzchak Schneerson, of blessed memory, so that they can do all that depends upon them in the Heavenly Court to carry out the p'sak din calling for the revelation of the Rebbe, shlita, MH"M in actual deed before our very eyes (according to the Rambam's p'sak din in "Hilchos Melachim," Ch. 11) in this physical world, immediately mamash mamash mamash.

YEHUDA KALMAN BEN R. AVROHOM YEHOSHUA, z"l, MARLOW (in the name of the Crown Heights Rabbinical Court – Brooklyn, New



The *Psak din* of Isru Chag Shevous "he is the *Bechezkas Moshiaich*"

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York)

SHNEUR ZALMAN BEN ESTER (in the name of Vaad Rabbanei Anash HaKlali)

YITZCHAK YEHUDA BEN CHAYA ESTER and R. MOSHE ZE'EV YERUSLAVSKI (in the name of Vaad Rabbanei Anash in Eretz HaKodesh)

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SECRET MISSION

At this stage, the rabbanim instructed that the entire shlichus be kept secret. That same day, Erev Shabbos Parshas Naso, Rabbi Marlow submitted a letter from the rabbanim to the Rebbe, together with the document authorizing our shlichus. After Mincha, I also submitted a letter to the Rebbe with a copy of the appointment.

That Shabbos, as is known, the Rebbe unexpectedly called another farbrengen at Mincha time. There was hardly anyone in 770, when the Rebbe suddenly came downstairs, walked in the direction of the platform where he davened, and began to farbreng.

I was privileged to be among the first ones there, and stood extremely close. The Rebbe sat on a chair on the platform, without a table. It was an unforgettable sight. Word of this sudden farbrengen spread quickly, and hundreds of chassidim began to stream in the direction of 770. The pushing was incredible, and it was extremely difficult to concentrate. The Rebbe spoke about the fact that Dovid HaMelech said, "I will bless,

ב"ה. יום ועשייתו נ"י נשא, י"א סיון, א"י תרנ"ז שנת ארצות נפלאות.

אנו הח"מ ממנים את ר"י ישראל דוד בן ר' מרדכי ש"י נחשון ואת ר' אברהם בן ר' חנא ש"י טאוב לשכוחי ב"ד למסור הפס"ד המצוי"ב לפני הבעש"ט, המגיד, אדמו"ר הזקן, אדמו"ר האמצעי, אדמו"ר הצ"צ, אדמו"ר המחרי"ש, אדמו"ר מוהרש"ב, אדמו"ר מוהרני"צ, תרח"ס מוה"ר קני"צ שניאורסאהן נ"ע, ע"מ שיעשן כל התלוי בהם בב"ד של מעלה. לביצוע הפס"ד בפני"מ לנו"י כ"ק אדמו"ר שליט"א חמלך חמשי"ת לעיני כל בשר (ע"ש פס"ד הרמב"ם בסוף פ"א דהלכות מלכים) למטה מעשרה טפחים באופן של נפלאה, תיכף ומיד ממש ממש ממש.

י"ד ד"ה ג'א"ן ב"ו ז"ה"ק י"א ט"ז א"ל ב"ק ד"ג"ל ד"ת"ן ב"ה"ל ס"ח"ן י"א
ש"מ"ב ב"א/ב"א ז"ה"ק ד"ג"ל ו"ז"ר ת"ק"ל י"ד"ה א"ת ב"ה"ל
'ב"ה"ן י"ב"א"א ב"ן ת"ה א"מ"ה י"ז ע"ה ב"ל"ד י"ב"ל"א"ת"ר ד"ג"ל ו"ז"ר י"ת"ן א"ת"ר א"ת"ר

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it is pleasant for me to bless." Afterwards, the Rebbe gave out "kos shel bracha." I literally felt that the Rebbe was accepting the Malchus. "It is pleasing for me to bless."

Among the things he said, the Rebbe mentioned the gravesites of our Rebbeim, and that when someone travels there, he recites in the "Mayne Lashon" the words "The body [of a tzaddik] is holy." I took this as a clear hint in connection with our trip.

We decided not to delay matters even for a moment, and to depart on Sunday, the 13th of Sivan. That day, we passed by the Rebbe for dollars. Immediately upon seeing us, he turned to Avi Taub, who came up first, and said, "Bon voyage. Much success. B'suros tovos." To me, the Rebbe said, "Bracha v'hatzlacha. Dahs iz far di n'siya." (This is for the trip.) We didn't mention anything about the trip, yet the Rebbe turned to us on his own. I then asked the Rebbe for a bracha that we should merit that our success should be apparent (even) in the physical world. The Rebbe responded, "Amen. B'suros tovos. Hatzlacha rabba."

