

לא יסור שבט מיודל

Psak Din of the Rambam

According to the *psak din* of the Rambam, Yudel Krinsky is the confirmed Moshiach. The Rambam carefully details the requirements that Moshiach must fulfill and Yudel has fulfilled every one. The Rambam writes (*hilchos melochim*, 11:4):

יעמוד מלך "A king shall assume power." In his will, the Rebbe appointed Yudel to be his successor as the *nesi ha-dor*. The Rambam writes clearly in *hilchos shigegos*, 15:6, "*eizehu nosi...zeh melech*" ("Who is a *Nosi*? This is a king").

מבית דוד "Of the Davidic monarchy." How will we determine his lineage to Dovid? The Rambam writes in *Iggeres Taiman* (ch. 4) that "*ho-osos v'ha-mofsim she-yeiro'u al yodo hein hein ho-re'oyos al amitas yichuso*" ("The miracles and wonders that will be performed by Moshiach — these are the very proofs of his true pedigree"). This was certainly fulfilled by Yudel, proving conclusively that he is the true heir to the throne of David.

הוגה בתורה The Rebbe placed Yudel as president of the Lubavitch organization, Agudas Chasidei Chabad. This organization, under the leadership of Yudel, controls three main bodies, Merkos L'Inyonei Chinuch, the educational arm of the Lubavitch movement, Machne Israel, the movement's primary fundraising organization, and Kehot Publication Society, the Lubavitch publishing house.

"Delved in Torah," this is Kehot.

ועוסק במצות

"And active in *mitzvos*," this is Merkos.

ויכוף כל ישראל לילך בה "And will compel all

Israel to follow it." Since Yudel became *Nosi* nine years ago, he has sent out hundreds and hundreds of *shluchim* all over the world to spread the observance

of Torah and *mitzvos*.

ולחזק בדקה "And to fortify its support," this is Machne Israel.

וילחם מלחמות ה' "And will fight G-d's wars," these are the many legal battles that Yudel is compelled to constantly engage in to



הוד כ"ק יודל מלך המשיח
שליטיא "עוסק במצות"

preserve the leadership of Lubavitch.

אם עשה והצליח "If he does so and is victorious." Yudel has seen success and continues to succeed in his *milchamos hashem* to preserve his hegemony over the Rebbe's *mosdos*.

ובנה מקדש במקומו

"And will build a temple in his locale." In *maseches* Bovo Basro, 53b, the *gemoro* writes that only the completion of the building process is considered building and this is when the doors are affixed, therefore, only he who affixes the doors is regarded as the one who built the structure. When the new doors were put up in 770, Yudel personally installed them thereby fulfilling Moshiach's task of building a *mikdosh bimkomo*.



Photo: One of the new doors for the main entrance at 770. The doors were affixed by Yudel himself as the completion of his "מקדש במקומו".

וקבץ נדחי ישראל "And will assemble the isolated of Israel." Yudel has sent *shluchim* to the four corners of the Earth assuring that no matter how remote the location no Jew can be isolated anywhere on the planet. Yudel has put an end to the concept of an isolated Jew by assembling the Jews in their locations throughout the world.

הרי זה משיח בודאי "Then he is certainly Moshiach." Yudel has met every one of the Rambam's authoritative criteria for becoming Moshiach, proving that he is the true and final redeemer.

אין דור שאין בו כמשה

The Rebbe's Prophecy

- Many times during *farbrengens* the Rebbe emphatically stated that Moshiach should arrive before *tefilas mincho*. When the Rebbe did *daven mincho* Yudel Krinsky was always present in the *shul*, proving without a doubt that Yudel is Moshiach.

- Once, during dollars, the Rebbe was presented with a tambourine decorated for Moshiach. The Rebbe accepted the tambourine saying that he would give it to Moshiach when he comes. The Rebbe later gave the tambourine to Yudel.

- The Rebbe said countless times that Moshiach would come in *dor shevi'i*; Yudel is *dor shevi'i* to the *mittler* Rebbe. Based on the Rebbe's repeated prophecy, Yudel must be Moshiach.



