





A Psak Din for The World

10 SHEVAT 5736

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Standing at the forefront of the battle for the sake of *shleimus haAretz*, *shleimus haAm* and *shleimus haTorah*, the Rebbe spent countless hours addressing the most burning issues that endangered the Yidden and Yiddishkeit both physically and spiritually. Many of the nations of the world missed no opportunity at demanding territorial concessions from Eretz Yisroel, which would lead to *sakonas nefashos* of millions of Yidden. And unfortunately even among our own people, there were those trying to implement or uphold policies, that could eat away at the very core of our spirituality as the Jewish nation.

One occasion, when the Rebbe poured forth his concern for the state of affairs in Eretz Yisroel and steered the attention of the masses to what needed immediate mending, was the farbrengen of Yud Shevat 5736.

The shul at 770 was filled to capacity, the joy and spirit was contagious and the Rebbe delivered a number of lengthy *sichos*.

In the fourth *sicha* the Rebbe dwelled on the dangerous prospects of territorial concessions that were being discussed at the time, touching upon the issue of *Mihu Yehudi*, the perilous law under which non-Jews could classify as Jews, with non-halachic conversions being accepted as legitimate. After that, the Rebbe discussed the affront that is when the world nations attempt to determine who Eretz Yisroel belongs to.

Since the United Nations passes resolutions by means of a vote among its member states, we will precede their resolution, in the spirit of *קדמו לשקליהם* and pass our own *psak din* in favor of *shleimuz ha'aretz*, explained the Rebbe. And as there are 70 nations, which together with



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their chief representatives of Eisov and Yishmoel add up to 72, and similarly we find the number 72 in regards to *sanhedrin*, the Rebbe said that there should be 72 *rabbonim* participating in the *psak din*. Since a *psak din* in Torah has the power to alter and to determine reality, the rabbonim at the farbrengen should issue an unambiguous *psak*, stating that according to Torah, Eretz Yisroel belongs to Yidden, and no one else has any jurisdiction over it. This will in turn impact the reality that it should indeed be so.

The Rebbe paused and asked the rabbonim to come up to the dais and make the *psak*, even moving his own microphone to be used by the various rabbonim.

The first to speak was Rabbi Efraim Eliezer Yolles, *av beis din* of Philadelphia, who began to talk about the greatness of the Rebbe. The Rebbe interjected, reminding him that he was called up to speak about Eretz Yisroel, not about the Rebbe.

The next speaker was a rov visiting from Eretz Yisroel, who expounded upon the theme that the entirety of Eretz Yisroel is a *yerusha*, a bequest to the totality of the Jewish people, for them to keep according to Torah.

After him spoke Rabbi Hirschprung, *av beis din* of Montreal, affirming the concept of Jewish ownership of Eretz Yisroel according to Torah, followed by Rabbi Simcha Elberg of Agudas Harabbonim.

Then the Rebbe asked that the rov of this shul, Rabbi Zalman Shimon Dworkin, to give his *psak* on the matter. After that, the Rebbe said that seeing as the Friediker Rebbe's first communal position under his father was administrator of Tomchei Tmimim, it would be appropriate for the *roshei yeshiva* of Tomchei Tmimim, both past and present, to also address the topic. Rabbis Berel Rivkin, Yisroel Yitzchak Piekarski and Mordechai Mentlik², followed suit and came up to address all the assembled.

After all the rabbonim had finished speaking, the Rebbe asked that someone count and write down the names of the 72 rabbonim participating; faithful to the Gemara³ that describes the vetting process of a *psak din* in Sanhedrin before it is issued.

Indeed Reb Dovid Raskin and Rabbi Leibel Groner, wrote down the names of the participating 72 *rabbonim*, and submitted it to the Rebbe. Then the Rebbe concluded by speaking



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of the importance of this *psak din*, apologizing, as it were, to those rabbonim who didn't have an opportunity to speak.

The rare episode concluded with the Rebbe asking that everyone say *l'chaim* and sing a lively *niggun*, echoing the *minhag* that was observed by Sanhedrin to hold a lavish festive meal after issuing an important ruling. **T**

1. See Megillah 13b. This refers to Chazal's *takanah* of issuing a proclamation to remind Yidden of the impending mitzvah of *machtzis hashekel*. The day of the proclamation was set annually for Rosh Chodesh Adar, which precedes Haman's plan of paying 10,000 shekalim to Achashverosh for permission to do away with the Yidden, *chas vesholom*, by 13 days. Hence, the Yidden's *shekolim* precede Haman's 'payment' thus counteracting his plans.

2. As a basis for his ruling, Rabbi Mentlik drew upon a sicha from the Rebbe in Vol. 5 of Likutei Sichos

3. Sanhedrin 36b