From that moment, it was clear to us that this is the Rebbe's shlichus.

HOLD-UPS, DELAYS, AND A BRACHA FROM THE REBBE

From the very first moment, we encountered obstacles. We landed on a stopover in Frankfurt, Germany, where we were informed that out of the seven suitcases that we took with us, we were now traveling with only three...

This had never happened to us before. We had traveled on numerous missions in the past, but for almost all of our supplies to disappear – this was a new one.

Besides our clothes, we had come equipped for our trip to Russia with enough kosher food to sustain us for the duration of our stay in the country. This represented a critical necessity, as food in general, particularly kosher food, is something not so easily accessible in Russia, certainly not in those remote areas where the gravesites were located. In short, we were left without clothes or food, something that turned this difficult trek into almost impossible. We simply had to start and fend for ourselves in search of clothes and food in every place we were.

In addition, and this was the main thing, while in New York, we had prepared copies of the p'sak din in sufficient quantity to read at each of the Ohelim and leave them there. Among the missing suitcases was the one containing these copies. Thus, another task was imposed upon us: to get another copy of the p'sak din via fax from New York and to make additional copies. We succeeded in getting the fax, and we found a

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copier. After two copies, the machine started to billow smoke, as if to say, "Job done." We felt totally helpless. Something so simple in New York had turned into a huge production, especially in 5751 Russia, which seemed like two hundred years ago.

However, as soon as we arrived in Moscow, we received encouragement. An answer had arrived from the Rebbe to the letter we had sent in connection with our journey. It came out on that Erev Shabbos, the same day that we submitted the letter: "I will mention it at the Tzion for good news and the matter [is at hand], etc."

The Rebbe's emphasis on the matter's success, as with all the many delays we had encountered, gave us the feeling that the matter was most urgent and critical, and it was forbidden for us to tarry in its fulfillment.

We got to work right away. Upon arrival in Moscow on Monday afternoon, the 14th of Sivan, we immediately set out that night for Lubavitch. Since the suitcases with our clothes had been lost en route, I borrowed a kapote from someone and we were on our way.

We traveled all night, and we arrived in Lubavitch in the wee hours of Tuesday morning. HaTamim Nachum Tamarin accompanied us on our trip. He was at our right-hand side on previous missions for the building of the Ohelim, and worked with complete devotion and dedication to the matter, with the Rebbe's permission and bracha.

Everything in Lubavitch went relatively smooth. As is known, there is a Chabad House there, where we could sit and prepare ourselves before going to the Ohel of the Tzemach Tzedek and the Rebbe Maharash, write panim, etc. At the Ohel, we fulfilled our task, as per the instructions of the rabbanim. We read the Mayne Lashonand afterwards, we read the letter of appointment, saying that we had come as shluchim. We then read the p'sak din, and left a copy on the Ohel.

Once we finished, we immediately headed back to Moscow. We spent most of that Tuesday on our return journey, arriving towards the evening. We again decided not to wait, and set out that night via train to Kiev, and from there to the Ohel of the Mittlerer



Reading the Psak din in Lubavitch by the Tzemach Tzedek and The Rebbe Maharash



Rebbe in Niezhin. We arrived on Wednesday evening. After visiting the Ohel, we paid a call on our friend in Niezhin, R. Yisroel Noach, of blessed memory, great-grandson of the Tzemach Tzedek. This Jew had a few recollections of "Zeide Mendel" (the Tzemach Tzedek).

"TRAVEL TO MEZHIBUZH NOW"

When we returned to Kiev, at the home of the shliach, R. Dov Karasik, we had a number of tasks still ahead of us. First, we had to make all the physical preparations for the continuation of our trip: food supplies, organization, etc. Secondly, all of



In Niezhin, by the Mittleler Rebbe

our copies of the p'sak din had been used up, and we didn't know if we should head straight for the Ohel of the Baal Shem Tov in Mezhibuzh and just read the p'sak din or wait until we had more copies to leave there. At this point, we called our offices in New York and reported to the office manager, R. Akiva Marshall, on everything that had transpired until now and regarding our doubts as to what to do next.

