

להביא לימות המשיח

EARTH ON HEAVEN

Verdict of Beis Din

“At the event of Matan Torah, the Torah was handed downward to this world, leaving no remnants in the heavens (“לא בשמים היא”). Chazal tell us that Hashem says to the heavenly angels ‘You and I must go down and seek the word of Beis Din shel matto...’

“Hence, when the Jewish people down here issue a psak-din that the time for geulah has arrived, for all the kitzin have passed and teshuvah was already performed – this shall immediately come to be, and the geulah is to arrive instantly!”¹

From the moment the Torah was given to the Jewish nation, Hashem has placed decisive power in the verdict of *Beis Din shel matto*. Chassidus teaches (based on the words of the Yerushalmi²) that Torah, and specifically the halachic verdict of *Beis Din*, has the power to change the reality of our world. All throughout the Rebbe’s *nesius* he repeated this theme on numerous occasions; in letters, *yechidus*, by “dollars”, and at farbrengens.

Perhaps one of the more famous issues in which the Rebbe wished to employ this power was, “*shleimus ha’aretz*” – the need for Yidden to hold onto every part of Eretz Yisroel, not relinquishing even one piece of it to the *goyim*.

On one rare occasion during a farbrengen, the Rebbe called upon all the Rabbonim present to issue a *psak* that Eretz Yisroel belongs to the Jewish people.

It was on Yud Shevat, 5736, towards the end of the third sicha, when the Rebbe asked that seventy-two of the Rabbonim present affirm the “resolution” that Eretz Yisroel belongs to the Jewish people for

all of eternity. Several of the Rabbonim actually said a few words on this topic (Rabbi E. Yolles, Rabbi S. Elberg, Rabbi P. Hirschprung, Rabbi Z.S. Dvorkin, and others), after which the seventy-two Rabbonim were counted and written down on a list. The Rebbe then asked that the crowd should say “*Lechaim*” and sing a joyous *niggun*, in accordance with the custom of the *Sanhedrin* to conduct a festive meal after drawing the conclusion of a *psak* (regarding “*Kiddush hachodesh*”).³

The Rebbe firmly asserted that these verdicts are truly powerful, and have influence on everyday reality. In a *yechidus* with Rabbi E. Yolles on Chol Hamoed Pesach, 5740, the Rebbe assured him:

“The *psak* you issued on the prohibition against giving away territories in Eretz Yisroel is effectual and brings about good results, along with the rulings of all the other Rabbonim on this matter. The fact that this ruling has been issued down here has an effect up in heaven as well...

“As a result, even those who wish to give

away land, or those who are indecisive about it, will change their minds, for the spiritual effect will have an impression upon them as well – (מזלייהו חזי)...”

PASKEN FOR THE MOSDOS!

While visiting the Rebbe during “dollars”, Rabbi Menachem Mendel Mendelson, chief Rabbi of Komemiyus in Israel, asked for a *brocha* for the Chabad *mosdos* of Kiryat Gat, mentioning that they were recently experiencing difficulties with funding. The Rebbe instructed him to put together a *Beis Din* and issue a verdict that Hashem’s *brochos* must manifest in abundant sustenance for the *mosdos* in Kiryat Gat. “Your verdict should be accepted on High” the Rebbe concluded. Indeed, Rabbi Mendelson carried out the Rebbe’s instructions and the *brochos* soon came to fruition.⁴

GOOD FOR THE YIDDEN

In one rare farbrengen on Simchas Torah day, 5721, the Rebbe explained that based on these premises, the verdict of a *Beis Din* has the power to ease the plight of the Yidden behind the Iron Curtain and bring about their salvation:

“When the [Frierdiker] Rebbe was given a pan, he said that being that a *minyan* is present, this sanctions the power of a *Beis Din*, to which Hashem gave the ability of changing the course of nature... We stand here with more than one *minyan*; we must rule that things should turn to good for all the Yidden... Especially those in captivity behind the Iron Curtain, they should have it good already now, even before the coming of Moshiach...”⁵

כלו כל הקצין

TIME FOR MOSHIACH

In accordance with the above, the Rebbe asserted on numerous occasions that Rabbonim must *pasken* that the time for Moshiach to come is already here, and that the power of this verdict will weigh in and actually bring about the coming of Moshiach here in this world.

Interestingly, during *hakafos* on Shmini Atzeres, 5739, the Rebbe asked that for the fifth *hakofa*, all the Rabbonim, as well as all the Roshei Yeshivos, and teachers who train the Rabbonim, and *pasken* that Eretz Yisroel belongs to the Yidden, along with the *psak-din* that **כלו כל הקצין** – it's time for Moshiach to come already!⁶

YOU COULD HAVE AVOIDED IT...

