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## RABBI SHLOMO AVINER

Rav of Beit El and Rosh Yeshiva of  
Ateret Cohanim, Yerushalayim

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Translated By  
Rabbi Mordechai Friedfertig

## Clarifications of the Issue of “Do Not Ascend Like a Wall”

In the Talmud in Ketubot (111a), according to Rabbi Zeira there are Three Oaths<sup>1</sup> [or Six Oaths<sup>2</sup>] and among them is “Do not ascend in a wall” [another version – like a wall] (i.e. Do not return to the Land of Israel en masse).

Based on this, the great authority, Rabbi Yitzchak Leon,<sup>3</sup> wrote: “That the commandment of possessing the Land only applied during the periods of Moshe, Yehoshua and David and all of the time that they were not exiled from their Land, but after they were exiled from their Land, this commandment does not apply during the subsequent generations until the coming of the Messiah, since, on the contrary, we were commanded according to what our Sages stated at the end of Ketubot that we should not rebel against the Nations to go and conquer the Land by force, and they prove it from the verse (Shir Ha-Shirim 2:7, 3:5, 8:4), ‘I made you swear, daughters of Jerusalem, do not stir nor awake the love until I desire’ and they explain from it that we should not ascend like a wall. And that which the Ramban said that the Sages stated that the conquering of the Land is an obligatory war, this is when we are not subjugated by the Nations.”

On the relationship between the oath not to ascend like a wall and our activities toward the revival of our Land and our Nation through the wonders of Hashem, there are thirteen answers:

1. The wall fell by the permit of the Nations of the World.
2. At the time of a Divine remembrance, the wall is nullified:
  - A. Permit of the Nations of the World is the remembrance.
  - B. The awakening of the Nation is the remembrance.
  - C. The appearance of the Revealed End of Days is the remembrance.
  - D. The horrors of the Exile are the remembrance.
  - E. The appearance of the Gra.
3. Violation of the Nations of the World of their oath, nullified all of the Oaths.
4. Ascending in stages is not like a wall.

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<sup>1</sup> Regarding the issue of the oath “That The Holy One, Blessed be He, made Israel swear not to rebel against the Nations of the World,” our Rabbi Ha-Rav Tzvi Yehudah Ha-Cohen Kook, wrote: “And in the issue of the rebellion against the Nations of the World, when we were compelled to remove the authority of the British from here this was not rebellion against them, since they were not the legal authorities in our Land, rather they had a temporary mandate in order to prepare the authority of the Nation of Israel in its Land according to the decision of the League of Nations, as the word of Hashem in the Tanach, and when they betrayed their mission the time arrived to remove themselves from here” (Ha-Tzofeh, beginning of the year 5734 [1974]).

<sup>2</sup> And regarding the issue of “Do not force the End [of Days],” our Rabbi Ha-Rav Tzvi Yehudah Ha-Cohen Kook, wrote: “This is not the version in our Talmuds, rather ‘Do not distance the End,’ Rashi explains: ‘Do not distance the End – in your sinning.’ Another explanation: Do not force – the language of force, that they should not offer too many supplications for this.” And he does not discuss the physical activity of the ingathering of the exiles and the building of the Land, “And not that they should not increase and magnify the building of the settlement of the Land of Israel and the revival of the Torah in the Land of Israel” (ibid.). And see below footnote 156.

<sup>3</sup> Megillat Esther on Sefer Ha-Mitzvot of the Rambam, criticisms on the additions of the Ramban, mitzvah 4.

5. The wall only surrounds Babylonia.
6. The wall stands for only a thousand years.
7. The oath is ascending to build the Temple.
8. When there is power and courage, there is no wall.
9. The issue of the wall remains as a dispute in the Talmud.
10. The teacher of the Oaths, Rabbi Zeira, retracted them.
11. The halachic authorities disagree with the author of the Megillat Esther not to ascend like a wall.
12. The wall is a homiletic (aggadic) and not a legal (halachic) issue.
13. The Oaths are Divine decrees and not a prohibition.

## **1. The wall fell by the permit of the Nations of the World**

1. Thus wrote the Avnei Nezer:<sup>4</sup> “That which I wrote in section 56 that there will be no oath if permission is granted for all to ascend to Israel, since Rashi<sup>5</sup> explained ‘together by force,’ and if it is with permission it is not force.”<sup>6</sup>

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<sup>4</sup> Avnei Nezer Yoreh De’ah #453, 456. And that for which he was criticized in Sefer Va-Yoel Moshe pg. 38 #16, Ha-Rav Kasher responded in Ha-Tekufah Ha-Gedolah pg. 195, and in Sefer Milchemet Yom Ha-Kippurim pg. 65, and see further Ha-Tekufah Ha-Gedolah pg. 166 in note, and see below footnote 41.

And our Rabbi, Ha-Rav Avraham Shapira, said: “Regarding the issue of the Three Oaths...we have a clear ruling of the great authorities of the previous generation. There are not great authorities today who can compare to the author of the Avnei Nezer and the Ohr Sameach who wrote their rulings down” (Morashah vol. 9 pg. 18).

<sup>5</sup> And similarly explains the Magen Avraham (Zeit Ra’anan on Yalkut Shimoni #969), and also Eitz Yosef and Matanot Kehunah on Shir Ha-Shirim Rabbah 2:18.

<sup>6</sup> And he added: “And his honor pointed out that in the book Ahavat Yonatan he wrote that it is forbidden even with permission, this is a homiletic statement, and a thousand like them will not move the words of Rashi from their place. And Ha-Gaon, our teacher, Ha-Rav Yonatan [Eibeschutz] z”l himself did not depart from Rashi’s explanation for the legal ruling,” until here are his words.

And in the book Ha-Tekufah Ha-Gedolah pg. 193 this statement is expanded and clarified. And similarly Ha-Rav Shaul Yisraeli in Eretz Chemdah pg. 30 and in Morsahah vol. 5 pg. 16.

And see Rashi to Sotah 36, “It will be performed for them by a miracle,” and Rashi explains: “It is decreed for them that they will ascend only with permission,” until here are his words.

And in the book Geulat Yisrael of Rabbi Avraham Yellin: “I saw in Shem Ha-Gedolim of Ha-Rav Chida z”l that the book Ahavat Yonatan was not written by Ha-Rav Rabbi Yonatan z”l himself, but a student who heard from his mouth, and one great rabbi told me that Ha-Rav Rabbi Yonatan z”l proclaimed that they should not rely on what his students wrote in his name, because sometimes they erred in his words. And similarly in the book Ahavat Yonatan itself (Parashat Ekev) there appears to be a contradiction to his above-mentioned statement” (in Parashat Va-etchanan) (intro-

2. And similarly Rabbi Meir Simchah of Dvinsk wrote: "Nevertheless at this time Divine Providence causes, that in a gathering of the enlightened Kingdoms in San Remo, a command was given that the Land of Israel would be for the Nation of Israel, and since the fear of the Oaths departed, then the mitzvah of settling the Land arose to its place with the permit of the rulers."<sup>7</sup>
3. And this is also implied in the Meharsha: "'Do not ascend like a wall' – and Nechemiah who said: 'And we will build the walls of the city...'"? It was with the permission of the King."<sup>8</sup>
4. And Ha-Rav Menachem Kasher<sup>9</sup> wrote that this was similarly the opinion of the Admor of Ostrovtza since he wrote on the words of the midrash "'And the pig (chazir) – this is Edom'...and why is her name called a pig, because she will return (mechazeret) the crown to her owner,'" and these are his words:<sup>10</sup> "That they prophesied about this that the Christians will conquer the Land of Israel before the Redemption from the control of the Muslims, and they will return her to Israel, and as we have seen fulfilled now in our time."<sup>11</sup>
5. And similarly Ha-Rav Natan Tzvi Friedman, that after the Nations of the World decided to return the stolen object which they stole, now there is no oath.<sup>12</sup>
6. And similarly Rabbi Yissachar Teichtal.<sup>13</sup>
7. And similarly Ha-Rav Chaim David Chazan [Ha-Rishon Le-Tzion].<sup>14</sup>
8. And similarly Ha-Rav Blumberg that with permission it is permissible to ascend like a wall,<sup>15</sup> and his proof is from Ezra.<sup>16</sup>

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duction pg 12). In the book Em Ha-Banim Semeichah of Rabbi Yissachar Shlomo Teichtal he resolves the contradiction as mentioned below footnote 99, that when there is dreadful oppression which is visited upon the Nation, this is a sign from the Heavens, and then there is no oath here (Kol Mevasser edition, Jerusalem 5758 [1998] pp. 162-164). And see footnote 62. And on what was brought in the book Va-Yoel Moshe pg. 31 #11 from the words of "Yefeh Kol" of our teacher Ha-Rav S. Yafeh on Shir Ha-Shirim, the verse "I made you swear..." that they should not ascend together to the Land of Israel even with permission of the Kingdoms, you also tell him the words of the Avnei Nezer "that a thousand like them will not move the words of Rashi from their place."

<sup>7</sup> Otzar Ha-Aretz pg. 82, printed in "Torah U-Meluchah" by Mossad Ha-Rav Kook. And in the book Ha-Tekufah Ha-Gedolah pg. 174. And see below footnote 34. And Ha-Rav Kasher wrote: All that is in the book Va-Yoel Moshe that the Three Oaths also apply today, but how he did not see the words of Rabbi Meir Simchah that after San Remo the fear of the Oaths departed, and many great authorities of Israel as well (Ha-Tekufah Ha-Gedolah pg. 271). And see further in section 8 #2.

<sup>8</sup> Ketubot 111a. And see the article of Ha-Rav Meir Blumenfeld "Regarding the Issue of the Oath Not to Ascend Like a Wall," collection of articles Shanah Be-Shanah 5734 (1974) pg. 15.

<sup>9</sup> Ha-Tekufah Ha-Gedolah pg. 176, 154. Milchemet Yom Ha-Kippurim pg. 68.

<sup>10</sup> Meir Ainai Chachamim, section edition 26.

<sup>11</sup> And Rabbi Avraham Yellin wrote similarly in the book Geulat Yisrael on the words of the midrash and the Zohar that the Christians will take the Land from the control of the Arabs and return in to us.

<sup>12</sup> Shut Netzer Mata'ai section 10 #5.

<sup>13</sup> Em Ha-Banim Semeichah pp. 307-308.

<sup>14</sup> In his approbation to the book Derishat Tzion of Ha-Rav Tzvi Hirsch Kalischer – brought in Em Ha-Banim Semeichah pg. 11.

<sup>15</sup> Kuntres Mitzvat Yishuv Eretz Yisrael pg. 20, based on Rashi, Meharsha and Matanot Kehunah on Shir Ha-Shirim 2:18 and 8:11.

9. And see Midrash Shir Ha-Shirim: "The Holy One, Blessed be He, made Israel swear four oaths... 'Do not stir nor awake the love until I desire' the Kingdom delivered the sword from their hands."<sup>17</sup> On this Ha-Rav Kasher wrote that the Nations of the World will give permission to the Nation of Israel to protect itself and supply it with weapons.<sup>18</sup>

10. And see Kaftor U-Ferach<sup>19</sup> who explains that not ascending like a wall is in order to conquer, which implies that with permission is permissible.

11. And similarly our Rabbi Ha-Rav Tzvi Yehudah [see below].

And many earlier authorities have already written that the permission of Redemption will be by permit of the Nations of the World as in the time of Koresh, they are: Rabbi Moshe ben Machir,<sup>20</sup> Ramban,<sup>21</sup> Radak,<sup>22</sup> Rabbi Yosef Ibn Kaspi,<sup>23</sup> Rabbenu Bachya,<sup>24</sup> Rabbi Yitzchak Abarbanel,<sup>25</sup> Maharibach,<sup>26</sup> Rabbenu Saadia Gaon,<sup>27</sup> Rabbi Yehudah Chai Alkalai at length,<sup>28</sup> Ha-Rav Tzvi Hirsch Kalischer at length,<sup>29</sup> the Gra<sup>30</sup> and the Malbim.<sup>31</sup> The Chafetz Chaim wrote: "It is possible that the future Redemption will be through natural means by way of The Holy One, Blessed be He, placing within the heart of the Kings of the Nations to act beneficently with Israel and such was the matter as was said about Koresh."<sup>32</sup> Rabbi Yaacov Leib, Av Beit Din of Jerusalem, testified in the year 5622 (1862) that this matter was agreed upon by all of the inhabitants of the Land of Israel.<sup>33</sup>

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<sup>16</sup> Ibid. pg. 21. And he wrote further regarding the oath of "Do not rebel," that from the words "Do not rebel" it is implied that with permission of the Nations of the World there is no rebellion and it is permissible (ibid. 20b, 21a, 21b).

<sup>17</sup> Manuscript of the Geniza of Greenhut chapter 3, 5.

<sup>18</sup> Ha-Tekufah Ha-Gedolah pg. 212.

<sup>19</sup> Rabbi Ashturei Ha-Parchi chapter 10 pg. 197. And see footnote 186.

<sup>20</sup> Seder Ha-Olam (Ha-Tekufah Ha-Gedolah pg. 96).

<sup>21</sup> Commentary attributed to the Ramban on Shir Ha-Shirim 8:13 (Ha-Tekufah Ha-Gedolah pg. 96).