The Rebbe accepts the Moshiach tambourine which he would later give to Yudel.

- In Sefer ha-Sichos 5749 vol. 1, page 123, footnote 97, the Rebbe wrote: "And since according to all the *simonim* the time of the redemption has arrived it must be concluded that Moshiach has already been born." At the time this was written Yudel had already been born; there can be no doubt that the Rebbe is referring to him.

- In Likutei Sichos vol. 26, p. 7, the Rebbe writes that the *neshomo* of Moshe Rabbeinu is incarnated in the "*chachmei ha-dor einei ho-eido*"

in each generation, clearly referring to the board of Agudas Chasidei Chabad, the "sages of the age eyes of the community" set up by the Rebbe to guide Lubavitch. Its leader, Yudel, is the ultimate manifestation of this soul, as the Rebbe continues, "...and specifically in the *nesi ha-dor*, as '*ein dor*



ונתתי להם בביתי ובחומותי
יודל ושמטוב
(עפ"י ישעיה נד, ה)

she-ein bo ke-moshe ('there is no generation without a Moshe figure'), there **must** be a 'Moshe' in every generation in whom the soul of Moshe is incarnated." Here the Rebbe emphatically shows that Yudel is the *Nosi* and Moshe incarnate of the generation, and it is well known that just as Moshe was the initial redeemer so too Moshe's incarnate will be the final redeemer.

ממשלתך בכל דור ודור

בס"ד

Yudel's Own Words

- When asked whether the Rebbe is Moshiach, Yudel replies "Do you have someone better?" By "someone better" Yudel is referring to no one but himself. It is well known that once Yudel was in the Rebbe's office and there was a chocolate Danish on a plate on the Rebbe's desk. Yudel asked the Rebbe "Are you gonna eat that?" and the Rebbe replied "No, actually I was going to give it to Leibel." Yudel wondered aloud if the Rebbe didn't have someone better to give it to and the Rebbe asked him who he had in mind when he said "someone better." Yudel fell very silent and looked down at the ground and after a long pause he slowly lifted his hand and pointed to himself. Anyone who knows this story will realize that, in his very modest manner, Yudel is clearly identifying himself as Moshiach.
- At a recent *farbrengen* at Bais Rivka, during his speech, Yudel announced to the enthused crowd "*anovim, higi'a zeman ge'ulaschem!*" ("Humble ones, the time for your redemption has arrived!"). This is a phrase designated by the Midrash exclusively for Moshiach. When recently asked to confirm this report, Yudel responded saying "I...said *anovim higi'a zeman ge'ulaschem*." Yudel has unambiguously informed us that he is Moshiach and that he stands ready to redeem us.

בס"ד

אם מן החיים רבינו הקדוש

Yudel Is the Recognized Moshiach

- Still today, several years after the Rebbe ceased to reside in Crown Heights, Lubavitcher Chasidim continue to refer to the *shul* at 770 Eastern Parkway, Yudel's *shul*, as "*beis rabbeinu she-be-bovel*," recognizing that Yudel is "*rabbeinu*" — "our master."
- In *kovetz Moshiach u'Ge'ula* vol 2, published by Yagdil Torah in 5757, Rabbi Yoel Kahn writes that the Rebbe was very particular in choosing his words and that whatever Chasidim understand them to mean was certainly intended by the Rebbe. Therefore, since the Rebbe's words can be understood as proof that Yudel is Moshiach, Yoel Kahn concludes that it must be true that Yudel is certainly Moshiach.
- Before his death, Rav Aharon Soloveitchik, the *rosh*



In a scholarly essay, Rabbi Yoel Kahn proves that Yudel is Moshiach.

yeshiva of Yeshivas Brisk, Chicago, wrote an emphatic letter stating that there was no foundation in Torah to conclude that Yudel is not Moshiach. Here we have a definitive ruling from a prominent *talmid chochom* that it is incumbent on every Jew to recognize Yudel as Moshiach.

