

BILVAVI Q & A

MOVING
TO
ERETZ
YISRAEL



CHESHVAN 5782

1 | Moving to Eretz Yisrael

WHERE DOES HASHEM WANT US TO LIVE? _____	2
SHOULD I MOVE TO ERETZ YISRAEL 5782 _____	2
GETTING OUT OF AMERICA & MAKING ALIYAH _____	3
DO WE REALLY NEED TO MAKE ALIYAH TO ERETZ YISRAEL? _____	4
ZIONISM VS. MAKING ALIYAH TO ERETZ YISRAEL _____	7
BEFORE MAKING ALIYAH TO ERETZ YISRAEL _____	9
MAKING ALIYAH TO ERETZ YISRAEL NOW _____	10
TAKING THE PLUNGE TO MOVE _____	12
VACCINATING-LEARNING IN ERETZ YISRAEL _____	14
ESCAPING FROM ANTI-SEMITISM _____	15
INTEGRATING INTO CHAREIDI SOCIETY IN ERETZ YISRAEL _____	17
MOVING TO ERETZ YISRAEL – PROS & CONS _____	19
ONLY CONNECTION I HAVE TO LEARNING TORAH? _____	22
QUESTIONS ABOUT REDEMPTION _____	23
GOG AND MAGOG _____	25
WHERE WILL MASCHIACH COME TO? _____	26
CAN THERE BE ANOTHER HOLOCAUST? _____	27
THE CAREFREE ATTITUDE IN AMERICA TOWARDS TECHNOLOGY _____	28
BITACHON IN SPITE OF THE RAV'S WARNING _____	29
WHY AREN'T OUR GEDOLIM TELLING US TO MAKE ALIYAH? _____	30
BEING IN ERETZ YISRAEL FOR MASHIACH _____	32
AFGHAN REFUGEES IN AMERICA _____	34

WHERE DOES HASHEM WANT US TO LIVE?

Q

What does Hashem want from us – to be here, or to be in *Eretz Yisrael*?

A

If I answer you, will you do it...? *Eretz Yisrael*! Specifically, in *Yerushalayim, Ir HaKodesh*.

SHOULD I MOVE TO ERETZ YISRAEL 5782

Q

For a while already I want to move from America to Eretz Yisrael. I want to leave it all behind and come to live in Eretz Yisrael, and my wife now is also thinking about it...and I think I can sell my house here and buy a house in Eretz Yisrael.

However, I would feel so bad taking away nachas from my parents and in-laws because they love seeing my children and now they won't be able to see them anymore. I feel like I don't have the heart to do this to them. My wife is also very close to her family here. My parents would probably be very upset if I decide to abandon them and take my kids away from them, and they would accuse of being ungrateful to them after everything they've done for me, for financially supporting me, etc.

My marriage is not in the greatest shape and I'm afraid that moving to Eretz Yisrael will only put more pressure on my wife and she won't be happy, and I'm afraid of what that will do to our marriage. Also, my wife is concerned that my kids won't know Lashon HaKadosh and that they won't settle down here in the schools in Eretz Yisrael.

3 | Moving to Eretz Yisrael

On one hand I really feel that the will of Hashem is to leave everything here in America and go live in Eretz Yisrael, and if not now, then when? And I'm afraid that if I wait longer, it will be too late chas v'shalom. So I think I should move to Eretz Yisrael because if that's what Hashem wants from me, then I should plunge ahead with it because nothing bad comes from doing ratzon Hashem.

Certainly there will be difficulties but we believe that if this is really what Hashem wants from us, then we have nothing to be worried about. On the other hand, maybe it's my yetzer hora telling me to move to Eretz Yisrael, and maybe it's because I lack stability in my soul? I don't know what Hashem wants me to do. I have davened a lot about this to Hashem but I still wasn't zocheh yet to clarity on what Hashem wants from me to do....there are other factors too...

A

Cry to Hashem about this, until your wife turns to you and asks you “Can we move to Eretz Yisrael...?”

GETTING OUT OF AMERICA & MAKING ALIYAH

Q

With the recent words of the Rav about corona being an outcome of the “50th level of *tumah*”, is it better now to move to Eretz Yisrael if one will still be able to have *parnassah* (livelihood) there and is it for sure better to live in Eretz Yisrael at a time like this when the world is falling apart? In America we are in the aftermath of extremist groups who are wreaking havoc on the country in a short amount of time, and now they want to defund the police. The danger of living here seems imminent. Currently Israel is only allowing in to the country those who have an Israeli passport.

4 | Moving to Eretz Yisrael

But if a person is indeed able to go to Eretz Yisrael now, would it would be wise to quickly move to Eretz Yisrael before the situation here in America becomes more severe?

A

Generally, yes [it makes sense to move to Eretz Yisrael especially at a time like this]. Each specific case, though, needs to be carefully weighed and thought about, before making the move.

DO WE REALLY NEED TO MAKE ALIYAH TO ERETZ YISRAEL?

Q

1) The Rav said that the main changes that will take place in our world now, beginning from onset of the coronavirus last year, will take place in Eretz Yisrael. What is the depth of this? Is it because the situation of the world at large depends on the physical and spiritual situation of Eretz Yisrael?

A

Yes, that is very true. [There are three things that everything revolves around, in terms of the three dimensions of soul, time, and place.] In terms of the soul, everything revolves around the souls of the Jewish people. The time that everything revolves around is Purim, and the place that everything revolves around is Eretz Yisrael.

Q

2) The Rav has said in several responses so far that the events in the world are a sign for those living in chutz l'aretz that it's time to make aliyah to Eretz Yisrael. This sounds like we need to be in a certain place in order to serve Hashem. This is hard to understand, especially because we

5 | Moving to Eretz Yisrael

know that the main thing is to serve Hashem with our souls, and that our avodas Hashem isn't dependent on certain times or places. So why should we care about where we are living? Is it because we can only live a life of truth in Eretz Yisrael and in no other place? That can't be, because there are so many tzaddikim and very worthy Yidden who live in *chutz l'aretz*. And, we also know that even in Eretz Yisrael not everyone does well, and they sometimes fall even lower in their ruchniyus there. So, why is it so important to make *aliyah* to Eretz Yisrael?