<sup>22</sup> Tehillim 146:3 (Ha-Tekufah Ha-Gedolah pg. 96).

And in the book Mossad Ha-Yesod pg. 137 it is written that Rabbi Yisrael of Shklov (Pe'at Ha-Shulchan) would quote the words of the Ramban and the Radak that the Redemption will come through the permit of the Nations of the World (Ha-Tekufah Ha-Gedolah pg. 546). And see footnote 30.

<sup>23</sup> In the book Tam Ha-Kesef pg. 44 (Ha-Tekufah Ha-Gedolah pg. 96).

<sup>24</sup> Parashat Shemini (brought in the book Em Ha-Banim Semeichah pg. 144) regarding the issue of the pig who will return the crown to its owner.

<sup>25</sup> Mashmi'a Yeshu'ah pg. 25 (Em Ha-Banim Semeichah pg. 189). And on the verse "The Builder of Jerusalem is Hashem" (Em Ha-Banim Semeichah pg. 146).

<sup>26</sup> Father of the Maharalbach in his introduction to Ein Yaacov (Em Ha-Banim Semeichah pg. 145).

<sup>27</sup> Emunot Ve-Dei'ot 8 (Em Ha-Banim Semeichah pg. 146).

<sup>28</sup> Goral La-Shem #9. Sefer Ha-Chaim pg. 18b #3. And in the book Minchat Yehudah (Em Ha-Banim Semeichah pg. 188). And in his books which were published in the years 5601-5617 (1841-1857) he wrote that the Kingdom of England, which is at the end of the Earth, will say to Zion, behold your salvation is coming, and he merited to intend to the Balfour Declaration in the year 5678 (1917).

<sup>29</sup> Derishat Tzion pg. 40 and further. And see what the Admor of Rosin wrote that before there will be a natural Redemption as in the time of Ezra (Sefer Ha-Zichronot of Rabbi Isik Chasid. Ha-Tekufah Ha-Gedolah pg. 114).

<sup>30</sup> Sefer Mussar Ha-Yesod pg. 137, that Ha-Gaon, the kabbalist, Rabbi Yaacov Leib Leval z"l, Av Beit Din of Jerusalem, would often mention in his speeches about the beginning of the Redemption according to the opinion of the Gra...and he would emphasize that the beginning will be as it was in the Second Temple Period with the permit of the Nations of the World (Ha-Tekufah Ha-Gedolah pg. 546). And see footnote 22.

<sup>31</sup> Brought in Shivat Tzion vol. 2, pg. 3 and Ha-Tekufah Ha-Gedolah pg. 103.

<sup>32</sup> Shem Olam, sha'ar ha-hitchazkut, chap. 14 pg. 14b. Ha-Tekufah Ha-Gedolah pg. 103.

<sup>33</sup> The newspaper "Ha-Magid" 5622 (1862) copy #26 (Ha-Tekufah Ha-Gedolah pg. 154 and 547). And similarly our teacher, Ha-Rav Yehoshua Leib Diskin: "That the Beginning of the Redemption will be by the permit of the Kingdoms,"

And many great authorities of Israel saw an awakening from the Heavens in the Balfour Declaration and they supported this endeavor, they are Rabbi Meir Simchah of Dvinsk,<sup>34</sup> the Admor of Sochatshov,<sup>35</sup> Ha-Rav Yosef Chaim Sonnenfeld,<sup>36</sup> the Chafetz Chaim<sup>37</sup> and our master, Ha-Rav Avraham Yitzchak Ha-Cohen Kook.<sup>38</sup>

The general principle: If there is permit – there is no wall. And our Rabbi Ha-Rav Tzvi Yehudah, similarly wrote: “Ascending like a wall, about which we were warned, surely this wall is only the authority of the Nations over our Land and the place of our Temple, and any time in which this wall exists by the Divine command of Exile, but when in the continuing results of the Revealed End (Sanhedrin 98) it becomes nullified and this wall falls, and “the mouth which forbids is the mouth which permits,” and the Master of the Universe who erected this wall, as “a separation of iron which divided between Israel and their Father in Heaven” (Pesachim 85b and Sotah 38b), is the One who nullified and caused this wall to fall, then when there is no wall there is no obstacle and the issue of ascending like a wall, is like the law of one who vows not to enter a house, and when the house fell he does not need to be released from his vow.”<sup>39</sup>

## 2. At the time of a Divine remembrance, the wall is nullified

If there is an indication that Hashem remembered His Nation, the wall is nullified<sup>40</sup> since the verse says “until I desire” – “do not stir nor awake the love until I desire” – and if there is an indication [that the time is] “until I desire” there is no wall. And similarly in the Talmud: “Until the day of my remembrance” – and there are various clarifications of the issue of what is a “remembrance.”

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Ha-Peles 5663 (1903) 433. Ha-Tekufah Ha-Gedolah pg. 100. And in the Midrash Rabbah Parashat Toldot it is told that in the days of Rabbi Yehoshua ben Chananyah the King gave permission to ascend to the Land of Israel and to build the Temple, and they began the work with the permission of Rabbi Yehoshua ben Chananyah (Em Ha-Banim Semeichah pg. 101, 137, 181).

<sup>34</sup> In the book Rabbeinu Meir Simchah pg. 160. Ha-Tekufah Ha-Gedolah pg. 198. And see above 1B.

<sup>35</sup> Avir Ha-Ro'im vol. 1 #201-203. Ha-Tekufah Ha-Gedolah pg. 199.

<sup>36</sup> In the book Moriah of Dr. Yitzchak Breuer, from the book Milchemet Yom Ha-Kippurim of Ha-Rav Kasher pg. 71.

<sup>37</sup> As testified by his son. And so too in the book Chafetz Chaim of Ha-Rav S. Greenman pg. 101. Ha-Tekufah Ha-Gedolah pg. 198.

<sup>38</sup> Igrot (Letters) vol. 3, 316.

<sup>39</sup> In the newspaper “Ha-Tzofeh.” And he also wrote: “The wall, which separates between us and the Place of our Life, fell on account of the renewal of the battle of the Governments of the Nations...” (Le-Netivot Yisrael vol. 1 [pg. 65], publication of Mei-Avnei Ha-Makom, Kiryat Ha-Yeshivah Beit El, 5762 [2002], pg. 86). And further there: “And will they resemble those piling up new ‘walls’ of authority of Exile and erecting a separation between us and our Land, in place of the wall which fell” (pg. [88] 115). And see there further pg. [126-127] 169. And see below footnote 203 and further on.

<sup>40</sup> And Ha-Rav Kasher brought a proof from the Midrash: “Rabbi Chelbo says...And do not ascend like a wall from the Exile. If so, why is the King Messiah coming? To gather the exiles of Israel” (Shir Ha-Shirim Rabbah 2:18). And Matanot Kehunah explained: “If so, that is to say that when it is the time of the End, if it is permissible to ascend like a wall, why is the King Messiah coming? And he answers, to gather the exiles, and everyone together will ascend in the Name of Hashem,” this means that at the time of the End it will be permissible to ascend like a wall and part of the Children of Israel will ascend, and afterwards the Righteous Redeemer will come to gather those remaining (Ha-Tekufah Ha-Gedolah pp. 150-151).

## 2.A. Permit of the Nations of the World is the Remembrance

1. Thus wrote the Avnei Nezer, and according to his opinion it is possible that permit of the Nations of the World is in and of itself a remembrance and nullified the wall.<sup>41</sup>
2. And the Gra similarly wrote that the remembrance will be like that of Koresh.<sup>42</sup>
3. And there is similarly room to attach all of the great authorities of Israel mentioned above regarding the issue of the possibilities of Redemption through the permit of the Nations of the World,<sup>43</sup> and similarly regarding the issue of the Balfour Declaration,<sup>44</sup> and similarly the Admor of Ostrovtza.<sup>45</sup>

## 2.B. The awakening of the Nation to Return to Its Land is the Remembrance that Nullifies the Wall

1. Ha-Rav Yissachar Shlomo Teichtal wrote, that when there is a general awakening to ascend to the Land of Israel this is a sign that Hashem desires, and there is no Oath, as it says, "I made you swear, daughters of Jerusalem, do not stir nor awake the love – to ascend to the Land of Israel – until I desire," that is to say until a desire will rise from The Holy One, Blessed be He. And if so, when there will be a general awakening to ascend, it is a sign that the desired time has arrived from The Holy One, Blessed be He.<sup>46</sup>

And he further wrote: "Because there is no doubt that only The Holy One, Blessed be He...inserted this desire within the hearts of our brothers the Children of Israel...who will desire and yearn especially for the Land of our forefathers."<sup>47</sup>

And the great authorities of Israel already wrote that the awakening<sup>48</sup> of the Nation to return to Zion is the remembrance.

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<sup>41</sup> And these are his words: "And when I wrote there that it is possible to be considered a remembrance, the intent was that perhaps this was Rashi's intent, since in the first chapter of Yoma: 'If you would have made yourselves like a wall and ascended in the days of Ezra...,' he explains there 'like a wall – with permission,' since ascending in the days of Ezra was with permission, regarding this I thought that it is possible to be considered a remembrance." And he added: "Nevertheless how can it be Rashi's intent, the subject is explicit like Rashi that it is permissible with permission" (Yoreh De'ah 456. Ha-Tekufah Ha-Gedolah pg. 195. Milchemet Yom Ha-Kippurim pg. 65). And see above footnote 4.

<sup>42</sup> Be'urei Ha-Gra on Zohar Chadash pg. 27. Midrash Shlomo pg. 27. Ha-Tekufah Ha-Gedolah pg. 547.

<sup>43</sup> Footnote 20-33.

And Ha-Rav Hillel of Kalamaya also established that in the year 5640 (1880) that the willingness of the Sultan to sell the Land of Israel on the Eastern Side of the Jordan and Syria, is a remembrance for the good (Kol Korei. Em Ha-Banim Semeichah pg. 19).

<sup>44</sup> Footnotes 34-38.

<sup>45</sup> See above section 1.D. [footnote 11]: "And like what we see that it is fulfilled now in our time..."

<sup>46</sup> Em Ha-Banim Semeichah pg. 152. And he brings the midrash there: "If you see the benches full of Babylonians located in the Land of Israel, expect the feet of the Messiah" (on Eichah 1:13), and he explained there: "If you see an increase of those who dwell in the Exile ascending from Babylonia to the Land of Israel, it is a sign that The Holy One, Blessed be He, is bringing about the End."

<sup>47</sup> Em Ha-Banim Semeichah pg. 185.

<sup>48</sup> And see below the position of the Admor of Izbitz that when there is a powerful awakening in the hearts of the Children of Israel to ascend to the Land of Israel, there is no oath, section 8.

2. Rabbi Yehudah Ha-Levi: "In the realization of men and their awakening to the love of this holy place, this long-awaited matter is greeted, as it is written 'You will arise, [and] have mercy on Zion, for it is time to favor her, for the set time is come. For Your servants hold her stones dear, and cherish her dust' (Tehillim 102:14). For Jerusalem will truly be built when the Children of Israel yearn for her with a fundamental yearning to the point that they cherish her stones and dust."<sup>49</sup>

3. And similarly the Meharsha wrote on this verse that on account of the desire of the Land and its settlement the Redemption will come, now that they suffer affliction in Exile they already returned to desiring the Land and they are worthy for You to have mercy on them."<sup>50</sup>

4. And Rabbi Chaim ben Atar: "And the Redemption will be in the realization of the hearts of men, and He said to them, Is it good for you that you dwell outside, exiles..."<sup>51</sup>

5. And Rabbi Yehoshua of Kotna: "And in particular now that we see the immense yearning, it is in those of lesser value, it is in the average ones, it is in the ones who are upright in their hearts, it certainly draws near that the spirit of Redemption is shining."<sup>52</sup>

6. The Netziv: "After the idea has been awakened within the midst of Israel from one corner of the world to another...and the voice of the many is like the voice of God through his prophets..."<sup>53</sup>

And similarly Rabbi Hillel of Kalamaya,<sup>54</sup> and similarly in the book "Shevilei Emunah" by the grandson of the Rosh,<sup>55</sup> and similarly the Admor of Kamarna,<sup>56</sup> and he added: "And if we see that many long to build it...who will appease [them] and disturb them from their work." And similarly Rabbi Shlomo Ha-Cohen Radomsk,<sup>57</sup> and similarly Ha-Rav of Liska.<sup>58</sup> And Rabbi Nachman of Breslov already wrote a special prayer that Hashem should give us great yearnings and longings for the Land of Israel,<sup>59</sup> and similarly Rabbi Yosef Karo: "That they should relate the

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<sup>49</sup> Kuzari 5:27.

<sup>50</sup> Meharsha Ta'anit 15a d.h. Be-Eretz Yisrael merachem. Em Ha-Banim Semeichah pg. 214.

<sup>51</sup> Ohr Ha-Chaim Vayikra 25:25. And how the Ohr Ha-Chaim explained the verse, "I will scatter you among the Nations" (Vayikra 26:33), based on the issue of the Three Oaths, and these are his words: "'I will scatter you' – do not ascend like a wall, 'among the Nations' – do not rebel against the Nations" (and see the book Va-Yoel Moshe pg. 36), one can explain that thus was the Divine decree when there was not a remembrance of awakening. And see below section 13.

