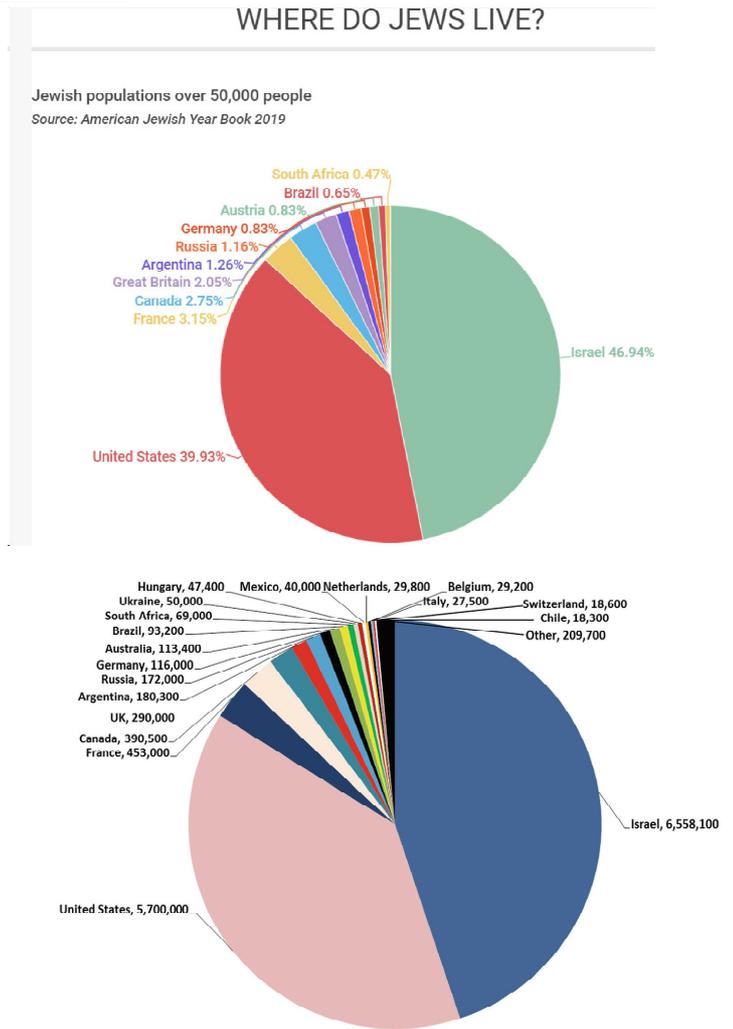


# HALACHIC AND HASHKAFIC ISSUES IN CONTEMPORARY SOCIETY

## 210 - KIBBUTZ GALUYOT - THE INGATHERING OF THE EXILES OU ISRAEL CENTER - SPRING 2021

One of the most remarkable phenomena of our times is the return of the Jewish people from the diaspora to Eretz Yisrael.

Year	Jewish Population in Eretz Yisrael	% Jewish Population in Israel
1517	5,000	1.7%
1882	24,000	8.0%
1914	94,000	13.6%
1918	60,000	8.1%
1922	83,794	17%
1931	174,610	16.9%
1936	384,078	28.1%
1939	449,000	
1946	543,000	30.0%
1947	630,000	32.0%
1948	716,700	82.1%
1950	1,203,000	87.8%
1955	1,590,500	88.9%
1960	1,911,300	88.9%
1965	2,299,100	88.5%
1970	2,582,000	85.5%
1975	2,959,400	84.7%
1980	3,282,700	83.7%
1985	3,517,200	82.5%
1990	3,946,700	81.9%
1995	4,522,300	80.6%
2000	4,955,400	77.8%
2005	5,313,800	76.0%
2010	5,802,900	75.4%
2015	6,217,400	75%
2017	6,484,000	74.7%
2018	6,668,000	74.3%
2019	6,772,000	74.1%
2020	6,870,000	74%



### A] THE PROPHECIES OF RETURN

#### A1] TORAH

1. (א) וְהָיָה כִּי-יָבֹאוּ עִלְיָיִךְ כָּל-יְהוּדֵי-בְרִיּוֹת הָאֱלֹהִים הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נִתְּנִי לְפָנֶיךָ וְהַשְׁבֹּתִי אֶל-לִבְבְּךָ בְּכָל-הַגּוֹלִים אֲשֶׁר הִדִּיחֶךָ ה' אֱלֹהֶיךָ שְׁמָה: (ב) וְשִׁבֹּת עַד-ה' אֱלֹהֶיךָ וְשִׁמְעֶתָ בְּקוֹלִי כָּל-אֲשֶׁר-אֲנִי מְצַוֶּה הַיּוֹם וּבִלְיָד בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ: (ג) וְשָׁב ה' אֱלֹהֶיךָ אֶת-שְׁבוּתֶךָ וְרַחֲמֶךָ וְשָׁב וְקִבְּצֶךָ מִכָּל-הָעַמִּים אֲשֶׁר הִפְצִיךָ ה' אֱלֹהֶיךָ שְׁמָה: (ד) אִם-יִהְיֶה נִדְחֶךָ בְּקִצֵּה הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ ה' אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ: (ה) וְהִבִּיאֶךָ ה' אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-יִרְשׁוּ אֲבֹתֶיךָ וּירְשֶׁתָּהּ וְהִיטְבֶּךָ וְהִרְבֶּךָ מֵאֲבֹתֶיךָ: (ו) וְיָמַל ה' אֱלֹהֶיךָ אֶת-לִבְבְּךָ וְאֶת-לִבְבֵי זֵרְעֶךָ לְאַהֲבָה אֶת-ה' אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

דברים פרק ל

- The Torah contains the original prophecy of return to the Land, which appears to comprise a number of stages:*
- (i) *The Jewish People initiate a process of personal teshuva and return to God.*
  - (ii) *God gathers the exiles from the diaspora.*
  - (iii) *God gathers even those who are the most distant.*
  - (iv) *God brings the Jews to the Eretz Yisrael, where they resettle the land in greater numbers than ever before.*
  - (v) *God 'circumcises the hearts' of all Jews to love Him totally.*

2. וְקָבְצָהּ מִכָּל-הַעַמִּים. אחר שישוב עיקר הגולה מן הגוים, ישוב ה' לקבץ מן העמים אשר הפיצה' שמה מעט מעט. וכ"כ הרמב"ן בפ"י על שה"ש עה"פ שיר השירים (ה"ב) הַאֲלֹף לְךָ שְׁלֵמָה, שמתחלה יהיה קצת קבוץ גלויות ע"י רשיון המלכויות ואח"כ יוסיף ה' ידו שנית כדכתיב ושב וקבצך וגו':

העמק דבר דברים לג

*The Netziv (in the 19th Century decades before the Balfour Declaration and more than 70 years before the State of Israel) explains these verses to mean that the ingathering of the exiles will happen piecemeal, in waves. First, there will be a partial return which is sanctioned by the non-Jewish nations. This will be followed by a mass return.*

3. (ג) וְשָׁב ה' אֶלְהֵינוּ אֶת-שְׁבוּתֵךְ - ... שגדול יום קבוץ גלויות וזקושי, כאלו הוא עלמנו לריך להיות אוזן צידיו ממש איש איש ממקומו, כטנין שנחמר (ישעיה כז:יב) וְלֹא-תִסַּח תִּלְקָטוּ לְחֹמֶד אֶחָד צִנֵּי יִשְׂרָאֵל ...