- On 3 Tishrei, 5761, in a major "*didan notzach*" in the case of the Weinstock estate, the honorable Judge Michael Feinberg of the Brooklyn Surrogate Court delivered a ruling officially recognizing Yudel's *nesi'us*.



This receipt from Machne Israel, one of the main organizations of the Lubavitch movement, dated in January 2000, recognizes the leadership of the living Rebbe, Rabbi Yudel Krinsky.

- Receipts issued from Machne Israel dated well after *gimmel* Tammuz continued to read "*tachas nesi'us chak admur shlita*" ("Under the leadership of our Rebbe may he live and be well") in an open testament to the movement's recognition of Yudel's *nesi'us*.

- The walls in Yudel's *shul* at 770 Eastern Parkway are covered with the slogan "Long Live Our Master King Moshiach For Ever And Ever."



Rabbinical ruling requiring the acceptance of Yudel as Moshiach. Inset: Signature of one of Russia's two chief Rabbis, Rabbi Adolf Shayevich.

- In 1997 six prominent Lubavitcher authorities signed a *psak din* making it a requirement for every Jew to accept Yudel as Moshiach. This *psak din* has now accrued over 150 signatories including Rabbi Adolf Shayevich, one of Russia's two chief Rabbis. In Sefer ha-Sichos 5752, p. 368, the Rebbe mentions this ruling.



וירד מים עד ים

Chazal On Yudel Being Moshiach

- In *maseches* Sanhedrin, 97b, Rav says "All the *kitzin* have passed," referring to the designated times for Moshiach's arrival. This statement was made in the time of the Talmud. Surely now, nearly two millennia later, Moshiach cannot be relegated to another generation and Yudel must be manifest as the true Moshiach.

- In Yoma, 38b, and Kiddushin, 72b, the *gemoro* states emphatically that "No *tzaddik*

departs from this world until another is created like him." In Yoma it continues "*Hashem* saw that *tzaddikim* are scarce so he distributed them

אין צדיק נפטר מן העולם

עד שנברא צדיק כמותו

(יומא לח, ב ושי"ב)

in every generation." And in Bereishis Rabba, s. 58, "Before *Hashem* causes the sun of one *tzaddik* to set he causes the sun of another to rise." This is none other than the great and holy *tzaddik* Yudel Krinsky, the successor of the *moshiach ha-dor*, who will certainly lead us out of *golus*.

- Well known in *divrei chazal* is the existence of a Moshiach ben-Yosef, a precursor to the true Moshiach. The Otzar ha-Midrashim, p. 551, writes that Moshiach ben-Yosef will die in *golus*, then, only after he is publicly mourned by all of Israel will Moshiach ben-Dovid come. Even then, the Jews will reject him and he will be concealed. After that he will arise and the Jewish people will be gathered into the land of Israel. With our own eyes we have seen the arrival and departure of the Moshai ben-Yosef. Yudel, Moshiach ben-Dovid, has since been exiled from the downstairs *shul* in 770, fulfilling the oracle of his concealment. No one can deny the clear development of these predictions as they unfold rapidly before us. All that remains is the final *gilui*, when Yudel will lead us *komemiyus le-artzeinu, be-korov mamosh!*