Perhaps the first time the Rebbe made mention of this notion was on Motzoei Yom Kippur, 5721.

In Tishrei of that year, a large group of guests flew in from Eretz Yisroel to be with the Rebbe.⁷ The question arose as to whether they were to keep *Yom Tov sheini*, since back at home they only observed one day of Yom Tov.

Discussing this issue by the *seuda* in the Frierdiker Rebbe's apartment, the Rebbe commented: "It said in the newspaper that some distinguished Rabbonim have come here from Eretz Yisroel. Let those Rabbonim *pasken* that Moshiach should come!" [Hence, the issue will be non-existent – Ed.]

One of the Rabbonim present responded, "We should agree with this *psak*? Who are we? The Rebbe must agree with this!"

TORAH'S TAXES

When speaking of the halacha in Shulchan Aruch which prohibits giving away land to the *goyim* (Hilchos Shabbos *siman* 329), the Rebbe once made mention of an interesting story to shed light on this issue:

There are those who ask: Why do we emphasize this ruling of the Shulchan Aruch?

The darkness of *galus* is so blinding that they have reached a shocking conclusion: the fact that Yidden learn and rule according to the Shulchan Aruch has no connection to the reality of our world! The ones who have control over these matters [i.e. Israeli politicians] will never ask your opinion, and even if you will tell them your opinion, they will most probably not listen either way. Why then is it so important to highlight this issue and what the ruling is according to Torah?

The answer is this: Torah controls the nature of the world! The Yerushalmi clearly states that when Yidden issue a halachic verdict according to Torah; the ways of the world change in accordance with that verdict.

One who wishes to separate between the two, suggesting that the Torah can speak on one dimension with no connection to the ways of our physical world, is classified in *seforim* in a certain [negative] category...

...There were those Yidden who transformed their very being into a "Torah-being" ("*metzius fun Torah*"), and thereby transcended their worldly surroundings. Even while they were cast under the Bolshevik Regime, they maintained that everything in their lives should happen according to Torah.

This was clearly evident with regards to the Rogatchover:

The story is told that while he still lived under the rule of the Bolsheviks in Leningrad ("Petersburg") he received a notice from the taxes department that he must pay two different sorts of taxes. He asked his grandson (a very intelligent young man, I don't know where he is today, he was very learned in Torah and was well-versed in secular subjects as well, and matters of state): What is the difference between these two taxes? His grandson explained to him that one of the taxes was due for one reason, while the other was due for another reason. The Rogatchover immediately responded (he always worked very quickly): One of the taxes was justifiably due according to Halacha, while the other was not. The next day (or perhaps two days later) he received a notification from the taxes department that he was indeed only responsible to pay one of the taxes!

(*Sichos Kodesh* 5740 vol. 1 p. 254)



THE YECHIDUS OF CHIEF-RABBI OF ISRAEL MORDECHAI ELIYAHU, 6 CHESHVAN 5752.

The Rebbe's face grew serious, and he replied, "You are belittling the idea".

A few days later on the first day of Sukkos, the Rebbe was asked what the Israeli bochurim should do about *Yom Tov sheini*, and the Rebbe replied: "*Yom Tov sheini shel goluyos*? You had the option on Motzoei Yom Kippur to avoid the whole issue!"⁸

"CHUTZPAH"

On the night of the 27 of Adar II, 5746, the Rebbe was visited by Israel's Chief Rabbis, Rabbi Mordechai Eliyahu and Rabbi Avraham HaKohen Schapiro. During their conversation, the Rebbe said:

"We have spoken about Moshiach. The matter is puzzling; why has he not yet

arrived? Perhaps all the Rabbonim should gather together and issue a ruling that Moshiach **must come** immediately! As it seems, the only thing that's needed is a bit of '*chutzpah*' on the part of the Yidden to demand that Hashem brings the *geulah*. Let us begin with the Chief Rabbis, the Kohen first, and all the Jews will follow suit..."

A few months later, in Iyar, a written *psak-din* was brought before Rabbi Eliyahu, who altered the wording a bit and signed the ruling, bringing it before other Rabbonim as well.

When a fax of this *psak* reached the Rebbe, *mazkirus* instructed Rabbi Yuroslavsky of *Beis Din Rabbonei Chabad* in Israel to obtain additional signatures.

DIDAN NOTZACH!