רש"י דברים לג

*Rashi brings proof from Yeshayahu that the return from exile will be so difficult for people that God, as it were, has to pick up each oleh individually and pluck them out of their place in chu'!*

## A2] THE NEVI'IM

4. (יא) וְהָיָה בַיּוֹם הַהוּא יוֹסִיף אֲדֹנָי שְׁנֵית יָדוֹ לְקַנּוֹת אֶת-שְׂאֵר עַמּוֹ אֲשֶׁר יִשְׂאָר מֵאֲשׁוּר וּמִמִּצְרַיִם וּמִפְתָּרוֹס וּמִכּוּשׁ וּמִעִילָם וּמִשְׁנַעַר וּמִחֻמַּת וּמֵאֵי הַיָּם: (יב) וְנָשָׂא נֶס לְגוֹלִים וְאָסַף נְדָחֵי יִשְׂרָאֵל וּנְפֻצוֹת יְהוּדָה וְקָבַץ מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.

ישעיהו פרק יא

*Yeshayahu predicts that God will gather up the exiles from all over the world.*

5. וְהָיָה בַיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל וְבָאוּ הָאֲבָדִים בְּאָרֶץ אֲשׁוּר וְהַנְּדָחִים בְּאָרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לָהּ בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

ישעיהו כז:יג

*Famously, Yeshayahu talks of the return of those lost in Assyria and dispersed in Egypt<sup>1</sup> so that they can again bow to God in the Beit Mikdash.*

6. (יד) לָכֵן הִנֵּה-יָמִים בָּאִים נְאֻם-ה' וְלֹא-יֵאמָר עוֹד חִיָּה' אֲשֶׁר הָעֵלָה אֶת-בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם: (טו) כִּי אִם-חִיָּה' אֲשֶׁר הָעֵלָה אֶת-בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ צֹפּוֹן וּמִכָּל הָאֲרָצוֹת אֲשֶׁר הִדִּיחִם שָׁמָּה וְהִשְׁבַּתִּים עַל-אֲדָמָתָם אֲשֶׁר נָתַתִּי לְאַבּוֹתָם:

ירמיהו פרק טז

*Yirmiyahu talks of the Jewish people returning to their Land from the exiles of the North in an Exodus which eclipses that from Egypt!*

7. וּנְמַצְאֵתִי לָכֵם נְאֻם-ה' וְשַׁבְתִּי אֶת-שְׁבוּתְכֶם וְקִבַּצְתִּי אֶתְכֶם מִכָּל-הַגּוֹלִים וּמִכָּל-הַמְּקוֹמוֹת אֲשֶׁר הִדְּחֵתִי אֶתְכֶם שָׁם נְאֻם-ה' וְהִשְׁבַּתִּי אֶתְכֶם אֶל-הַמְּקוֹם אֲשֶׁר-הִגְלִיתִי אֶתְכֶם מִשָּׁם:

ירמיהו כט:יז

*This return of the exiles will ultimately bring the Jews by to Israel from ALL the lands and nations of the world.*

8. (כד) וְלִקְחֵתִי אֶתְכֶם מִן-הַגּוֹלִים וְקִבַּצְתִּי אֶתְכֶם מִכָּל-הָאֲרָצוֹת וְהִבֵּאתִי אֶתְכֶם אֶל-אֲדָמַתְכֶם: (כה) וְזָרַקְתִּי עֲלֵיכֶם מִיַּם טְהוֹרִים וְטַהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל-גְּלוּלֵיכֶם אֲטַהַר אֶתְכֶם: (כו) וְנָתַתִּי לָכֶם לֶב הַדָּשׁ וְרוּחַ חֲדוּשָׁה אֲתֹן בְּקִרְבְּכֶם וְהִסְרֹתִי אֶת-לֵב הָאֵבֶן מִבְּשַׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר: (כז) וְאֶת-רוּחִי אֲתֹן בְּקִרְבְּכֶם וְעֲשִׂיתִי אֶת אֲשֶׁר-בְּחַסְדִּי תִלְכוּ וּמִשְׁפָּטִי תִשְׁמְרוּ וְעֲשִׂיתֶם: (כח) וְיִשְׁבַּתֶּם בְּאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְתֵּיכֶם וְהִיִּיתֶם לִי לְעָם וְאֲנִי אֶהְיֶה לָכֶם לֵאלֹהִים:

יחזקאל פרק לו

*Yechezkel describes a stage by stage process of national redemption and return to the Land.*

1. R. Menachem Mendel Schneerson shared the well-know idea that 'Ashur' and 'Mitzrayim' are not merely places from which the Jews must be redeemed and brought back to Eretz Yisrael, but also state of being. Ashur relates to 'ashirut' - wealth, and Mitzrayim relates to 'meitzarim' - the straits of poverty. In the exile many Jews have become lost to Judaism either through their wealth, which has distracted them from mitzvot, or through crushing poverty which has caused them to abandon mitzvot. The Jewish people requires redemption from both of these challenges.

9. (א) הִיָּתָה עַל־יַד־ה' וַיִּוָּצְאֵנִי בְרוּחַ ה' וַיְנַיְחֵנִי בְּתוֹךְ הַבְּקָעָה וְהִיא מְלֵאָה עֲצָמוֹת: (ב) וְהֵעֵבִירֵנִי עֲלֵיהֶם סָבִיב סָבִיב וְהִנֵּה רַבּוֹת מְאֹד עַל־פְּנֵי הַבְּקָעָה וְהִנֵּה יְבֻשׁוֹת מְאֹד: (ג) וַיֹּאמֶר אֵלַי בְּרֹאֲדָם הַתַּחֲלִינָה הַעֲצָמוֹת הָאֵלֶּה וְאָמַר אֲדֹנָי ה' אֵתְּהָ יְדַעְתָּ: (ד) וַיֹּאמֶר אֵלַי הִנְבֵּא עַל־הַעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ אֲלֵיהֶם הַעֲצָמוֹת הַיְבֻשׁוֹת שְׁמְעוּ דְבַר־ה': (ה) כֹּה אָמַר אֲדֹנָי ה' לַעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מְבִיא בָכֶם רוּחַ וְחַיִּיתֶם: (ו) וְנִתְחַלְּוּ עֲלֵיכֶם גְּדִים וְהֵעֲלֵתִי עֲלֵיכֶם בָּשָׂר וְקִרְמָתִי עֲלֵיכֶם עוֹר וְנִתְתִּי בָכֶם רוּחַ וְחַיִּיתֶם וַיִּדְעַתֶם כִּי־אֲנִי ה': (ז) וַנְּבֹאֲתִי כַּאֲשֶׁר צִוִּיתִי וַיְהִי־קוֹל כֹּהֲנָבְאִי וְהִנֵּה־רֹעֵשׂ וַתִּקְרְבוּ עֲצָמוֹת עֵצָם אֶל־עֲצָמוֹ: (ח) וַרְאִיתִי וְהִנֵּה־עֲלֵיהֶם גְּדִים וּבָשָׂר עֲלֵהֶם וַיִּקְרָם עֲלֵיהֶם עוֹר מִלְמַעְלָה וְרוּחַ אֵין בָּהֶם: (ט) וַיֹּאמֶר אֵלַי הִנְבֵּא אֶל־הָרוּחַ הִנְבֵּא בְרֹאֲדָם וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי ה' מֵאַרְבַּע רוּחוֹת בְּאֵי הָרוּחַ וַיְפִיחַ בְּהַרוּגִים הָאֵלֶּה וַיְחַיּוּ: (י) וְהִנְבֹּאֲתִי כַּאֲשֶׁר צִוִּיתִי וַתִּבּוֹא בָהֶם הָרוּחַ וַיְחַיּוּ וַיַּעֲמְדוּ עַל־רַגְלֵיהֶם חֵל גָּדוֹל מְאֹד־מְאֹד: ס (יא) וַיֹּאמֶר אֵלַי בְּרֹאֲדָם הַעֲצָמוֹת הָאֵלֶּה כָּל־בַּיִת יִשְׂרָאֵל הִנֵּה הִנֵּה אֲמַרִים יְבָשׁוּ עֲצָמוֹתֵינוּ וְאַבְדָּה תִּקְוַתְנוּ נִגְרַנּוּ לָנוּ: (יב) לָכֵן הִנְבֵּא וְאָמַרְתָּ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי ה' הִנֵּה אֲנִי פּוֹתֵחַ אֶת־קַבְרוֹתֵיכֶם וְהֵעֲלִיתִי אֶתְכֶם מִקַּבְרוֹתֵיכֶם עִמִּי וְהִבֵּאתִי אֶתְכֶם אֶל־אֲדַמַּת יִשְׂרָאֵל: ס