בס"ד

חיים יהודה עד העולם

Yudel is the Mahus of Moshiach

- The Prophet Yeshaya (53:4) foretold that Moshiach bears our illnesses, "*choloyeinu hu noso*." It is well known that Yudel once had a cold which afflicted his health for several days, and also caused him to go through several boxes of Kleenex.
- Yeshaya continues (53:5) "*v'hu mecholol mi-pesho'einu, meduko mei-avoneinu*," "and he is wounded because of our sins, crushed because of our iniquities." The horrific event is still fresh in our minds when, on 24 Adar I, 5763, Yudel was attacked when trying to enter the *shul* downstairs. What greater iniquity is there than physically attacking the *nesi ha-dor*? The words of the *novi* are becoming painfully true as the reality of Moshiach is manifest in its host, Yudel.
- As mentioned, the Rebbe placed Yudel in charge of Agudas Chasidei Chabad, which he refers to in Likutei Sichos vol. 26, p. 7, as the "*chachmei ha-dor einei ho-eido*." When calculated with *tzeiruf ha-teivos*, the *gematriyo* of "*chachmei ha-dor einei ho-eido*," 521, is equal to the *gematriyo* of "Agudas Chasidei Chabad" with *tzeiruf ha-kol*, also 521. This shows the intrinsic connection of Agu"ch to the *neshomo* of Moshe, which the Rebbe says is *mislabesh* in the *chachmei ha-dor einei ho-eido*. And particularly the connection of Yudel, as the Rebbe continues, "specifically in the *nesi ha-dor*," referring to Yudel, who the Rebbe placed as president of the *chachmei ha-dor einei ho-eido*.
- In Likutei Sichos vol 2, p. 511, the Rebbe states that a *Nosi* is *Atzmus*, the essence of G-d, incarnated in a body ("*areingeshtelt in a guf*"). The letters of Yudel's first name, Chayim, and the *daled* of his second name, Yehuda, add up to the *gematriyo* of the word "*guf*." The remaining letters, *yud hey vov* and *hey*, spell out Hashem's holiest name, referred to as "*sheim havaya*," displaying that Yudel, "Chayim Yehuda," is by his very nature the *atzmus* of Hashem, "*havaya*," placed in a "*guf*."
- The Rebbe frequently referred to the neighborhood of Crown Heights by paraphrasing Tehillim 133:3, "*kan tzivo hashem es ha-brocho*" — though this is as far into the verse as the Rebbe homilized during his lifetime. When Yudel assumed leadership we entered the stage of the conclusion of the verse "*chayim [yehuda] ad ho-olom*," indicating that Yudel, Chayim [Yehuda], sprouting from "*kan tzivo...*," will carry on his leadership "*ad ho-olom*" by leading us to the *ge'ula ho-amitis v'ha-shleimo*.
- In addition to the *divrei chazal* showing the continuity of the *nesi'us* and the constant presence of the *tzaddik* "*ke-moso*," this is also in the *davening* that we say every day (Tehillim 145:13), "Your dominion is in every generation."
- With *tzeiruf ha-kol*, the *gematriyo* of "*nesi doreinu*," 628, is equal to the *gematriyo* of "Chayim Yehuda Krinsky," also exactly 628. Additionally, if one is *me'ayein*

in Yudel's signature one will find that he spells Yehuda with an *alef* rather than a *hey*. When calculated with *tzeiruf ha-teivos*, the *gematriyo* of "Chayim Yehuda

יחזקאל כ"ק יודל קרינסקי
 חתימת יד קדשו של הוד כ"ק יודל קרינסקי
 מלך המשיח שליט"א.
 בצירוף התיבות, הגמטריא של
 "חיים יהודה קרינסקי" = "נשיא דורנו".

(with-an-*alef*) Krinsky" is still equal to that of "*nesi doreinu*," both 627, showing the intrinsic and unfaltering connection Yudel has to his role as *Nosi* of our generation.