On the Shabbos following the victory of Hey Teves, 5747, the Rebbe spoke strong words about the imminent *geulah*; stating that our Rabbeim throughout the generations have already completed all that is necessary for Moshiach's coming, and all that is left for us is to stand prepared for his actual arrival!

That night, a group of Rabbonim, headed by Rabbi Yehuda Kalman Marlow, composed a *psak-din* asserting that the time for the *geulah* is here and Moshiach must come immediately. When the Rebbe arrived at 770 the next morning, Asara B'Teves, the Rabbonim stood in Gan Eden Hatachton and Rabbi Marlow handed the *psak* to the Rebbe.

After reading through the lines, the Rebbe responded with a brief *brocha*



that the verdict be fulfilled, quoting the Rambam's words of "Amen; ken yehi ratzon".

In the ensuing years, the Rebbe constantly asked of many of the Rabbonim who visited that they issue a *psak* that Moshiach must come.

THE REBBE SHOULD LEAD US

During the *nichum aveilim* after the Rebbetzin's *histalkus*, in 5748, the Rebbe was visited by Rabbi Menashe Klein, the Ungvarrer Rov and author of "Mishne Halachos". He noted that he remembers the early years of the Rebbe's *nesius* when the crowd was quite small, and now the Rebbe has been mekarev so many more thousands of "Yiddische kinder". The only thing missing now is that the Rebbe should lead us to the final *geulah*! The

Rebbe responded, "Issue such a ruling in Mishne Halachos!"⁹

Rabbi Yochanan Sofer, the Erloyer Rov, was also instructed by the Rebbe to issue a *psak* about the *geulah*. On 5 Adar II, 5749, he visited the Rebbe during "dollars" and the Rebbe spoke of the importance that the *psak-din* about the *geulah* be fulfilled, and wished him "That you should merit to be from those who issue this *psak* about the *geulah*, and that your *psak* should be carried out..."

Rabbi Sofer: We already have a *psak-din* from the Rebbe, and all of us, Klal Yisroel agree with this *psak*. Surely then, the *psak* will be heard on High and fulfilled in actuality!

Rebbe: Don't rely only on a *yochid*; the *rabbim* needs Moshiach. Let the Rabbonim issue this verdict in the name of the *rabbim*, and then it bears significance; ¹⁰הן א-ל-כביר לא ימאס!

ONCE AGAIN!

On the night of 6 Mar-Chesvan, 5752, Chief Rabbi Mordechai Eliyahu visited the Rebbe. Again, the Rebbe repeated the need for the Rabbonim to issue a *psak* about the coming of Moshiach:

"I would like to mention once again, as I have quite a few times in the past, that the Rabbonim must rule that the time for Moshiach has arrived, and now Moshiach must actually come!"¹¹

TAKEN EFFECT

In numerous *sichos*, especially in the later years, the Rebbe mentioned this idea time and again.¹² Interestingly, on Shabbos Parshas Mishpatim, 5752,

the Rebbe even asserted that the *psak* already issued by the Rabbonim in this regard has begun to take effect, with the UN resolution signing the treaty on disarmament, and the Non-Proliferation of Nuclear Weapons as a realization of the *nevuah* וכתתו חרבותם לאתים.

"This is a result of the decision of the real kings, 'Rabbanan', starting with the *psak-din* of the Rebbe, my father-in-law, that all has already been done for the *geulah* and Moshiach is coming, as well as the *psak-din* from the Rabbonim that the time for the *geulah* has arrived, when 'A king will arise from the house of Dovid... בחזקת משיח' until the time when he can be confirmed as משיח ¹³הרי זה משיח בן דודאי...!"

1. Maamor "Anochi" 5749; Toras Menachem Sefer Hamaamorim Melukat vol. 3 p. 313

2. Nedarim 6:8

3. Sichos Kodesh 5737 vol. 1 p. 442. See also Likutei Sichos v. 14 p 424 regarding the Yom Kippur War.

4. Recorded in *Shemen Sasson Me'chaverecha* vol. 3 p. 54

5. Toras Menachem vol. 22 p. 141

6. Sichos Kodesh 5739 vol. 1 p. 119

7. See A Chassidisher Derher - Elul, 5774, for a comprehensive article about this chartered flight.

8. Toras Menachem vol. 29 p. 25, 39

9. As heard on the audio-recording of this conversation, 27 Shevat, 5748

10. Hisvaaduyos 5749 vol. 2 p. 544

11. Sefer Hasichos 5752 p. 451, 455

12. See Sichas Shabbos Parshas VaYeichi, 5751; Rosh Hashanah 5752

13. Sefer Hasichos 5752 vol. 2 p. 368