<sup>52</sup> Yeshu'ot Malko Yoreh De'ah #66.

<sup>53</sup> Shivat Tzion beginning of volume 2.

<sup>54</sup> Who proved this from the language of Rashi to Tehillim beginning of chapter 70. Shut Beit Hillel #31.

<sup>55</sup> That before the Redemption many of Israel will donate to live in Israel, and then the End of Redemption will approach (Netiv Asiri chapter 1).

<sup>56</sup> It is possible that the Redemption will come through an awakening of the Nation of Israel (Em Ha-Banim Semeichah pg. 149).

<sup>57</sup> Tiferet Shlomo on the Torah Masai 109a d.h. Eretz Yisrael.

<sup>58</sup> In the name of the Nachal Kedumim: "If all Israel would give of its heart to live in the Land of Israel – our Righteous Messiah would come" (Peri Tevu'ah, Parashat Va-yechi. Em Ha-Banim Semeichah pg. 222).

And see further what he wrote in "Ohr Ha-Chamah" on Zohar Shemot 31b in the name of the Ramak that even our forefather Avraham had an awakening before he left on his own.

<sup>59</sup> Likutei Tefillot vol. 1 #7. And see further what he wrote: "...The essence of the victory of a Jew is when he comes to the Land of Israel. My intention is that the Land of Israel is obviously with those, the houses and the dwellings...everyone who wants to be a Jew in truth is obligated to travel to the Land of Israel...There are those who apparently greatly desire and yearn to come to the Land of Israel if they can travel there in luxury, and not in distress or

praise of the Land of Israel, so that Israel will yearn to enter it, and on account of this they will merit to enter it.”<sup>60</sup> And similarly Ha-Gaon Rabbi Yosef Chaim Sonnenfeld wrote: “It seems that it has been fulfilled through us ‘Do not stir...until I desire.’ And it appears, that this desire, is a supreme awakening.”<sup>60\*</sup>

And the great authorities of Israel wrote that the essence of the awakening to return to the Land of Israel is repentance, and in its merit they will merit the Redemption. They are Rabbi Yehudah Alkalai<sup>61</sup> and similarly Rabbi Yissachar Shlomo Teichtal<sup>62</sup> who wrote: “That this itself that we are returning to the Land of Israel, this itself can be considered repentance, and this is the essence of repentance,”<sup>63</sup> and Rabbi Yonatan Eibeschutz,<sup>64</sup> Rabbi Yitzchak Elchanan,<sup>65</sup> and our master Ha-Rav Kook similarly wrote: “The awakening of the desire of the Nation to return to its Land, to its essence, to its spirit and to its character – in truth it has the light of repentance in it.”<sup>66</sup>

## 2.C. The Appearance of the Revealed End of Days is the Remembrance

In the Talmud in Sanhedrin:<sup>67</sup> Rabbi Abba said: “You have no Revealed End [clearer] than this, as it says (Yechezkel 36:8): ‘But you Mountains of Israel, you shall shoot forth your branches, and yield your fruit to My people of Israel; for they will soon be coming.’” If so, the ingathering of the exiles and the Land giving of its fruit in abundance<sup>68</sup> by way of its agricultural settlement, this is an exceptional sign of Redemption.

And similarly the Ramban.<sup>69</sup> And in the Pesikta: “The Holy One, Blessed be He, does not show the sign of Redemption to Israel until they return to the thing which they loathed...The Land which our forefathers loathed.”<sup>70</sup> And in Rashi,<sup>71</sup> Rabbi Meir according to the school of the grand-

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cramped. This, however, in truth is not complete desire. Since one who desires to come to the Land of Israel needs to come even on foot.”

<sup>60</sup> Magid Meisharim, Parashat Shelach. Em Ha-Banim Semeichah pg. 184, 255, 284.

<sup>60\*</sup> Brought in Em Ha-Banim Semeichah pg. 325.

<sup>61</sup> “The first repentance that Israel will do in the End of Days is that they will request the Heavenly Kingdom, that is to return to the Land of Israel, in order that The Holy One, Blessed be He, will be called ‘King’” (Minchat Yehudah - Em Ha-Banim Semeichah pg. 186. And see there in Em Ha-Banim Semeichah pg. 277 on the bottom. And similarly in Kol Korei year 5608 [1848]).

<sup>62</sup> They will not merit to be redeemed until they request the Land of Israel” (Em Ha-Banim Semeichah pg. 113).

<sup>63</sup> Ibid. pp. 118-119.

<sup>64</sup> “When...they do not abandon Hashem and their inheritance, the Land of Holiness, may it be built and established speedily in our days amen, and this will be the essence of their repentance” since this is the balance of repentance against the sin of descending to Egypt, “Thus will be their repentance in the future – that they will not abandon their inheritance” (Ahavat Yonatan Parashat Balak, Em Ha-Banim Semeichah pg. 119), and *ibid.* (Parashat Balak) that in the future there will be an awakening from below (Em Ha-Banim Semeichah pg. 126) and see footnote 6.

<sup>65</sup> “And the merit of the awakening of the cherishing of our Land of Holiness will bring closer the End of our Redemption” (letter, Ginzech Mossad Ha-Rav Kook).

<sup>66</sup> Orot Ha-Teshuvah 17:2. And see that which Rabbi Meir Simchah wrote: “Since after he will return to his Nation, he will surely return to his God” (Mesech Chochmah, Parashat Netzavim d.h. ve-shabbat).

<sup>67</sup> 98a, and also Megillah 17b. And see Ketubot 113b.

<sup>68</sup> Rashi *ibid.* And see below footnote 81 that the beginning of Redemption of “slowly, slowly” nullifies the wall of iron.

<sup>69</sup> “That He will command to raise up the yielding of fruit when the End of Israel draws near...” (Sefer Ha-Geulah pg. 270. And see Ramban on Vayikra 26:32. And similarly Rabbenu Bachya Bereshit 17:8).

<sup>70</sup> Brought in the book Yosef Chen, pg. 88b. Ha-Tekufah Ha-Gedolah pg. 105.

<sup>71</sup> “Any time that Zion is destroyed, the Redeemer still has not come” (Yeshayahu chapter 59. Em Ha-Banim Semeichah pg. 223). And similarly in the Talmud: “The son of David only comes in a generation which is completely meritorious as it says (Tehillim 37:29), ‘The righteous will inherit the earth,’” and Rashi explains: “‘Will inherit the earth’ – which is Redemption” (Sanhedrin 98a).

son of the Rosh,<sup>72</sup> Sefer Chareidim,<sup>73</sup> Meharsha,<sup>74</sup> Rabbi Mordechai Molcho<sup>75</sup> in the year 5460 (1900), the author of Mishnat Chasidim<sup>76</sup> and Ha-Rav David Lida wrote: "That our Redemption depends on the redeeming of the Land, our subjugation depends on our subjugation to it,"<sup>77</sup> Rabbi Mordechai Rubin,<sup>78</sup> Rabbi Yehudah Chai Alkalai<sup>79</sup> and Ha-Rav Eliyahu Gutmacher:<sup>80</sup> "If Israel fulfills beginning to work the Holy Land, one hundred and thirty families in total, then the Redemption will be [at hand]." And similarly Rabbi Yitzchak Elchanan wrote: "By means of the work of the Land and labor by the young, our eyes will see the raising up of the horn of our Nation,"<sup>81</sup> and Rabbi Yissachar Shlomo Teichtal,<sup>82</sup> and there in the name of the book Yashan Noshan<sup>83</sup> that by means of the beginning of Redemption which comes slowly the wall of iron which separates us from our Father in Heaven is nullified.

And Rabbi Tzvi Hirsch Kalischer wrote at length that the reason that the Redemption will come will be by means of the settled Land,<sup>84</sup> and similarly the Admor of Kotzk-Pilav,<sup>85</sup> and Rabbi Menachem Mendel of Vitebsk<sup>86</sup> in the name of the Magid, the Ba'al Shem Tov and the Ba'al Ha-Tanya,<sup>87</sup> and the Vilna Gaon similarly wrote that the Redemption will come by means of the Revealed End of ascending to Zion and the building of the Land.<sup>88</sup>

And already approximately one hundred years earlier the great authorities of Israel announced the appearance of the Revealed End, they include, the Chafetz Chaim who stated con-

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<sup>72</sup> "That ascending to the Land will draw the Redemption near" (Shevilei Emunah).

<sup>73</sup> "With the redemption of the Land the Redemption will quickly be, as it says (Tehillim 102:14), "For Your servants hold her stones dear..." (Negative Mitzvot which are dependent on the Land of Israel, and it is possible to fulfill them at this time, chapter 2).

<sup>74</sup> On the verse (Yirmiyahu 33:11), "For I will cause the captivity of the Land to return, as at the beginning": "Which is the maintenance and settlement of the Land of Israel" (Meharsha Berachot 6b) "Which means there that if they maintain and settle the Land of Israel then Hashem stated that He will cause the return of the captivity of the Land as at the beginning" (Berachot 6b. Em Ha-Banim Semeichah pg. 198).

And similarly on that which is in the Talmud: "Rava said: For a general remembrance" (Megillah 12a), he wrote "That the remembrance is 'that a few of Israel had since settled in the Land of Israel,' until here. Since any settlement of Israel in the Land of Israel is a remembrance of Redemption. And then at that time only a few thousand settled" (Em Ha-Banim Semeichah pg. 2), and see below footnote 134.

<sup>75</sup> "The exceptional sign of Redemption, is when we see that Jerusalem has repair and dwelling in it," (Likutim. Ha-Tekufah Ha-Gedolah pg. 35). The Shelah similarly wrote that the settlement of Jerusalem is a sign of Redemption (Ha-Tekufah Ha-Gedolah pg. 35).

<sup>76</sup> "Day in and day out they build them, and I say, that this is a sign of the coming of the Redeemer speedily in our days" (Hon Ashir end of chapter 9 of Sotah. Em Ha-Banim Semeichah pp. 42, 128, 130, 197).

<sup>77</sup> Ir Miklat, Parashat Emor pg. 35. Em Ha-Banim Semeichah pg. 195. Ha-Tekufah Ha-Gedolah pg. 105.

<sup>78</sup> Shemen Ha-Mor Yoreh De'ah #22.

<sup>79</sup> Goral La-Shem 7.

<sup>80</sup> Letter which is printed at the beginning of the book Nefesh Chayah by Ha-Rav Chaim Eliezer Wax of Kalisch. Ha-Tekufah Ha-Gedolah pg. 160.

<sup>81</sup> Shivat Tzion vol. 2, 4.

<sup>82</sup> Em Ha-Banim Semeichah pg. 129.

<sup>83</sup> On Seder Moed. Em Ha-Banim Semeichah pg. 108.

<sup>84</sup> Derishat Tzion, Rishon Le-Tzion 54, 58. Ha-Tekufah Ha-Gedolah pg. 158.

<sup>85</sup> Kuntres Shalom Yerushalayim. Ha-Tekufah Ha-Gedolah pg. 181, 497. And see footnote 93, and the Avnei Nezer agreed with it. Ha-Tekufah Ha-Gedolah pg. 196.

<sup>86</sup> In his letters to the Gabb'im of Eretz Ha-Kodesh in Russia in the name of the Magid of Mezeritch and the Ba'al Shem Tov regarding the holy obligation of settling and building the Land as a preparation for the Redemption. The book Mosad Ha-Yesod pg. 288. Ha-Tekufah Ha-Gedolah pg. 550.

<sup>87</sup> That the beginning of the Redemption will be by means of an ingathering of the exiles and the Revealed End. Mosad Ha-Yesod 13, 19, 287, Ha-Tekufah Ha-Gedolah pp. 434, 435, 436.

<sup>88</sup> Kol Ha-Tur chapter 1 #9, chapter 3 #7, chapter 5 #3. Ha-Tekufah Ha-Gedolah pp. 155-156.

cerning the beginning of the settlement in the Land “Behold, the matter has already begun,”<sup>89</sup> Rabbi Reuven of Denenburg,<sup>90</sup> Rabbi Akiva Yosef Schlesinger<sup>91</sup> in the year 5633 (1873), Ha-Rav Menachem Nachum Kahanov<sup>92</sup> in the year 5620 (1860), Rabbi Meir Yechiel of Ostrovtza,<sup>93</sup> Rabbi Yehoshua of Kotna,<sup>94</sup> the Admor of Kotzk-Pilav at length<sup>95</sup> and our master Ha-Rav Kook in many places<sup>96</sup> and others.<sup>97</sup>

## 2.D. The Horrors of the Exile are the Remembrance

1. Ha-Rav Yissachar Shlomo Teichtal<sup>98</sup> wrote that the entirety of the Oath is in effect when we sit in relative calm in the Exile, “when there is no sign from the Heavens that His will, may He be blessed, is that we should abandon the lands of the Exile...but it is not so in our time, since the words of the prophet (Michah 5:7), ‘And the remnant of Yaacov shall be among the Nations...like a lion among the beasts of the forest, like a young lion among the flocks of sheep, who if he goes through, treads down, and tears in pieces, and none can save.’”