A

It is because a person needs to have all the qualities where he will gain the most from the dimensions of soul, time, and place. Even more so, though, Chazal state that "Hashem is the very Place of the world, and it is not that the world is merely the place that has Him in it." That awareness is more fully revealed in Eretz Yisrael, where it can be clearer to a person that Hashem is everything and that there is no place other than Him, just as the Aron had no measurements, because it revealed how Hashem takes up all space, for He is everything.

Q

3) On one hand the Rav is saying that we need to live now with *temimus* and walking with Hashem, thinking about thoughts of *emunah* and *bitachon*, but at the same time the Rav is telling people in *chutz l'aretz* to make *aliyah* now to Eretz Yisrael. So if we live in *chutz l'aretz*, does that mean that we have to be worried about *chevlei Mashiach* and that we need to get out of here to be in Eretz Yisrael for Mashiach? It's hard to imagine that this is what Hashem wants from us right now, because making *aliyah* to Eretz Yisrael is something that is external in comparison to all that we need to do right now, especially in light of the fact that the airports are closed right now and we can't even make *aliyah* if we wanted to. Is our avodah in *chutz l'aretz* to live now with more

6 | Moving to Eretz Yisrael

bitachon, living with the awareness and pure trust in Hashem that He won't abandon us *chas v'shalom*?

A

Live with pure *emunah* and *bitachon* in Hashem, and at the same time you should be yearning to move to Eretz Yisrael, and make plans for *aliyah* to Eretz Yisrael when the time allows for it.

Q

4) The Rav has a response that in certain scenarios, a person living in Eretz Yisrael is allowed to move to *chutz l'aretz*, such as if he is needed by others there, or for reasons of honoring parents, or for child education reasons, etc.

Obviously this is because it's all about doing what Hashem wants from us, and there are certain situations where Hashem doesn't want the person to live in Eretz Yisrael. So shouldn't that apply to most people living in *chutz l'aretz*, who usually have very good reasons why they can't just pick up and move their families to Eretz Yisrael? For example, if parents don't want their married children to live in Eretz Yisrael, or if someone needs to take care of elderly parents, or if they have an ill child in the hospital who cannot be transferred to Eretz Yisrael, and moving to Eretz Yisrael would be too heartbreaking for them.

A person has to do what Hashem wants from him, so it is simple that in any of these scenarios Hashem doesn't want a person to move to Eretz Yisrael. So why is it so simple to the Rav that we should make *aliyah* to Eretz Yisrael? Doesn't this depend on every person's individual circumstances? It seems that only very few people in *chutz l'aretz* can really move to Eretz Yisrael....

7 | Moving to Eretz Yisrael

A

If one's parents want him to remain in *chutz l'aretz*, the child is not obligated to honor the parent's wishes. Most people only have "excuses" not to move to Eretz Yisrael, and in most cases they don't have a really compelling reason not to move to Eretz Yisrael.

Q

5) Can the Rav explain what the proper attitude is about this whole matter, if we really have an obligation to move to Eretz Yisrael? (The question is not relevant right now of course, when the airports are closed, but the question will be relevant when the airports open again and then we can think of making *aliyah*.)

A

There are views whom you may rely upon to be lenient, when it comes to *halachah l'maaseh* about not moving to Eretz Yisrael. However, the general advice is that it is better to move to Eretz Yisrael.

ZIONISM VS. MAKING ALIYAH TO ERETZ YISRAEL

Q

I very much want to make *aliyah* to *Eretz Yisrael*. I understand that Mashiach is very close and that now it's time for us to "return home" now. However, I'm afraid of transgressing the "Three Oaths" [as taught by the Satmar Rebbe zt"l].

8 | Moving to Eretz Yisrael

I know that now's the time for *aliyah*, and if not now, then never. However I need to make the move correctly and I need to know how to live in Eretz Yisrael with the proper attitude and *hashkafos*. How can I live in Eretz Yisrael without transgressing the Three Oaths?

A

Aliyah is about moving to Eretz Yisrael (the Holy Land) - and it is not about “moving to the country of Israel.” There is no *halachic* issue of going to live in “Eretz Yisrael” – there are only *halachic* issues for a person who wishes to live in “Israel”, the country of Israel that is associated with what is called “*Medinas*” *Yisrael*, the Israeli government [meaning that it all depends on what your attitude is, if you are coming to live in Eretz Yisrael because of the holy land that it is, which is the right attitude to have, or if you are coming to live in Israel due to Zionism, which is the wrong attitude to have and which is problematic].

The Vilna Gaon wanted to come live in Eretz Yisrael, and so did the Baal Shem Tov, and Baba Sali came to live here, and so did many other great holy leaders from all different sects of Jewry from the past.

And even many *chassidim* of *Satmar* are living in Eretz Yisrael. The attitude you need to have towards aliyah is that you will be moving to “Eretz Yisrael” [the holy land], and not to the “*Medinas Yisrael*” (the country of Israel, which is the secular, Zionistic culture that is not Eretz Yisrael).

BEFORE MAKING ALIYAH TO ERETZ YISRAEL

Q

I want to listen to the Rav's recent words that now is the time especially to make aliyah to Eretz Yisrael. I am concerned through about how my children will do in Eretz Yisrael and how the move will go for them. I was told that I should find out from those who made aliyah to Eretz Yisrael of how their children managed there after they moved.

Also, I'm not sure how I will manage there financially, for a short time I think I can manage there financially but in the long-term I don't know how I will manage there financially. However since we are very close to Mashiach's arrival and the world is so unstable now, should I just have *bitachon* and move to Eretz Yisrael, or should I put it on hold for now?

A

Firstly, before anything else, find out from your children about what their attitude is on moving to Eretz Yisrael. Find out how they feel and what they really want. This is very important to do. Secondly, before moving to Eretz Yisrael, you must research which schools are appropriate for your children. **If you cannot find appropriate schools for them there, then you should not make *aliyah* to Eretz Yisrael.**

As for your financial concerns, since it won't be a difficulty for you in the immediate future, you don't need to worry financially about what will be in the eventual future.

