

ARMON HAMOSHIACH

The unfolding story of the Armon
and its vital role in the Redemption



אַרְמוֹן



UNITY SEFER TORAH

dedicated to the

ARMON HAMOSHIACH

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Yud Shvat 5785. We are all waiting with bated breath for Moshiach. What would we not do in order to facilitate his arrival? Is there anything we may have overlooked?

Yud Shvat 5711. The day when the chassidim succeeded in eliciting the kingship of the Rebbe, through the agency of the Rebbetzin and through a small but growing number of chassidim who stubbornly insisted on submitting to him as Nasi, even when the Rebbe insisted that he had no "instructions". And then a minyan of chassidim prayed at the Ohel that instructions be given, and the Rebbe never again mentioned this. The instructions had ב"ה arrived. This day thus highlights our ability to assert our will with a holy "chutzpah", until we ה"ב achieve all of our goals.

And what is our goal? To see the fulfillment of the Rebbe's vision and mission which he set for our generation in his first maamar Basi L'Gani — to bring the Shechina back down into our world, into full revelation with the actual coming of Moshiach Tzidkeinu. This mission ties in with the final shlichus the Rebbe entrusted us in Chayei Sara 5752, "the only task that remains is to welcome Moshiach Tzidkeinu in actuality so that he can redeem us in the literal sense..." And just as the chassidim succeeded in 5711, we know that we too can certainly fulfill our shlichus by going "l'chatchiler ariber" and doing all we can to realize the Rebbe's vision — our vision.

The completion of the Armon is not a far out dream - it is one chassid's intuitive understanding of the Rebbe's deepest ratzon that Moshiach be revealed and crowned, and taking his own initiative to bring that ratzon to fruition. The Rebbe gave his clear blessings and directives. However the inyan is utterly dependent upon us to activate our ratzon and initiative. *Malchus is established only through the will of the people. Moshiach will not impose his kingship upon us - he waits until we embrace it ourselves.*

The completion of the Armon is the tangible fulfillment of the final shlichus, at its finest. It is the logical next step in eliciting the kingship of Moshiach, which cannot remain only in the spiritual realm. It is what our eyes and hearts yearn to see - the reestablishment of Malchus Beis Dovid with Moshiach sitting securely upon his royal throne and ruling over all nations with wisdom and prophecy, with justice and mercy. The Palace of Moshiach is the embodiment of 2000 years of prayers and perseverance, of tears and triumph. The Rebbe clearly indicated that we are to build the Armon, whereas the Beis HaMikdash is not in our hands to build; perhaps we might say therefore that the Armon symbolizes the triumph of Am Yisroel, whereas the Beis HaMikdash represents the triumph of ה'.

Let's all join together to make this magnificent dream a reality and to thereby fulfill the final shlichus in the most glorious manner. Your purchase of letters in the Armon Sefer Torah, as well as your assistance in raising awareness and excitement, will lend a powerful support to the Armon Campaign. As we know, nothing stands in the way of our holy ratzon and with the blessing of ה', we will surely merit to build together, in a spirit of joy and achdus, a glorious palace to welcome Melech HaMoshiach. Our palace for our king. *Let's do it!*

With prayers for the ultimate victory of Am Yisroel through the complete revelation of Moshiach,
Welcome Moshiach and the Armon Committee



DEDICATED

IN HONOR OF 75 YEARS OF THE REBBE'S NESIUS



IN THE MERIT OF THE IMMEDIATE MIRACULOUS RELEASE
OF ALL OF OUR HOSTAGES ALIVE AND WELL
AND OUR COMPLETE VICTORY OVER ALL OUR ENEMIES
IN THE GEULA SHLEIMA THROUGH MOSHIACH TZIDKEINU



WITH PRAYERS FOR A SPEEDY REFUAH SHLEIMAH
FOR HARAV URI MORDECHAI BEN RIVKA (LIFSH)



IN THE MERIT OF SHIDDUCHIM IN KLAL YISROEL
AND THE REVELATION OF MOSHIACH NOW



AS WE BESEECH HASHEM FOR PROTECTION
FOR OUR BRETHREN IN ERETZ YISROEL
LET US REDOUBLE OUR EFFORTS
TO FAITHFULLY BUILD A PALACE FOR MOSHIACH
IN ACCORD WITH THE REBBE'S DIRECTIVES
AND WITH THE FINAL SHLICHUS...
SO THAT WE MAY DRAW FORTH
MELECH HAMOSHIACH'S EVERLASTING REIGN
AND MERIT TRUE PEACE AND SECURITY FOREVER





DEDICATED

לע"נ הרב מרדכי מאיר בן חיים אלעזר הכהן ע"ה
 מרת עטיל נחמה בת ישראל יוסף ע"ה בריסקי
 לע"נ ר' נחמן בן אשר הכהן ע"ה
 מרת הינדא בת צבי הירש ע"ה כ"ץ



לע"נ הרב חיים אלעזר הכהן בן אברהם יוסף ע"ה
 מרת רחל צילקא בת הרב יחיא-ל אהרן ע"ה
 לע"נ ישראל-ל יוסף בן אברהם שמחה ע"ה
 לע"נ מרת ביילא בת ר' יעקב ע"ה
 לע"נ אשר בן מרדכי הכהן ע"ה
 פריידא בת מרדכי צבי ע"ה
 לע"נ צבי הירש בן יוסף ע"ה
 רחל בת ישראל-ל ע"ה



IN HONOR OF THE HERZOG AND WOLF FAMILIES
 AND ALL OF KLAL YISROEL — MOSHIACH NOW!!!



MAY ALL THE HOSTAGES BE FREE NOW, MAMASH!! (WITHOUT "DEALS"!!)
 MAY THEY BE HEALTHY AND WELL AND HAVE A QUICK RECOVERY!!



FOR THE HISGALUS OF THE REBBE AS MELECH HAMOSHIACH NOW!
 RABBI AVRAHAM AND ESTHER TAUBY AND FAMILY, TORONTO, CANADA



DEDICATED TO THE PERSONAL AND COLLECTIVE GEULA OF ALL



DEDICATED TO ALL COUPLES WHO ARE STRUGGLING TO HAVE CHILDREN
 TO HAVE "ZARA CHAYA V'KAYAMA"





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THE UNFOLDING STORY OF THE ARMON
AND ITS VITAL ROLE IN THE REDEMPTION

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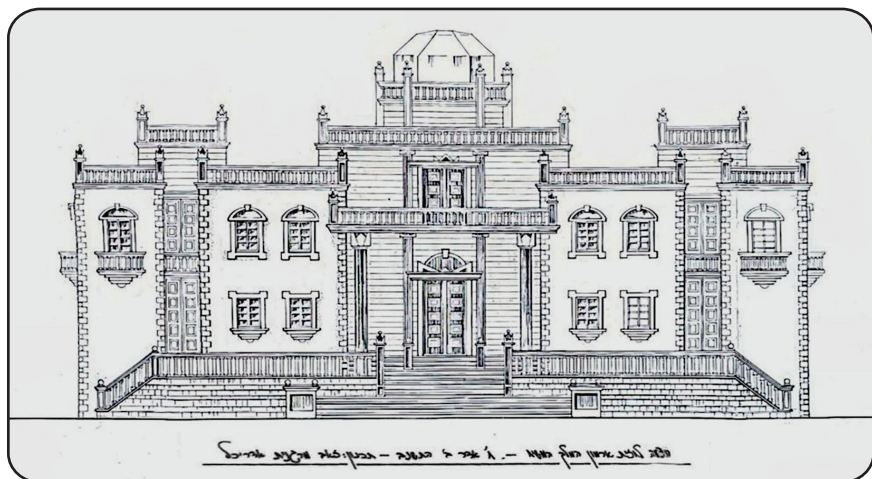
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BUILDING A PALACE FOR MELECH HAMOSHIACH



PART ONE

HISTORY OF THE MAN BEHIND THE PLAN: A CHASSID NAMED REB ZUSHE

*The fascinating story of the venerated chassid,
Reb Zushe Rivkin a"h, the "Man Behind the Armon"
(Gleaned from Beis Moshiach; edited by Welcome Moshiach)*

Reb Zushe Rivkin and his family were among the Chabad Chassidim who remained steadfast in their faith behind the Iron Curtain. After the war, his family joined a group of chassidim who managed to escape using false Polish passports. The family eventually made aliyah and were amongst the founders of Kfar Chabad.