יחזקאל פרק לו

*One of the most famous prophecies of Yechezkel is that of the dry bones which return to life. So too the dried out skeleton of the Jewish people will resurrect and return to its land.*

10. **משל היה - שהיה מרמז להם על הגלות, כּאדם מת שחוזר וחי, כּך ישראל ישׁוּבוּ מן הגלות.**

רש"י סנהדרין צב

*Rashi explains that the mashal of the dry bones describes the gradual return of the Jewish people from exile.*

11. תקע בשופר גדול לחירותנו ושׂא נס לקבץ גלויותנו וקבצנו יחד מארבע כנפות הארץ, בא"י מקבץ נדחי עמו ישראל.

נוסח התפילה - ברכת קיבוץ גלויות, עמידה

*The Anshei Keneset haGedola instituted a beracha in the Amida praying for the return of the exiles.*

**B] THE TRIGGER FOR RETURN - BEFORE OR AFTER MASHIACH?**

**B1] MASHIACH FIRST AND THEN THE INGATHERING**

12. הַמְּלֶכֶת הַמְּשִׁיחַ עֲתִיד לַעֲמֹד וּלְהַחְזִיר מַלְכוּת דָּוִד לְיִשְׂרָאֵל לְמִשְׁפַּחַת הָרֵאשִׁיטָה. וּבִנְיַן הַמְּקֻדָּשׁ וּמְקַבֵּץ נְדָחֵי יִשְׂרָאֵל.

רמבם משנה תורה הלכות מלכים יא:א

*The Rambam rules in the Mishne Torah that the ingathering of the exiles will be done by Mashiach, apparently, after the building of the Beit Hamikdash.*

13. יש לנו להאמין בלי שום ספק כי עתיד הקב"ה לשלוח גואל ולגאלנו ולקבצנו מכל העמים אשר נפצנו שם ולהושיבנו על אדמתנו, והיא הנקראת ארץ ישראל ... והגואל הזה הוא הנקרא מלך המשיח ... והקיבוץ הזה הוא צריך להיות על ידי מאסף ומקבץ והוא מלך המשיח ...

ספר מעלות המידות לרבנו יחיאל ב"ר יקותיאל (המעלה הראשונה)

*Rabbeinu Yechiel b. Yekutiel (13C Rome) writes explicitly that the ingathering of the exiles must be done by Mashiach.*

**So could it be that our current return to Israel BEFORE Mashiach is NOT the ultimate process of kibbutz galuyot?**

14. וַיֵּשׁ מִן הַחֲכָמִים שְׂאוּמְרִים שְׁקֵדָם בִּיאַת הַמְּשִׁיחַ נְבוֹא אֱלֹהֵהוּ. וְכָל אֵלּוּ הַדְּבָרִים וְכִיּוֹצֵא בָהֶן לֹא יָדַע אָדָם אִיךָ יִהְיוּ עַד שְׁיָהוּ. שְׂדֵבְרִים סְתוּמִין הֵן אֲצֵל הַנְּבִיאִים. גַּם הַחֲכָמִים אֵין לָהֶם קִבְלָה בְּדָבָרִים אֵלּוּ. אֲלֹא לְפִי הַכְּרַע הַפְּסוּקִים. וּלְפִיכֶן יֵשׁ לָהֶם מַחְלָקוֹת בְּדָבָרִים אֵלּוּ. וְעַל כֵּן פָּנִים אֵין סִדוּר הַיּוֹת דְּבָרִים אֵלּוּ וְלֹא דִקְדוּקֵיהֶן עֶקֶר בְּדַת

רמבם משנה תורה הלכות מלכים יב:ב

*The Rambam does however make clear that we do not actually know with certainty the order and details of all of these events. Even the Nevi'im and Chazal were not explicit on them and did not have a mesora which described them clearly.*

15. ואני סבור שהסנהדרין תשוב לפני התגלות המשיח, וזה יהיה מסימניו. אמר (ישעיהו א:כ) וְאֲשִׁיבָה שְׁפִטֶיךָ כְּבָרָאשִׁיטָה וְיַעֲצִיבְךָ כְּבִתְחִלָּה אַחֲרֵי־כֵן יִקְרָא לְךָ עֵיר הַצְּדָק. וזה יהיה בלי ספק כאשר ישירי ה' לבות בני אדם וירבו במעשה הטוב ותגדל תשוקתם לה' ולתורתו ויתרבה ישרם לפני בוא המשיח כמו שנתבאר בפסוקי המקרא.

פירוש המשנה לרמב"ם מסכת סנהדרין פרק א משנה ג

*Also, the Rambam in his commentary to the Mishna takes the view that the reestablishment of the Sanhedrin in Yerushalayim and the teshuva of the Jewish people will precede Mashiach<sup>2</sup>.*

2. The Chatam Sofer (Drush on 27 Elul 5580 (1820)) understands from this that the Jewish people will gather together in Eretz Yisrael before Mashiach and without a Beit Mikdash. To download more source sheets and audio shiurim visit [www.rabbimanning.com](http://www.rabbimanning.com)

I would like to add to the Chatam Sofer's holy words and explain how the ingathering to *Eretz Yisrael* will diminish the dispersion of the exiles even though it will occur before the rebuilding of the *Beit HaMikdash*. At the very beginning, it will be impossible for the entire nation to assemble in *Eretz Yisrael*, for the Land will have to first expand her "skin" to make room for all of her sons.<sup>35</sup> Therefore, some Jews will remain in the Diaspora until HaShem fulfills His promise to gather all of Israel into the Land. This coincides with the Ramban's comments on the verse *The Lord, God, Who gathers the dispersed of Israel says, "I will gather others to him, besides those already gathered to him"* (*Yeshayah 56:8*). He explains that God will gather many, but

not all, of the dispersed Jews at the outset [of redemption]. Then, after the wars of Gog and Magog, there will be a second ingathering, as it says, *I will gather others to him, besides those already gathered to him*.<sup>36</sup>

Now, [even though all of Israel will not return right away], it seems to me that the Land will become a universal center for the entire Jewish nation, by the very fact that there will be an assembly of Jews in Jerusalem and *Eretz Yisrael*. Even those who remain in the Diaspora will keep their eyes and hearts on the Land. They will be bound and connected with all their souls to the universal center which will be established in *Eretz Yisrael*. It will unite them even in the Diaspora, and they will not be considered dispersed at all...

