

# "אנא נסיב מלכא"

"I WILL CHOOSE THE KING"



# ALLIN

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PART ONE

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COMPREHENSIVE ESSAY BASED  
UPON SOURCES IN NIGLEH AND  
CHASSIDUS ON THE TOPIC OF

מצות מינוי מלך

THE MITZVA OF APPOINTING A  
JEWISH KING.

KABOLAS P'NEI MOSHIACH TZIDKEINU

— יחי המלך המשיח —

# INTRODUCTION

י"א ניסן תש"פ • קבלת המלכות

## THE REBBE'S WARM RESPONSES TO KABBOLAS HAMALCHUS ACTIVITIES IN 5751-5752:

On the 4th of Iyar, 5751, approximately 250 people signed a declaration accepting the Rebbe as Melech HaMoshiach.

The Rebbe replied: The letter has been received with favor (teshuas chein). May this activity continue and increase. Azkir al HaTziun.

On the 8th of Iyar a letter was sent to the Rebbe saying that at a meeting of over ten askanim and mashpi'im it was decided to continue gathering signatures. On this letter, which was accompanied with additional signatures, the Rebbe answered: Azkir al HaTziun and may you continue to bring good news.

On Hoshana Rabba, 5752, a delegation of ten women from Crown Heights handed the Rebbe a second envelope with signatures accepting the Rebbe as Melech HaMoshiach. (The first envelope had been handed in on Erev Shabbos Chol HaMoed Succos). A representative of the delegation said: 'We are a minyan of women, members of a stiff-necked people, and we ask the Rebbe to reveal himself as Melech HaMoshiach and take us out of Exile immediately.'

The Rebbe replied: 'Amen. Much success. Good news. He then gave them an additional dollar, and continued: 'This is for the letter, for the Pidyon Nefesh, and for the names.

As a result of this, an assembly of the women of Crown Heights was convened to make people aware of the need to accept the Rebbe as Melech HaMoshiach, including through signatures. The assembly merited three answers from the Rebbe:

A) In response to the flyer for the gathering: 'I will take the attached [flyer], with Hashem's help, to the Tziun. It is an appropriate time.'

**B)** In response to a letter from the delegation mentioning that the gathering was being held as a result of the Rebbe's encouragement on Hoshana Rabba: 'May it be with much success. The time and the matter are appropriate. Azkir al HaTziun.'

**C)** In response to the report of N'shei Chabad after the gathering which included the topics discussed: among them the need to arouse the attribute of Malchus of the King through Kabolas Hamalchus (accepting his sovereignty), the unique power and obligation of the Jewish women in bringing the Redemption, and the special importance of the petition and the signatures:

I will mention it at the Tziun another time. It should continue with great and wondrous success, bakol, mikol, kol."

On the 3rd of Kislev, 5752, a group of women handed the Rebbe a beautiful box containing signatures. The representative of the group said: 'Baruch Hashem there is wondrous activity in the campaign of 'they shall seek out G-d and David their King - and they will find him.' This campaign is being spread by N'shei Chabad, throughout the entire world, and to all shluchos. We, N'shei Ubnos Chabad, accept, with this, Moshiach Tzidkeinu, the Rebbe Shlita, May he lead us upright to our Holy Land immediately, mamash.'

The Rebbe replied: "Amen", and looking at the box he asked, "This is for me? Good news?"

He then again looked at the box and the signatures and said: "In all matters one has to give tzedokah. May it be with great success, and may you go from strength to strength, until you go to G-d in Zion, in the true and complete Redemption. Blessing and success. Great success."

# ACCEPTING THE KING

*by Tsyrel Turen*

The 22nd of Shevat 1988, the passing of Rebbetzin Chaya Mushka, wife of the Lubavitcher Rebbe, marked the beginning of a new era cosmically. Now the world is ready for Moshiach. Having reached this final stage in the redemption process, we began hearing 'state secrets', innovations, to guide us through this conclusive difficult period.

On the 2nd of Nissan, less than 6 weeks after the 22nd of Shevat, the Rebbe discussed the expression of Yechi Hamelech, the traditional statement of acceptance and coronation of the Davidic king, explaining that it both gives life to the king and causes the resurrection. Our action impacts the king and gives him his ability to rule.