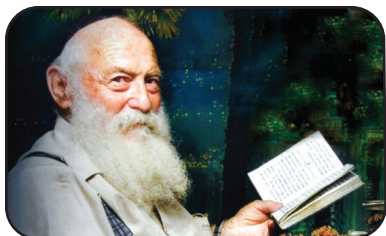
After the passing of his father, R' Zushe assisted his mother in operating a restaurant called "Yeshurun" in Tel Aviv. Years later, when R' Zushe thought of selling the establishment, the Rebbe would not hear of it, and made it clear that he considered "Reb Zushe's restaurant" to be like any other of his Chabad educational

mosdos and even referred to the shlichus as “like the work of Avraham”. R’ Zushe in turn rededicated himself to his unique shlichus, taking great care that his restaurant be a place where Jewish children would frequently congregate in order to make brachos on candies and other foods, to recite pesukim with enthusiasm, and to receive loving chizuk in Yiddishkeit from Reb Zushe.

One time, when he was at yechidus, R’ Zushe told the Rebbe about his private educational endeavor and asked the Rebbe for a dollar for the children. “I told the Rebbe that I valued the Rebbe’s dollar at \$30,000 and so, *if he would give me the dollar, all the candies I would buy would be in exchange for the Rebbe’s dollar* and would surely have the segulos of the Rebbe’s dollar! The Rebbe smiled and gave me two dollars, saying, ‘Kiflaim l’tushiya’ (double success).”

From then on, R’ Zushe gave every child who came in a candy, saying “this is from the Rebbe MH”M” with bitachon that **when a Jewish child eats a candy that was bought with money from the Rebbe, it has both a short and long term effect.** Many hundreds of children were brought closer to their Father in Heaven in this way, and a number even became Chabad chassidim and shluchim.

R’ Zushe was a symbol of fiery, constant emuna. *It is no exaggeration to say that this shone from his eyes, and he breathed perpetual anticipation of the hisgalus of the Rebbe.* Everything R’ Zushe did for the Rebbe was with a **tremendous sense of zeal and tmimus.** He yearned with all his heart and soul, and toiled with all his might, to create the ideal circumstances for the Rebbe to come to Eretz Yisroel and be revealed there as Melech HaMoshiach. He received many blessings, close direction and kiruvim from the Rebbe in this regard. Everything he did was directed toward this lofty goal, and he did all in his power to see the hisgalus of the Rebbe occur in the most physical and tangible sense, “below ten hand breadths”.



Left — R' Zushe reciting Tehillim in his restaurant

R' Zushe distributing treats and making blessings with children who would frequent his restaurant in Tel Aviv after school – the Rebbe said his work was like that of Avraham Avinu



THE REBBE AGREED TO HAVE THE SHUL NAMED FOR HIM

In the 70's, when Kfar Chabad was growing and shuls were crowded, the decision was made to build a new, spacious shul. Brothers R' Chaim and R' Zushe Rivkin, were on the building committee.

When the plans were ready, R' Chaim traveled to the Rebbe and showed them to the Rebbe in yechidus. "When R' Chaim came back," recounted R' Zushe, "with the changes the Rebbe had made on the blueprints, we convened the building committee. During the meeting, **it occurred to me that we should ask the Rebbe if he would agree to have the shul named Beis Menachem for his name. At that time, there was not a single mosad in Eretz Yisroel or anywhere else in the world that was named for the Rebbe!**"

"When I was in yechidus, I asked the Rebbe whether he would agree to let us use his name for the shul in Kfar Chabad. I said we were willing to donate a large amount of money towards the building. The Rebbe lifted his hand and said decisively, 'I agree, but my name is worth more than gold.' I told the Rebbe that I was not limiting the amount of money; **the main thing was for the Rebbe to allow us to put his name on the shul.**"

REQUEST FOR THE REBBE: THAT HE BE REVEALED AS MOSHIACH!

When Beis Menachem was completed as a magnificent structure, worthy of the Rebbe's name, R' Zushe and R' Avrohom Lieder called the Rebbe's office. This time, they had a daring request – *they wished for the Rebbe to come to the dedication of the new shul and be revealed as Moshiach.*

R' Zushe told about this telephone call:

“The Rebbe's answer surprised us: **“It needs to be in writing.”** We told R' Chadakov that time was short and did not enable us to write a letter to the Rebbe before the Chanukas Ha'bayis, but he did not back down. **The Rebbe said that an invitation like this needs to be in writing!**

“The entire conversation was recorded and we played it for the senior chassidim in the Kfar. They immediately opened the mikva *and they all went to immerse themselves so they could sign a letter asking the Rebbe to participate in the dedication of the shul* and be revealed as Moshiach.

“After they all signed, R' Moshe Slonim said to me, “Zushe, go!”

“I went to 770 and right after Shabbos, when the Rebbe left the zal for his room, **I gave the Rebbe the signatures. He smiled and accepted them.**

“The next day, the Rebbe took out \$600 that was designated **‘for the signatories only.’** When I asked R' Chadakov to give me the signatures to look at so I would know to whom to give a dollar, he said he could not give it to me since **the Rebbe had put them in his personal archives** and he had no permission to take them!

“The next day, I heard that the Rebbe was looking for me. The Rebbe had asked that I be present when the matzos were sent to Eretz Yisroel. I went to 770 right away... and upon my arrival, the Rebbe said we should go to the library where we would receive the matzos. After the Rebbe separated the packages designated for Eretz Yisroel, he said to me, ‘*Since you are the gabbai, you will receive a gift from me for the Chanukas Ha’bayis.*’ The Rebbe opened one of the boxes and took out a Torah crown!”

*“Then the Rebbe asked me to accompany him to his room. He stood next to his desk, took out another \$1200 and said: ‘Give this only to those who signed...If any remain, do good things with it.’”**

Above all else, there was his fiery faith in the Rebbe as Melech HaMoshiach and his imminent hisgalus. He dared to say certain things out loud to the Rebbe, even before anyone else had worked up the courage, **and the Rebbe accepted it from him!**

*“Years later, in 5752, I had the idea of selling the remaining dollars and using the money to build the Palace for the Rebbe [see Part Two for full story]. *I asked the Rebbe in a letter whether I could sell those dollars in order to build the Palace and whether I could guarantee brachos in the Rebbe’s name to whoever bought the dollars from me. The Rebbe’s answer was: ‘You can promise, but it should be a large sum of money!’”*



Reb Zushe in front of the Beis Menachem shul in Kfar Chabad

One of the remaining “Armon Rebbe dollars”. R’ Zushe asked if he could sell them to raise funds for the Palace. The Rebbe replied, “Yes, but only for a large amount!”