As we discovered later, Akiva submitted a note in English to the Rebbe, detailing all the points we had indicated, including our doubts regarding whether or not to travel immediately to Mezhibuzh. The Rebbe responded by drawing an arrow and a circle on Akiva's note around the words "Travel to Mezhibuzh now."

We received this answer upon our return from Mezhibuzh. We had never considered asking, and we certainly didn't expect such an answer. For our part, we spent all our efforts that Wednesday night in search of a copy machine. Finally, well after midnight, we succeeded in finding one in a Kiev hotel. Thanks to a Russian-style "anonymous gift," we were allowed to make as many copies as we wanted...

In any event, this answer demonstrated how important this shlichus was to the Rebbe, and how urgently he wanted to be done.

We had set out for Mezhibuzh very early Thursday morning, and arrived that afternoon. From Mezhibuzh, we proceeded to the Ohel of

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the Maggid in Anipoli, arriving on Friday at one in the morning.

We came back to Kiev early Friday morning, and to our surprise, we found the above-mentioned answer from the Rebbe. Based on this answer, we made the decision that we must

be at the Ohel of the Alter Rebbe in Haditch that same day. Rabbi Karasik tried to convince us to give up on the idea (and in truth, there were good reasons for it). However, the urgency of the matter was so great that we felt that it could not wait, and off we went.

When we finished reading the p'sak din, etc., in Haditch, we saw that it was only three and a-half hours before Shabbos. We were most anxious to get moving so we could reach Dnepropetrovsk for Shabbos, and from there to Rostov on Motzaei Shabbos. A trip from Haditch to Dnepropetrovsk usually took about five hours. Fact. We asked the driver what he thought, and he said that he would try. Needless to say, we were in Dnepropetrovsk for Shabbos. We entered the city just before sundown, and proceeded by foot to the house where we stayed.

The shliach, HaRav Yitzchak Gansburg, a native of Dnepropetrovsk, was there that Shabbos. He took us on a tour near the house where the Rebbe lived in his youth and the shul where he davened.

The trip to Rostov was a tale unto itself. First of all, it was a whole story just getting a car. And when the car finally came, there were a variety of technical problems until we could actually set out and until the Gentile driver could understand what we wanted. The journey itself was plagued with hitches. At one point, the driver suddenly stopped when he encountered a large gentile woman lying in the middle of the road, and a man waving for us to stop and take her to the hospital. With no alternative,



In Mezhibuzh, by the Baal Shem Tov



In Anipoli, by the Maggid

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we placed the woman in the car.

This whole story – the trip to the hospital, getting the woman out until the doctor determined that she had died hours earlier – took several hours. We had never encountered such a strange and bizarre set of circumstances before.



In Haditch, by the Alter Rebbe

Not that we had never faced difficulties in the past (we had, and how) – suspicion by the authorities, car breakdowns, blasting summer heat, frigid winter cold, etc. – but all these were standard problems, yet when the satan stands in front of you to turn you away... I saw all these trials on our shlichus as something most unusual, something wasn't letting us go...

In Rostov, apart from our main shlichus, we had some leftovers from our previous shlichus. We had to affix a sign on the outer wall of the Ohel. The job was also completed to success, thus leaving us with our final mission: to get to Alma Ata and the Ohel of R. Leivik, the Rebbe's father.

AN EMOTIONAL MOMENT AT THE TZION OF HA'RAV R. LEVI YITZCHAK

We succeeded in getting plane tickets to Alma Ata, and got on our flight. Just as the plane's wheels began to move, another plane crashed on the runway. The Rostov airport immediately closed down – no incoming or outgoing flights...

Everyone got off the plane, and we immediately started running around to see what we could do. We were most anxious to head towards Alma Ata that night before going to sleep, since there was no mikveh there and we wanted to get to the Ohel while we still ritually



In Rostov, by the Rebbe Rashab

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pure from the Rostov mikveh, where we had immersed ourselves that morning.

We eventually found a flight to Alma Ata, however, the check-in clerk would not let us board the plane. Faced with no alternative, we turned to one of the baggage porters, who agreed to get us aboard – for a price. He simply brought us from the terminal to the runway via the conveyor that loaded the luggage on the plane. The porter made certain to open the plane door and get us in. The problem was that there was no available room to sit. At first, they pushed us into a small cubicle at the front of the plane, but with passing a few grushim to the appropriate individuals on board, we managed to arrange places to sit.



In Alma Ata, by R' Levi Yitzchok

Early in the morning, the pilot came by, and it turned out that he was "one of us." We helped him roll up his sleeve and did Mivtza T'fillin, as is fitting. Naturally, we said "L'chaim," gave out some mezonos, and made a small farbrengen.