Then in 1991, for three weeks

in a row, the Lubavitcher Rebbe clarified our role in this critical time, what we must do to bring Moshiach now.

Shabbos Parshas Vayera the Rebbe stated that all the work to bring Moshiach is done, we are standing ready to accept Moshiach, now we have not only the ex-istence of Moshiach but also the revelation of Moshiach. We need only accept him in actuality. He is here, he is revealed, and we must accept him, that's the remaining work.

The following week, on Shabbos Parshas Chayei Sara, the Rebbe disclosed more details. We are on the threshold of Redemp-tion. Moshiach has already fulfilled the criterion established by Maimonides of successfully fighting G-d's wars. All missions have been accomplished. The only thing

left is to accept Moshiach in actuality. This will enable him to fulfill his mission and take us out of exile. Everyone must infuse all he does with acceptance of Moshi-ach. We must explain the concepts of Redemption so everyone can accept him.

Then the following Shabbos, Parshas Toldos, the Rebbe explained even further, based on the mishna, 'all the days of your life' to bring to the days of Moshiach.' When Moshiach is revealed, this brings to the days of Moshiach, as his existence contains within it all details of the days of Moshiach. Metaphorically, the Rebbe compares this to the air of Moshiach and the light of Moshiach. Air of Moshiach symbolizes his existence; light of Moshiach represents his activities. Through acknowledging Moshiach's identity, Moshiach's

activities will be revealed to all. The primary way to bring Moshiach is to reveal his existence as all the details of the days of Moshiach will come as a result of the revelation of his existence.

The Rebbe is establishing that we have an obligation to accept Moshiach in order for him to bring the Redemption. Let us explore the traditional sources on this subject.

Sefer Hachinuch questions the commandment of appointing a king. A commandment necessitates something people do. But G-d already chose David and his descendants forever; the commandment was fulfilled. Sefer Hachinuch clarifies that the command is a mandate for us to establish the sovereignty of the descendent of David.

The prophet Hoshea promises that the redemption will come

when all the people will gather and accept upon themselves one head, appointing a leader from the house of David.

The Malbim explains that the revelation of Moshiach will occur when the Jewish people accept upon themselves as king the Davidic leader of the generation of redemption.

The Rebbe already alluded to this in 1991, Shabbos Parshas Mishpatim. The appointment of the Moshiach already was, all that is needed is the complete bonding between the king and the people. That was in 1991, 28 years ago.

Maimonides establishes that we have to identify the potential Moshiach of our time.

But why is the process of revelation in this fashion, and not directly from G-d?

David's sovereignty is within

every fitting male descendent. When Moshiach will emerge, his kingship is already intact: it is David's kingship that has continued and is expressing itself through him. David's appointment is embedded in every one of his descendants.

Seemingly, we are appointing the king who was already appointed some 3000 years ago.

If we look into David's journey to the monarchy, we will understand. We will actually see the same process.

David was anointed by the prophet Samuel, through G-d's direct command. Maimonides rules that from the moment of his anointment David merited to the crown of sovereignty, but he didn't immediately become king. Even after the passing of the then king Saul, David still did not become the king. He needed an additional anointment by the people.

first the people of the tribe of Judah, where he initially led only his tribe, and then seven years later by the elders of the entire nation, to become ruler of the Jewish people.

The people acknowledged David after the former chief-general of Saul, Abner, pledged allegiance to David and committed to bring the people to accept David as king. We see in the verses of Samuel the discussion of Abner with David concerning this plan. David's agreement and Abner's fulfillment of his self-appointed mission.

David, anointed by the prophet from the direct word of G-d, needs a campaign manager and an election platform.

Abner even stated that just like G-d promised David, so I will do to him. Metzudos explains: just like G-d promised to make him king over all the Jews, so I

will help David with this issue of the sovereignty.

G-d promised. He needs Abner's help to fulfill?

In a sense, because the people needed to accept him. David didn't become king through Divine wonders. Only through Abner's efforts did the people decide they wanted David to be their king. Then the elders, representing all the Jews, said, 'behold we are your bones and your flesh' expressing how fused the people desired to be with the king.