Eim HaBanim Semeicha (Eng) p142

**B2] FIRST THE INGATHERING AND MASHIACH LATER**

17. (א) לְכוּ נְרַנְנָה לַה' נְרַיְעָה לְצִוּר וְשַׁעֲנוּ: [זֶה הַמְזֻמָּר נֹאמֵר עַל קִיבוּץ גְלוּיֹת הַקּוֹדֵם לַיְמוֹת הַמְשִׁיחַ לַמֶּטֶן יוֹכְלוּ הַמּוֹן יִשְׂרָאֵל לְשׂוֹב צוֹ בְּתַשׁוּבָה כַּמְצוּחַר צִיחֻזְקָאֵל]. ..... (יֵא) אֲשֶׁר-נִשְׁבַּעְתִּי בְּאֶפְי אִם-יָבֹאוּ אֶל-מְנוּחָתִי: [אִתָּם צְנִי קִיבוּץ גְלוּיֹת אֵל תְּהִי כְמוֹתָם! שְׁמַעוּ צְבָאוֹ לַהֲבִיט נְפִלְאוֹת מַתּוּרָתוֹ וּמְלוֹתָיו, וְלֹא יִגְזֹר עֲלֵיכֶם שְׁלֹא תִזְכּוּ לַיְמוֹת הַמְשִׁיחַ כְּמוֹ שֶׁגָזַר עַל דּוֹר הַמְדַבֵּר שֶׁלֹּא יִכְנסוּ לְאַרְצָךְ].

תהלים פרק צה עם פירוש ספורנו

*The Seforno clearly envisages kibbutz galuyot to be in stages and that there is an element of ingathering BEFORE Mashiach comes. In his commentary on Tehillim 95, he understands the Tehilla to be instructing those people who have already been gathered to Eretz Yisrael to listen to God so that they will merit the coming of Mashiach!*

18. מְזֻמָּר קָטוּ: אֶתְקוּלֵי תַחְנוּנֵי - בְּזֶה הַמְזֻמָּר דְּבַר הַמְשׁוֹרֵר עַל חוֹרְבַן צִיַּת שְׁנֵי וּקְבוּץ גְלוּיֹת קוֹדֵם יְמוֹת הַמְשִׁיחַ וְהַתְּפִלָּה עֲלֵיהֶם.

פירוש ספורנו על תהלים פרק קטו

*The Seforno takes the same line in other Tehillim<sup>3</sup> - seeing them as directed towards the generation that merits return to Eretz Yisrael BEFORE Mashiach.*

19. בַּיּוֹם הַהוּא נֹאמֵר-ה' אֶסְפֶּה הַצִּלְעָה וְהַנְּדָחָה אֶקְבָּצָה וְאֲשֶׁר הִרְעֵתִי: וְשִׁמְתִי אֶת-הַצִּלְעָה לְשֹׂאֵיִת וְהַנְּהַלְאָה לְגוֹי עֲצוּם וּמִלְחָה ה' עֲלֵיהֶם בְּתֵר צִיּוֹן מֵעַתָּה וְעַד-עוֹלָם: פ וְאֶתְהַ מִּגְדַל-עֵדֶר עֹפֵל בַּת-צִיּוֹן עֲדִיד תִּאֲתָה וּבָאָה הַמְּמַשְׁלָה הַרְאִשְׁנָה מִמְּלַכַת לְבַת-רוּשָׁלַם:

מיכה ד:ו-ח

*Micha also speaks of the ingathering in stages - a watch-tower (migdal eder<sup>4</sup>), then a fortress (ophel), then a government (memshala), then a monarchy (mamlechet).*

20. (ח) וְאֶתְהַ מִּגְדַל-עֵדֶר - ... תַּחֲלָה תִּהְיֶה כַּמְגְדֵל שֶׁל צֶאֱן, וְאַחֲ"כ תִּהְיֶה עוֹפֵל, שֶׁהוּא מִבְּצֵר חֹזֵק, וּמִפְּרָשׁ שׂוּיָה יִהְיֶה בְּשֵׁלֶשׁ מִדְּרָגוֹת. תַּחֲלָה בַת צִיּוֹן עֲדִיד תִּאֲתָה - שֶׁהַגְלוּיֹת יִתְחִילוּ לְהִתְקַבֵּץ וְגוֹלוֹת יְהוּדָה וּבְנֵימִין שֶׁהֵם בַּת צִיּוֹן שְׁגִלוּ מִצִּיּוֹן בְּחֹרְבַן בֵּית שְׁנֵי יִתְקַבְּצוּ אֵלָיֶךְ. וְאַחֲ"כ וּבָאָה הַמְּמַשְׁלָה הַרְאִשׁוֹנָה - תְּבוּאָה מִמְּשֻׁלָה קִטְנָה, שִׁיְהִיָּה לָהֶם קִצַּת מִמְּשֻׁלָה וְהַנְּהַגָה כְּמוֹ שֶׁהָיוּ לְיִשְׂרָאֵל בַּיָּמִים הַרְאִשׁוֹנִים לִפְנֵי מֶלֶךְ מִלְּךְ לְבָנֵי יִשְׂרָאֵל, שִׁיְהִיָּה לָהֶם שׁוֹפְטִים מְנַהֲגִים אוֹתָם. וְאַחֲ"כ תְּבֹא מִמְּלַכַת לְבַת רוּשָׁלַם - יִהְיֶה לָהֶם מַלְכוּת קְבוּעָה שֶׁהוּא מַלְכוּת ב'". שֶׁאַחֲ"כ יִמְלֹךְ הַמֶּלֶךְ הַמְּשִׁיחַ בַּמְּמַלְכָה קְבוּעָה. וְכֵן תִּבְאֵר בִּיחֻזְקָאֵל (לְדַבְּרֵי-כַד, לֹוֹכֵד-כַה, וְעַמּוּס ט:יֵא) שֶׁמַּלְכוּת ב"ד תִּתְגַּלֵּה בַּהֲדַרְגָה, וְתַחֲלָה לֹא יִהְיֶה רַק בַּמְּדַרְגָת שׁוֹפֵט. וְיִתְעַלָּה לֹאט לֹאט עַד שִׁיְהִי לַה' הַמְּלוּכָה ...