2. And he brings a proof from the words of Rabbi Yonatan Eibeschutz.<sup>99</sup>

3. And the great authorities of Israel already wrote that it is forbidden to remain in Exile when there are also evil decrees, they include the Rambam:<sup>100</sup> That those who abstain from this [ascending to the Land] they are “violators and cause others to sin,” the Ralbag,<sup>101</sup> and the Magen Avra-

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<sup>89</sup> Brought in Le-Netivot Yisrael pg. [202] 274 and pg. [205] 278. And see Letters of the Chafetz Chaim pg. 44. And in the book Toldot Chafetz Chaim pg. 43: “For these days are the days of the footsteps of the Messiah, and when Hashem remembered His Nation, and it is possible that it is the beginning of the ingathering of the exiles.

<sup>90</sup> Shivat Tzion vol. 2, 4.

<sup>91</sup> Kolel Ha-Avarim pg. 19.

<sup>92</sup> Sha’alu Shalom Yerushalayim pg. 9.

<sup>93</sup> “For in truth this is it” (Le-Netivot Yisrael pp. [202] 275, [204] 278).

<sup>94</sup> Yeshu’ot Malko Yoreh De’ah #66. And see above section 2.B. And #5 footnote 52.

<sup>95</sup> In Kuntres Sha’alu Shalom Yerushalayim. Ha-Tekufah Ha-Gedolah pg. 181. And see footnote 85.

<sup>96</sup> Igrot Re’ayah vol. 1 - 236, 244, 344. Vol. 2 - 35, 37, 164, 210.

<sup>97</sup> See in the book Ha-Tekufah Ha-Gedolah (pp. 374, 231) that he brings a broadside with two hundred signatures of the great authorities of Israel on it, almost all of the Rabbis of the Land, including the great Rabbis of the generation, that the establishment of the State of Israel is the beginning of the Redemption.

<sup>98</sup> Em Ha-Banim Semeichah pg. 162.

<sup>99</sup> For he writes in Ahavat Yonatan: “That in the future when the time of love arrives, the kingdom will make decrees against Israel, and they will dedicate their hearts to go and dwell in the Land of Israel, and that time there will be a time of distress for Yaacov and Hashem will hear their cries and will have mercy on them (Parashat Ekev. Em Ha-Banim Semeichah pp. 164, 302). And even though he wrote in Parashat Va-etchanan that we should not ascend to the Land of Israel even with the permission of the Nations (see above footnote 6), when there is distress on Israel it is different, as Rabbi Yissachar Shlomo Teichtal wrote: “And I am sure, that if our Rabbi, the author of ‘Ahavat Yonatan,’ had lived with us now in the Exile, and saw our position today in the bitter Exile that has passed over us, he himself would also say to us: Our brothers, the Children of Israel, the time has arrived for us to ascend to Zion and to the Land of our forefathers...” (Em Ha-Banim Semeichah pp. 162-163, 329-330).

<sup>100</sup> At the end of Iggeret Kiddush Hashem (Edition of Mossad Ha-Rav Kook pg. 66) that it is forbidden to remain in the land there in which there are decrees, “But those who deceive themselves and say that they should stay in their place until the King Messiah comes to the Land of the West [and then they will] leave and go to Jerusalem — I do not know how this persecution will be nullified for them. Rather they are violators and cause others to sin.”

<sup>101</sup> That after there was a famine in the Land, our forefather Avraham decided on his own that this is the will of The Holy One, Blessed be He, that he should descend to Egypt even though the Divine command was to settle in the Land

ham:<sup>102</sup> that furthermore are “liable to the death penalty,” and this is also implied from the words of the Ramban.<sup>103</sup>

4. And the great authorities of Israel similarly wrote that the purpose of the suffering of the Exile is to awaken us to ascend to the Land of Israel – and this is similarly in the Midrash<sup>104</sup> – they include the Chatam Sofer,<sup>105</sup> the author of the Arba’ah Turim<sup>106</sup> and Ha-Rav Mordechai Eliezer Weber, that this is the explanation of the talmudic statement “The Land of Israel comes through suffering that the suffering hints to us to awaken ourselves to return to the Land of Israel,”<sup>107</sup> and Rabbi Meir Shapira of Lublin.<sup>108</sup>

5. The great authorities of Israel wrote that the horrors of the Exile come upon us when we do not ascend to the Land of Israel, they include Ha-Rav Yaacov Tzvi Emden,<sup>109</sup> Ha-Rav Yehudah Alkalai<sup>110</sup> and similarly the Rokeach.<sup>111</sup>

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(To’aliyot Ha-Ralbag, Parashat Lech Lecha, Bereshit 12:10). And all the more so to abandon the Exile and to ascend to the Land (Em Ha-Banim Semeichah pp. 160-161).

<sup>102</sup> “That if there are harsh decrees in the Land of Israel one should sacrifice his life for settling the Land which is not the case of one who dwells outside of the Land in a place of decrees, he is liable to the death penalty if he does not go to another country” (Zait Ra’anan on Yalkut Shemoni Yitro 292. Em Ha-Banim Semeichah pp. 106-107).

<sup>103</sup> Who wrote that The Holy One, Blessed be He, promised us that we would sit in tranquility and with ample livelihood in the Exile (Parashat Ki Tavo, Devarim 28:38), and if so, when the non-Jews take all of the benefits of life from us, it is as if The Holy One, Blessed be He, is saying: “I pulled my hand away from you from further promising your settlement in the Exile, but you should arise and come to your mother’s chest” (Em Ha-Banim Semeichah pp. 160, 239).

<sup>104</sup> For The Holy One, Blessed be He, brought distress upon Machlon and Kilyon for approximately ten years in order to warn them to return to the Land of Israel (Tanchuma Behar #3. Em Ha-Banim Semeichah pg. 159).

<sup>105</sup> For the force of the distress is to bring us to the Land of Israel (Derashah for Parashat Parah. Em Ha-Banim Semeichah pg. 86).

<sup>106</sup> “Any time that the sounds, cries and screams of the harsh decrees are heard, God forbid, every person’s heart should burn to build the Holy City” (Shemot 9:33. Em Ha-Banim Semeichah pg. 228).

<sup>107</sup> The introduction of the book “Erech Dal” on Arachin. Em Ha-Banim Semeichah pp. 161, 231. And *ibid.*, that the purpose of this bitter Exile is to awaken us for the Land of Israel (pp. 245-246).

<sup>108</sup> “Now I know why you are against ascending and building the Land, since any time that you eat ‘lichtiga fish’ [‘fish of light’ which Chasidim eat at Seudah Shelishit while it is still day] the Land of Israel is not an imperative for you. But on account of our great sins, the great majority of Israel only eats ‘finsatara fish’ [‘fish of darkness’ – which Chasidim eat at Seudah Shelishit when it becomes night]” (related in Em Ha-Banim Semeichah pg. 225). And he wrote similarly that the actions of the fathers are a sign for the children for Yaacov swore at a time of distress “And I will return in peace to my father’s house.” It is written in the Midrash that The Holy One, Blessed be He, takes the words of the fathers and makes them a key for the redemption of the children, a hint of the footsteps of the Messiah (Sefer Divrei Emet Parashat Va-yetze. Em Ha-Banim Semeichah pg. 31).

<sup>109</sup> “Do not consider remaining rooted outside the Land...this was the sin of our forefathers...and it is what kept us in our bitter Exile because not only one person arose upon us to destroy us but in each and every generation...and we were persecuted ruthlessly...as it seems to us when we were in tranquility outside of Israel that we found the Land of Israel [on] a different level, therefore all of the tragedies come upon us when Israel was dwelling in the Land of Spain and other lands...” (Siddur Beit Yaacov, introduction, 13). “And if only this sin had been in our hands...in my view it is the closest reason, revealed, powerful and strong, for all of the horrible, great and unprecedented persecutions, which astonishes the mind, which we have experienced in Exile” (*ibid.*). And see below footnote 178.

<sup>110</sup> “Since Israel was not awakened to return to our Land and the inheritance of our forefathers, the decrees began, the expulsion and persecutions, because the matter is dependent on repentance – that they return to the Land of Israel” (Kol Korei from the year 5608 [1848]).

<sup>111</sup> For the persecutions of Warsaw came because they thought they lived in the little Jerusalem. See below in the end of footnote 156.

6. The Shelah wrote that the goal of the fiery furnace is to clarify that this is a mitzvah to ascend to the Land of Israel.<sup>112</sup>

7. The great authorities already warned, that if we do not ascend on our own to the Land of Israel, the matter will come through horrors and destruction, they include Rabbi Simchah Bunem of Pshischa<sup>113</sup> that it is incumbent upon us to ascend to the Land of Israel on our own and not wait to be struck by a rod, and Rabbi Meir Simchah of Dvinsk<sup>114</sup> similarly wrote that Hashem will clarify by a blow of fury that Berlin is not Jerusalem. And the Netziv<sup>115</sup> and the Gra wrote that it is incumbent upon us to choose the path of the of the Revealed End of returning to Zion and then there would not have been a need for our Sages to warn us regarding a king whose decrees would be worse than Haman,<sup>116</sup> “and almost every day our Rabbi spoke to us in trembling and emotion that in Zion and Jerusalem there will be a refuge, do not delay the appointed time. Who can recount and who can describe the magnitude of concern of our Rabbi in his relating to us these types of matters in his holy spirit and tears in his eyes.”<sup>117</sup> In the year 5693 (1933), ten years before the destruction of Europe, when the oppressors of the Jews, may their name be blotted out, rose to power, the Chafetz Chaim said that the remaining refugee camp would be in the Land of Israel.<sup>118</sup>

Our master Ha-Rav Kook wrote: “Come to the Land of Israel, pleasant brothers, come to the Land of Israel, save your souls, the soul of your generations, the soul of our entire Nation...”<sup>119</sup>

8. And our Rabbi Ha-Rav Tzvi Yehudah wrote that the Holocaust is the divorce document with the Exile which appears together with our Redemption.<sup>120</sup>

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<sup>112</sup> Shelah volume 3, chelek Torah Shebichtav, 11:2 (Em Ha-Banim Semeichah pg. 330).

<sup>113</sup> For there are two ways to acquire an animal: call it and it follows after him, or strike a stick and it runs before him. And thus we have to ascend to the Land of Israel of our own accord, and not to wait until Hashem strikes us by means of a stick (Em Ha-Banim Semeichah pg. 88).

<sup>114</sup> “...and the Jew...will think that Berlin is Jerusalem...then a stormy and rushing wind will come, it will uproot us from its trunk...” (Meshech Chochmah Bechukotai pg. 192). “A stormy wind will arise, and spread out its many waves, and destroy, lay waste, ruin, wash away without mercy” (pg. 191).

<sup>115</sup> For during the three days of darkness all those who did not want to leave Egypt died, “And all of this is incumbent upon us to remember that also at this time that many of Israel refuse the future Redemption [occurring] quickly in our days, but The Holy One, Blessed be He, will rule over us with a strong hand” (Haggadah of Pesach on the verse “And Hashem brought us out...with a strong hand”).

<sup>116</sup> Kol Ha-Tur chapter 4 #3.

<sup>117</sup> Kol Ha-Tur end of chapter 5. And similarly “And there will be a refugee in Zion and Jerusalem and for the remnants, and that is sufficient wisdom. And our Rabbi was extremely worried regarding this” (ibid. Chapter 1 #10). And Rabbi Moshe bar Hillel of Shaklov: “The matter of this prophecy, in Zion and Jerusalem will be a refugee, caused extreme worry to our Rabbi, the Gra, that according to this the footsteps of the Messiah were coming that the ingathering of the Exile would come by way of the refugee, which means out of the necessity of distress and decrees, and only the remnant of the survivors would arrive to Zion and Jerusalem” (Magid Doresh Tzion vol. 2 pg. 71. Ha-Tekufah Ha-Gedolah pg. 446). And Rabbi Sa’adia of Mohliv, a student of the Gra, reported that when the Gra spoke about this, tears flowed from his eyes, and he said “We must hope that the ingathering of the Exiles will be by our own will and not by means of distress of a refugee” (ibid. footnote 33. Ha-Tekufah Ha-Gedolah ibid.).

<sup>118</sup> As it is written (Ovadhiah 1:17) “And there will be a refugee on Mt. Zion and it will be holy” – and therefore it was ensured that our Land of Holiness will rescue (Chafetz Chaim pg. 73. Ha-Tekufah Ha-Gedolah pg. 198).

<sup>119</sup> “Keriyot Gedolot - Le-Eretz Yisrael.” And Ha-Rav of Onsdorf said [in Yiddish]: Woe, I see that God forbid the Jews can not remain here, in these countries, and they will be forced to flee. There will be nowhere to flee. Why do they not see to build the settlement in the Land of Israel?” (Em Ha-Banim Semeichah pg. 25).

<sup>120</sup> “Hashem’s hand extends over us, from the midst of bloodshed, fiery furnaces, agony of suffering, kindling of fires, sacrificing of souls, which with the taking of land of the Exile and the removal of the Divine Presence from it, also brings

## 2.E. The Appearance of the Gra

Ha-Rav Shraga Feivel Frank<sup>121</sup> wrote that even according to one who holds that it is necessary to wait until “the day of My remembrance,”<sup>122</sup> the appearance of the Gra is the remembrance since the Gra was a spark of the Mosiach ben Yosef [Messiah the son of Yosef – see Sukkah 52a],<sup>123</sup> and thus it was revealed to him in an exalted vision.<sup>124</sup> And the command of the Gra to engage in the ingathering of the exiles and in the building of the Land is like the command of Ezra and Nechemiah.