The reasoning behind this seeming incongruous disparity, that G-d's words and the prophet's anointment didn't cause the kingship, but Abner's popular campaign did, is based on a principal of our Sages, 'there is no king without a people.' A king only exists by virtue of people believing in him as such.



David was anointed three times, by the prophet Samuel, by the tribe of Judah and by the elders of the Jewish people. According to Jewish law it is forbidden to anoint a king with the special anointing oil who has already been so anointed. Here it was permissible because the first two times didn't make him king as he didn't have the popular acceptance of the people. He only became king with the people's coronation. Solomon also had two anointments because the first time was exclusively with the people of Jerusalem. To be king he needed the entire Jewish people, and that is what happened by the second anointment. In both of these cases, the people's acceptance is creating a legal situation that did not exist previously.

This entire example with David is relevant, and especially when

we recognize how Moshiach and David are so intertwined. All aspects of David are a microcosm of Moshiach. This is the reason Maimonides, in writing the laws of Moshiach, quotes verses containing two phrases. In each, the first phrase refers to David and the second to Moshiach. By David in a small way, by Moshiach in a complete fashion. David's inability to rule until the people's acceptance of him, despite being chosen by G-d, is a powerful message about our need to accept Moshiach, to enable him to redeem the Jewish people and the entire world.

Moshiach already has the 'crown of sovereignty' which David received through his anointment by the prophet Samuel and the appointment to kingship which was given to David when he was further anointed by the Jewish



people. But in order to reveal the sovereignty of Moshiach in actuality, he needs the acceptance of his rulership by the people of that generation.

David was appointed by the people, yet his successors need to have the people's acceptance of their reign.

We see historically it's a necessary component. Creating a critical juncture in the line of the Davidic kings. Queen Asalya tried to wipe out every descendant of David, to destroy his line and become the sole ruler of the Jews without any fear of competition. She almost achieved her diabolical desire, but there was one child, a year-old baby, Yoash, that was hidden from her murderers. Asalya's brother in law, the high priest Yehoyada, smuggled Yoash and his nursemaid into the temple, and for six years Yoash was hidden with his

nursemaid in the attic area of the Holy of Holies. When Yoash was a seven-year-old child, Yehoy-ada made a covenant with the high officers that they would do whatever they could to restore Yoash's rule, and then they all declared together, 'Yechi Hamelech.' 'Long live the king.'

This was a mindful prerequisite. Yehoyada knew that they needed to do an action that expressed their nullification to Yoash's rule. Though this seven-year-old child was innately king as the heir of David's line, and he is referred to in the verses as 'king' because he was the king before anyone even knew of his existence, but for his kingship to be actualized, he needed the people's nullification to him. Yechi Hamelech was the traditional expression of the people's nullification to the king's rule. Therefore,

Yehoyada and the officers proclaimed this to seven-year-old Yoash, to actualize his rulership by their formal acceptance of it.

Similarly with Solomon, David declared that Solomon would be his successor. Then David said that the people should proclaim 'Long live the king' to Solomon. This act of acceptance of his reign by the people made Solomon the king in actuality. David's statement was not enough. We see that David's successors need acceptance by the people, even though they are innately king by virtue of David's rule. In the commandment of the appointment of the king there are two dimensions. The first is the appointment the first time of G-d's king, as happened to David when the elders of the Jews accepted him as king over the Jewish people. The second aspect is the future

generation's acceptance of the sovereignty of David's descendants.

Most significantly we see this with Moshiach himself. Since the completion of his kingship is through the people accepting his authority, Rabbi Akiva proclaimed before Bar Kochva that he is the King Moshiach. He realized Bar Kochva fulfilled the criterion of Moshiach: his proclamation im-pacted the process of revelation. Based on this, when we identify a leader from the line of David who has all the attributes of Moshiach, we too should acknowledge him as such. As the nation identifies the Davidic king and accepts his au-thority, this is the beginning of his revelation from a legal perspective.

Thus Maimonides describes for us the criterion by which we can identify Moshiach. Criterion are only needed before the official reign. Then

we need them to determine the man who is the Moshiach, to fulfil our commandment of appointing the king. When we identify the person who fulfills all the criterion, we know the time has come for us to accept his sovereignty.