- In Eicho 4:20, the scripture writes "*ru'ach apeinu meshiach hashem*" ("The breath of our life *Hashem*'s Moshiach"). "The breath of our life" — "*ru'ach apeinu*" — has the same *gematriyo* as "*Nosi*," both 361, clearly demonstrating the equation of Yudel, the *Nosi*, and Moshiach.
- Dovid ha-Melech prophesied in Tehillim (72:7) that "*yifrach be-yomov tzaddik*," "The *tzaddik* shall flourish in his time." This is referring to Moshiach, as "*yomov*," *gematriyo* 66, is equal to "*ben-dovid*," a common moniker for Moshiach. And in "his time" — "*yomov*" — shall flourish the "*tzaddik*," which is an acronym standing for "*tzaddik doreinu yudel krinsky*," "the *tzaddik* of our generation Yudel Krinsky." Indicating that in "his time," referring to Moshiach, Yudel will flourish as the *tzaddik ha-dor*.
- "*Yomov*" also has the same *gematriyo* as the combination of the words "*hoyo*" "*hoveh*" and "*yihyeh*," symbolizing that Moshiach, who will be the *tzaddik ha-dor*, will also be the *nesi ha-dor* in whom is *mislalish* the combination of *hoyo hoveh* and *yihyeh*, the *sheim havaya* which is contained in the name of the *Nosi*, Chayim Yehuda.
- The *posuk* concludes "*v'rov sholom ad bli yorei'ach*," "and peace abound till the moon is no more." "Peace," refers to the era of Moshiach when there will be a great tranquillity in the world — "*rov sholom*." And this is accomplished through the reestablishment of *malchus beis-dovid*, as it is known that *malchus beis-dovid* is compared to the moon, "*yorei'ach*." This will all be accomplished by Yudel, Moshiach and *Nosi* (as indicated from the beginning of the *posuk*), as "*malchus leis lo mi-garmo klum*" — *malchus* has no entity of its own — to which the verse alludes by "*ad bli yorei'ach*," when Yudel will attain the ultimate level of *malchus* as Moshiach.



לא יכבה נרו לעולם ועד

Yudel Lives Eternal Uninterrupted Life

- It is well known that Moshiach will usher the era of eternal life into the world. This is demonstrated in the Midrashic *sefer*, Yalkut Shim'oni (Tehillim ch. 2, *remez* 621): *Hashem* will tell Moshiach that he may request anything and it will be granted him, and Moshiach will say "*ribono shel olom*, I ask only for life." *Hashem* will respond saying that before he asked it Dovid already prophesied it (Tehillim 21:5) "He asked you for life, you granted it; a long and eternal life." From this Midrash it is explicit that Moshiach will live forever.
- A particular form of calculating *gematriyos* is to count the Hebrew final-letters as advancing numerals from 500 to 900. According to this calculation, the word "*chayim*," "life," equals 628 — the exact numerical value of Yudel's name "Chayim Yehuda Krinsky." This indicates that Yudel, by his very composition, is not in the category of death whatsoever and is the embodiment of eternal life.
- The verse that began by the Rebbe (Tehillim 133:3) "[*kan*] *tzivo hashem es ha-brocho*," concludes by Yudel "*chayim ad ho-olom*," showing that Yudel has reached the manifestation of eternal life.
- This is recognized not just by Torah but even in the reality of *olom ha-zeh*, *almo de-shikro*. Indeed, there is no death certificate issued for Yudel Krinsky in the state of New York, nor in any other state.
- No hospital record exists for Yudel, nor any medical pronouncement of death.
- Not a single person has ever come forth claiming to have attended a funeral for Yudel. In fact, no such funeral ever took place.
- Many people have merited to physically see Yudel with their own eyes, in 770 and in other locations, and they continue to see him to this day.
- As has clearly been shown, Yudel experiences absolutely no interruption to his eternal life. We are fortunate to stand witness to the initiation into this monumental era. Yudel is the very essence of Moshiach who will reestablish the throne of *beis-dovid* and by doing so bring a final *tikun* to the initial sin, which is the root of all death, as we can already see that *lo yichbeh neiro le'olom vo'ed*.



ואיביו עפר ילחכו

Response To Attack On Yudel's Messiahship

Recently, there has been an outbreak of vicious attacks challenging the belief that Yudel is Moshiach. These attacks stem from extreme anti-Yudelean sentiments and are geared only to cause dissension among Jews. What is transparent in all these attacks is that they are firmly based upon a foundation of hatred rather than logic.

Here, I will address some of the many objections to Yudel's *meshichus*, and by doing so it will become blatantly obvious that these accusations do not carry with them a shred of reason.