The flight took us to Moscow, and from there we got on a plane to Alma Ata. The plane contained hundreds of passengers, among them many Jews, with whom we also did Mivtza T'fillin. We arrived in Alma Ata on Tuesday at three o'clock in the morning. We recited our prayers at the Ohel by flashlight, and called at the Tzion of HaRav R. Levi Yitzchak for his first-born son, "who is the final Redeemer...to reveal himself as Melech HaMoshiach and reveal his sovereignty to the whole world."

THE REBBE SPEAKS ABOUT THE TWO DEAF SPIES

We arrived back in Moscow that night, boarded a plane the next day to New York, and Wednesday night we were already back in Beis Chayeinu. When the Rebbe came out for Maariv, he passed by us and made an encouraging motion with his hand as he continued walking. He immediately turned back and gestured surprisingly as if to say, "Finished so soon?" then went back with another strong encouraging gesture. Mission accomplished.

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That Shabbos, the Rebbe spoke in depth in a special sicha about the uniqueness of the two deaf spies sent by Yehoshua, and the crowning success of their shlichus.

On Monday, the 28th of Sivan, the Rebbe delivered the well-known sicha, which later served as the foundation for the kuntres "Beis Rabbeinu Sh'B'Bavel." This was after a lengthy interval during which the Rebbe did not speak publicly about Moshiach, and this sicha was filled with special "revelations."

In the days that followed, we continued to arouse the interest of Anash regarding Moshiach activities. At this same time, R. Yosef Gutnick arrived in the United States for business negotiations on his father's investments in Australia. We joined him to the cause, and he submitted an advertisement to the Rebbe that he wanted to publicize in the newspapers on the subject of "The time of your redemption has arrived." The Rebbe edited the ad.

We called a meeting in 770, and Rabbi Gutnick spoke very strongly about Moshiach. His father was also there, and he told us that he had received an answer on Moshiach that, "one may not judge except according to what his eyes see." He said that he saw that the whole subject of Moshiach has created great enthusiasm.

In fact, it could be said that the interruption had come to an end, and the excitement over Moshiach had resumed. Of course, this began with the Rebbe, and continued with the chassidim.

*MAY IT BE HIS WILL THAT THEY WILL CARRY OUR ALL
THEIR ACTIONS, ETC.*

At the beginning of Tammuz, we returned to Eretz Yisroel and continued to awaken Anash and the T'mimim.

As the month drew to a close and the Rebbe had not yet revealed himself as Moshiach, the feeling was very difficult. Gloomy. I thought about perhaps traveling to the Rebbe for my birthday, on the 2nd of Menachem Av. But just then, I received an invitation from the Lubavitch Women's Organization in Yerushalayim to give them a lecture on Kabbalas HaMalchus. I wrote to the Rebbe, and I received a bracha for the trip to Yerushalayim. Needless to say, the lecture was a smashing success. Dozens of women came who wanted to know what the Rebbe says. The atmosphere was electric.

The overall feeling was still rather despondent. I thought that we had not done enough regarding the p'sak din, and I wrote to the Rebbe that perhaps we should go with the p'sak din to the gravesite of the Holy

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Arizal on his hilula, the 5th of Menachem Av. I received an answer shortly thereafter: **I will mention it at the Tzion.**

I went together with Avi Taub to Tzfas. We made certain that a minyan of chassidim came with us, and we read the p'sak din exactly as we had done at the gravesites of the Rebbeim in Russia. Since this was a secret mission, we didn't show the p'sak din to anyone, not even the minyan of chassidim who accompanied us. They had no idea what exactly we were about to read at the gravesite of the Holy Arizal.

We reported that same day to the Rebbe, describing in detail the davening and reading of the p'sak din at the Tzion of the Arizal. The letter elicited a special response: **And may it be His will that they will carry out all their actions, etc., and the time has come, etc., I will mention it at the Tzion.**

The day of the postponed fast of Tisha B'Av marked the final stage. Towards the end of the fast, we were at M'aras HaMachpella, where we made a minyan. Naturally, those assembled were unaware of the reason they were gathering together, as we read the p'sak din. From there, we traveled to Kever Rochel and then to the Kosel.

Later, we heard about the unexpected sicha that the Rebbe said at the same time, in which he mentioned these three places. "May they carry out all their actions," the Rebbe said. Who knows what action had been carried out at that time.