This explains why Maimonides, in his magnum opus dedicated exclusively to law, enumerated the criterion of Moshiach. The criterion have legal status because of our Torah obligation to identify Moshiach by these signs.

In the Yalkut Shimoni it states: exile began with the rejection of the Davidic reign, and this will be rectified by the restoration of the Davidic reign at the beginning of the redemption. When the nation identifies, reveals and requests the revelation of Moshiach, fulfilling the prophecy of Hoshea, 'and they will seek ... David their king,' this is the

beginning that allows the ultimate revelation with the redemption.

Concerning this verse of Hoshea, 'and they will seek the Almighty their G-d and David their king,' the Metzudos explains: they will seek the king Moshiach who comes from the seed of David, and from him they will seek their request that he should rule them. The people will seek Moshiach and ask him to rule them. This is critical is the process of the revelation of Moshiach!

Beyond the legal ramifications, the historical aspect and the prophecies, the concept of the Jewish people accepting Moshiach to enable him to rule is an expression of a deep kabbalistic truth. 'There is no king without a people.' We allow G-d's sovereignty on the world by our coronation of Him. Our sages say, 'G-d requests, say

before me the verses of malchios, sovereignty, to coronate Me upon you.'

Kabbalistically, as explained by Rav Chaim Vital in the Prei Eitz Chayim in the name of the Arizal, the dimension of Malchus, sovereignty, has nothing of its own, constructing it is only through the acceptance of its authority by creations. On the eve of Rosh Hashana, G-d's desire for creation retreats. Then, with the blasts of the shofar and prayers on Rosh Hashana expressing our self-nullification to Him and His reign, G-d once again accepts our coronation and rules this world.

'The kingship of this world is like the kingship of Heaven.' Therefore we see this pattern by the kingdoms of David and Moshiach. Both in the Talmud Sanhedrin and in the Zohar, David and

Moshiach are referred to as 'bar nafli,' miscarriage, in a fallen state. Establishing the kingdom of Moshiach from its fallen state occurs when the Jewish people accept his sovereignty, causing his rule to be revealed.

Kings on this world reflect G-d's kingship. The third Lubavitcher Rebbe, the Tzemach Tzedek, explores the need for a king. Since we don't have the ability to be completely nullified to G-d, we need to connect to the person who is truly nullified.

At the same time this selfless person needs to be fitting as king over the people, nullified to G-d and ruling with G-d's power over the people and connecting them to G-d. This is a human we can relate to, who is completely fused with G-d and can help us come closer. We need a human king as for us G-d is a abstract reality.



When we accept this human as G-d's representative, we can nullify ourselves to him and through him connect to G-d Himself.

The human king is a representative of G-d's sovereignty. Since with G-d we need arouse His will to reign, the same is with the human king. For him as well, 'There is no king without a people.' Therefore, our acceptance of the king's sovereignty is as critical for his kingship as is our acceptance of G-d's reign every Rosh Hashana.

Additionally, Moshiach is the highest of the five comprehensive souls of all times, as explained by the Ramaz to the Zohar. There are five levels of soul, and there is one person who is the absolute embodiment of each level. David nefesh, Elijah ruach, Moishe neshama, Adam

chaya and the highest human embodying the highest aspect of soul, Moshiach yechida.

Every Jew has in the core of each level of soul a spark of the comprehensive soul of that level: each of us has at the core of our yechida, our highest level of soul, a spark of the soul of Moshiach. When a Jew accepts the sovereignty of Moshaich, nullifies and connects to him, he is gifting Moshiach with the power of his spark. Through this process, Moshiach is receiving his life as Moshiach and the ability to reveal the absoluteness of his sovereignty.

From all of the sources we have seen one unifying message: we empower Moshiach.

G-d has placed the key to redemption in our hands: He trusts us to use it. For the sake of every human on this planet, for the sake of every soul



waiting above. for the sake of  
G-d longing for this world to  
be His home. accept Moshiach  
now.