Many people who purchased these “Armon dollars” experienced miracles in their lives.

PART TWO

THE EXTRAORDINARY INSTRUCTION TO BUILD A PALACE

REB ZUSHE'S DREAM

As early as 1962/5722, there was talk of building a home for the Rebbe in Kfar Chabad. In 1964/5724 the Rebbe responded “Tesh-uas chen” — “Received and with much delight” to the plans sent by R’ Shmuel Halevi Chafer¹ It’s not clear why these plans were not carried out at that time.

Reb Zushe Rivkin, however, never let go of his dream to build a home for the Rebbe in the Land of Israel, and pursued it with all his heart and soul until his passing. When his brother R’ Chaim traveled to the Rebbe in 1978/5739, R’ Zushe asked him to present the Rebbe with his personal offer to build a house for the Rebbe in Kfar Chabad. During a private audience with the Rebbe, R’ Chaim mentioned his brother’s ambition. According to an interview of R’ Zushe by his nephew Rabbi Yitzchak Yehuda Holtzman², the Rebbe replied, **“He wants to build a house for me?”** And with an animated wave of his holy hand continued, **“A Palace!”**³ Then the Rebbe added, “But not as the time is now.⁴ **Wait** [to build].”

R’ Zushe was utterly surprised when he heard about the Rebbe’s response. He had thought of building an ordinary home, yet this was the Rebbe’s incredible answer!

¹ “Kfar Chabad” pg. 635

² <http://old2.i.h.chabad.info/#!g=1&url=article&id=67639>

³ There is some uncertainty as to whether the Rebbe said “A Palace” or “A Palace for Moshiach”, with recent interviews with family members who hold that the Rebbe used the former expression. Regardless of which expression was actually said, the intention was clear; the Rebbe never objected when R’ Zushe, R’ Ashkenazi or others referred to it as “Armon l’Moshiach and gave his unequivocal blessings in connection with this title. - Ed.

⁴ ie., not as things stand now; not yet.

Though the Rebbe had instructed to wait regarding the actual building, R' Zushe wanted to accomplish whatever he could do in the interim. He met with Israeli architect Bondi Raz who prepared a general outline for construction. This was sent in Tishrei 5740/1979 to the Rebbe who answered, “Niskabel v’tshuas chein,” — “It was received and with much delight.” The Rebbe added that for now he should hold off on building, and that he will mention it in prayer by the “tzion.” He included ten coins with his response: five lira coins and five half dollars.⁵

BEIS AGUDAS CHASSIDEI CHABAD 770 IS BUILT

At a farbrengen on 15 Tammuz 5745/1985, the Rebbe relayed that the Frierdiker Rebbe desired, like the previous Rebbeim, to have a portion in Eretz Yisroel. The Rebbe requested that those responsible should gather that night to take action so that the Rebbe would have a portion in Eretz Yisroel that same day, even though it might be something temporary. He added that eventually there will be a permanent home with the name, “Ohelei Yosef Yitzchak Lubavitch”. Thus commenced in Teves 5746/1986 the building of the Agudas Chassidei Chabad 770 structure. While the house technically belonged to the Rebbe, it served as a base for Lubavitch offices rather than as a personal home. And while the 770 replica is a striking and stately icon, it cannot be described as a “palace.”

Understanding that the mission of building the palace was not yet fulfilled, nearly fourteen years passed in the course of which R' Zushe did not stop asking for permission to build the palace. However, the Rebbe did not give him permission to begin, and continued to answer, **“It is not yet the time.”**

“ASK A RAV IN ERETZ YISROEL”

Finally in 5752/1992, a significant shift occurred. On the 16th of Shvat,

⁵ Years later in 1992, after permission was granted to build, R' Zushe did more interviewing and hired architect Zev Marganit to draw up new plans and blueprints, both of which received the Rebbe's approval and blessing.

Mrs. Naomi Rivkin passed by the Rebbe at the conclusion of a general yechidus for guests, and asked on her husband's behalf if he could begin building the palace for the Rebbe. The Rebbe answered with a smile, "This is a shaila (a legal question). Ask a Rav in Eretz Yisroel."⁶ Upon hearing the good news, R' Zushe went immediately to the home of Rabbi Mordechai Ashkenazi a"h, the Rav of Kfar Chabad.

He told the Rav about the Rebbe's response in 1978 to build a palace, the years of being instructed to wait, and the Rebbe's new reply to ask a Rav in Eretz Yisroel. Rav Ashkenazi understood that this project is with the Rebbe's consent and will, and responded, "they should begin building with joy, and in a good and auspicious time!"

Armed with the Rav's blessings, on Sunday 21st Shvat, Mrs. Rivkin passed by the Rebbe for Dollars once again and relayed the positive answer, "With regards to the palace, Rav Ashkenazi agreed. Perhaps we can lay the cornerstone with joy?" The Rebbe was happy and gave her an extra dollar, responding, "As the Rav instructed, so shall you do, and with great success. Blessing and success."⁷

"NEXT TO BEIS AGUCH"

The next step was deciding on the location of the palace and Reb Zushe traveled to the Rebbe to receive further instructions. On Friday 26 Shvat, R' Zushe came to the Rebbe with a map of a bird's eye view of Kfar Chabad with three options circled for the palace: next to the Beis Menachem shul, next to the Tzeirei Chabad building, or next to Beis Aguch 770. But instead of choosing a location, the Rebbe joyfully blessed R' Zushe, saying, "You should have a lot of parnassah!"^{8, 9} However, later that same day, before Mincha, **R' Groner brought R' Zushe the Rebbe's written response noting his choice of location: "Next to Beis Aguch"** -- the replica of 770 which houses the offices of Agudas Chassidei Chabad.¹⁰

⁶ See video of the yechidus of 16 Shvat 5752 at ArmonBuilders.org

⁷ See video of Dollars on 21 Shvat 5752 at ArmonBuilders.org

⁸ See video testimony of R' Zushe at ArmonBuilders.org

⁹ [Evidently, a lot of parnassah is in order of one is to build a palace. - Ed.]

¹⁰ The Rebbe gave this response in a handwritten note dated Friday 26 Shvat 5752.



The Rebbe gave an abundance of blessings and guidance to the Rivkins in connection with the Palace

BLESSINGS...AND MORE BLESSINGS!

As a preparation for the Shabbos farbrengen of 27 Shvat, R' Zushe brought a bottle of mashke to the secretaries that was labeled "For the palace". As was customary, throughout the farbrengen the Rebbe distributed the bottles that were previously given in. The Rebbe gave R' Zushe the bottle of mashke for the groundbreaking, along with his blessing of "Hatzlocho Rabbah" – "Great success".¹¹

On Motzei Shabbos 27 Shvat, R' Zushe submitted a note to the Rebbe regarding when to arrange the cornerstone laying and whether to do it with nationwide publicity. The Rebbe answered: "On a Yomei D'Pagra"¹², and replied "No" to the question regarding wide publicity. **Since the next important day would be Purim Katan, this is when the groundbreaking was scheduled.**¹³

Before flying back to Eretz Yisroel, on Sunday 28 Shvat, R' Zushe and his wife went by the Rebbe for Dollars. *The Rebbe expressed his approval for the groundbreaking to occur on Purim Katan and gave his blessings.* The Rebbe first gave Mrs. Rivkin a dollar and said "Blessing and success in Kfar Chabad". R' Zushe also received a dollar and

¹¹ Testimony from R' Zushe in the Kfar Chabad publication "Armon l'Moshiach".