MAKING ALIYAH TO ERETZ YISRAEL NOW

Q

1) If my children are fine to make *aliyah* to *Eretz Yisrael*, and I can find good yeshivos and schools for them there, does the Rav think that it's actual *ratzon Hashem* to make *aliyah* to *Eretz Yisrael*? Or is it just that it's "permitted" to go to *Eretz Yisrael* under those conditions?

A

1) It is the *ratzon Hashem*. That is what HaGaon R' Chaim Kanievksky shlit" a rules for anyone who asks him about this.

Q

2) Also, my wife thinks it's irresponsible to pick up and move to *Eretz Yisrael* and she doesn't really believe that my kids are really fine with moving to *Eretz Yisrael* – she thinks that the kids don't really know what they want. However, she is ready to accept the Rav's ruling on this matter.

A

2) [Regarding your wife:] She needs to be strong in her *emunah* (faith) in Hashem and in having *bitachon* in Hashem (to feel reliant on Him). When she will feel that she is on that level, it is then appropriate for you to make *aliyah* to *Eretz Yisrael*. The Sages taught that *Eretz Yisrael* is acquired only with suffering. For that reason, making *aliyah* to *Eretz Yisrael* requires *emunah* and *bitachon* in Hashem.

11 | Moving to Eretz Yisrael

Q

3) If we're really supposed to be making *aliyah* to *Eretz Yisrael* must we move right now or can we wait until the end of the school year, so that my kids won't lose out on a school year?

A

3) Make the decision now that you will move at the end of the school year when your children are finished their studies. Rabbeinu Yonah says that when you resolve that you will do something, it is considered as if you are already doing it right now.

Q

4) And, if we are supposed to be making *aliyah* to *Eretz Yisrael*, what is the reason for it? Is it because it's physically dangerous for a Jew to live in *chutz l'aretz* during these times, or is it because we need to be in *Eretz Yisrael* when Mashiach comes? Is it just a personal ruling given to us? Does it have to do with the *mitzvah* of *yishuv Eretz Yisrael*?

A

4) There is [currently] not enough physical danger [in *chutz l'aretz*] according to *halachah* that would be enough to obligate you in moving to *Eretz Yisrael*. However, it is still proper to make *aliyah* to *Eretz Yisrael* [even when you are not obligated]. And, yes, it is for the reasons you mentioned [to be in *Eretz Yisrael* when Mashiach arrives, and also because it will be good for you personally]. As for the *mitzvah* of dwelling in *Eretz Yisrael*, according to some views it is a Biblical *mitzvah* today, and especially because of the holiness of *Eretz Yisrael* there is reason to live there.

TAKING THE PLUNGE TO MOVE

I am aware that the Rav has hinted in several responses to people that now is a very appropriate time to leave America and come live in *Eretz Yisrael*. Due to the rise of anti-semitism in America, which is like a *bas kol* (Heavenly message) it's time to leave America and live in *Eretz Yisrael*. It's important for one's *Yiddishkeit* to leave America and live in *Eretz Yisrael* because of the *tumah* that is very pervasive in America, namely, the lenient attitude towards media and internet use. And the Rav also said that a person should just come to *Eretz Yisrael* now even if he's not sure about how this will affect his *parnassah* or *shalom bayis*!

I, for my own part, am definitely ready to take the plunge and move to *Eretz Yisrael*. But my wife doesn't know a soul there, and I don't want her to fall apart. Plus, she has a very good job here in America, working for a Torah institution which she likes. There is a very good atmosphere at work, and if we would move to *Eretz Yisrael*, we have no idea how she will find a job and if the atmosphere there will be better than the job she has now in America. Plus, I'm learning very well here and I have *chavrusos* and a *Kolel* I am happy in, and I've heard that if a person is learning good in America, then there is no need to come to *Eretz Yisrael* to learn. Also, I suspect that I mainly want to come to *Eretz Yisrael* so I can have more connection with the Rav, and my wife will suspect that I'm mainly going to *Eretz Yisrael* so that I can be near the Rav, and that I'm more concerned about my own *ruchniyus* rather than caring about her emotional needs. I should also point out that if I move to *Eretz Yisrael*, my parents will probably be upset and I would have an issue of *kibbud av v'aim*.

13 | Moving to Eretz Yisrael

Q

1) Would picking up and moving to *Eretz Yisrael* be a reckless, impulsive decision that would shake up the soul and be too jolting for a person? The Rav has said that a person shouldn't make big changes too fast which jolt the soul, so why is moving to *Eretz Yisrael* different?

A

1) Make the decision amidst a composed, settled state of mind (*yishuv hadaas*), so that you don't shake yourself up and jolt yourself in the process.

Q

2) Should I move to *Eretz Yisrael* even I'm nervous about this decision and I don't have that much *bitachon* that everything will work out?

A

2) Either you can do it through *mesirus nefesh* (being willing to sacrifice), or you should wait until you are at the appropriate level of *bitachon* to go.

Q

3) Is America a physically dangerous place to be right now because *Mashiach* is coming soon? Also, if the danger here is mainly spiritual and not physical, because of the dominance of internet and media, why would it be better in *Eretz Yisrael*? Aren't Internet and smartphones everywhere you go? From a spiritual standpoint, is living in *Eretz Yisrael* really a better environment today than living in America, when there's so much *tumah* all over the world these days?

A

3) The main danger in America is a spiritual danger, but this also extends into the physical world, making it physically dangerous there as well...From an external viewpoint, certainly there is *tumah* everywhere we go today, *Rachmana Litlzan* (may Heaven save us from it), but from an inner viewpoint, the holiness of *Eretz Yisrael* always makes *Eretz Yisrael* the best environment for a Jew to live in. This is because of *Eretz Yisrael* it is said, “*A land which the eyes of Hashem are upon.*”

Q

4) Should I stop making all these calculations and just move my family to *Eretz Yisrael*, in spite of all these factors, and just rely on Hashem, since we are now in a time where we should heed the *bas kol* from Heaven that we are in *ikvesa d'meshicha* (the period preceding *Mashiach*)?