# הצהרה

י"א ניסן תש"פ • קבלת המלכות

בחסדי השי"ת, זכה דורנו דור השביעי להגיע לרגעים האחרונים של הגלות וכבר עומדים על סף הגאולה; על ידי עבודת כ"ק אדמו"ר במשך השנים ובאמצעות שלוחיו וחסידיו הופצו מעיינות החסידות חוצה.. והגיעו לכל פינה ופינה בעולם

ע"פ פסק דין של כמה וכמה מורה הוראה שנתקיים אצל כ"ק אדמו"ר כל הסימנים של בחזקת משיח שברמב"ם (הלכות מלכים פרק י"א) וההודעה של כ"ק אדמו"ר בשיחת פרשת משפטים תשנ"א שכבר היה המינוי של דוד מלכא משיחא, וההוראה ברורה של כ"ק אדמו"ר בשיחת פרשת חיי שרה תשנ"ב לכל השלוחים שמכיון שכבר התחיל השליחות של "שלח נא ביד תשלח" הדבר היחיד שנשאר בעבודת השליחות הוא לקבל פני משיח בפועל ממש בכדי שיוכל לקיים את שלו חתו בפועל ולהוציא את כל ישראל מהגלות

והיות שאנו עומדים עכשיו בימים הקרובים ליום הבהיר י"א ניסן יום הולדת של כ"ק אדמו"ר בשנת תש"פ - מאה שנה להסתלקות כ"ק אדמו"ר הרש"ב - מיסד ישיבת תומכי תמימים לחנך את החילי בית דוד שמטרתם לסיים את העבודה לכבוש את העולם בשביל מלך המשיח, ומאה שנה לנשיאות לכ"ק אדמו"ר הרי"ץ שהתחיל בפועל ממש בכבישת העולם בעיקר כשבא לחצי כדור התחתון ומשם פעל הפצת התורה והיהדות והפצת המעינות ובהמשך לזה תחת נשיאותו של כ"ק אדמו"ר כבשנו כבר את כל העולם כולו אנו בטוחים שכבר הגיע הזמן בפועל ממש שכ"ק אדמו"ר יתגלה לעין כל כמלך המשיח ואנחנו נשענים על דברי כ"ק אדמו"ר בשיחת ב' ניסן תשמ"ח

לאחרי שישנה השלימות ד"חיים" שנה לנשיאותו (פעולתו ועבודתו) דנשיא דורינו - צ"ל הוספה עיקרית בענין החיים (גם) ע"פ פעולת העם שמכריזים "יחי המלך" שתוכנה של הכרזה זו - שכבר הגיע הזמן דהקיצו ורננו שוכני עפר - כ"ק מו"ח אדמו"ר נשיא דורינו ועד דהקיצו ורננו דוד מלכא משיחא

ולאור הדברים הנ"ל אנו - אנשים נשים וטף - מכריזים באמונה ובבטחון "יחי המלך המשיח" ובכל הלב אנו מקבלים על עצמנו מלכותו הנצחי של כ"ק אדמו"ר. ואנו מברכים את כ"ק אדמו"ר בברכת "ברוך הבא בשם השם ברכנוכם מבית השם" שלפי פי' הזבח פסח להאברבנל מתיחס למלך המשיח שהוא בפרק קי"ח שאנחנו מסיימים בי"א ניסן הבעל"ט ומתפללים שנזכה ל"גל עיני ואביטה נפלאות מתורתך" לשמוע תורה חדשה מפיו של כ"ק אדמו"ר מלך המשיח שהוא מהפרק קי"ט שמתחילים בי"א ניסן הבעל"ט. ואנו מבקשים ומתחננים שכבר יסתיים ההעלם וההסתר הגדול והנורא ויתקיים בנו ולא יכנף עוד מוריך וכפי' אדמו"ר הזקן - שלא יתכסה ממך בכנף ולבוש - ועל ידי זה יתגלה מלכותו של הקב"ה בכל העולם לעד ולנצח נצחים



# חותמות

י"א ניסן תש"פ • קבלת המלכות

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נא לדפוס/ למלאות את השם שלך ואת שם של האם  
ושלח לנו אותנו באימל [WELCOMINGMOSHIACH@GMAIL.COM](mailto:WELCOMINGMOSHIACH@GMAIL.COM)  
או בטקסט 323-495-3010  
או לחתום אלקטרוני הקש על הקישור למטה  
השמות יבואו להרבי



# DECLARATION

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Through Hashem's great kindness, our generation, the seventh generation, has merited to reach the final moments of exile. Through the Rebbe's efforts over the course of more than forty years, the wellsprings of Chassidus have reached the farthest corners of the earth.