¹² a special day on the Jewish calendar

¹³ See photo of the Rebbe's answer; also testimony of R' Zushe in the Kfar Chabad publication

the Rebbe repeated these same words to him. The Rebbe then gave him another dollar and said “This is for the building projects!” and turning back to Mrs Naomi Rivkin, the Rebbe added with a broad smile, “Surely, she also participates in the buildings!” The Rebbe gave an additional dollar to her and said, “This is for the other buildings.”¹⁴

During those days, R' Zushe asked the Rebbe if he could sell dollars that were left over from the building of the Beis Menachem shul [to raise funds for the palace], the Rebbe replied in the affirmative and added “But only for a large amount”.¹⁵



Before flying back to Eretz Yisroel, the Rivkins went for dollars. The Rebbe gave Reb Zushe an extra dollar and said “This is for the building projects!” Turning to Mrs. Rivkin the Rebbe added with a broad smile, “Surely, she also participates in the buildings!”



R' Zushe distributing mashke which he received from the Rebbe especially for the groundbreaking

R' Zushe participates in the digging and stone laying at the groundbreaking on Purim Katan, 5752



¹⁴ See video of Dollars on 28 Shvat 5752 at ArmonBuilders.org

¹⁵ Testimony from R' Zushe in the Kfar Chabad publication “Armon l'Moshiach”

THE GROUNDBREAKING...AND A PHONE CALL FROM OVERSEAS

On Purim Katan, 5752, the groundbreaking took place for the Armon. Hundreds of Lubavitchers from all over the country attended the event. **The Rov of Kfar Chabad, R' Mordechai Ashkenazi, as well as Rabbis David Chanzin and the elderly chassid HaRav Alter Hilowitz,** all spoke about the privilege of erecting a building especially for the Rebbe. Rav Ashkenazi spoke passionately about the correlation between the palace of the Nasi and security, since an edifice of this nature sends a powerful and clear message concerning the true ownership of the land.¹⁶ Reb Zushe said l'chaim with the joyful attendees on the mashke the Rebbe had given him for the event.

Right after the ceremony, after midnight, R' Zushe received a phone call from Rabbi Groner. **The Rebbe wanted to know who attended the event and whether pictures were taken!** R' Zushe responded



The Rov of Kfar Chabad, Rabbi Mordechai Ashkenazi a"h spoke at the event, stressing how this historical edifice is strongly linked to the security and safety of the Land of Israel. Right after the ceremony the Rebbe wanted to know who attended and whether pictures were taken.



The well known chassid and mashpia, Reb Mendel Futerfas a"h recited the Rebbe's kapitel and spoke from the heart, with great emotion, about how this property is a nachalah for the Rebbe

¹⁶ See ArmonBuilders.org to hear Rav Ashkenazi's speech at the groundbreaking.

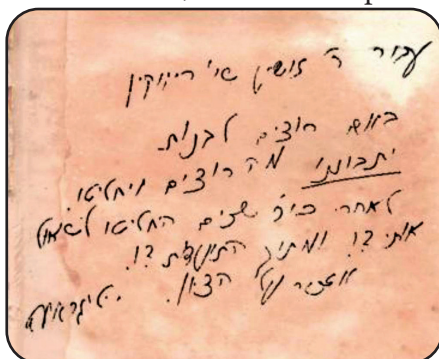
that he would prepare a list of the attendees and send it the next morning, and he would also send pictures and video. **R' Groner's response was that the Rebbe was on the line and wanted to hear the names of the participants!** R' Zushe began to name some of the prominent chassidim in attendance, and when he mentioned the elder chassid HaRav Alter Hilowitz, R' Groner told him that that was enough and that the Rebbe was very pleased that Rabbi Hilowitz attended.¹⁷

Shortly after the groundbreaking, R' Zushe asked the Rebbe whether the public could participate in the building of the palace. The Rebbe answered through R' Groner: "You may allow the public to participate. Blessing and success." There was a tremendous electricity and excitement as news of these events spread both within Lubavitch and beyond, and **chassidim considered it a great honor and privilege to contribute.**

A FAUX PAS LEADS TO A RENEWED COMMITMENT TO BUILD

During the days following the cornerstone laying, R' Zushe made a farbrengen with some of his friends and an idea was brought up to build a house for the Rebbe similar to the Rebbe's house in New York on President Street — some chassidim felt that perhaps this would please the Rebbe the most. R' Zushe asked the Rebbe regarding this suggestion, and in a note from 20 Adar I, the Rebbe responded sharply: "If you want to build, contemplate what you want and decide. After so many years you decided to ask me?! And from a Farbrengen?!"

The sharp reproach in the Rebbe's handwriting



¹⁷ Diary of Rav Ashkenazi from 14 Adar II 5752, on the subject of the palace

¹⁸ See photo of the Rebbe's response from 20 Adar I 5752

R' Zushe understood the Rebbe was chiding them for diverging from what was finally about to be accomplished – a palace for moshiach and not a replica of his house! So he began to search for a highly skilled architect who would be able to prepare blueprints for the palace. This search ultimately led him to Israeli architect **Zev Marganit**.

On 19 Adar I, the Vaad of Kfar Chabad received a response from the Rebbe regarding the construction of the palace that R' Zushe promoted. “The time has come for the Vaad to decide on the matter and not to ask questions from overseas! I will mention it at the tzion.” The Vaad met on that same day and it was decided that **the Vaad accepts the merit to build together with R' Zushe, and the Vaad will do as much as it can to speed up the planning and construction.**¹⁹

On 26 Adar I, an answer from the Rebbe was received regarding this gathering of the Vaad and their decision to do everything in their power to facilitate the building, **“I will mention it at the tzion”.**

“THE PLANS ARE READY!”

As mentioned above, R' Zushe interviewed a number of architects until he finally settled on Israeli architect Zev Marganit, whom he felt was most suited for the project. **Marganit was greatly moved and honored to be involved with such a holy and historic project,** and on 23 Adar I, the architect prepared a written general program for construction.

R' Zushe contracted Marganit to draw up preliminary sketches (and later blueprints) of the palace. On Sunday 8 Adar II, they met [again] and R' Zushe asked Marganit if he thought he could prepare the blueprints in order to be sent to the Rebbe by a certain date. The architect said he would try his best, but this might not be a realistic time frame for such complex blueprints.

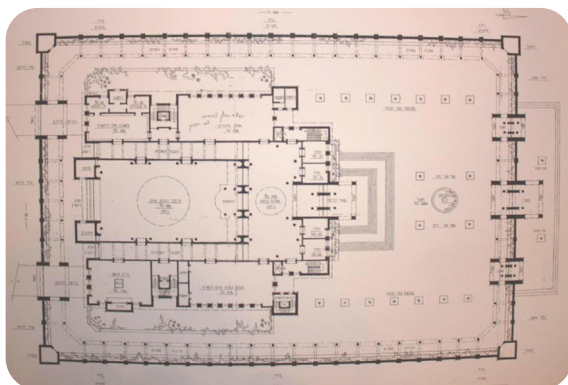
¹⁹ Diary of Rav Ashkenazi, pg. 398

At the end of their meeting, they said l'chaim on the Rebbe's mashke. When they parted, it was close to midnight. Early the next morning the architect phoned R' Zushe. "The plans are ready!" he exclaimed. During that night of 8 Adar II, the architect managed to draw three highly detailed maps for three floors of the palace, as well as a sketch of the facade.