## 3. Violation of the Nations of the World of their Oath, Nullified All of the Oaths

In the Talmud in Ketubot, among the Oaths, “The Holy One, Blessed be He, made the idol worshippers swear not to subjugate Israel excessively.” And it is written in the Shulchan Aruch: “Two who swore to do something, and one of them violates the oath, the other one is exempt and does not require a release [from the oath],”<sup>125</sup> and since the non-Jews violated their oath, we are exempt from our oath.

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us by our forelock, and places us in the heights of our theater of operations” (Le-Netivot Yisrael pg. [61] 81). “And the extension of Hashem’s hand over us in a pouring out of His anger, to remove us from the impurities of the lands of the Nations and the dispersions of our Exiles in the midst of their darkness...in the annihilation of a third of our body and its choice part” (ibid. pg. [94] 123). “The dreadful chapter of the Divine dissection in the body of the Nation with the annihilation of our six million, an important part, in a way of lifting us to our place” (ibid. pg. [110] 147). “The departure from the desert of the Nations...with the inconceivable horrible and dreadful dissection-severance of hundred of thousands, may the remembrance of the holy ones be a blessing, may Hashem revenge their blood, and cause to enter for the settlement of the Land” (ibid. pg. [134] 179). “The ingathering of our exiles and entrance of our scattered to the Place of our Life, with their horrible uprooting of the dispersions and the scattering” (ibid. pg. [182] 247). “With the completion of the collapse of the land of the Exile from under our feet...with the fulfillment of the word of Hashem that ‘Among these Nations we will not find tranquility and our feet will not find rest’...” (ibid. pg. [52] 69). “The storm of severance of the body of the Entirety of Israel from the deserts of the Nations” (ibid. pg. [80] 105). “The complete actual arising, of the announcement that ‘Among these Nations we will not find tranquility,’ came with taking the portion of the land from our presence there” (ibid. pg. [61] 80). “In the essence of the full collapse, the complete uprooting, the final severance, for all of the Community of Israel’s agony of upheaval from its reality among the Nations and their lands, of its bodies and its souls, of its adults and its youths, of its possession and its culture, of its physical and its spiritual, of its holy and its profane – it is the appearance of the light of life and the revival of the Nation of Holiness and the splendor of its eternity” (ibid. pg. [102-103] 135).

<sup>121</sup> Toldot Zev, Kuntres Mitzvat Yishuv Ha-Aretz, pg. 64 #18.

<sup>122</sup> He also wrote that Rabbi Zeira ascended only after he saw barley in his dream as in explained in Berachot 57a, after his rabbi, Rabbi Yehudah, said to wait until “the day of My remembrance,” since this dream was his personal remembrance (Toldot Zev, #19). And see further regarding this issue in the book Kuntres Mitzvat Yeshivat Eretz Yisrael of Ha-Rav Blumberg pg. 20.

<sup>123</sup> Toldot Yitzchak on Sefer Yetzirah pg. 140. Kol Ha-Tor chapter 1 #4 and chapter 3 #8.

<sup>124</sup> Kol Ha-Tor end of chapter 3. And the opinion of the Gra regarding the issue of the return to Zion see footnotes 30, 42, 88, 116, 141, 171.

<sup>125</sup> Yoreh De’ah 236:6. And the proof from the Talmud is that Shimshon fought against the Philistines, since they first violated the oath of Avimelech to Avraham (Sotah 10), and the Nekudot Ha-Kesef in the name of Rabbenu Yerucham brings a proof from King David who went to wage war with the Arameans, since they first violated the oath of Lavan to Yaacov.

1. Thus wrote the students of the Rashba that if the non-Jews subjugate Israel excessively, this causes that Hashem awakens His love for Israel much earlier on account of His love for us.<sup>125\*</sup>

2. Similarly wrote Rabbi Shlomo Kluger.<sup>126</sup>

3. And Ha-Rav Hillel Kolomeir: “Two who swore...and if the king and the government violated the oath and pursues Israel and subjugates them, then Israel is also permitted to violate their oath.”<sup>127</sup>

4. And Ha-Rav Natan Tzvi Friedman.<sup>128</sup>

#### 4. Ascending in Stages is Not Like a Wall

Rashi explained “‘Do not ascend like a wall’ — together by force.” If everyone therefore does not ascend together<sup>129</sup> but rather in stages, there is no wall.

1. Rabbi Avraham Yellin: “For as a wall is only all of Israel together, and not when hundreds or even thousands ascend each time, since in the return from Babylonia when many tens of thousands ascended together, and we say in Yoma 9b that they did not ascend like a wall.”<sup>130</sup>

2. And similarly Ha-Rav Blumberg that like a wall is only all of Israel and everyone together.<sup>131</sup>

3. And Ha-Rav Meir Blumenfeld<sup>132</sup> wrote that “‘as a wall’ means the ascending of the Nation at one time and certainly more than half,” based on the words of the Talmud in Yoma 9b and Rashi *ibid.*<sup>133</sup>

\*[But the ascending of ten thousand is already considered a [Divine] remembrance,<sup>134</sup> and then there is no wall as explained above section 2C].

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<sup>125\*</sup> Shitah Mekubetzet, Ketubot 111a.

<sup>126</sup> And he explained that it was therefore permitted for the Children of Israel to violate their oath and to cry out excessively, since the Egyptians violated their oath (Sefer Ma’aseh Yotzer on the Haggadah, Ha-Tekufah Ha-Gedolah pg. 176, Milchemet Yom Ha-Kippurim pp. 80-81). And for that which Ha-Rav Shlomo Kluger is criticized in Sefer Va-Yoel Moshe, Shalosh Shevuot pg. 79, Ha-Rav Kasher responds in Tekufah Ha-Gedolah pp. 176, 570.

<sup>127</sup> In Sefer Rav Shalom of Rav Shalom Adler of Saradana, Ha-Tekufah Ha-Gedolah pg. 570, Milchemet Yom Ha-Kippurim pg. 79.

<sup>128</sup> Shut Netzer Mata’ai #10 ot 5.

<sup>129</sup> And in Shut Ha-Rashbash #2 that the wall does not prevent the ascending of individuals. And see below footnote 201.

<sup>130</sup> Sefer Geulat Yisrael, introduction pg. 12.

<sup>131</sup> Kuntres Mitzvat Yeshivat Eretz Yisrael pg. 20b.

<sup>132</sup> Kovetz Shanah Be-Shanah 5734 (1974) pg. 154.

<sup>133</sup> In Yoma 9b: “If you would have made yourselves like a wall, and all of you would have ascended in the days of Ezra, you would have been compared to silver, but now that you ascended like doors, you are compared to cedar which is subject to decay.” Rashi explained: “A gate that has two doors in it, open one and close one, thus you ascended in parts.”

## 5. The Wall Only Surrounds Babylonia

Ba'al Ha-Hafla'ah wrote<sup>135</sup> that the Tanach was strict that they should be in Babylonia in particular as it is written "They are brought to Babylonia and there they will be until the day of My remembering," and not regarding other lands since the honor of the Divine Presence and the Torah are there and not in other lands,<sup>136</sup> and similarly what was written "I made you swear," this is do not leave the holiness that dwells in Babylonia.<sup>137</sup>

## 6. The Wall Stands for Only a Thousand Years

Rabbenu Chaim Vital wrote: "I made you swear, daughters of Jerusalem...'", this great oath to God was that they should not arouse the Redemption until that love will be desired and with good will, as it is written 'until I desire,' and our Sages already said that the time of this oath is a thousand years, as it is written in the Baraita of Rabbi Yishmael in Pirkei Heichalot..., and similarly in the Zohar Va-yeira pg. 117...that it is one day of the Exile of the Community of Israel..."<sup>138</sup>

And Rav Mordechai Attiah: "Since from this it is close to nine hundred years, the decree of Exile<sup>139</sup> is ending but we are continuing it."<sup>140</sup>

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<sup>134</sup> "And it is possible that even ten thousand of Israel who gathers there with the permission of the rulers, it seems that it is possible that it is a remembrance from Heaven, since for ten thousand they are set aside to recite 'God of Legion who dwells between the Cheruvim [on the Ark]'" (In the introduction to the Birkat Ha-Mazon – see Mishnah Berachot 7:3. Kuntres Shalom Yerushalayim pg. 48 of Ha-Admor of Kotzk-Filav, Ha-Tekufah Ha-Gedolah pg. 197). And Meharsha similarly explains that the ascending of forty thousand is a remembrance, see above end of footnote 74.

<sup>135</sup> "And it is possible that even ten thousand of Israel who gathers there with the permission of the rulers, it seems that it is possible that it is a remembrance from Heaven, since for ten thousand they are set aside to recite 'God of Legion who dwells between the Cheruvim [on the Ark]'" (In the introduction to the Birkat Ha-Mazon – see Mishnah Berachot 7:3. Kuntres Shalom Yerushalayim pg. 48 of Ha-Admor of Kotzk-Filav, Ha-Tekufah Ha-Gedolah pg. 197). And Meharsha similarly explains that the ascending of forty thousand is a remembrance, see above end of footnote 74.

<sup>136</sup> See Derishat Tzion of Rav Tzvi Hirsch Kalischer, Siddur Beit Yaacov of Ri'avetz, perek ha-ma'aseh ot 6, Toldot Zev, Kuntres Eretz Yisrael pg. 64 #1-5.

<sup>137</sup> On the Meiri, end of Ketubot. And see Rashi: "It is thus forbidden to leave Babylonia – since there are yeshivot there which constantly disseminate Torah."

<sup>138</sup> Introduction of Eitz Chaim, Ha-Tekufah Ha-Gedolah pg. 571, 187, Milchemet Yom Ha-Kippurim pg. 74, and he brings two midrashim: 1. On the verse (Eichah 1:12), "With which Hashem has afflicted me in the day of his fierce anger," that the fierce anger of The Holy One, Blessed be He, is only one day. 2. On the verse (ibid. verse 13), "He has made me faint and desolate all the day," that He allowed the rule of the non-Jews only one day and not more, since a thousand years in Your sight are like yesterday (see Tehillim 90:4).

<sup>139</sup> Introduction of Eitz Chaim, Ha-Tekufah Ha-Gedolah pg. 571, 187, Milchemet Yom Ha-Kippurim pg. 74, and he brings two midrashim: 1. On the verse (Eichah 1:12), "With which Hashem has afflicted me in the day of his fierce anger," that the fierce anger of The Holy One, Blessed be He, is only one day. 2. On the verse (ibid. verse 13), "He has made me faint and desolate all the day," that He allowed the rule of the non-Jews only one day and not more, since a thousand years in Your sight are like yesterday (see Tehillim 90:4).

<sup>140</sup> Introduction to Sefer Pardes Rimomim pg. 4 d.h. u-kedai, and it is noted in the Zohar Shemot 17: "If they continue to be subjugated, it is not on account of the decree of the King," and Eitz Chaim sha'ar 35 perek 5, not like Sefer Va-Yoel Moshe pg. 85-86.

## 7. The Oath is Ascending to Build the Temple

The Gra wrote that the meaning is not to merely ascend but to ascend to build the Temple.<sup>141</sup>

[And Rav Sharga Feivel Frank explains the words of the Gra, that if it were not so, why did this revelation come to King Shlomo, peace be upon him, that he should not perform any form of conquest? But now it is understandable, since the building of the Temple devolved upon him, they were therefore commanded that they should not go out to build the Temple on their own without the commandment of Hashem].<sup>142</sup>

## 8. When There is Power and Courage, There is No Wall

The Oath only applies at any time that there is not forcefulness in the hearts of the Children of Israel to ascend to the Land.<sup>143</sup>

1. Thus wrote Rav Mordechai Yosef, the Admor of Izbitza: “‘They traveled from Har Shafer and they encamped in Charadah’ (Bamidbar 33:24). This means that any matter in which a person is in doubt as to how the will of Hashem inclines, then he is advised that he should refrain himself from acting, and this is ‘and they encamped in Charadah’ [literally ‘fear’ or ‘trembling’], since on account of the fear that a person will have it is best to encamp and to be in a state of ‘sit and do not act,’ like now that they swore that they would not force the End. ‘And they traveled from Charadah and they encamped in Makhelot’ [literally ‘gatherings’] (ibid. 25), this means that at a time when Hashem, may He be Blessed, will desire to gather us, then He will place forcefulness in their hearts that they will not fear, would that this will be soon in our days.”<sup>144</sup>

2. And this is also implied from the language of Rabbi Meir Simchah of Dvinsk: “The fear of the Oaths departed,”<sup>145</sup> since all of the Oaths are only a matter of fear<sup>146</sup> and when there is no fear

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<sup>141</sup> His commentary on Shir Ha-Shirim 2:7, in the Siddur, Likutim on Derech Ha-Nistar. Toldot Zev, Kuntres Eretz Yisrael, #20. Milchemet Yom Ha-Kippurim pg. 79. And he brings there in the name of Sefer Ma’ayanei Ha-Yeshu’ah the words of the Gra: “That we are not permitted to gather to go to Jerusalem and build the Temple without permission.”

<sup>142</sup> Toldot Zev, Kuntres Eretz Yisrael, #20.