מלבי"ם על מיכה ד:ח

*The Malbim (1809-79 - Russian and Central Europe) sees in this prophecy a staged ingathering. First, there will be a gathering of Jews to Israel, returning from exile. Then the Jews will be able to form a limited government, as there was in the days of the Judges before the first Jewish kings<sup>5</sup>. Finally, Mashiach can come ushering in the Messianic times.*

(See Eim HaBanim Semeicha (Eng) p140).

3. See also his commentary and introductions to Tehillim 101, 107, 108, 119, 122, 124, 126, 127, 134, 135, 140, 142, 147 and on Shir HaShirim.

4. Note that the first yishuv in what later became the Gush Etzion area was called Migdal Eder after this pasuk (which also connects it with Bethlehem - see Micha 5:2-5) and Bereishit 35:21. See also Targum Yonatan on Bereishit 35:21 which identifies this as the location for the revelation of Mashiach. Christian messianic narratives latched onto this and its location to Bethlehem. Note the Christmas hymn 'While Shepherds Watched Their Flocks', based on the connection with Migdal Eder. This was actually the first hymn to be authorized by the Anglican Church in the late 1600s, before which only the biblical Psalms were sung.

5. Looking at the last 180 years of Jewish return to Israel, the Malbim's analysis would place us in a situation of limited autonomy with rulers like the Judges. This was a time of instability, regular wars with hostile non-Jewish combatants around Eretz Yisrael and within it, and in-fighting within the Jewish people - איש הלךר בעיניו יעשה. Although some of the leaders of the Jewish people were righteous (eg Gidon and Devorah), others were of questionable personal morality and religiosity (eg Shimshon and Yiftach) and some were outright

21. כִּי יָמִים רַבִּים יֵשְׁבוּ בְּנֵי יִשְׂרָאֵל אִין מְלֻךְ וְאִין שָׁר וְאִין זָבַח וְאִין מִצְבֵּה וְאִין אֶפֶד וְתַרְפִּים. אַחַר יֵשְׁבוּ בְּנֵי יִשְׂרָאֵל וּבִקְשׁוּ אֶת־ה' אֱלֹהֵיהֶם וְאֵת דָּוִד מֶלֶכָם וּפְחָדוֹ אֶל־ה' וְאֶל־טוֹבוֹ בְּאַחֲרֵית הַיָּמִים:

הושע ג:ד-ה

22. (ה) אחר - ר"ל אחר ימים רבים ישבו בני ישראל אל ארצם ואז יבקשו את ה' לשאול ממנו לרכס, כי ישו וישרה שכינתו ציונהם. ואת דוד מלכם - וגם יבקשו את מלך המשיח הבא מזרע דוד ... ופחדו אל ה' - אז יפחדו את ה' ואת טובו, ר"ל לא יחטאו עוד .... באחרית הימים - זה יהיה בסוף הימים היא הגאולה העתידה צימי המשיח.

מצודת דוד הושע ג:ה

*Hoshea also predicts a return to the Land, followed by a national teshuva and yearning for Mashiach.*

These approaches are not necessarily contradictory. Some mefarshim explain that the ingathering can start BEFORE Mashiach and then Mashiach can complete this by bringing the lost tribes and assimilated Jews.

### B3] THE ROLE OF NON-JEWISH GOVERNMENTS

23. אֶל־תִּבְטְחוּ בְּדִבְיֵים בְּבֶן־אֲדָם שְׁאִין לוֹ תִשְׁעֶנָּה: ... שֶׁאִם לֹא צִרְחוֹן הָאֵל יִתְצַרֵךְ, אִין צִיד הָאָדָם לְכוּשֵׁי חֲצִירוֹ מִלְּרָחוֹ. כִּי לֹא לְצִדוֹ הַתְּשׁוּעָה וְהוּא יִסּוּבְצִנָּה עַל יְדֵי צִנִּי אָדָם, כְּמוֹ שֶׁסִּבְצַ צְשׁוּעַת גְּלוּת צִבְל ע"י כּוּרֶשׁ. וְכֵן לְעֵתִיד יִסְבַּצ גְּלוּלַת יִשְׂרָאֵל ע"י מַלְכֵי הַגּוֹיִם, שִׁיעִיר אֵת רוּחַם לְשַׁלְחָם, כְּמוֹ שֶׁכְּתוּב (ישעיה ס"ו): וְהִצִּיאוּ אֶת־כָּל־אֲחֵיהֶם מִכָּל־הַגּוֹיִם מִנְּהַכְהוֹ לְה'. וְזֶה יְהִי לְפִי שְׂצַחְחוֹ יִשְׂרָאֵל בְּגְלוּת צִבְל יִתְצַרֵךְ לְצִדוֹ.

רד"ק תהלים קמו:ג

*The Redak explains that, just as the previous redemption came through the non-Jewish king Cyrus, so too the future redemption will come through the permission of the non-Jewish governments.*

24.

בשמו הראוי. אמר ונשא נס לגוים ואסף גדחי ישראל<sup>21</sup>, קרא עשרת השבטים נדחים לפי שהם עומדים ביחד אבל נדחים ממקומן, וקרא גלות יהודה נפוצים, ונפוצות יהודה יקבץ<sup>21</sup>. וימשחו להם בית ישראל משיח \* ויכבוש ארצות ומלכים ויבא לירושלים. ויבנה אותה, כדכתיב בונה ירושלים ה' גדחי ישראל יכנס<sup>22</sup>. וימות במלחמה \*, ועליו נאמר ביום ההוא יגדל המספד בירושלים<sup>23</sup>, ואומר והביטו אלי את אשר דקרו<sup>24</sup>, ואחר כן יבואו הנפוצות המפוררים בין העמים ושמו להם ראש א' הוא משיח בן דוד שהיה עמהם בגלות \*, וברשיון מלכי האומות ובעזרתם \* ילכו לארץ ישראל, כדכתיב והביאו את כל אחיכם וגו'<sup>25</sup>, ויהי המלכות ההיא נמשך ואינו פוסק לעולם. וזהו, נאום ה' אלהים מקבץ גדחי ישראל<sup>26</sup>, אלו עשרת השבטים. עוד אקבץ עליו לנקבציו<sup>26</sup>, עוד אקבץ על

18 שם ח, כג. וישמונה שנים שהה בין כל אחת ואחת (סדר עולם פרק כג). 19 יחזקאל כג, לא. 20 ישעיה' י"א, י"א. 21 ישם י"ב. 22 תהלים קמו, ב. 23 זכרי' י"ב, י"א. 24 שם י'. 25 ישעיה' ס"ו, ב. 26 שם נו, ח.

פ' הרמבן על שיר השירים ח:ג'

*Similar comments are made by the Ramban in his commentary on Shir HaShirim.*

- How are these sources to be interpreted?
- Religious Zionist perspective: R. Tzvi Hirsch Kalischer, in his 1862 work *Drishat Tzion*<sup>7</sup>, quotes these sources<sup>8</sup> to prove that the redemption will begin with the non-Jewish nations giving the Jews permission to return to the land of Israel. R. Yissachar Shlomo Teichtal also cites these two sources in his *Eim Habanim Semeicha*<sup>9</sup>.
- Anti-Zionist perspective: The Satmar Rebbe<sup>10</sup> points out that R. Kalischer quotes the Ramban imprecisely. What the Ramban actually wrote was that there will be a preliminary and small return to Israel and then, after Mashiach arrives, the non-Jewish nations will give permission to the rest of the Jews to return to Israel. This is significantly different from what R. Kalischer understood the Ramban to mean. According to R. Teitelbaum, this is not referring to the beginning of redemption, but later in the process and subsequent to the arrival of Mashiach (ben David). He further points to Redak's commentary to Isaiah 66 in which it is made clear that the Redak, too, was referring to permission to return to the land of Israel after Mashiach comes and not to a pre-messianic return.
- Clearly, differing perspectives lead to different interpretations!<sup>11</sup>

antithetical to Jewish values (Avimelech).