"How is that possible?! Such blueprints require weeks of work?!" R' Zushe replied in astonishment. Zev responded, "Well, when I got home, I felt an urge to get started on the plans. I sat down and began drawing. Suddenly, I felt as if my hand had stopped obeying me and was running swiftly across the paper. In disbelief, a complete blueprint of a magnificent palace with all its most intricate details lay before my eyes... ***My hand did hold the pencil, but it certainly did not draw such perfect plans!"***

"ALL I CAN SAY IS THAT THE REBBE HIMSELF DREW THE BLUEPRINTS..."

*The architect Marganit
recounted the miraculous
manner in which he drew
up intricate blueprints
for a three story palace
in one night*

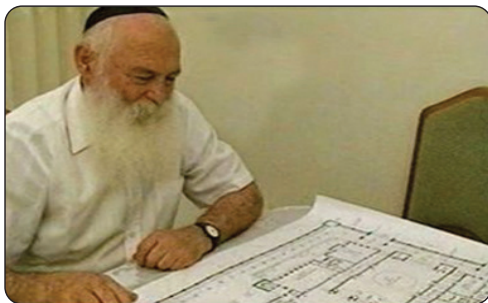


*One of the blueprints
drawn up by the
architect Zev Marganit
which received the
Rebbe's blessings and
approval*

*(See Appendix for
blueprints of the
Armon, page 35)*

R' ZUSHE SHOWED THE PLANS TO MANY ARCHITECTS, AND THEY ALL CAME TO THE SAME CONCLUSION: "NO HUMAN HAND COULD HAVE DONE SUCH A SUPERB JOB!"

*Reb Zushe looking
over the blueprints,
wondering
when will the
Rebbe's holy
instructions be
fulfilled?*



NEAR THE LISHKA OF MELECH HAMOSHIACH

On 17 Adar II, R' Zushe penned a letter to the Rebbe requesting a bracha, and traveled to the Rebbe to deliver the blueprints alongside his letter. On 19 Adar II he brought these to the Rebbe. In his letter he asked the Rebbe if he could accept donations from the public, and he also asked for a blessing to lay the foundations and the floor prior to Yud Alef Nissan, the Rebbe's birthday.

The Rebbe's response from 21 Adar II, communicating his agreement and blessing regarding the maps and the general plans, was written by R' Groner in his handwriting:

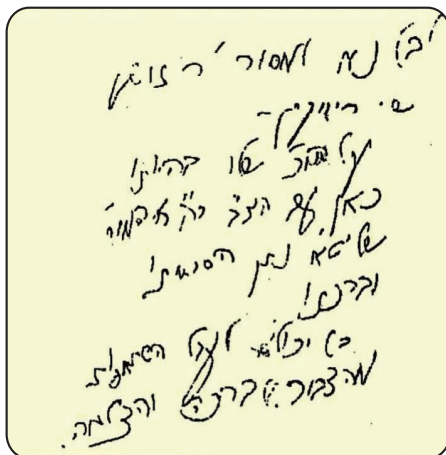
1. About your letter from when you were here, **the Rebbe gave his approval and bracha.**
2. **You can receive donations [from the public].**
3. **Blessings and success.**
4. The Rebbe also notes that he succeeded, as per his wish, **to have the foundations laid before 11 Nissan** (*not the whole foundation, but the section specifically near the Lishka of Melech HaMoshiach*).

R' Zushe shared this exciting answer with Marganit, showing that **here at this spot where they lay the foundation stone is the**

Lishka of Melech HaMoshiach! According to dates painstakingly gathered from the plans, from correspondence and from video testimony, this is the outline of the actual occurrences as they happened.

*Response of the Rebbe
as recorded by Rabbi L.Groner*

*Regarding the idea of partnering
with the public to help in
the building of the Palace;
the Rebbe's reply:
"you may accept
participation."*

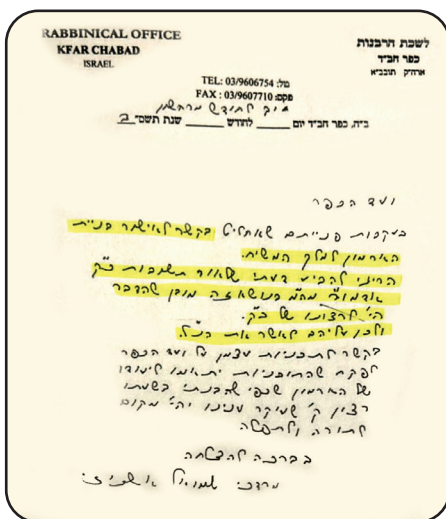


FORWARD MARCH

Just six days after this clear response of abundant blessing, the Rebbe suffered his first stroke on 27 Adar II, and a second stroke a year later on the same day. During this time period, the Rebbe gave responses to questions by nodding his holy head, and there was no indication that the plans for the building of the palace had changed in any way. **In fact, years later, Rav Ashkenazi wrote a letter to the Vaad urging them to complete the construction in accord with the Rebbe's wishes.**

There is no explanation for the delay of more than three decades in completing this holy edifice, and our goal is only to march forward from here, with joy and with unity!

*A letter dated 5762/2003 from
HaRav Mordechai Ashkenazi a"h
in which he strongly encourages
the Va'ad to continue with the
building of the Armon*



WELCOME MOSHIACH AND THE ARMON COMMITTEE

Over the years a small number of stalwarts have kept the issue of the Armon simmering on the back burner, but it needed a massive boost to bring it to the forefront of our consciousness. When Rav Meir Ashkenazi was inquired as to what women could do to help, he replied that saying Tehillim would help the situation improve b'ezras Hashem. As a result, **on 25th of Sivan, 5779, Welcome Moshiach assembled the first women's Tehillim group for the Armon and the expansion of 770, completing the Sefer Tehillim every Shabbos. On 3rd of Elul, 5783 a second Tehillim group was created.**

After three years of saying Tehillim, some of the women expressed that while prayers on behalf of the Armon are certainly vital, they felt that they also needed to undertake practical actions. The members of Welcome Moshiach conferred, and it was determined that what was needed most was education, as most Lubavitchers were not even aware of the Palace and the Rebbe's extensive involvement.

A small group of women from Welcome Moshiach formed the Armon Committee, which dedicated itself to research, classes and publications aimed at education. Many sub-committees have been formed including shluchos and rebbetzins. In 2023, they inquired of a member of the Armon Va'ad from Kfar Chabad what more could be done to put the Armon back on the table. He responded that according to a letter of the Rebbe, when the situation in Eretz Yisroel needs to improve in some regard, the Rebbe explains that often what is most needed is to see a groundswell of interest and support coming specifically from outside Eretz Yisroel. Encouraged by this, the Committee busied itself with educational activities and with reaching out to Shluchos and Chabad educators around the world in order to share the campaign and invite them to sign the growing petition of names. To date, hundreds of signatures have been added to our growing petition of Yidden across the globe who are asking that the Armon be completed.

To further bolster the campaign, Welcome Moshiach has commissioned the writing of three Sifrei Torah for the Armon, with the goals of raising awareness and funds, as well as actually providing Sifrei Torah that will b'ezras Hashem very soon be used by Melech HaMoshiach in his palace. Please visit ArmonBuilders.org in order to purchase letters or to donate toward the Armon Campaign.