A

4) Cry about this to Hashem, from the depth of your heart.

VACCINATING-LEARNING IN ERETZ YISRAEL

Q

My brother wants to go learn in Eretz Yisrael after Succos but he doesn't want to take the vaccine, but the government may require the vaccine and he is nervous that he will get into trouble when he arrives. What is the Rav's advice and can he get a *berachah* (the name is....)

A

The *zechus* of Eretz Yisrael will assist him, to come to Eretz Yisrael and to grow properly in Eretz Yisrael. Upon coming into Eretz Yisrael, he should use the *segulah* of the *Nefesh HaChaim* of thinking about *Ain Od Milvado*, that there is no power in control other than Hashem. And Hashem will aid him to succeed on his way here.

ESCAPING FROM ANTI-SEMITISM

Q

With the rise of Anti-Semitism throughout the world, and with all the increasing Anti-Semitic attacks on Jews, especially with the Anti-Semitism that's now in the American government, does all of this mean that Hashem wants Jews to move to *Eretz Yisrael*? How can a Jew living outside of *Eretz Yisrael* know if the time has come to move to Israel (*Eretz Yisrael*)? The atmosphere [in America] today is different than it used to be resembling the way things were like before the Holocaust [in Germany]. How should we view the rise of Anti-Semitism and how can we know if Hashem wants those living outside of *Eretz Yisrael* to move to *Eretz Yisrael*? We have all heard stories of people who were able to leave Europe before the Holocaust and they waited too long....

A

The simple nature of a Jew's soul (besides for the issue if there's a *mitzvah* or not to live in *Eretz Yisrael*, and when this applies) is to yearn to dwell in the palace of the King and to live close to Him. Therefore, simply speaking, at all times the "initial thought" of a person is that he would like to live in *Eretz Yisrael*.

16 | Moving to Eretz Yisrael

However, “upon second thought”, there are additional factors to consider. There were *tzaddikim* who were afraid to live in *Eretz Yisrael*, due to the immense holiness of *Eretz Yisrael*, similar to the fear of getting too close to the *Aron* (Ark) which would burn any unworthy carriers. Another reason was because they couldn’t abandon their “flock” – their leadership of communities who needed them, as well as other reasons related to benefitting the masses. As for all others, leaving their country to go live in *Eretz Yisrael* couldn’t be done, due to their responsibilities to earn livelihood, and also because they wouldn’t be able to find proper places of education for their sons and daughters properly by moving there. Sometimes a person cannot move to *Eretz Yisrael* due to the *mitzvah* of honoring parents, and sometimes a person cannot move there simply because of valid social or community reasons: a person would find it too hard to leave behind his friends or community. There are other reasons as well [not to move].

However, the recent events [of Anti-Semitism are like a *bas kol*, a “voice from Heaven”, to strongly awaken our “initial thought” [to want to live in *Eretz Yisrael*. But after considering this, a person should also think it over, with a calm state of mind and with a pursuit for the truth. Each individual should do this, and think about what is proper for him to do right now, and why.



There is a lot of confusion now in America (to say the least) with the uncertain election results, and there a lot of questions about what happened. Clearly Hashem has caused something extraordinary to happen here that is unprecedented. It has never happened before in America that elections happened and we don’t know who the next President will be. We can also notice how much evil and falsehood is lurking behind the scenes in our government, and we cannot really know all the details because we can’t trust the media who reports all the news to us. There is fear and uncertainty about the future of this country like never before, and it hasn’t been this way

17 | Moving to Eretz Yisrael

since 9/11. Many people feel that it's time to make to *Eretz Yisrael*. However, our *Gedolim* aren't telling us to move. Is it now the time to get up and leave America and head for *Eretz Yisrael*? Is it false now to have *emunah* and *bitachon* in Hashem that it will all work out for us here, or should we just strengthen our *bitachon* that *Ain Od Milvado* (there's nothing other than Hashem), and we can wait for *Mashiach* to bring us to *Eretz Yisrael*?

A

It is appropriate now to make *aliyah* to *Eretz Yisrael*.

Q

How can we deal with all of the darkness, confusion and lies that we live with in America at this time? Is Hashem trying to awaken American Jews to do *teshuvah* and to leave America and go to *Eretz Yisrael*? Or should we just await Hashem's salvation and we should not be afraid at all?

A

Both [be awakened to do *teshuvah*, and also strengthen your *bitachon* that Hashem is taking care of you and don't be afraid].

INTEGRATING INTO CHAREIDI SOCIETY IN ERETZ YISRAEL

Q

We are a family of baalei *teshuvah* and we moved to *Eretz Yisrael* in the hope of integrating with *Chareidi* society. However, my son is having a hard time in *yeshiva* here, he's tired all the time and he gets up late, he's not focusing on his learning, and he's overly concerned about his

18 | Moving to Eretz Yisrael

social stance with others and if he appears dressed “*Chareidi*” enough for his friends. On one hand we’re very happy that we’re living in *Eretz Yisrael* where Hashem wants us to be, but at the same time we feel out of place here amongst *Chareidi* society. Our son is trying so hard to fit in, but it’s never enough. We’re constantly feeling left out and turned down.

It seems like we have much more problems than your average person. We have aspirations to grow, and we even had a lot of *siyata d’shmaya* from Hashem to get to where we are today, and we feel that Hashem was with us every step of the way. But on the other hand we feel like we need to do so much work on ourselves and that we need to come out of so many old childhood habits. We struggle with many issues and certain *middos* that are easy and natural for *Chareidim* to deal with but which are much more difficult for us to deal with and fix, given our not from background.

I also understand that corona has created all kinds of new opportunities to do *teshuvah* and that it has shown us who we truly are, though the picture isn’t clear yet. We really want to work on ourselves and do what Hashem wants from us. What is it that we need to fix exactly, and what can we tell our children to help them integrate better with their peers and environment?

A

Firstly, you should be credited in that you have accomplished a lot so far throughout your journey through life and you have shown exemplary *mesirus nefesh* (self-sacrifice) for Hashem, from how you started out and until now.