At the same time I call upon all Jews to strive for inclusiveness and understanding. I have already shown that the belief that Yudel is Moshiach is not just some emotional whim but a sound logical conclusion based on an objective analysis of the evidence. If someone is not ready to accept this yet, I pray that he has the strength to overcome his emotional barriers and to see the truth. Until then, I ask that everyone should bear with themselves a sense of acceptance for all Jews regardless of their differences, and should work towards unity rather than the perpetuation of disputations and division.

Following is a list of the most popular challenges and the response to them:

The Rebbe never left Yudel as *Nosi*.

Oh, so now you want to argue with the Rebbe? The Rebbe made this decision, and who are you to question it?

There were thousands of people in the room when *mincho* started, why do you think that Yudel is the one the Rebbe meant?

Everything the Rebbe said was a *nevu'a*. Now you're trying to be *kofer* in the Rebbe's *nevu'a*?! If the Rebbe said it then it has to be true.

The Rebbe never gave Yudel the tambourine.

Why are you trying to cause *machlokes*? You know, this weeks *parasha* speaks about the importance of *achdus yisroel*. Also, the Rabbonim spoke out very strongly against people who are trying to cause *machlokes*.

The *mittler* Rebbe was *dor sheini* so that would make Yudel *dor shemini* not *dor shevi'i*.

The Rebbe said that Moshiach would come in *dor shevi'i* not *dor shemini*. But I see already that you have no respect for anything the Rebbe said so there's no point in discussing this further with someone who is clearly *kofer* in the *nevu'a* of the Rebbe.

Many people were born when the footnote in Sefer ha-Sichos 5749 was written.

Why are you so hateful? Is that what they taught you in your *yeshiva*, hatred? Maybe if you would just *vahrem zich op a bissel* you wouldn't be so full of hatred.

The Rebbe mentions only that Moshiach must have been born, but he never says that he could not have died.

If so, what was the Rebbe's certainty that Moshiach had been born based on? Both the scenarios of the unborn and the undead are equally fantastical. The reason is that the Rebbe knew who Moshiach was, Yudel, and that he had been born.

What? Danish? What are you talking about?!

A Danish is a pastry made of a rich raised dough. Maybe if you spent more time in 770 you would know that.

Yoel Kahn never said that Yudel is Moshiach.

Who are you to argue with Yoel Kahn — he knows a LOT more *Chasidus* than you. Why do you even think that you know better than him?

Rav Aharon Soloveitchick never said that there's no basis for saying that Yudel isn't Moshiach.

Why are you always trying to seed hatred and division? In these times it is very important that we have *achdus*, so please don't spread your hateful lies.

No court ever recognized Yudel as *Nosi*.

The Rebbe said in a *sicha* about Korach that even though Moshe *davened* for *Yidden* when they were doing bad things, it didn't work for Korach because he was *kofer* in Moshe himself. That's what you're doing. If you've already made up your mind to be *kofer* in the *moshe she-be-dor* then I can't explain it to you. First you have to have *emuna peshuta* in Yudel and then you won't have all these *kefirodikeh* ideas. But since you're starting off by rejecting Yudel I don't see any point in trying to explain it to you.

Are you saying that anyone who gets a cold is Moshiach based on the *nevu'a* of Yeshaya?

Why do you have to make *machlokes*? What do you care what I believe? There's nothing wrong with this belief. If you don't want to believe it then you don't have to, but there's no place for you in Lubavitch if you don't.

The name Chayim plus the letter *daled* does not have the same *gematriyo* as the word "*guf*," Chayim and *daled* is 72 while *guf* is 89.

I wasn't the one who said that a Rebbe is *Atzmus areingeshtelt in a guf*, the Rebbe was the one who said it. If you have a problem with this then you're *kofer* in the Rebbe and there's nothing to talk about. Your problem is that you're trying to use *seichel* to understand it. *Seichel* is *apikorsus*. This isn't a matter that is *al pi siechel*, this is a matter of *emuna* which is *lema'lo mi-ta'am vo-da'as*.