Welcome Moshiach member and Shlucha to Arizona Tiferes Cahnman channels her faith in the imminent arrival of Moshiach into a beautiful Armon tambourine with which to welcome him! She traced the sketch by Marganit which the Rebbe approved. She tells people, "We all believe and anticipate with a perfect faith he could come today...but where will he reside?"

EPILOGUE

The excitement which many chassidim felt for this holy undertaking on behalf of Moshiach was **indescribable**. The long awaited re-establishment of Malchus Beis Dovid had moved from the realm of hopes and prayers to something **tangible**, which we could help actualize with our hands and our hearts, with our shovels and our shekels.

The Beis HaMikdash as we have learned, descends from Above as the Handiwork of G-d Himself; but who would have dreamed that at the end of our exile, we would be afforded the unique privilege of building the House of Moshiach with our own hands!

A treasure that no one had even imagined, **to crown all of our service in the most glorious manner!** Baruch Hashem, we have the blueprints for the Palace along with the Rebbe's blessing. We have the parcel of land and have already broken ground. But the noble

project, which bears the seal of the king himself, has remained in limbo for the past three decades. The only thing remaining is for us to make the vision a reality! Let us all unite and participate in this holy endeavor to build Moshiach's Palace in Eretz Yisroel, demonstrating that **our belief in Moshiach's imminent arrival is real and indomitable!**

Every generation has a specific mitzvah uniquely connected to that generation which they are privileged to carry out with extra care and attention. That mitzvah is the main channel through which the blessings of that era descend into the world. The Rebbe revealed to us that the mission of our generation is **"to greet our Righteous Moshiach in actuality."** One of the most literal and powerful ways we can accomplish this is by **building a palace for Moshiach!** Let's demonstrate that all our tefillos for Moshiach are sincere and that we are so ready to embrace his kingship that we are hastening to build his palace! *Could there be a more tangible testimony to our faith than the joyful construction of his personal residence?*

In the days of the building of the sanctuary, the people responded so generously to Moshe's call for donations that they had to send messengers to announce that they should stop giving! Let us emulate the ways of our fathers and give generously and from our full hearts to this precious campaign! May all Am Yisroel merit to come together in an unprecedented and historic show of unity and faith, in order to welcome Melech HaMoshiach with a glorious palace befitting his honor and stature!



IS THERE A KING WITHOUT A PALACE? HISTORICAL PRECEDENT DRAWN FROM TANACH

*By Rav Uri Mordechai Lifsh, Shliach and
Rav of the Chabad Shul of Kiryat Herzog, Bnei Brak —
Edited by R' M. Wilshansky; light editing by Welcome Moshiach*

B”H. 21st of Adar, 5755 (1995)

As we know the historic cornerstone celebration of the Armon Hamoshiach took place in year 5752 in Kfar Chabad. When examining the details of this matter – how and when this directive was given, we can understand what is accomplished by building a palace for Moshiach

[Here R' Lifsh recounted the basic story of the armon as in the above article.]

At first glance, it may be asked why moshiach needs a palace, and **if indeed it was necessary, why until 5752 did the Rebbe answer repeatedly that the time had not yet come?** What happened in 5752 that made the Rebbe agree to the construction of the Palace?

**If a palace is needed to be built, why did
the Rebbe instruct to delay until 5752?**

The explanation for this:

In Sefer Yeshaya (32:14-15), it says the following regarding the destruction of the Holy Temple: “For the Palace has been forsaken, the multitude of the city has been abandoned, rampart and tower are amidst ruins forever, a joy for wild donkeys, a pasture for flocks. **Until a spirit is poured upon us from on high**, and the desert shall become a fruitful field, and the fruitful field shall be regarded as a forest.”

The commentators explain that the meaning of the words “the Palace will be forsaken” is that “the King’s Palace will be deserted because the King of Judah will have to abandon it.” In other words, the prophet prophesies that **part of the desolation will be that the Palace of the King from the House of Judah will need to be abandoned**, and the Holy Temple will be destroyed and turned into ruins.

How long will this desolation last? The prophet himself explains: “Forever.” The *Metzudas David* explains, “Forever – *he means for a long time.*” **Rashi’s** commentary adds more detail, “Until the time of the end.” Continuing with the next verse: “Until a spirit is poured upon us from on high,” the *Metzudas David* explains, “**He means to say that it will be desolate until a spirit of will and mercy from on high is poured upon us.**” In other words, until the attribute of mercy is awakened upon us, and G-d desires to save us from exile. **The Radak** puts it thus: “**In other words, this desolation will last until G-d wishes to pour His will upon us.**” (Radak already wrote in the previous verse, “**And the whole section speaks of the days of Moshiach.**”). We thus see that one of the prophecies of the Churban is that the palace of the King of the House of David would be desolate “until the time of the end.” This explains why the Rebbe initially instructed that they wait with the building of the Palace: because **there is a prophecy that the Palace will not be built until the time of the end [and only Moshiach himself could tell us when that time has arrived]**.

How did the Rebbe signal that the End has arrived?

From the above, we understand the inverse. From the fact that in the year 5752 the Rebbe agreed to the construction of the Palace, we understand that **in the year 5752 the time period in which it was possible to build the Palace finally arrived!**

Indeed, in one of the prophecies of the Redemption written in **Yermiyahu** (30:18), we find that one of the foretold events of the Redemption is **that a palace will be rebuilt for the king of the**

House of David: “So said the L-rd: ‘Behold I am returning the captivity of the tents of Jacob, and his dwellings I will pity, and the city shall be built on its mound and the Palace on its proper site shall be established.’” **The Radak** explains that this refers to “**the Palace of the King and the Holy Temple.**”

We thus see that just as there is a prophecy that during the exile the Palace will be deserted, so is there a **prophecy that at the time of the Redemption the Palace will be rebuilt for Melech HaMoshiach.** The time when this matter begins is understood from **Rashi**, who says that the Palace remains desolate “until the time of the end,” meaning that **when the end time arrives, it becomes possible to build the Palace.**

Indeed, on Shabbas Parshat Tazria-Metzora 5751, the Rebbe revealed to the Jewish people the news that the end time had arrived: “In recent days, literally (with the conclusion of the month of Nissan of the year *Tehei Shnas Avenu Niflaos*) ‘all the “kitzin,” “end dates” have passed’ (both ‘*keitz hayamin*’ and ‘*keitz hayamin*’ in the most literal sense.” In a footnote there, the Rebbe adds, “In addition to the fact that in the times of the Talmud, ‘all the end dates had already passed.’”

It is understood from the above, why **in the year 5752, the prohibition had been annulled, and the time had come when it was permitted to build the Palace for the King of the House of David.** Since the end had already arrived, there was no longer any obstacle to building the Palace.

In light of the above, it can also be understood **why the Rebbe instructed specifically that they inquire by the Rov as to whether it was already permitted to build the Palace. Since it required halachic permission** [*since building the Armon is not a personal matter but rather impacts and reflects the status of the entire nation*], it was necessary that **specifically a Rov** who makes halachic decisions should rule that the time had come when there was **NO obstacles to building the Palace for the King of the House of David.**

Now, at the same time that the obstacle to building the Palace has been removed due to the fact that “all the end dates have passed” in the literal sense, the appointment of a king from the House of David took place, as it says in the sicha of Shoftim 5751: **“The appointment of David, the anointed King has already occurred,** as it says, ‘I have found David My servant, with My Holy Oil I have anointed him.’” From this, we also understand the other side of the coin—*(not only that the obstacle to the construction of the Palace has been removed but)* that since a king from the House of David has been appointed, there is now **a need** to build the Palace.