6. Quoted in *Kitvei HaRamban*, vol. 2 p.516 (R. Chavel ed).

7. *Ma'amar 1 Ch. 2*, p. 40.

8. He also quotes them in a 1836 letter to Baron Mayer Amschel Rothschild.

9. 1:15, p. 131.

10. *Vayoel Moshe*, *Ma'amar Gimmel Shevu'os Ch. 68*, p. 84).

11. See *The Religious Zionism Debate* by R. Gil Student for further analysis - see

<https://web.archive.org/web/20110526165435/http://www.yasharbooks.com/Religious%20Zionism%20Debate.pdf>

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**C] THE 3 OATHS****C1] THE GEMARA**

25. לעולם ידור אדם בא"י אפי' בעיר שרובה עובדי כוכבים, ואל ידור בחו"ל ואפילו בעיר שרובה ישראל. שכל הדר בארץ ישראל - דומה כמי שיש לו אלוה, וכל הדר בחוצה לארץ - דומה כמי שאין לו אלוה, שנא': (ויקרא כה-לח) לַתֵּת לְכֶם אֶת־אֶרֶץ כְּנָעַן לְהִיּוֹת לְכֶם לְאֱלֹהִים. וכל שאינו דר בארץ אין לו אלוה! אלא לומר לך: כל הדר בחו"ל - כאילו עובד עבודת כוכבים. ... ר' זירא הוה קמשתמיט מיניה דרב יהודה, דבעא למיסק לארץ ישראל. דאמר רב יהודה: כל העולה מבבל לארץ ישראל עובר בעשה שנאמר: (ירמיהו כז-כב) בְּבַלְאָה יִבְאֹוּ וְשָׁמָּה יִהְיוּ עַד יוֹם פְּקֻדֵי אֲתֶם נְאֻם־ה' [וְהַעֲלִיתִים וְהַשְׁיִבְתִּים אֶל־הַמְּקוֹם הַזֶּה]

כתובות קי

*The Gemara emphasizes the importance of living in Eretz Yisrael, even surrounded by non-Jews, rather than living in chu'l in a Jewish community. Nevertheless, there seems to be another perspective, which requires the Jews to live in exile in Bavel, rather than making aliyah!*

26. (ב:ז) הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם בְּצַבָּאוֹת אוּ בְּאֵילוֹת הַשָּׂדֶה אִם תַּעֲרִירוּ וְאִם תַּעֲזְרוּ אֶת הָאֲהָבָה עַד שְׁתַּחֲפֹץ: ... (ג:ה) הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם בְּצַבָּאוֹת אוּ בְּאֵילוֹת הַשָּׂדֶה אִם תַּעֲרִירוּ וְאִם תַּעֲזְרוּ אֶת הָאֲהָבָה עַד שְׁתַּחֲפֹץ: ... (ד:ח) הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם מִה תַּעֲרִירוּ וּמִה תַּעֲזְרוּ אֶת הָאֲהָבָה עַד שְׁתַּחֲפֹץ:

שיר השירים

*Shir Hashirim, which relates the intense love between God and the Jewish people, contains three 'oaths', each with similar wording, that the Jews would not arouse the love of God too soon, before He really desires it.*

27. .... לכדרכי יוסי ברבי חנינא דאמר: ג' שבועות הללו למה? אחת - שלא יעלו ישראל [בחומה] [כחומה] (רש"י - יחד זיד חזקה); ואחת - שהשביע הקדוש ברוך הוא את ישראל שלא ימרדו באומות העולם; ואחת - שהשביע הקדוש ברוך הוא את העובדי כוכבים שלא ישתעבדו בהן בישראל יותר מדאי. .... לכדרכי לוי, דאמר: שש שבועות הללו למה? תלתא - הני דאמרו, אינך - שלא יגלו את הקץ, ושלא ירחקו את הקץ (רש"י - צעונס. ל"א שלא ירחקו גרסינן - לשון דוחק, שלא ירצו בתחנונים על כך יותר מדאי), ושלא יגלו הסוד לעובדי כוכבים.

כתובות קיא

*Chazal in Ketubot understand there to be 3 (or perhaps 6) oaths: (i) a promise by the Jews not to rebel against the non-Jewish exile; (ii) a promise by the Jews not to 'scale the wall'<sup>12</sup> (which Rashi understands to be taking back Eretz Yisrael en masse from the non-Jews by force); and (iii) a promise by the non-Jews not to oppress the Jews too severely. According to the view that there are 6 oaths, these include the three above plus: (iv) that the prophets should not clearly reveal the end of the exile; (v) not to distance ('yirchaku') the redemption through sinning, or not to force ('yidchaku') the redemption through intensive prayer; and (vi) not to reveal the secrets of Torah<sup>13</sup> to the non-Jews.*

28. ריש לקיש הוי סחי בירדנא. אתא רבה בר בר חנה יהב ליה ידא. אמר ליה: אלהא! סנינא לכו! דכתיב (שיר השירים ח:ט) אִם־חֹמֶה הִיא נִבְנָה עֲלֶיהָ טִירַת כֶּסֶף וְאִם־דָּלַת הִיא נֶצֶר עֲלֶיהָ לֶיִח אֶרֶז. אם עשיתם עצמכם כחומה ועליתם כולכם בימי עזרא - נמשלתם ככסף, שאין רקב שולט בו. עכשיו שעליתם כדלתות (רש"י - שער שיש צו שני דלתות, פותח אחד וחצירו סוגר, כך עליתם לחלזין) נמשלתם כארז שהרקב שולט בו.

יומא ט

*But other Midrashim seem to contradict this. Reish Lakish here bemoans the fact the Jews missed the opportunity to move to Eretz Yisrael en masse ('like a wall') when permitted to do so in Second Temple times.<sup>14</sup>*

**C2] THE MAHARAL**

29. .... ובאותה מדה השביע אותם שלא ישנו בענין הגלות. כי דורו של שמד, אף על גב שהגיע להם המיתה בגלות, לא היו משנים. ועוד פירוש 'בדורו של שמד', רוצה לומר - אף אם יהיו רוצים להמית אותם בעינוי קשה, לא יהיו יוצאים ולא יהיו משנים בזה. וכן הפירוש אצל כל אחד ואחד, ויש להבין זה

מהרל, ספר נצח ישראל פרק כד

*In Netzach Yisrael, the Maharal seems to say that, even if the non-Jews torture and persecute us and to force us to live in Israel, we must avoid doing so, even at the cost of martyrdom!*

12. The two versions of the Gemara are either *be-choma* - in a wall, or 'ke-choma' - like a wall.

13. Some mefarshim understand this to be the secrets of the calendar and others the reasons for mitzvot in the Oral Law.

14. The Satmar Rebbe reads this as a reference only to the return of the Jews with Ezra and not future redemption.

- However, in the Maharal's commentary<sup>15</sup> to the Agadot of Ketubot, he takes a different approach to the 3 Oaths.