<sup>143</sup> And see above that the awakening of the Children of Israel to ascend to the Land is a Divine remembrance that nullifies the wall – section 2B footnote 48.

<sup>144</sup> In the book Mei Shiloach, vol. 8, Parashat Masei, pg. 140 d.h. va-yisu. Ha-Tekufah Ha-Gedolah pg. 101. Shanah Be-Shanah 5735 (1975) pg. 326. And see footnote 191. And his student, Rabbi Tzadok Ha-Cohen of Lublin, also held this way: “And not for naught did the Torah write about the incident of the defiant ones in Parashat Shelach...and on this that they defiantly ascended..., and in the footsteps of the Messiah boldness will be set in motion and then this is the time for this, and Moshe therefore said to them: ‘It will not succeed,’ it appears that this is advice, but that ‘it will not succeed’ is precise, since our Sages explained in all places ‘it and not another,’ that there is another time which will succeed and this is our time which is the footsteps of the Messiah” (Tzidkat Ha-Tzadik #46. Ha-Tekufah Ha-Gedolah pg. 101). And Ha-Rav Kasher added: “And the prohibition of the Oaths is not mentioned at all” (ibid.).

<sup>145</sup> Above footnote 7.

<sup>146</sup> Rabbenu Ha-Rav Tzvi Yehudah, Le-Netivot Yisrael vol. 2 pg. 217. And see below footnote 192.

there are no Oaths, and on account of a permit of the Kings of the Nations of the World there is no fear.

\*And fear is connected to the essence of the curse of Exile as it is written: "I will bring weakness into their hearts in the lands of their enemies; the sound of a rustling leaf will pursue them,"<sup>147</sup> as the words of our master Ha-Rav Kook<sup>148</sup> that in Exile there is not "much courage, since is it not that one must dread from the sound of a rustling leaf." But at the time of the renewal of the awakening of the spirit of courage (Orot 115) like the words of the Ra'avad<sup>149</sup> that the coming of Eliyahu means the return of courage to the Nation of Israel. And Rabbi Tzadok Ha-Cohen of Lublin<sup>150</sup> also wrote that the coming of Eliyahu is the appearance of the arm of strength against the non-Jews.

And Rabbi Yaacov Emden wrote that the Land of Israel returns our strength to us like a leopard.<sup>151</sup> And our master Ha-Rav Kook wrote: "And all the pure and the holy...sparkles with the strength of my soul of the appearance of the courage of the Nation."<sup>152</sup>

## 9. The Issue of the Wall Remains as a Dispute in the Talmud

There are great Torah authorities who threw an ax at the whole issue of the Oaths, since there is a discussion that disputes it in Massechet Yoma (9b). It is related there that Reish Lakish was swimming in the Jordan River, and Rabbah bar bar Channah came and offered him a hand. Reish Lakish said to him: "By God! I hate you,<sup>153</sup> [Rashi: "All those who reside in Babylonia who did not

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<sup>147</sup> Vayikra 26:36.

<sup>148</sup> Orot pg. 73.

<sup>149</sup> "And as it is written (Malachi 3:23), 'Behold! I send you the prophet Elijah before the great and awesome day of Hashem'...which means the heart of the fathers and the sons which fell because of their distress, the day will return its courage to it" (Commentary of the Mishnah, end of Eduyot).

<sup>150</sup> Since Eliyahu "will come before the coming of the Messiah, meaning his power will be revealed in the hearts of all of the Children of Israel...to use the attribute of anger and revenge against the idol-worshippers with a strong arm, that an awakening will be born in their hearts, and this is called the coming of Eliyahu" (Tzidkat Ha-Tzadik pg. 218). And behold the coming of Eliyahu is a Divine remembrance, and he appears in the days of the Messiah (Pesikta Rabati 35. And see Rambam, Hilchot Melachim 12:2).

<sup>151</sup> Lechem Shamayim on Avot 5:20.

<sup>152</sup> Orot pg. 63.

<sup>153</sup> And this hatred continued many generations, and in the Talmud Menachot 100a: "That they hated Babylonians," and in Tosafot d.h. she-sonim: "Because they did not ascend in the days of Ezra." And similarly Tosafot Yom Tov, Menachot 11:7: "That the Torah scholars in the Land of Israel hate the Babylonians because they did not ascend in the days of Ezra." And thus Rabbi Yaacov Emden explained that which is mentioned in the Talmud in Baba Metzia 85b "[Eliyahu disguised] as a fiery bear," "He is the one who provokes against the Babylonians of the Children of Israel who did not all ascend with the permit of Koresh, King of Persia" (Sulam Beit El pg. 14). And in Shut Chavot Yair #107 he wrote that Rabbi Zeira called Babylonians "foolish ones" also with this in mind (Em Ha-Banim Semeichah pg. 180, 211).

And similarly in the Sforno: "That The Holy One, Blessed be He, complained about the religious and worthy ones who remained in Babylonia, why did they not ascend with those who were ascending to the Land of Israel" (on Shir Ha-Shirim 6:11, Em Ha-Banim Semeichah pg. 209). And see in Sotah 48b: "For who has despised the day of small things" (Zechariah 4:10) — what is the cause that the tables of the righteous are wasted in the World-to-Come? The smallness which was in them, that they did not trust in The Holy One, Blessed be He." And Rashi there: "smallness' — smallness of faith," they are the righteous who do not believe in the Redemption" (from the mouth of Rabbenu Ha-Rav Tzvi Yehu-

ascend (to Israel) during the days of Ezra and prevented the Divine Presence from returning to the Second Temple"], as it is written (Shir Ha-Shirim 8:9), 'If she be a wall, we will build upon her a palace of silver, and if she be a door, we will enclose her with boards of cedar,' if you would have made yourselves like a wall, and all of you would have ascended in the days of Ezra, you would have been compared to silver which is not subject to decay, but now that you ascended like doors [Rashi – you ascended in parts], you are compared to cedar which is subject to decay."

1. And the Pnei Yehoshua similarly wrote on this contradiction: "And one can say that they are conflicting midrashim."<sup>154</sup>

2. And Ha-Rav Mordechai Elishberg<sup>155</sup> similarly holds that Reish Lakish disagrees with the whole issue of the Oaths, and he added that the Talmud in Berachot (4a) disputes the Oaths, and this is its language: "'Until Your Nation passes through, Hashem – until this Nation You have acquired passes through' (Shemot 15:16). 'Until Your Nation passes through, Hashem' – this is the first coming [to the Land], 'until this Nation You have acquired passes through' – this is the second coming [to the Land]. From here our Sages said that Israel was fit to have a miracle performed for them in the days of Ezra in the same manner as it was performed for them in the days of Yehoshua bin Nun, but the sin caused [it not to occur]," and Ha-Rav Mordechai Elishberg explained that the sin was that they did not ascend like a wall.<sup>156</sup>

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dah), that they despised the salvation because there was smallness [of faith] (Radak, Ra'ava, Metzudot David on Zechariah 4:10. Em Ha-Banim Semeichah pg. 158). And the Radak similarly wrote: "They were small of faith and they did not want to ascend from Babylonia...and they asked if they should fast on Tisha Be-Av as they did for seventy years" (Zechariah 7:3).

And Rabbi Yehudah Ha-Levi already wrote that the sin of not agreeing that they would all ascend to the Land of Israel in the time of Ezra prevented the Divine part from attaching itself when it was at the inception (Kuzari 2, 24).

<sup>154</sup> Pnei Yehoshua, Ketubot 113. Ha-Tekufah Ha-Gedolah pg. 279.

<sup>155</sup> Shivat Tzion vol. 2 pg. 9. Ha-Tekufah Ha-Gedolah pg. 169. And also in the Midrash: "When Reish Lakish would see Jews from the Exile gathering in the marketplace [in the Land of Israel] he would say to them, 'Scatter yourselves.' He said to them: 'When you ascended you did not do so as a wall, and here you have come to make a wall'" (Shir Ha-Shirim Rabbah 8:11). And "Yafeh Kol" explained: "Would he not recall their sin." See Sefer Sod Ha-Shevu'ah of Ha-Rav Mordechai Attiah pg. 12 and see footnote 158.

<sup>156</sup> And similarly the Meharsha on Yoma: "'But the sin caused,' which means since all of them did not ascend." And similarly in "Eitz Yosef": That they should have ascended like a wall before this decree was made [If they would have crossed the River Perat – they would have crossed, if they did not cross – they will not cross] and they did not ascend like a wall, the sin caused the decree to be made (Shir Ha-Shirim Rabbah 8:11). And in the book Em Ha-Banim Semeichah he explained that which is written in the Talmud in Ketubot: "An oath that they should not distance the End," and Rashi explained "with their sin," that the intention is not for any sin, since regarding this we already swore at Mt. Sinai, but rather on a sin which relates to the End, which is the sin that all of them did not ascend in the time of Ezra – "And regarding this comes the oath that they should not distance the End with their sin, since if a proper time appears to them to ascend by means of a permit from the Kings, they should accept this permit and all of them should ascend, in order bring down from this [act] the eternal Redemption, and they should not act as they did in the days of Ezra that they distanced the End with their sin, because all of them did not ascend" (Em Ha-Banim Semeichah pg. 182), and see above footnote 2. And indeed Rabbi Moshe ben Machir wrote: "I heard that the Jews in the Exile, who were far from Jerusalem and not with Ezra in Babylonia, sent the praise of 'True and Certain' (Emet Ve-yatziv – the blessing after the Shema in the morning prayers), Ezra sent after them [to ascend], but they did not want to ascend...and I heard that they were the people of Tolibola [Toledo] and they were close with them, in order that evil people and those lacking faith would not take hold of them, God forbidden, and they wrote to them, 'This is the great praise'" (Seder Ha-Yom, Kavanat Keriat Shema Ve-Ha-Yichud, d.h. vayomer, pg. 16). But that which he wrote regarding this in the book Va-Yoel Moshe pg. 311, that Ezra agreed with their words since he accepted this praise into the blessings of the Shema, is not written there, and is the opposite of everything mentioned above, and also the opposite of the opinion of "Melech Shlomo" and the author of "Ha-Rokeach" below.

3. And Rav Attiah<sup>157</sup> similarly wrote that the Sages of the Land of Israel disagree with the issue of the Three Oaths, and in this matter "The law is like the Sages of Israel since they are in the midst of Jerusalem and understand the value of the Land."<sup>158</sup>

## 10. The Teacher of the Oaths, Rabbi Zeira, Retracted Them

Thus it is related in the Midrash:<sup>159</sup> "If it is a wall, if Israel would have ascended like a wall from Babylonia, the Temple would not have been destroyed during that period for a second time. Rabbi Zeira went to the marketplace to buy something. He said to the one who was weighing: That was weighed very fairly. He responded: Do not depart from here Babylonian because your ancestors destroyed the Temple. At that moment Rabbi Zeira said, are not my ancestors the same as the ancestors of this one?! Rabbi Zeira entered the house of study and heard the voice of Rabbi Sheila who was sitting and teaching: 'If it is a wall, if Israel would have ascended like a wall from the Exile, the Temple would not have been destroyed a second time. He said: The unlearned person taught me well."

From here, we see that Rabbi Zeira retracted from that which he said "Do not ascend like a wall." Thus wrote Ha-Rav Shraga Feivel Frank,<sup>160</sup> and so too Ha-Rav Mordechai Attiah,<sup>161</sup> and he adds that this is the reason that Rabbi Zeira, when he ascend to the Land of Israel, fasted for one hundred days in order to forget his Torah learning of Babylonia,<sup>162</sup> which is something which we do not find among even one of the talmudic rabbis who ascended to the Land of Israel. "Rather it is possible to say in a hinted way, since Rabbi Zeira in Ketubot taught the issue of the Three Oaths, and he knew through a Divine Spirit that a subsequent generation would come and place all of its

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And thus wrote Rabbi Shlomo Adani: "And furthermore we received [a tradition] that we are from the group that Ezra sent to ascend in the building of the Second Temple, and they gave [him] a defiant shoulder (i.e. disobeyed, turned a cold-shoulder) and he curse them that all their lives would be spent in poverty" (Beginning of his introduction to his commentary on the Mishnah Melechet Shlomo. Toldot Zev ibid. #27). And also in Seder Ha-Dorot in the name of the Sema who saw in the book Ma'aseh Nisim of Rabbi Elezar of Germaiza, the author of the Rokeach, that Ezra sent letters to all of the Exiles that they should ascend to the Land of Israel, and in the city of Worms in Germany they refused and said: "We live here in the small Jerusalem," and the Sema wrote that therefore there were frequent decrees in the land of Ashkenaz and the community of Wermaiza so more than in other communities (Seder Ha-Dorot vol. 1 erech hay-alef in the year 5680 [1920]. Em Ha-Banim Semeichah pg. 40, 71). And see above 111. And similarly what the Ramban wrote in Sefer Ha-Geulah that which only a few ascended in the time of Koresh since "the rest of the tribes did not want to ascend in order not to violate do not force the End (end of sha'ar rishonim), the meaning is not that they had the teachings of truth in their mouths, as is written in the book Va-Yoel Moshe pg. 31, since behold it is clear that the lips of the Ramban articulated that there is a mitzvah to conquer the Land in all of the generations, but it is explained in the book Toldot Zev that the Ramban wanted to give some sort of reason, but to Ezra and the Sages of the Land of Israel, all of these reasons were false (ibid. #27). And see above 165.