For most people who try to integrate themselves into *Chareidi* society in *Eretz Yisrael*, the process does not go smoothly and pleasantly. The environment here does not fit everyone’s personality, and in fact, it is not for everyone. The proper attitude to have is that instead of trying to fit into society here, you need to be focused on how you can personally become closer to

19 | Moving to Eretz Yisrael

Hashem, and you can use *Chareidi* system and schools according to your abilities as a tool to get closer to Hashem. However, you should not be trying to fit in totally with *Chareidi* society, because in most cases when people try to do this, they become very disappointed and miserable in the process. Your main drive should be to build and develop your own self, along with making sure that you have some friends who share similar goals to you, and you can also try a little to integrate yourself with the *Chareidi* environment as much as needed. Accordingly, you can then know where you should live, which schools you should be sending your children to. It's not always best to look for the "best school" that has the highest success rate.

Concerning your son, you should also find a study partner for your son, and he should be someone who is married, with a warm and understanding personality, who can create a relationship with your son and tutor him, and to be a friend to him for life. This will hopefully help your son develop into his own unique personality and an inner world of his own, so that he isn't mainly concerned about how well he is competing with his peers.

MOVING TO ERETZ YISRAEL – PROS & CONS



We all know that we are immediately before *Mashiach's* arrival, with all that this means and what is going to happen. I live in *Eretz Yisrael* but I am asking this question on behalf of those who live outside of *Eretz Yisrael*. Do those who live outside of *Eretz Yisrael* need to come live in *Eretz Yisrael*?

A

The Talmud (*Kesubos 110a*) says that everyone should move out of their country to go live in *Eretz Yisrael*, and Tosafos there says, “This is not practiced in our times, because it is dangerous to travel. And Rabbeinu Chaim would say that in our times there is no *mitzvah* to live in *Eretz Yisrael*, because there are many *mitzvos* which apply only in the land of *Eretz Yisrael* and there are many punishments for those who are lax in keeping them, and we are not able to so careful in keeping them.” According to Rabbeinu Chaim in the *Tosafos*, there is both a physical danger and a spiritual danger to go live in *Eretz Yisrael*, so there is no obligation today to live in *Eretz Yisrael*. [Even according to the opinions that there is a *mitzvah* today to live in *Eretz Yisrael*] there is also a dispute if the *mitzvah* is Biblical or Rabbinical in nature: this is discussed by the Ramban in *Sefer HaMitzvos L’Ramban*, and in *sefer Pe’as HaShulchan*, and others.

Now, there is an obligation upon a person to connect himself to *kedushah* (holiness), in terms of soul, time, and place. Therefore, besides for the matter if there is a *mitzvah* or not to live in *Eretz Yisrael* today, there is still a level of *kedushah* which can only be attained by one who lives in *Eretz Yisrael*. That is clear, and simple. In spite of this, however, the view of Rabbeinu Chaim in the *Tosafos* is that if there is any physical or spiritual danger in moving to *Eretz Yisrael*, there is no *mitzvah* to go live there. The “spiritual danger” he is referring to is the laxity of people in observing the unique *mitzvos* of *Eretz Yisrael* and the subsequent punishments for those who do not properly adhere to the *kedushah* of *Eretz Yisrael*. However, there were still some *Gedolim* throughout the generations who risked their lives in order to go live in *Eretz Yisrael*.

In our times, though, besides for the above danger, there is also an additional danger, which we will clarify here, with *siyata d’shmaya*. Our Sages taught that in the final days, before the coming of *Mashiach*, when we are not yet meritorious of *Mashiach’s* arrival, the jurisdiction over the land

21 | Moving to Eretz Yisrael

of *Eretz Yisrael* is given over to the “Other Side.” In the active sense, this means that the wicked souls of the “*Erev Rav*” are in charge of controlling *Eretz Yisrael*. These are the very reincarnations of the souls whom Moshe Rabbeinu allowed to convert and be brought up from Egypt. These are the very same souls who later instigated the sin with the golden calf, by convincing the people that Moshe *Rabbeinu* was no longer with them. They represent an alternative leadership to Moshe *Rabbeinu*. These are the people who rule *Eretz Yisrael* in the final days: the heads of the *Erev Rav*. They are called *Erev Rav* from the word *taaruvos* (mixture) which connotes an *iruv rav* (great mixture), a huge and disturbing mixture of all elements within one place.

Therefore, one who lives in *Eretz Yisrael* is in spiritual danger of becoming mixed with the *Erev Rav*, in terms of seeking prestige, money, power, etc. from them. As time goes on, they increase the influences of their great mixture, to the point that every single boundary which our Sages and *Gedolim* have built is being trampled upon and uprooted. Their mixture of influences affects all people who live in *Eretz Yisrael*.

Making matter worse, a recent organization called “*HaShamayim HaPetuchim*” (trans. “Open Heavens”) has allowed millions of non-Jews to come live in *Eretz Yisrael*. Jews leave *Eretz Yisrael* and mix with the gentiles and become influenced by them, and then return to *Eretz Yisrael* with all of these influences that they have brought back. This is all due to the *Erev Rav*’s agenda, which seeks a totally mixed society with every possible influence. They want to incorporate every existing influence into [Israeli] society - and they don’t want to leave anything out. In that way, the *tumah* (spiritual defilement) of countries outside of *Eretz Yisrael* differs from the *tumah* today in *Eretz Yisrael*. Outside countries contains the *tumah* of the gentile nations, whereas *Eretz Yisrael* today contains the *tumah* of the *Erev Rav*.

22 | Moving to Eretz Yisrael

We would need several thick volumes in order to cover all of the details of the disturbing mixture of the many different secular elements that the *Erev Rav* has so far succeeded in bringing to *Eretz Yisrael*, But there isn't enough time to publish all of the details, so we would only be destroying our precious time, instead of the *Erev Rav*. We are currently found deep in the "50th Gate of Defilement", where evil is covering us on all angles, in front and behind us, and from every possible direction. Basically everything is found in the "exile of the *Erev Rav*" today.