“Is there a King without a Palace?”

From all of the above, it is understood that there is a connection between the construction of the Palace and the true and complete Redemption, but we still need to explain why the Palace is a very fundamental and essential matter, and what purpose it serves. Indeed, in the sicha of Shabbos Parshas Bo 5751, the Rebbe explains that an essential aspect of the downfall of Saddam Hussein, the king of Babylon (Iraq), was the fall of his palace, the king’s palace, and that this led to victory in the war. In the words of the Rebbe, “Through the breakdown and nullification taking place within the king’s palace and in its inner chambers, his stability and strength are abolished.”

We can explain this with a Midrash (*Yalkut Shimoni Tehillim*, 619): “[The verse says], ‘How long, O Lord? Will You forget me [forever]?’ The Congregation of Israel said before the Holy One, blessed be He: *‘Master of the Universe, is there a king without a throne? Is there a king without a crown? Is there a king without a palace? How long, O Lord? Will You forget us forever?’*” We see here that an essential aspect of a king is his having a palace.

We find this concept also in the *Rikanti* (Bereishis Chapter 3, citing Midrash Eicha): “[The verse says], ‘Why will You forever forget us (Eicha 5:20)?’ Is there [such a thing as] sitting without a chair, a king without a queen, a bridegroom without a bride, a bride without a canopy, a king without a crown, a king without a palace. Under-

stand all of this.” This means that a king without a palace is like a bridegroom without a bride or like sitting without a chair! Meaning **[a king without a palace] is lacking an essential aspect of his kingship**. This concept is also found in the Rambam, *Hilchos Melachim* 2:5, where it is written concerning the honor of the king: “The king... sits on the throne of his kingdom *in his Palace* and places a crown on his head.” Here, too, it is implied that **an essential part of the king’s honor is *specifically* when he sits on the throne of his kingdom in his Palace**.

This concept is also evident from King David himself, who only considered building the Holy Temple after a palace had been built for him. As it is written in the Prophets (2 Samuel 7:1-2): “Now when the king dwelt in his house, and the Lord had given him rest from all his enemies round about, the king said to Nassan the prophet: ‘See now, I dwell in a house of cedar, but the ark of G-d dwells within the curtains.’” As explained by the biblical commentators, **only after David had a magnificent palace, “befitting his stature,”** did he begin to think, “Is this the suitable house for the Ark of G-d?” and consider the need to build a more magnificent house for G-d.

This concept is also evident from that which is mentioned earlier (Shmuel II, 5:11) where Chiram, king of Tyre, sent messengers to David, “and cedar-trees, and carpenters, and masons; and they built David a house.” It is evident that the house built by the carpenters and masons especially sent by King Chiram, was not just any house but a splendid palace for the king. Immediately after that, it is written that once Chiram had sent and built a special palace for King David, “David knew that the L-rd had established him as King over Israel and that He had exalted his kingdom for the sake of His people Israel.” In other words, only after Chiram had built a special palace for David did David understand that the L-rd had established him as king. *All of this demonstrates that the matter of the Palace is **an essential aspect of kingship**, to the point that ONLY after having such a palace did King David recognize that G-d had established him as king.*

How is Building a Palace Integral to the Final Shlichus the Rebbe Gave Us?

Seemingly, this is also the reason why King David decided to build the Holy Temple only after he had settled in his Palace:

At the beginning of *Hilchos Melachim*, the Rambam writes, “Three commandments were given to the Jewish people when they entered the land: to appoint a king, to wipe out the seed of Amalek, and to build the chosen House.” He continues and enumerates the order of these commandments: “The appointment of a king precedes the war with Amalek... the destruction of the seed of Amalek precedes the building of the [chosen] House, as it says, ‘And it came to pass when the king dwelt in his house, and the Lord had given him rest from all his enemies round about, the king said to Nassan the prophet, “See now, I dwell in a house of cedar...”’” In other words, specifically after “the L-rd had given him rest from all his enemies,” did David turn his attention to building the Temple.

At first glance, it appears that the **Rambam’s** quotation from the verse “And it came to pass when the king dwelt in his house, and the Lord had given him rest from all his enemies, and the king said to Nassan the prophet, ‘See now, I dwell in a house of cedar...”” is lengthy. The Rambam should have concluded his quote with, “And the king said to Nassan the prophet, etc.” (after he already cited the part of the verse that tells us this occurred after “the L-rd had given him rest from all his enemies”). Why does the Rambam also bring the continuation of the verse — i.e., “I dwell in a house of cedar, etc.”? What additional insight does this provide regarding the construction of the Temple?

Perhaps it may be suggested that the **Rambam** is hinting that not only the destruction of the seed of Amalek precedes the construction of the chosen House, but **also the building of the Palace precedes the construction of the chosen House.**

Seemingly, the reason for this is as mentioned: the commandment to appoint a king precedes the construction of the Holy Temple; **but the king must be a complete king before approaching the construction of the Holy Temple, and the completeness of kingship relates specifically to his having a palace.** According to this, it can be said that also with regard to Moshiach there is a special emphasis on his having a palace, for **this is a fundamental aspect of kingship.**

Perhaps one can add that since David only built the Holy Temple after having a Palace, so too with Moshiach, when he has a Palace, **he will have a special empowerment to build the Third Holy Temple.** In accordance with this, it is understood why the matter of the palace **was initiated by the people**, without the Rebbe bringing it to their attention at all (but only agreeing to it and encouraging it after chassidim initiated it). Since the Palace is connected to the completeness of the king's kingship (as mentioned above), **it requires that the people take action, because it is the people who crown the king and produce his kingship.**

From the above, it is clear that the matter of building the Palace is indeed a very central aspect of our *only remaining mission*, the welcoming of Moshiach, the meaning of which is the acceptance of his monarchy. Since building the Palace is part of accepting the kingship of the king, it is understood that **it is a part of the only remaining mission**, “the welcoming of Moshiach Tzidkeinu.”



*Visualization of the
Palace of King David,
based on Tanach and
recent archeological
findings
(Megalim Institute)*

MY MOTHER'S GONNA BUILD A PALACE FOR MOSHIACH?!

by Yona Rivka Kimelman

Recently I mentioned to my son that a small group of very dedicated and determined women are working relentlessly to jump-start the stalled project of building an armon for Moshiach. He looked at me incredulously and chidingly exclaimed, “And you’re one of them?!” I answered proudly in the affirmative, to which my little guy shrewdly countered, “But Ma, we haven’t even managed to build that extension to our house you’ve been talking about for several years – what makes you think a couple of ladies are actually going to be able to build a *palace for Melech HaMoshiach?!’*” And he laughed in understandable disbelief.

But I took the slight in stride and answered him in total sincerity, “Because the Rebbe told us that we *can* do it, that now is the time, so of course we can do it! Not only can we do it, but we will *certainly succeed* because this holy project has the Rebbe’s explicit blessing! It must be done, Moshiach is our king and he must have a palace! And if we won’t build it, then who will? We can pray until the end of time for Moshiach to come, for our Redeemer to build the Beis Hamikdash, but if we don’t demonstrate tangibly that Moshiach is our sovereign and provide him with the support which a king requires, he cannot achieve the complete victory of the Geula Shleima. Every single person is absolutely integral!”

