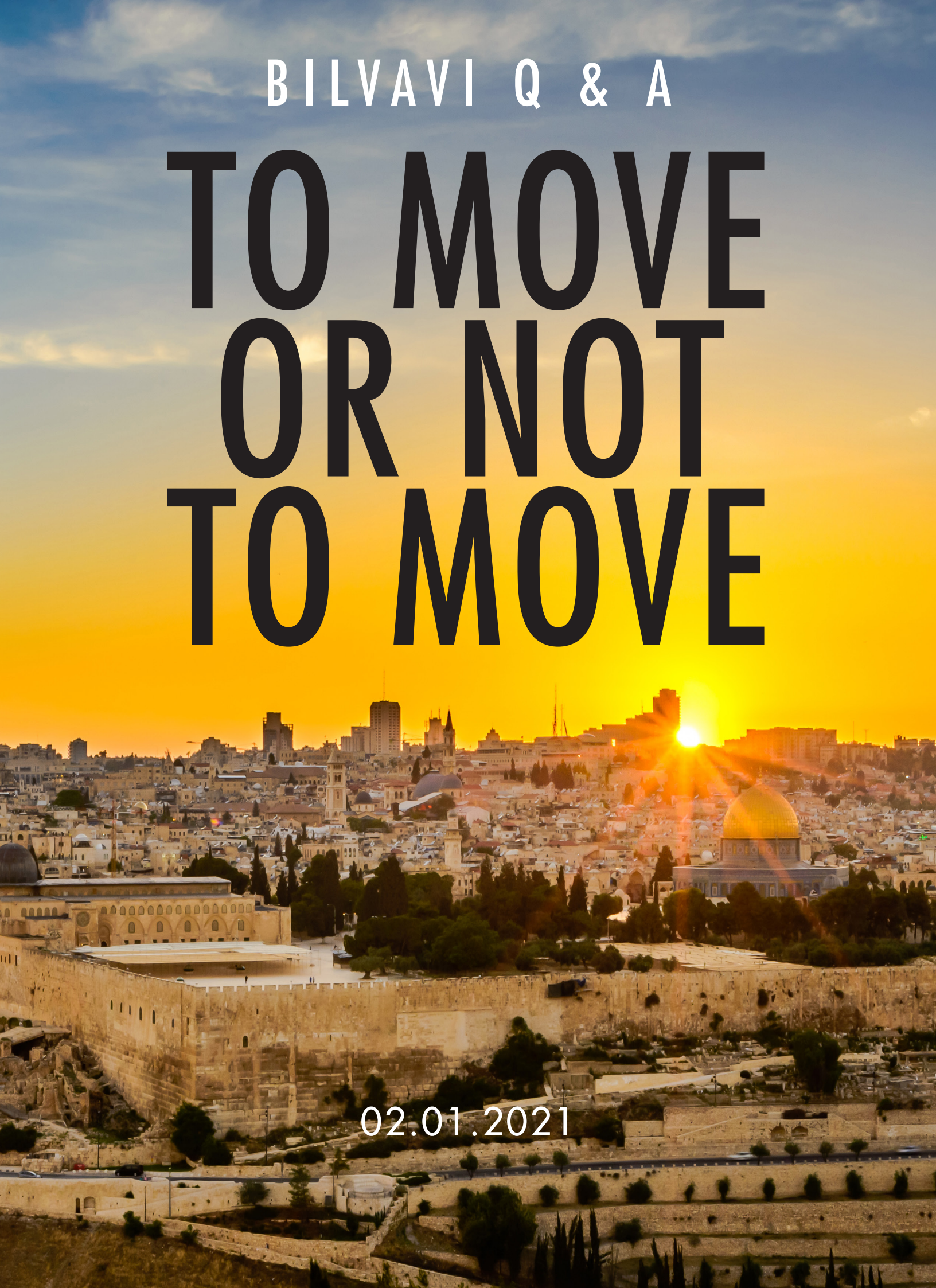


BILVAVI Q & A

TO MOVE OR NOT TO MOVE

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For Inquiries on "Bilvavi Mishkan Evneh"*

Contact mobile 052.763.8588

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Address to send questions:

rav@bilvavi.net

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From The Rav's Responses In 5769

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*.

From The Rav's Responses In 5779

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*.

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.

Moving To Eretz Yisrael – Pros & Cons

Q

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 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*.

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...

What If The Internet Is The Only Connection I Have To Learning Torah?

Q

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 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.

Making Aliyah From America to Eretz Yisrael

Q

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*.

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?

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?

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?

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

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.

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.

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.*”

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

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.

The Carefree Attitude In America Towards Technology

Q

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.

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*].

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 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

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

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 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 frum 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 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.

Uncertainty In America – Is It Time To Make Aliyah?

Q

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 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].

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?)

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*?

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

A

1) Rav Chaim Kanievesky *shlit"z* 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).

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*].

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 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 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.