Therefore, it is proper for every Jew to live in *Eretz Yisrael*, but only if one has a total separation from the "*Erev Rav*" here. On a personal level, every individual needs to clarify his personal situation [to see if he should live in *Eretz Yisrael* or not]. For example, if one is needed by many others, or if one is of spiritual influence to others [in such cases, he should not move to *Eretz Yisrael*, because others need him]. Also, if raising one's children in *Eretz Yisrael* will not be conducive to them, or if moving to *Eretz Yisrael* will be too hard of a change for them [because they will be switching schools], this is also a factor not to move to *Eretz Yisrael*, and it needs to be carefully thought out. Also, if one cannot make ample livelihood in *Eretz Yisrael*, one will need to examine how much *bitachon* (reliance on Hashem) he really has [and then he can decide].

We are hoping and awaiting the Redemption that it should come speedily. There is a great spiritual gain to be in *Eretz Yisrael* at a time like this...

ONLY CONNECTION I HAVE TO LEARNING TORAH?



I understand that a person living in a holy place [such as *Eretz Yisrael*] is able to give up his internet connection and be fine without it, but what about a person who lives in a country amongst *goyim* and he is already so influenced by them? For such a person, even a remote

connection to Torah [such as through viewing Torah sites on the internet] can be very helpful to him. Can the Rav please tell me clearly what I should do, since I live in *chutz l'aretz*?

A

It would be proper for you to move to *Eretz Yisrael*, even if you would be giving up a lot to come here - although this will seem at first to be almost impossible for you, due to factors of your *parnassah* (livelihood), *shalom bayis* (marital peace), your family, etc.

If you are so connected, in how you lead your life and in how you feel, to the ways of the *goyim* who are immersed in the depravity of the “50th level of *tumah*”, then for you, the internet is something which purifies you [through viewing Torah websites] but at the same time it also contaminates you with its *tumah*. Therefore, [in your specific case] you may remain with the Torah websites. This is an exceptional ruling being given to you under your current circumstances, until you are able to separate from the internet totally.

QUESTIONS ABOUT REDEMPTION

Q

1) I have some questions about *Mashiach*. First of all, am I allowed to ask questions at all about *Mashiach* and the *Geulah* (the final Redemption), since we are not able to know what's going to happen anyway? 2) Will *Mashiach* come to *Eretz Yisrael* or will he come to the rest of the world as well? Though he will “gather all the dispersed” together, will he do this by actually coming to each country of the world where there are Jews, or will everyone gather together to come see *Mashiach* in *Eretz Yisrael*? There's a very big difference, because if *Mashiach* is only coming to *Eretz Yisrael*, then people from *chutz l'aretz* would have to be in *Eretz Yisrael* by the *Geulah* in

24 | Moving to Eretz Yisrael

order to greet *Mashiach*, but if he's coming to *chutz l'aretz* then he will gather us from where we live and we don't need to go anywhere now. 3) The Rav said in a *derasha* in America that the situation here is so spiritually dead that *Mashiach* cannot come here the way it is now. Elsewhere, I have seen that the Rav explains that it does not make sense at all how *Mashiach* will come, because it is not a logical matter that we can understand, and he will come even if it seems totally illogical for him to come. How is this not a contradiction?

A

1) You can ask questions about *Mashiach* and Redemption, but not every answer will be a clear answer. 2) If *Mashiach* comes due to “an awakening from below” [i.e. due to our *teshuvah*], he will come to all the different countries of the world, resembling a person who travels to find his mate. If *Mashiach* will come due to “an awakening from above” [if his arrival is due entirely to Heavenly compassion and we did nothing to deserve his arrival], then he will come only to *Eretz Yisrael*. It has already become very, very, very important to be in *Eretz Yisrael* for some time now. 3) My intention in saying that “*Mashiach* cannot come here” is because the *Gemara* says that *Mashiach* will either come in a generation entirely deserving or entirely undeserving, and right now *Mashiach* cannot come in the sense of a “generation entirely deserving” because the generation today doesn't deserve him. And when the generation is undeserving, we have no idea of what exactly will happen. We have already begun to see, more and more, that the generation has become “entirely undeserving” of Redemption, due to the generation's heavy use of the accursed media.

GOG AND MAGOG

Q

Do all of us need to go through the physical war of *Gog and Magog* in order to be *zoche* to the *Geulah* (final Redemption)? Are all of the doomsday prophecies in *sefer Yechezkel* (Ezekiel) able to be nullified, since they are prophecies about punishment and suffering, which can be annulled? Is the war of *Gog and Magog* only going to happen if the *Geulah* comes in its set time, but not if it comes before its time (suddenly and swiftly)? Also, the Rav has said that we are now in the intensity of the war of *Gog and Magog*. Does this mean that it is a spiritual World War III, as the Chofetz Chaim said, that there will be three world wars before *Mashiach*, and that the final world war will be the war of *Gog and Magog* which will end with the *Geulah*? Also, *sefer Avkas Rochel* (one of the *Rishonim*) brings the entire order of events that will take place at the End of Days leading up to *Mashiach*'s arrival, and the description there does not fit with what the Rav is saying that we are currently in *Gog and Magog*. Did the Rav mean that we are fighting the “internal” war of *Gog and Magog*, the final battle taking place in our souls?

A

Originally, had the generation been “entirely deserving of Redemption” (see *Talmud Bavli Sanhedrin 98*), the Redemption would have come swiftly and suddenly, before its preordained time, and the war of *Gog and Magog* would have taken place in the blink of an eye – it would have all taken place in the inner dimension, within Torah learning. But now that we were not *zoche* to that, we are already found in a drawn out process of the final war, and we are all going through it. This is the third world war which the Chofetz Chaim spoke about – and we are currently found in the intense part of it, and there have already been many casualties, mainly in

the spiritual sense, *Rachmana Litzlan*. It mainly affects people on a soul level, and very little on a physical level.

WHERE WILL MASCHIACH COME TO?