Some years ago, several halachic authorities ruled that the qualifications for bechezkas Moshiach as laid out by the Rambam (Hilchos Melachim, chapter 11) have been realized in the person of the Rebbe.

The Rebbe himself, in a talk of Parshas Mishpatim, 5751, declared that the appointment of David Malka Meshicha (David, the messianic king) has already taken place.

Later, in a talk of Parshas Chaya Sarah, the Rebbe issued a clear instruction to all the shluchim (emissaries) to the effect that since Moshiach's mission to bring the Redemption—that is, the mission of "shlach na beyad tishlach"—has already begun, the sole remaining task of the shlichus enterprise is to actually welcome Moshiach so that he could carry out his mission of redeeming the Jewish people from exile.

Standing now right before Yud-Alef Nissan—the Rebbe's birthday—of the year 5780, one hundred years since the histalkus of the Rebbe Rashab, who founded Yeshivas Tomchie T'mimim to train and educate the Chayolei Beis Dovid—the soldiers charged with the mission of conquering the world for Moshiach—and one hundred years since the beginning of the leadership the Rebbe Rayatz, who began the actual process of conquering the world, especially after arriving in the lower hemisphere, from where he disseminated

CONTINUED »



# DECLARATION

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Torah, Judaism, and the wellspring of Chassidus—a phenomenon that continued and greatly intensified under the leadership of the Rebbe Melech Hamoshiach (King Moshiach) until its culmination in the actual conquest of the world—we are convinced that the time for the Rebbe to be openly revealed as Moshiach has arrived. In the Rebbe's own words (talk of 2 Nissan, 5748):

*"Being that we have now reached the perfection of 'chayim' (sixty-eight) years in terms of the length of Nesi Doreinu's leadership (i.e., his activities and Divine service), there needs to be a fundamental increase in the chayim (life) dynamic through (among other things) the act of the people in declaring 'Yechi Hamelech.' The essence of this declaration is that the time has arrived for 'Awaken and sing, you who dwell in the dust'—namely, my sainted father-in-law, the Rebbe, Nesi Doreinu—and indeed, for 'Awaken and sing' Dovid Malka Meshicha"*

**We, the men, women, and children of the seventh generation, hereby declare with faith and conviction, "Yechi Hamelech Hamoshiach", and wholeheartedly accept upon us the Rebbe's eternal kingship. We bless the Rebbe with, "Blessed be he who comes in the name of Hashem" (Tehillim 118:26), which the Abarbanel interprets as a reference to Melech Hamoshiach, and we pray, "Uncover my eyes, and I will see wonders from Your Torah" (a verse in chapter 119, which we start reciting this Yud Alef Nissan)—i.e., that we merit to hear the new Torah from the mouth of Melech Hamoshiach. We furthermore proclaim that the time has come for "Awake and arise" Dovid Malka Meshicha—the time has come for the Rebbe to lead us, plainly and unambiguously, to the true and complete Redemption!!"**



# SIGNATURES

י"א ניסן תש"פ • קבלת המלכות

Name: \_\_\_\_\_ Mother's Name: \_\_\_\_\_ Family Name: \_\_\_\_\_

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Name: \_\_\_\_\_ Mother's Name: \_\_\_\_\_ Family Name: \_\_\_\_\_

Name: \_\_\_\_\_ Mother's Name: \_\_\_\_\_ Family Name: \_\_\_\_\_

Name: \_\_\_\_\_ Mother's Name: \_\_\_\_\_ Family Name: \_\_\_\_\_

Name: \_\_\_\_\_ Mother's Name: \_\_\_\_\_ Family Name: \_\_\_\_\_

Name: \_\_\_\_\_ Mother's Name: \_\_\_\_\_ Family Name: \_\_\_\_\_

Please print and sign yours and your mother's full Hebrew name, and email it to [welcomingmoshiach@gmail.com](mailto:welcomingmoshiach@gmail.com) or text to 323-495-3010

Or sign up online using the link below this:  
Signatures will be brought to the Rebbe!!!