So my son responded, “But Ma, it’s not actually going to be our hands which build the palace, it will happen miraculously just like the Beis Hamikdash. Hashem Himself will build it.”

“I understand your line of thinking my son and I would have thought the same, were it not for the Rebbe indicating that it’s our role to build the palace for Moshiach. We must draw up the blueprints, acquire the permits to build, raise the funds, lay the

foundation stone, and then continue building until the edifice is complete. Once we make the initial efforts however, G-d Almighty will surely bless our human endeavors with miraculous success, as indeed the architect who drew up the blueprints described how his pen seemed to draw on its own accord, driven by a Higher Force, until after a very short time the entire blueprint had emerged before his eyes, clearly not the work of a human hand alone.

“Yes,” I continued, “Of course Hashem could do all the work of constructing the palace for Moshiach Himself, but evidently that’s not what He wants. An utterly miraculous construction would not demonstrate the support and dedication which Moshiach needs to receive from the Jewish nation in order that the strength of his kingship be established and consolidated. Our physical and spiritual willingness to toil and submit ourselves to Melech HaMoshiach is what cements his leadership and empowers him to carry out further tasks related to the Geula Shleima, such as building the House of G-d, the eternal Beis Hamikdash. In fact, we see that King David didn’t even entertain the notion of actually building the Beis Hamikdash until he was established securely as a king, dwelling in the stately palace which King Chiram had built for him, as David lamented, ‘And here I dwell in a house built of cedar wood while the Ark of G-d dwells within curtains.’ It is therefore self-evident that until he is firmly situated in his glorious palace, Melech HaMoshiach lacks the physical signs of strength and dominion which would accord him the honor and imperative required to build the House of Hashem.”

Ok, I saw that I was getting somewhere with my son, that the tough resistance was beginning to soften somewhat. “But Ma, get real, so even if we say that it’s the people who have to build the palace for Moshiach, it’s not gonna be YOU! It’s gonna be distinguished rabbis, tzaddikim, leaders, and a highly skilled team of construction workers and artists, not just regular moms like you!” Haha my son doesn’t realize that underneath the humble exterior of every Jewish mama lies her invisible magic cape which allows her to perform

superhuman feats such as making Pesach for dozens of guests with ten kids underfoot, finishing lavish Shabbos preparations by 4 pm, finding missing car keys and homework just in the nick of time... and yes, somewhere on that impressive list, is building a palace for Moshiach!

“Well son,” I laughed, “yes I agree that ultimately, distinguished individuals will certainly be involved in the actual construction of the armon, but the glory of the king is established more firmly when ordinary people embrace his sovereignty. Also, sometimes it’s just regular down to earth folks like me who push and raise a tumult until the job finally gets done! And that is precisely what we women are going to do – we’re going to relentlessly daven and teach and lobby and fundraise with so much gusto and enthusiasm that there’s simply no way we won’t succeed! As we know, all obstacles evaporate in the face of our holy ratzon! Not only will all opposition fall away, but pretty soon, the *entire world* will want to have the merit of lending a hand to this most precious and holy project! Melech HaMoshiach isn’t only our king, he’s the greatest and most sought after leader and teacher the world has ever known – everyone will want to contribute in some way! And indeed, part of our task is to ensure that whoever desires to contribute to this most holy edifice can do so.

“So yes my son, there are so many unlikely and surprising elements at play here, but when did that ever stop the Jewish people? Our entire history – the entire history of the universe in fact – is replete with endless miracles and wonders, which are only going to increase as the Geula unfolds.” Believing that the utterly unexpected and miraculous can and will take place is a sure sign of a Geula state of mind, and if you can believe it, you can achieve it! And perhaps building the glorious armon for Moshiach is a sort of litmus test of our readiness for the palatial avoda which awaits us in the Geula – are we ready to embrace the palace of Moshiach which dwells within us, our pintele Yid, the yechida of our soul? Are we ready to begin operating from that place of wide expansiveness, of

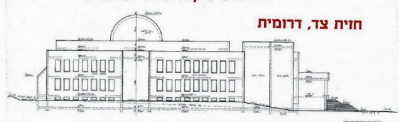
the impossible becoming possible? Are we ready to see the dreams of yesterday become the tangible reality of tomorrow?

Chassidus has long taught us the importance of transforming ourselves and the world around us into a home for Hashem, a place where Hashem can feel comfortable to just “be Himself”. But now we are being asked to approach an even higher avodah, that of building a palace for Moshiach, signifying both a spiritual and physical palace. What is the difference between an ordinary home and a palace? A home is a place where one feels comfortable to just be themselves and not have to put on any airs etc, while a palace on the other hand is a magnificent and luxurious abode which draws forth and cultivates higher and deeper sensibilities than could be accessed in an ordinary residence. The hidden powers of the mind and soul are brought to the fore, and capacities which were previously latent are now able to be expressed. Perhaps the act of constructing a physical and tangible palace for Moshiach, something which is nearly as dreamlike and lofty an endeavor as building the Beis Hamikdash, perhaps this very action is an essential key to unlocking the resplendent inner palace which surely lies at the core of every Jewish soul.

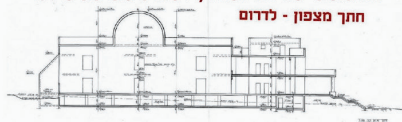


Appendix of Blueprints of the Armon

Side view, south



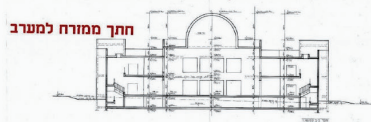
Cross section, north to south



Back view, west



Cross section, east to west



Basement



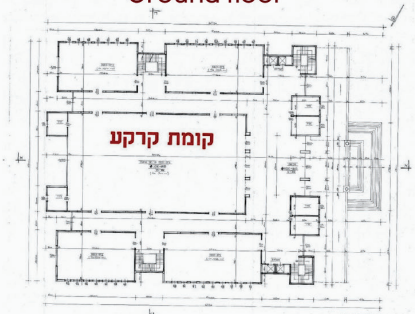
Northern side



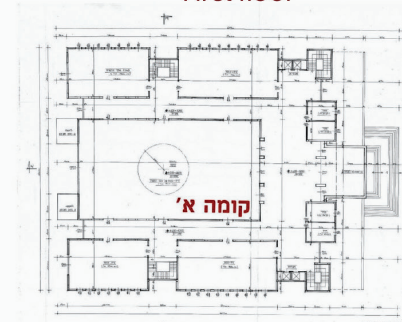
Front view, east



Ground floor



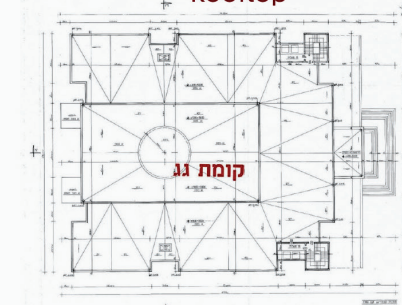
First floor



Aerial view



Rooftop





BH



Please sign your support for
this beautiful initiative to
proceed with building a
palace for Moshiach.

*“This is my way of expressing
Kabolas Hamalchus of
Melech HaMoshiach.”*





BH

Express your
unwavering trust in a
most concrete way!

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IN THE
SEFER TORAH**

for all of your family
for Moshiach to use
in His Armon!



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