Q

(1) Will *Mashiach* come to *Eretz Yisrael* or will he come to the rest of the world as well? Though he will “gather all the dispersed” together, will he do this by actually coming to each country of the world where there are Jews, or will everyone gather together to come see *Mashiach* in *Eretz Yisrael*? (2) The Rav said once in a *derasha* delivered in America that the situation here is so spiritually dead that *Mashiach* cannot come here the way it is now. Elsewhere, I have seen that the Rav explains that it does not make sense at all how *Mashiach* will come, because it is not a logical matter that we can understand, and he will come even if it seems totally illogical for him to come. How is this not a contradiction?

A

If *Mashiach* comes due to “an awakening from below” [i.e. due to our *teshuvah*], he will come to all the different countries of the world resembling a person who travels to find his mate. If *Mashiach* will come due to “an awakening from above” [if his arrival is due entirely to Heavenly compassion and we did nothing to deserve his arrival], then he will come only to *Eretz Yisrael*. It has already become very, very, very important to be in *Eretz Yisrael* for some time now.

My intention in saying that “*Mashiach* cannot come here” is because the *Gemara* says that *Mashiach* will either come in a generation entirely worthy or entirely unworthy, and right now *Mashiach* cannot come in the sense of a “generation entirely worthy”, because the generation

today is not worthy. And when the generation is unworthy, we have no idea of what exactly will happen [before the *Geulah*]. We have already begun to see, more and more, that the generation has become “entirely undeserving” of Redemption, due to the generation’s heavy use of the accursed media.

CAN THERE BE ANOTHER HOLOCAUST?

Q

In the past the Rav has said that the “Torah world” [the world of *yeshivos*] has already been destroyed [due to the influences of technology today], and that either one of two things will happen – Either it will be like the situation in Europe before the Holocaust (and it will meet the same end as that generation [*chas v’shalom*], or, *HaKadosh Baruch Hu* will prevent this from happening by bringing the *Geulah* [refer to the Rav’s *derasha* of *Bein HaMitzarim_027_Spiritual Destruction*, given in 2017]. Based on the current situation of the world today, does it make more sense that the second option will happen [Hashem will bring the *Geulah* soon] and therefore we don’t need to be concerned from the decrees that the “*Erev Rav*” [the Israeli government] are making and we don’t need to be concerned about a possible destruction of the next generation? If I know the answer to this it would make a big difference in my personal *avodah*.

A

There is still a lot of reason to suspect that this can happen [that another Holocaust can still happen, *chas v’shalom*].

THE CAREFREE ATTITUDE IN AMERICA TOWARDS TECHNOLOGY



I live in America. My Rav has a "kosher smartphone, with some kosher apps on it, and he feels that there's nothing wrong with having texting as long as you use it sensibly. My *Posek* that I use also has a "kosher smartphone". I can't imagine that he has anything questionable on it. My Rosh Yeshiva is a *tzaddik* and a wonderful person, and he will often "text" *talmidim* to ask them how they're doing. He even wanted that I should get "Skype" on my computer, for something that he felt was a necessity for me – and he insisted on it, because he said that he doesn't feel it's a problem when it's a necessity to have it.

Since I consider myself a *talmid* of the Rav and I want to do what the Rav says, and I know that the Rav doesn't approve of any use of "kosher" smartphones or media use, I want to know: How am I supposed to view my Rav, *Posek* and *Rosh Yeshiva* who all make use of these devices somehow? I want to be *dan l'kaf zechus* them and not think negatively of them, but how can I do that if I know that the Rav strongly does not approve of what they do? Especially because I'm aware that the Rav has said that there's a much more carefree attitude about media use in America and that people here are quicker to find and use *heterim* in this area.

Are my *Rabbonim* disqualified as role models for me because they feel a need to use "kosher smartphones" or using media or freely texting other people, something which I know the Rav doesn't approve of?

A

The spirit of impurity (*tumah*) in America has created a different attitude in people already for many years now. It is very accepted in America for people to study for a degree, to incorporate college into *yeshivos* so that yeshiva students can get college degrees. And there are many other breaches in modesty there, as well as the gross pursuit of luxury and comfort. This carefree attitude in America has continued and increased into becoming a general attitude of “finding a *heter*” and now it has only become stronger. There are those who explained that the level of the generation today [in America] looks the same as what the generation looked like in Germany, right before the Holocaust. Enough said.

BITACHON IN SPITE OF THE RAV'S WARNING

Q

The Rav said that if the generation doesn't change, either it will have to end with the coming of *Mashiach*, or the generation will meet the same end as the Holocaust, *chas v'shalom*. Recently the Rav said that there is still a lot of room to suspect that it's able to happen, *chas v'shalom*. In my humble opinion, this is the most frightening thing the Rav has ever said. With such a possibility, how am I supposed to have *emunah* and *bitachon* in Hashem and serve Hashem *b'simchah* (with joy) and have a settled mind when I learn? I am in a daze from these words because I feel the terror whenever I think about these words and I am unable to concentrate on anything whenever I'm thinking of it, and I think about it often. And it seems the generation is heading more and more towards this possibility of actual destruction, *chas v'shalom*, due to the generally abysmal state of our *ruchniyus* today. So am I asking a simple question: How is it

30 | Moving to Eretz Yisrael

possible for a person not to go crazy from thinking of such a possibility?? How can I not fall into despair over everything from this??

A

Feel Hashem's love for you, and trust in Him that everything He does is good.

WHY AREN'T OUR GEDOLIM TELLING US TO MAKE ALIYAH?

Q

1) It seems simple that every Jew should be in *Eretz Yisrael* in order to greet Mashiach, and even if a person *chas v'shalom* isn't *zoche* to see Mashiach at least he should be living in *Eretz Yisrael* to be spared from the dangers of the final war (Gog and Magog).

What is the reason then for all of the silence of our *Gedolim* and wise sages of the generation – why don't they announce that everyone should make *aliyah* to *Eretz Yisrael*? (Is it because of the rule that the sages do not issue a decree that the community cannot keep to?)

A

1) Rav Chaim Kanievesky *shlit"a* tells people all the time to move to *Eretz Yisrael*. He is not being quiet about it. There are others who disagree with him. Others agree with Rav Chaim but they are not voicing their disagreement, in addition to other fundamental areas of *Yiddishkeit* that they are being quiet about, for certain reasons which they have (which take precedence to the issue of everyone moving to *Eretz Yisrael* or not).