30. כל העולה מבבל וכו'. פי' שכמו שנתן הש"י א"י לשבת, וכך כאשר גלו ישראל מן הארץ אז גזר עליהם שיביו ישראל בצבאל עד יום פקדי אותם. והנה הראון מן הש"י עתה בצבאל לענין הגלות עד זמן פקידה, כמו שהיה הראון שיביו ישראל צבאל צישיבתם.

מהר"ל חדושי אגדות - כתובות שם

31. שבועות הללו וכו'. פי' כאשר הש"י גזר הגלות על ישראל, והגלות הזו אינו לפי הסדר שראוי להיות בעולם. כי לא תמלא שהאומה יהיה גולה ויביה יושבים בתוך ארץ אומה אחרת, רק כל אומה ואומה היא תחת רשותה. והש"י גזר הגלות על ישראל והגלות הזו אינו לפי סדר הראוי שיביה בעולם, ולפיכך היה הש"י גוזר קיום על גלותם. ואם לא היתה הגזירה הזאת על דבר שהוא כנגד הסדר, אין לו קיום כי הסדר גובר עליו. ומפני זה היו ג' שבועות, כלומר ג' גזירות. האחד שלא יהיו בטול אל הגלות עממו, ולא יהיה תוספת, ולא יהיה לו גרעון. הרי ג' גזירות שצדקה הגלות עומד על ענין הראשון. כי מה שלא יעלו בחומה דבר זה הוא שיביו גורעים הגלות, כאשר הגלות הוא הפירוד, והם יעלו בחומה בקצותן לארץ הרי דבר זה נחשב גרעון לגלות. ושלא ישתעבדו צדקה יותר מדאי הוא תוספת גלות. ושלא ימרו דבר זה נגד הגלות עממו כאשר ימרו בחומות ולא יקבלו עול שלכם עליהן אין כאן גלות. הרי לך ג' דברים אלו הם עמידת הגלות.

מהר"ל חדושי אגדות - שם

*The Maharal understands the 3 Oaths allegorically as Divine decrees - gezeirot - that the Jews should live in exile until the time of their redemption (and not to inappropriately lessen or increase that exile). As such, the Maharal understood (at least in his times - 16C) that God wants the Jewish people NOT to make aliyah as much as He formally wanted them to live in Eretz Yisrael.*

### C3] THE MAHARSHA AND LIMITATIONS TO THE OATHS

32. שלא יעלו ישראל בחומה כו'. ר"ל ודאי דרשות לכל אחד מישראל לעלות לא"י. אלא שלא יעלו ביחד זיד חזקה ולזנות להם חומות ירושלים. ונחמיה שאמר (נחמיה ב:י) וְנִצְנְנָה [אֶת-חֻמֹּת יְרוּשָׁלַם וְלֹא-נִהְיֶה [עוֹד חֲרָפָה] - צרשות המלך היה, כמ"ש שם (נחמיה ב:יח) וְאֶף-דִּצְרֵי הַמֶּלֶךְ הִשְׁרִיחַ אֶמְרֵ-לִי וְגו' ....

מהרש"א חדושי אגדות מסכת כתובות דף קיא עמוד א

*The Maharsha (16C Poland) makes clear that (a) nothing in the 3 oaths prevents individual Jews from fulfilling the mitzva of living in Eretz Israel; and (b) even a group is permitted to move to Israel if the government gives permission.*

33. (נו) איצרא דכל זה הוא רק כשאין לו רשות מהממשלה לעלות. אבל אם השיג רשות לעלות ולהתיישב שמה, שוב מחויב לעלות. דמעתה ליכא הטעם דכל דליתא צליצור ליתא ציחיד. שאם יותן רשות לכל ישראל לעלות לא יחשב שטולין בחומה. כי בחומה פרש"י זיד חזקה. גם י"ל כי אם יותן רשות לכולם יחשב פקודה. ....

שו"ת אבני נור חלק יורה דעה סימן תנד

*The Avnei Nezer<sup>16</sup> expands on this and observes that, if the non-Jews give permission to the Jews to move en masse to Israel, not only is this permitted under the 3 Oaths, but it is also considered to be a sign from God of the redemption.*

### C4] SATMAR AND NETUREI KARTA

Some groups, particularly the Satmar Chassidim and a separate group, Neturei Karta<sup>17</sup>, have declared the mass aliya of the last 150 years to Eretz Yisrael and the establishment of a State to be a violation of these oaths and therefore a serious sin (in fact heresy, as we will see below).

The first Satmar Rebbe - R. Yoel Moshe Teitelbaum - set out his philosophy of anti-Zionism in two sefarim - *Vayael Moshe* (1961) and *Kuntres al ha-Geula Ve'al ha-Temura* (1967). His ideology is based principally on the sources above - in particular the 3 Oaths and the position of the Maharal. In terms of anti-Zionism, it comprises 4 major premises<sup>18</sup>:

15. This was first published from manuscripts only in the early 1960s and will not have been available to the Satmar Rebbe when he wrote Vayael Moshe.

16. R. Avraham Bornstein, Av Beit Din of Sochaczew (1839-1910).

17. The expression Neturei Karta means 'Guardians of the City' and is taken from the Talmud Yerushalmi (Chagiga 1:7) where the teachers and scribes of the town are described as its guardians, in whose merit to the city is protected. So too, the Neturei Karta see themselves as the righteous few whose merit is protecting the Jewish people. The group was created in 1938 as a splinter, mostly of Romanian Chassidic leaders, from the Agudas Yisrael which they considered to be too weak on the issue of Zionism. Estimates of the number of people involved in the group vary from a few hundred to around five thousand and they have a presence in New York, Mea Shearim and Ramat Beit Shemesh. Some members of Neturei Karta have become involved over past decades in close participation with violent enemies of Israel, such as Iran and Hamas and have also been associated with Holocaust denial. There is a debate as to whether these individuals are themselves an even more radical splinter from Neturei Karta or represent its mainstream policies. In any event, they should not be seen as identical with Satmar Chassidut which, although maintaining a firm and radically anti-Zionist ideology, have severely condemned many of the activities of Neturei Karta and placed some of their members in cherm.