בס"ד

שלח נא ביודל תשלח

Petition for Yudel To Reveal Himself

Our master Yudel Krinsky *melech ha-moshiach shlita*,

Standing now, several years into the dark period of the concealment of our King Moshiach (as in *divrei chazal* — brought in Rashi to Daniel 12:12 *et al* — "Our King Moshiach is destined to be concealed after his revelation and once again to be revealed") and his ascent, body and soul, to the upstairs *shul* just as Moshe ascended Mt. Sinai to bring the *luchos*, in order to completely receive his divine powers to bring the ultimate and complete redemption literally for the corporeal eye to behold —

The cry breaks forth from the depths of our hearts and the request and demand with all the "*shturem*" — *givald*, Yudel, *ad mosai*?! We can tolerate no more! We want Moshiach now, tangibly now, literally now, visible to all corporeal sight!

We believe in the Rebbe's clear words (in the *sicha* of *parashas mishpotim*, 5751, ch.12) that the *nesi ha-dor* is eternal and extant perpetually in the corporeal world without alteration — "As it is by the *even ha-shesiyo*, which is found in a definite place in the corporeal world, and exists perpetually without alteration (not even the alteration of concealment, like the Ark which was concealed or the like), as a ruler and prophet exists (eternally) in every generation (as a sign of the revelation of godliness in this world perpetually)."

We are confident that the words are concretely literal in Sichos Kodesh (in the *sicha* of

parashas bo, 5752, ch.13) that "The novelty of our generation, the ninth generation, in contrast to all preceding generations, including the eighth generation, is that then there was the ascent of the soul from the body...but in our generation...we have souls in bodies without any interruption at all, we are approaching the ultimate perfection with the true and complete redemption."

We have no doubt in the eternal and literal existence of the statement (Likutei Sichos vol. 26, p.7): "There **must** be a 'Moshe' in every generation in whom is incarnated the soul of Moshe Rabbeinu, for Moshe's spiritual life is eternally in this **material** world through that it is incarnated in the body of the *nesi ha-dor*."

With absolute certainty we are aware of the fact that "we have a leader in this material world" — a director and guide for all matters who issues responses and brings deliverance etc., etc., (as we see with our material eyes the present state of communication that is possible with our leader etc.), and it is clear and obvious to us that "without a 'head' it is impossible to exist for even one second."

With all our might we are attempting to fulfill the instruction and demand (from the *sicha* of *parashas vayigash*, 5747): "One must explicitly state the reality as it is *al pi torah*, and one should not be concerned what the response will be etc., since the world is ready to accept the reality as it is. It is only necessary that one express them as words that extend from the heart, for then they will be words that accomplish their effort."

And specifically for this we will not cease for a millisecond from shouting and bombarding and demanding over and over without cessation: *ad mosai?! We want to see with our own eyes, right now literally, to see our king take initiative and redeem us all and build the beis ha-mikdosh and repatriate the exiles of Israel in the true and complete redemption.*

We accept upon ourselves the *malchus* of Yudel King Moshiach *shlita* — to heed to his call and to fulfill his will and his instructions always, and as the Rebbe instructed us — specifically out of joy and wholeheartedly, and we call upon the entire world to join along and greet as one our righteous Moshiach in substantive actuality.

We are combining this with a personal pledge, *bli neder*, to add in Torah and *mitzvos*, each person according to his individual ability.

And we also ask for his holy blessing to us and our families in all that is wanting, materially and spiritually. And most importantly — the essential necessity common to us all — the revelation of his holiness before the eyes of all the living in the true and complete redemption in real immediacy.

All of us together, out of love and true *achdus yisroel*, announce and proclaim:

Yechi Adoneinu Yudel Krinsky Melech Ha-Moshiach Le'Olam Vo'Ed!

Sign Petition:

First and Middle Names

Last Name

Submit Signature



ben (son of)



bas (daughter of)

Mother's First and Middle Names

E-mail Address