<sup>157</sup> Sefer Lech Lecha pg. 64, 48.

<sup>158</sup> And are not Reish Lakish and also Rabbi Yochanan the authorities of the Land of Israel who when they would see them would rebuke them, as is explained in Shir Ha-Shirim Rabbah 8:11 (Lech Lecha pg. 64). And see footnote 155.

<sup>159</sup> Shir Ha-Shirim Rabbah 8:11.

<sup>160</sup> Toldot Zev, Kuntres Eretz Yisrael, #27.

<sup>161</sup> Sefer Sod Ha-Shevu'ah pg. 14. Sefer Lech Lecha pg. 48.

<sup>162</sup> Baba Metzia 85a.

sluggishness on this statement, he therefore fasted for one hundred days in order for him to forget this statement."<sup>163</sup>

## 11. The Halachic Authorities Disagree with the Author of the Megillat Esther Not to Ascend Like a Wall

1. Our Rabbi Ha-Rav Tzvi Yehudah wrote: "Obviously, the author of the 'Megillat Esther' with all of his importance and holiness, can not be compared to the Ramban, who is called 'the father of Israel,' and there are various laws in the Shulchan Aruch from him, while there is not even one law from the Megillat Esther."<sup>164</sup>

And the Ramban clearly stated that we are commanded to conquer the Land, and he emphasized and stressed again that this commandment exists in all generations.<sup>165</sup>

2. And in the book Kuntres Mitzvat Yeshivat Eretz Yisrael of Ha-Rav Blumberg of Dinenburg, he rejected each and every statement of the Megillat Esther without leaving a survivor or refuge among them, and Ha-Rav Shmuel Mohliver, Ha-Rav Chaim Berlin and Ha-Rav Meir Shapira attached approbations to it. And similarly in the book Em Ha-Banim Semeichah of Ha-Rav Yissachar Shlomo Teichtal.<sup>166</sup> And similarly in the book Geulat Yisrael<sup>167</sup> of Ha-Rav Avraham Yellin who wrote that all of the Early Authorities (Rishonim) disagreed with him, and others.<sup>168</sup>

3. And Maharam Chagiz ruled in practice that all these are "objectionable words." And these are his words: "And there are those who also grasp objectionable words in their saying Three Oaths The Holy One, Blessed be He, made Israel swear."<sup>169</sup>

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<sup>163</sup> Lech Lecha pg. 64. And see Midrash Rabbah: "'The voice of my beloved, behold it is coming' (Shir Ha-Shirim 2:8) – this is the King Messiah, at the time that he says to Israel: In this month you will be redeemed, they will say to him: How are we going to be redeemed, and has not The Holy One, Blessed be He, sworn that He will subjugate us by the seventy Nations, and he responds to them with two answers..." (Shir Ha-Shirim Rabbah 2:19), that even in the days of the Messiah the Children of Israel will hang themselves on the Oaths. And similarly in Sefer Va-Yoel Moshe pg. 37 #19. And see Toldot Zev ibid. #26. But The Holy One, Blessed be He, leaps over mountains, skips over hills and quickens the redemption of Israel (see Torah Temimah on Shir Ha-Shirim 2:8 #98).

<sup>164</sup> Le-Netivot Yisrael vol. 2 pg. 217.

<sup>165</sup> Addition to the Sefer Ha-Mitzvot of the Ramban, positive commandment #4. And see above end of footnote 156.

<sup>166</sup> Pp. 165, 171-172, 221.

<sup>167</sup> Pg. 11 #1.

<sup>168</sup> And see in Pitchei Teshuvah that all of the halachic authorities, Early Ones (Rishonim) and Later Ones (Achronim), agree with the Ramban (Shulchan Aruch Even Ha-Ezer 75:6). In truth Rabbi Tzadok Ha-Cohen of Lublin wrote: "It seems to me that the essence [of the law] is like the Megillat Esther...It is not called settlement unless there is settlement in tranquility...and since they are servants for it to the Kings of the Nations who rules there as we do outside of the Land of Israel, there is not called settlement" (Divrei Sofrim #14). And Rabbi Bezalel Cohen wrote that according to this in our time that we merited authority and independence, even Megillat Esther would admit that there is no wall, and to Rabbi Zaddok, if we are able to establish independent rule and authority then we are commanded to conquer the Land – but it requires analysis for he predicates the matter on the Temple (In the book Mi-pi Rishonim Ve-Achronim, A. Borenstein, pg. 43).

<sup>169</sup> Sefat Emet 14:2. Lech Lecha pg. 65 and see the book Chivat Ha-Aretz pp. 13-14 at length regarding the words of Maharam Chagiz. And that which the book Va-Yoel Moshe removed the words from their literal meaning (pg. 342), see in the book Lech Lecha pg. 65.

4. Ha-Rav Sharaga Feivel Frank wrote that those who suspend themselves on the Three Oaths and toil to purify the immutable impurity of the Nations by one hundred and fifty reasons, this is chutzpah (impudence) against our forefather Avraham, and against the Sages of Israel and in particular the Gra who ruled in practice regarding the mitzvah of ascending and inquiring about Zion.<sup>170</sup>

5. And similarly the question: "If the possibility exists in the physical reality to bring all of Israel at one time to the Land of Israel..." the Gra responded: "If the possibility exists to bring six hundred thousand to the Land of Israel at one time, we need to do so immediately, since this number of six hundred thousand has immense power and is complete."<sup>171</sup>

6. And so too the Admor of Chortekov: "If the Children of Israel would have settled approximately a half of a million in the Land of Holiness, it would have drawn the Redemption near."<sup>172</sup>

7. And Rabbi Yehoshua of Kotna ruled similarly based on the Ramban that even now there is a mitzvah "to conquer the Land of Israel so that it will be under our control."<sup>173</sup>

And the Meiri<sup>174</sup> wrote similarly that the conquering of the Land is an obligatory war like the opinion of the Ramban.

And similarly according to the Rambam there is a commandment of conquering the Land of Israel.<sup>175</sup>

And even Rashi mentioned the issue of the possibility of Redemption with a [strong] arm in the Second Temple Period.<sup>176</sup>

8. Rabbi Yaacov Emden considered the conquering of the Land of Israel: "Knowledge of the waging of war,<sup>177</sup> manufacturing weapons and lookouts, burnt powder and burnt reed and that which accompanies them (i.e. materials for gun powder), numerous, great and wide-ranging ruses, they are found in the wisdom of calculated thoughts and are of great benefit more than those in which

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<sup>170</sup> Toldot Zev vol. 2, Kuntres Eretz Yisrael #26.

<sup>171</sup> Kol Ha-Tur chapter 1 #15. And in the book Chazon Tzion pg. 174. Ha-Tekufah Ha-Gedolah pg. 442. And regarding the issue of the power of six hundred thousands see Ha-Tekufah Ha-Gedolah pg. 41, 442, 443, 444, and Olat Ha-Re'eiya of our master Ha-Rav Kook vol. 1 pg. 387. And regarding the issue of the Gra's opinion in returning to Zion, see above footnotes 171, 141, 116, 88, 42, 30. And he further wrote that those who were against ascending to the Land were stumbling in the sin of the spies (Kol Ha-Tur 5).

<sup>172</sup> Ha-Tekufah Ha-Gedolah pg. 187: "It implies that there is no concern for the Oaths" (ibid).

<sup>173</sup> Yeshu'ot Malko Yoreh De'ah #66. Ha-Tekufah Ha-Gedolah pg. 213.

<sup>174</sup> Meiri Sanhedrin 16b and see the next footnote.

<sup>175</sup> Mishpat Cohen of our master Ha-Rav Kook #145 pg. 349 who wrote: "The conquering of the Land of Israel is called an obligatory war as is explicit in the Rambam that the war with the seven [Canaanite] Nations is an obligatory war." And at length in Shut Dvar Yehoshua of Ha-Rav Aharonberg vol. 2 #49 - Shanah Be-Shanah 5730 (1970) pg. 138.

<sup>176</sup> Sanhedrin 90: "To perform a miracle for them," Rashi explains "To ascend with a [strong] arm, against the will of the Kings of Persia." And similarly in Sotah 36a: "To perform a miracle for them' - to ascend with a [strong] arm." And in Shut Rashi (312): "...And Redemption of the world with a [strong] arm and not by means of Koresh" (Ha-Tekufah Ha-Gedolah pg. 212).

<sup>177</sup> And see the letter of the Rambam to the Sages of Marseilles: "And this that we have lost our Kingdom...and did not engaged in the learning of war nor in conquering lands."

the enemy remembered the eternal sword considering that perhaps we will also be aided by these to ascend and conquer our Land from the control of our enemies."<sup>178</sup>

9. The Admor of Gur, the Chidushei Ha-Rim, stated in the year 5623 (1863), at the time of the national revolt in Poland: "I am concerned lest there will be a prosecutor in Heaven against the Nation of Israel. We see how a nation like the Poles sacrifice its life for its liberation and liberating its land from foreigners, and us, what are we doing."<sup>179</sup>

10. Rabbi Pinchas Eliyahu of Vilna wrote: "But we are guilty concerning the prolongation of the Exile in our dwelling on a foreign land...for how long will we not do for this that which is in our ability to do...and our eyes which see the Nations in which people will go out in the name of their country and wage war each one for the sake of his land...and we are idle and slothful...how long will we not arise to wage war as well for the sake of our Holy Land."<sup>180</sup>

## 12. The Wall is a Homiletic (Aggadic) and Not a Legal (Halachic) Issue

1. Our Rabbi Ha-Rav Tzvi Yehudah wrote: "Is it not revealed and clear that the Ramban knew the holy words of our Sages in Ketubot 111a but here in his clarification of the law in Sefer Ha-Mitzvot, he is not in the position of a mystic but as a master of the revealed law, and here he does not bring into account these holy words of the midrash of our Sages."<sup>181</sup>

2. And the Rambam: "The Nation was made to swear in the way of a parable and said 'I made you swear...'"<sup>182</sup>

3. And similarly Avnei Nezer: "And it is extremely difficult to rely on the clarification since it is dependent on the homiletic words in the Talmud and Midrash Shir Ha-Shirim on the verse 'I made you swear.'"<sup>183</sup>

4. And similarly Pnei Yehoshua: "They are conflicting midrashim."<sup>184</sup>

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<sup>178</sup> Mitpachat Ha-Sefarim pg. 20.

And in the book Va-Yoel Moshe pg. 102 he bases himself on the words of the Ri'avatz in his siddur on his explanation of the Hoshanah prayer, "God of Salvation because of the Four Oaths," which he explains "Master of the Universe You have been salvation for us since in the Four Oaths which You made us swear that we should not do anything ourselves to force the End, only to anticipate salvation" (pg. 359), and these are not the explicit words of the Ri'avatz mentioned above. And similarly that which he [Ri'avatz] wrote at length in his introduction to the siddur regarding the obligation incumbent on the entirety of Israel "to ascend to dwell in the Land of Israel, in order to settle the Holy Land...they turn [with] an announcement toward the Nation" (Siddur Beit El pg. 28). And see above footnote 109.

<sup>179</sup> Mitzpeh pg. 131. Ha-Tekufah Ha-Gedolah pg. 116.

<sup>180</sup> Sefer Ha-Brit pg. 54. And Rabbi Mordechai Attiah wrote that which he contradicted his words, this is only on account of the fear of the censor (Introduction to Pardes Rimonim pg. 5 d.h. mima'amar).

<sup>181</sup> Le-Netivot Yisrael vol. 2 pg. 217.

<sup>182</sup> At the end of Iggeret Teiman (Letter to Yemen). Ha-Tekufah Ha-Gedolah pg. 552, 187, and therefore the Rambam did not bring it as law. Milchemet Yom Ha-Kippurim pg. 75.

<sup>183</sup> Yoreh De'ah #454. Ha-Tekufah Ha-Gedolah pg. 279. Milchemet Yom Ha-Kippurim pg. 75.

5. Ha-Rav Kasher proves from this that this issue is not mentioned in the Rambam and Shulchan Aruch which implies that it is not practical law.<sup>185</sup>

“The Rif, the Rambam, the Rosh, the Tur and the Shulchan Aruch do not bring this issue of the Oaths as law.<sup>186</sup> And similarly even the Early Authorities (Rishonim) on Ketubot – the Ramban, the Ritba and the Meiri at the end of Ketubot do not say anything of the law of these Oaths, it appears that they hold that this is an issue of pure homiletics.”<sup>187</sup> And he also adds that in all of the statements of the Chafetz Chaim regarding the awakening to build the Land of Israel – “It is proper to purchase land and ascend to the Land,”<sup>188</sup> “I did not see even one time that he mentioned the issue of the Three Oaths, since in our days they made great noise about this until it has the law of “Be killed and do not transgress” over the prohibition of the Oath, but the Chafetz Chaim and many others as well do not mention the issue of the Three Oaths at all, since it was obvious in their eyes that here there is not even the slightest trace of prohibition at all, so that there was not even a need to write the reason.”<sup>189</sup>

6. Ha-Rav Yisraeli wrote that since in these Oaths there is no establishment of a prohibition, it makes sense why the halachic authorities did not bring these Oaths as law.<sup>190</sup>

7. And similarly the words of the Admor of Izbitya brought above,<sup>191</sup> that when there is forcefulness there are no Oaths, thus of necessity he holds that there is no issue of law here.