Q

31 | Moving to Eretz Yisrael

2) Also, what makes the question even stronger is that our time period is clearly the very end of the *ikvesa d'meshichah*, and there are many *Midrashim* and words of our Sages written about the catastrophic scenarios that will take place in *chutz l'aretz* by the war of Gog and Magog, both physically and spiritually, so why aren't *Gedolim* telling us to make *aliyah* to *Eretz Yisrael*?

Why all the silence? Is it because we are waiting for certain *simanim* (signs) to signify when the time is ripe for all of *Klal Yisrael* to go to *Eretz Yisrael*?

A

2) Most of the *Rabbonim* in the generation are trying to lead and guide according to the level of the generation and they are trying to save whatever they can, according to their understanding of the issues of the generation. That is why they are quiet about matters that are even more important than this particular issue [of making *aliyah* or not to *Eretz Yisrael*].

Q

3) Finally, when making *aliyah* to *Eretz Yisrael*, where is the best place in *Eretz Yisrael* to be, in order to greet *Mashiach*?

A

3) [The best place to be in *Eretz Yisrael* to greet *Mashiach* is] *Yerushalayim*. If that is not possible, then try to be in *Tzefas*.

BEING IN ERETZ YISRAEL FOR MASHIACH

Q

1) What is the necessity to be in *Eretz Yisrael* in order to greet Mashiach? Don't *Chazal* say that at the time of the *Geulah* all of the *batei midrashim* and shuls will fly to *Eretz Yisrael*? (And this would probably include all houses where Torah was learned, especially since corona when everyone had to be quarantined at home and there was so much Torah learning done at home, which transformed all of our homes into a *beis midrash*...so wouldn't our houses just fly to *Eretz Yisrael* when Mashiach comes? Why do we need to actually make *aliyah* to *Eretz Yisrael*?)

A

Chazal's words about *batei midrashim* flying to *Eretz Yisrael* at the time of the *Geulah* is not meant to be taken literally. *Chazal* were referring to something deeper: to use the inner light of holiness that is found in those holy places.

Q

2) Should a person make *aliyah* now to *Eretz Yisrael* even if this will bother his parents, because now the parents will be upset that they can't see their married children and they won't have the *nachas* of seeing their grandchildren? Although there is a discussion if a person is obligated to listen to his parents if they want him to stay with them when he will learn better in *Eretz Yisrael*, here we are talking about making *aliyah* to *Eretz Yisrael* not for reasons of learning Torah there, but to greet Mashiach and be saved from *chevlei Mashiach* in *chutz l'aretz*. So what's more important, honoring parents or making *aliyah* to *Eretz Yisrael*?

A

Honoring parents is never a reason to forego any mitzvah. Just as one is not obligated to listen to his parents if listening to them will cause him financial harm (*parnassah* overweighs *kibud av v'aim*), certainly one is not obligated to listen to his parents if they are causing him not to fulfill a mitzvah. And certainly when there is possible physical danger involved if one listens to them [i.e. enduring *chevlei Mashiach* in *chutz l'aretz*] that one is not obligated to listen to his parents.

Q

3) If the husband is ready to make *aliyah* to *Eretz Yisrael* but the wife doesn't want to go, what's more important - *shalom bayis* or moving to *Eretz Yisrael*? On one hand *shalom bayis* should be the deciding factor, but on the other hand, we are living in dangerous times in *chutz l'aretz* and it's like when Sodom was about to be destroyed and Lot's family was escaping, and Lot's wife refused to come with him. In the times we are living in, when we are at the end of the *Galus* and there is possible danger for Jews in *chutz l'aretz* due to the intensifying *chevlei Mashiach*, is it upon husbands to pressure their wives into making *aliyah* to *Eretz Yisrael*? What should a husband do if his wife doesn't want to make *aliyah* to *Eretz Yisrael*?

A

The *Gemara* (Tractate Kesubos 111a) states that everyone should go to *Eretz Yisrael*, and *Tosafos* there says that we are not allowed to force anyone into doing this mitzvah. The *Tashbetz* takes this further and says that not forcing a wife to make *aliyah* to *Eretz Yisrael* means that if one were to divorce his wife for refusing to come with him to *Eretz Yisrael*, he does not have to pay her a *kesubah*. The *Chazon Ish* says that not forcing a wife to make *aliyah* to *Eretz Yisrael* just

34 | Moving to Eretz Yisrael

means that she's not regarded as a rebellious wife if she refuses [and therefore she is still entitled to her *kesubah*. See also *Rambam Hilchos Ishus 13:20* and *Tzafnas Paneach 1:21*].

In order to convince one's wife to make *aliyah* to *Eretz Yisrael*, a husband should speak to her in a pleasant way about it, and with common sense, about when and how to move.

Q

4) And, what if the wife has absolutely no interest in moving to *Eretz Yisrael* with him and gives her husband an ultimatum, "It's either me, or *Eretz Yisrael*. If I move to *Eretz Yisrael*, I'll go crazy there. You must choose what's more important to you – your wife, or *Eretz Yisrael*."

A

This requires *tefillah* to Hashem.

AFGHAN REFUGEES IN AMERICA

Q

1) America recently took hundreds of refugees from Afghanistan and brought them to New Jersey, about 20 minutes from Lakewood. It is reputed that among these refugees are those who were part of the Talibans, the group of terrorists who waged war on America and destroyed the Twin Towers in Elul 5760 (September 9, 2001). The government here made a statement that these refugees will only be held in captivity temporarily, and soon after they will be freed and they will become American citizens and add to the diversity of America. I was thinking: **Here we have Ishmaelites, and not just any Ishmaelites but terrorists, who have been received here by America, and maybe this is a fulfillment of the prophecy that in the End of Days there will**

A

1) Yes. This is the power of the “end”, in which there will be a connection of Esav and Yishmael, and it is the root of the war of Gog and Magog, which will be a war within the nations themselves, besides for how they be will fighting against Klal Yisrael.

Q

2) Is this reason to leave America and move to Eretz Yisrael?

A

2) It is another reason to.



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