8. “And similarly there was also the straightforward understanding of Ha-Gaon Rabbi Meir Simchah...who returned many times to the expression of the ‘fear of the Oaths,’ whose meaning is clear that here there is no issue of authenticity of this law, rather cowardice on account of this issue of the Oaths, there is absolutely no contradiction between the clarification of the halachah and the Torah mitzvah,” thus wrote our Rabbi Ha-Rav Tzvi Yehudah.<sup>192</sup>

### 13. The Oaths are Divine Decrees and Not a Prohibition

1. Thus explained the Maharal who wrote: “That Hashem, may He be Blessed, decreed this matter on Israel to be in Exile...as a result He decreed that they should not rebel against the Nations to leave from under their control...He decreed that they should not ascend like a wall which is ‘in-

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<sup>184</sup> Ketubot 112, on the contradiction between the Three Oaths and the Talmud in Yoma 9a. Milchemet Yom Ha-Kippurim pg. 75. Ha-Tekufah Ha-Gedolah pg. 279.

<sup>185</sup> Ha-Tekufah Ha-Gedolah pg. 187. And see footnote 190.

<sup>186</sup> But it is found in Kaftor U-Ferach pg. 197, and a clarification of the issue is above footnote 19. And it is similarly found in Rashbash #2 and in Rivash #101, and clarifications are below footnote 199, 201.

<sup>187</sup> Ha-Tekufah Ha-Gedolah pg. 187. And he adds that even Rashi in his commentary on Shir Ha-Shirim did not bring the issue of the Three Oaths – “And if this had been something which also applied to law, Rashi would have undoubtedly brought them” (Ha-Tekufah Ha-Gedolah pg. 280).

<sup>188</sup> Brought by his son Rabbi Leib Ha-Cohen (Toldot Chafetz Chaim pg. 43. Ha-Tekufah Ha-Gedolah pg. 174).

<sup>189</sup> Ha-Tekufah Ha-Gedolah pg. 174.

<sup>190</sup> Eretz Chemdah pg. 23.

<sup>191</sup> Section 8A footnote 144.

<sup>192</sup> Le-Netivot Yisrael vol. 2 pg. 217. And see footnote 146.

gathering' and it will nullify the scattering."<sup>193</sup> The Maharal does not use the expression of "He made you swear" rather "He decreed" since thus was the order of reality established, and he also explicitly wrote "The Three Oaths which are The Three Decrees."<sup>194</sup>

2. Ha-Rav Kasher also explained the Maharal's words that Hashem prevents us from ascending like a wall, and when it is possible to ascend like a wall, it is a sign that the decree has been nullified.<sup>195</sup>

3. And similarly Ha-Rav Yisraeli, that thus Hashem decreed upon us a decree of exile that we will not succeed in ascending like a wall, "If so, in fact it is stated that the commandment to conquer [the Land] exists, but we are not able to fulfill it on account of compulsion."<sup>196</sup>

4. And our Rabbi Ha-Rav Tzvi Yehudah similarly wrote regarding the issue of the settlement, inheritance and conquest of the Land: "If during the duration of the generations of Exile we were found in situations of compulsion, on account of all of our reality of Exile, the spiritual and physical, and on account of the non-Jewish authorities who established its decree in our Land, since because of them any essence of the possibility to fulfill this severe mitzvah in its fullness was taken from us, this obviously does not infringe on the essential obligation of the mitzvah and all of the make-up of its matter, just as any mitzvah is not marred on account of a compulsive situation in which a person finds himself and impedes him from fulfilling."<sup>197</sup>

5. And this is also implied from Shut Ha-Rivash, and these are his words: "There is no doubt that ascending to the Land of Israel is a mitzvah...and what the prophet had said to those in Exile 'Build houses...,'<sup>198</sup> this is because of the Exile which was decreed upon them, and the One who exiled them did not allow them to return until they ascended in the days of Koresh, and now too one of the Three Oath which The Holy One, Blessed be He, made Israel swear not to ascend like a

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<sup>193</sup> Netzach Yisrael chapter 24.

<sup>194</sup> Chidushei Agadot Ketubot 112.

<sup>195</sup> "To Maharal 'Oath' is interpreted 'Decree,' and when they awaken it is a sign that the decree is nullified" (Ha-Tekufah Ha-Gedolah pg. 187). And Ha-Rav Kasher explained the Maharal's words at length in a special responsum (Ha-Tekufah Ha-Gedolah pg. 172-283. Milchemet Yom Ha-Kippurim pg. 77), and he completely rejected the words of the book Va-Yoel Moshe, and they are also strongly rejected in the book Toldot Zev, Kuntres Eretz Yisrael, #28. And see in Midrash Tanchuma "'Enough of your circling this mountain' (Devarim 2:3) - This is what the Torah says 'I made you swear...' The Three Oaths which The Holy One, Blessed be He, made [them] swear..." that this is a matter of decree.

And similarly that which Rabbi Avraham Galanti related that the people of Portugal wanted to raise [their] head and to fight the Kingdom, and there was one elder there and he inquired by means of one of the Divine Names, and they responded to him: 'Do not stir nor awake...' three oaths did The Holy One, Blessed be He, make them swear...that they should not rebel... (Zechut Avot on Pirkei Avot 1:10). This implies that there is no prohibition here, because if it were not so what need was there to inquire the law by means of a Divine Name, since the Torah is not in Heaven to nullify the law, rather it is certainly a decree, which would be unsuccessful for them.

<sup>196</sup> Eretz Chemdah pg. 23.

<sup>197</sup> Le-Netivot Yisrael pg. [122] 162.

And Rabbi Yissachar Shlomo Teichtal: "To wage war and conquer lands, that this is not in our ability now because of our weakness. And we are also sworn regarding this — that we will not ascend in a wall" (Em Ha-Banim Semeichah pg. 194).

<sup>198</sup> Yirmiyahu 29:5, 29:28. Yechezkel 28:26. And Rabbi Yissachar Shlomo Teichtal wrote that it is implied from the Rivash's words that if it is possible to return to the Land of Israel, it is forbidden for us to build houses outside of Israel. And see in the Shelah end of Massechet Sukkah, and in the Chatam Sofer Yoreh De'ah #138. Em Ha-Banim Semeichah pg. 18.

wall.”<sup>199</sup> If so, the wall is only an obstacle to ascending to the Land of Israel on account of the Kingdoms, under the direction of the Master of the Worlds, and when the obstacle is removed such as by Koresh, the mitzvah returns and is renewed. And in the continuation of his words: “The settling of the Land of Israel is not a commandment limited to a certain time but a commandment which exists for the generations.”

6. This is also implied from the Responsa of the Rashbash: “In truth, this commandment is not a commandment which includes the entirety of Israel in the Exile which now exists, but it is a general hindrance,<sup>200</sup> as our Sages stated in the Talmud in Ketubot, that it stems from the Oaths which The Holy One, Blessed be He, made Israel swear not to rush the End, and not to ascend like a wall.”

And the wall is the hindrance to the entirety of Israel ascending, like he relates in the continuation of his words that there are also hindrances for individuals such as finding a wife, learning to-rah and making a livelihood.<sup>201</sup>

7. And the Pe’at Ha-Shulchan<sup>202</sup> similarly ruled in the footsteps of the Rashbash, that this is on account of the compulsion, as is explained from the comparison of the hindrance of ascending to the Land with the hindrance of offering sacrifices.

8. And our Rabbi Ha-Rav Tzvi Yehudah similarly wrote: “The One who causes all occurrences, Blessed is He, caused by this the wall to fall, which had separated...with the barrier of the Exile and the rulers of the Nations.”<sup>203</sup> “The Nations caused the fall, with the command of the Divine Providence, with formal announcements and with acts of conquests, of the wall that by the power of their authorities separated between us and our Land.”<sup>204</sup> “The Balfour Declaration...behold from within it and in its wake and on its basis came the full completion of the expression of the nullification of The Holy One, Blessed be He, of His Oath ‘Do not ascend like a wall’ of the Land of Israel, in His actual removal of the wall by way of the revelation of the recognition of the rulers of the Nations...”<sup>205</sup> “It fell by the word of Hashem to nullify this Oath, by way of the public proclamation of the Kings of the lands.”<sup>206</sup>

“And this voice of the Living God and King of the Worlds, which then caused the wall to fall which separated between us and our Land, when He called to us: ‘Ascend!’ He was the One who called to us, by His now preparing the suitable circumstances for thus, – ‘Inherit!’<sup>207</sup> and the same voice of His Torah and all of its commandments, which was heard by all of those whose forefathers’ feet stood on Mt. Sinai, He was the One who returned and obligated all of us in the

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<sup>199</sup> Shut Rivash #101 [#387]. And see above footnote 186.

<sup>200</sup> In the book "Eretz Yisrael Be-Sifrut Ha-Teshuvot" by Ha-Rav Y. Stefansky vol. 1 pg. 133, who fixes the text: a hindrance [from the] principle.

<sup>201</sup> Shut Ha-Rivash #2. And see above footnote 186 and footnote 129.

<sup>202</sup> Beit Yisrael 1:14. And Rav Yisraeli wrote that it is impossible to fulfill the commandment of conquering the Land on account of compulsion, "And this is perhaps the intent of the Pe'at Ha-Shulchan in comparing it to sacrifices" (Eretz Chemdah pg. 23).

<sup>203</sup> Le-Netivot Yisrael vol. 1 pg. [69] 91. And see above footnote 39.

<sup>204</sup> Ibid. pg. [87] 114.

<sup>205</sup> Ibid. pg. [110] 147.

<sup>206</sup> Ibid. pg. [122] 163.

<sup>207</sup> Devarim 10:21.

fulfillment of the Divine commandment which we were commanded for the generations to inherit the Land which He gave to our forefathers.”<sup>208</sup>

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<sup>208</sup> Le-Netivot Yisrael vol. 1 pg. [123] 164.

*An article of our Rabbi Ha-Rav Tzvi Yehudah Ha-Cohen Kook, which he published in the Israeli newspaper "Ha-Tzofeh" (18 Elul 5733 [Sept. 15, 1973]) and appears in "Le-Netivot Yisrael vol. 2" (pg. 217).*

### **Clarifications of the Issue of the Claim of the Three Oaths**

Response to those who ask and inquire

Yes, you are correct, there is a need to clarify the issues in their complete and true form. In Massechet Ketubot 111a, the Three Oaths: Do not ascend like a wall (i.e. Do not return to the Land of Israel en masse), do not rebel against the Nations of the World, do not distance the End [of Days]. And yes, according to the stages of the issues, firstly "Do not force the End" is not a principle in the Talmud, but "'Do not distance the End,' – with their sin," and in Rashi's commentary in "another explanation" that they should not force, and Rashi explains they should not offer too many supplications for this, and not that they should not increase and magnify the building of the settlement of the Land of Israel and the revival of the Torah in the Land of Israel.

And regarding the issue of the rebellion against the Nations of the World, when we were compelled to remove the authority of the British from here this was not rebellion against them, since they were not the legal authorities in our Land, rather they had a temporary mandate in order to prepare the authority of the Nation of Israel in its Land according to the decision of the League of Nations, as the word of Hashem in the Tanach, and when they betrayed their mission the time arrived to remove themselves from here. And regarding the last issue of ascending like a wall, about which we were warned, surely this wall is only the authority of the Nations over our Land and the place of our Temple, and any time in which this wall exists by the Divine command of Exile, but when in the continuing results of the Revealed End (Sanhedrin 98) it becomes nullified and this wall falls, and "the mouth which forbids is the mouth which permits," and the Master of the Universe who erected this wall, as "a separation of iron which divided between Israel and their Father in Heaven" (Pesachim 85b and Sotah 38b), is the One who nullified and caused this wall to fall, then when there is no wall there is no obstacle and the issue of ascending like a wall, is like the law of one who vows not to enter a house, and when the house fell he does not need to be released from his vow.

And regarding all of this, despite all that the author of the "Megillat Esther" is, with all of his importance and holiness, he can not be compared to the Ramban, who is called "The father of Israel," and there are various laws in the Shulchan Aruch from him, while there is not even one law from the Megillat Esther - it is revealed and clear that the Ramban knew the holy words of our Sages in Ketubot 111a but here in his clarification of the law in Sefer Ha-Mitzvot, he is not in the position of a mystic but as a master of the revealed law, and here he does not bring into account these holy words of the midrash of our Sages. And similarly, this is the straightforward understanding of the Ha-Gaon Rabbi Meir Simchah ztz"l, which in the letter of support for "Keren Ha-Yesod" ("The Foundation Fund" established in 1920 to raise money and invest in the Jewish Homeland) he twice repeated the expression of the "fear of the Oaths," whose meaning is clear that here there is no issue of authenticity of this law, rather cowardice on account of this issue of the Oaths, there is absolutely no contradiction between the clarification of the halachah and the Torah mitzvah.

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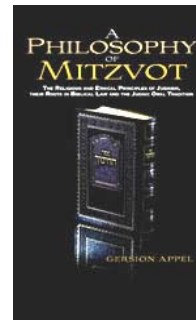
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