18. Rabbi Norman Lamm summarizes the anti-Zionist ideology of Satmar in 1971 article - *The Ideology of the Neturei Karta According to the Satmarer Version*, Tradition Journal 12.2 pp 38-53. The summary in this sheet is based on Rabbi Lamm's article, which should be consulted for specific sources in the Satmar Rebbe's writings. See also *Rabbi Joel Teitelbaum*,

## 1. GEULA IS FROM GOD ALONE AND MAN MUST BE TOTALLY PASSIVE

- Only God can bring about the redemption of the Jewish people - *geula* - and this will be in a miraculous manner.
- The Jews must submit to the yoke of exile and await Mashiach. Total political passivity is required.
- Mashiach will be a miraculous process and not natural or political.
- A Jewish State before or without Mashiach is prohibited and heretical. Any war authorized by such a State is invalid and therefore murder.
- The 3 Oaths are halachic and still in force. Violation by the non-Jews of their part in the Oaths does not abrogate the others. Any view that the Balfour Declaration or UN partition plan gives permission for the State of Israel is false and heretical. Even if some countries accept the State, many (including the Arabs) do not<sup>19</sup>.
- The reason that the 3 Oaths are not ruled as halachot by the classic codes is because they go beyond regular halachot and are in fact principles of faith, breach of which is not only a sin but also heresy!
- The Maharal requires that the Jews must not return to live in Israel, even if tortured by the non-Jews to force them to do so!
- The obligation to live in Israel applies only during the times of the Temple. That does not make it prohibited for a Jew to live in Israel (many Satmar chassidim do), but the 3 Oaths prohibit mass aliya.

## 2. TESHUVA BY THE JEWISH PEOPLE MUST COME BEFORE GEULA

- There can be NO national redemption before a spiritual renaissance. Denial of this is equivalent to denial of Mashiach, which is heresy.
- Zionism caused Jews to abandon Judaism and is therefore the very opposite of redemption.
- Any form of Jewish political nationalism is prohibited as an imitation of the non-Jews.

## 3. AGENTS OF REDEMPTION CAN ONLY BE THE PIOUS

- It is absurd to argue that Geula can be brought about by the very people who deny Mashiach and God. So Zionism and the State of Israel are obstacles to true redemption.

## 4. THE MESSIANIC STATE MUST BE A THEOCRACY AND MAY NOT BE A DEMOCRACY

- Democracy is valid only for non-Jews. Any Jewish State must be run entirely according to Torah principles.

As a consequence of these premises, the following objectives and policies emerge:

- Any cooperation with the Zionists of the State of Israel is a major sin.
- One must submit to martyrdom rather than become a member of the Knesset.
- The military successes of the State of Israel are not miraculous, or (even if they are supernatural) they are the work of the satanic power of the angel Samael. They are an illusion and a test for the Jewish people to see if they will follow the false Messiah of Zionism.
- The Holocaust was a punishment from God for violating the 3 Oaths and supporting Zionism.
- The Zionists inflamed the British during the Mandate, causing them to prohibit Jewish immigration to Palestine. This caused the death of Jews. Similarly, the Zionists have inflamed the Arabs over the last 100 years, causing wars and the death of Jews.
- Just because most Jews favor Zionism, that does not make it correct. In the days of the First Temple, most Jews worshipped idols.
- Even if Zionism and the State of Israel bring some Jews closer to God, this is illusory and similar to the spiritual and religious enthusiasm for Shabbetai Tzvi before (and even after) he was revealed as a fraud.
- Even if most rabbis support Zionism, we do not follow the majority when they are wrong<sup>20</sup>.
- The State of Israel should be dismantled as soon as possible, not so that the Jews can return to the Diaspora, but so that the true Mashiach can come and set up a Torah State. Before that, the United Nations can be trusted to protect the Jewish population in Eretz Yisrael.
- Until the State of Israel is dismantled, there can be no cooperation of any kind with it. No money can be taken from it. The Kotel (and other Jewish shrines such as Ma'arat HaMachpela) should not be visited since it has been desecrated by the Zionists.
- Jews may not live over the green line (including in the Old City) since this area is not accepted by the UN as part of Israel and was taken from the non-Jews by force.

Rabbi Lamm, in his 1971 article, argues that most of the halachic and hashkafic arguments put forward by the Satmar Rebbe are untenable (see below for classic responses). They rely on a highly selective and logically far-fetched reading of the sources which, while displaying uncompromising ideological integrity, lacks intellectual honesty. They are also sometimes frightening in their radicalism. Nevertheless, Rabbi Lamm issues a warning to Zionism which justifies the existence of the Satmar ideology.

<sup>19</sup> *Zionism, and Hungarian Ultra-Orthodoxy*, Zvi Jonathan Kaplan, *Modern Judaism*, Vol. 24, No. 2 (May, 2004), pp. 165-178.

19. Over the last decades a number of Arab countries have made peace treaties with Israel. It is unlikely however that this will trigger any rethink of Satmar ideology.

20. Homieletically, the Satmar Rebbe explains that the expression *yachid ve-rabbim*, *halacha ke-rabbim* to mean that the halacha follows the majority only in a case of 'Yachid ve-rabbim', ie where God - the Yachid - supports the rabbim.

34. Finally, with all the aversion of most Jews to this outrageously anti-Israel stance, two things ought to be remembered. First, while the Neturei Karta, theoretically and practically, are totally opposed to the State of Israel, they are not opposed to Israel as a people. On the contrary, they oppose the State because they favor the people. We may deplore them, but we must not indiscriminately condemn them (as has been done) as religious anti-Semites<sup>21</sup>.  
Second, the existence of this group, scandalous as it sometimes may seem, can prove a much needed corrective. There may be a time when Israel will incline to an inflated view of its own power and prowess. Its triumphs may, in the nature of things, go to its head, and militarism may some day turn from an unwanted necessity to a way of life. Moses already warned us against boasting that "my power and my might have wrought all this." Modern Israel must scrupulously avoid this fallacy, a fallacy which is dangerous not only morally and spiritually but also politically. The Neturei Karta are irritating reminders that activism can lead to the illusion of total self-sufficiency, and self-sufficiency to arrogance, and arrogance to presumptuousness. Granted that the medicine of the Neturei Karta is too strong for the illness it seeks to cure, and the patient shows no real symptoms of the disease, it is a medicine nonetheless. It need not and should not be swallowed, but its presence on the shelf serves a purpose of sorts.

**R. Norman Lamm, The Ideology of the Neturei Karta, Tradition Journal 12.2 (1971) p 53**

*In light of the 1973 Yom Kippur war and the disaster to the State of Israel that almost resulted from that conflict, Rabbi Lamm's words in 1971 appear almost prophetic!*

#### C4] RELIGIOUS ZIONIST RESPONSES

A number of responses<sup>22</sup> have been made by Religious Zionism to the positions of the Satmar rebbe and indeed to his tone<sup>23</sup>. Rav Shlomo Aviner, in a detailed analysis<sup>24</sup> of this issue, gives 13 answers<sup>25</sup>. These include:-

(i) The Maharal<sup>26</sup> explains that the Oaths were not historical or even spiritual 'promises' but rather expressions of reality and an unchanging fact of life. God is telling the Jews not to go back to Eretz Yisrael too soon or their attempt will be futile - nature will defeat them. Now that nature is clearly 'on our side' again, this former reality has now fallen away.

(ii) Chazal's statement about the 3 Oaths is aggadic and is not meant to have halachic implications. It is not ruled in halacha by the Rif, Rosh, Rambam<sup>27</sup>, Tur, Shulchan Aruch or most other classical halachic works<sup>28</sup>. The message being communicated here by Chazal is certainly important and must be understood, but it is not appropriate to apply it to practical halachic decision making.

(iii) The non-Jews clearly broke their oath in the excessive persecutions. Since the oaths are mutually interdependent, they have therefore now been nullified<sup>29</sup>.

(iv) We did not take Eretz Yisrael from the non-Jews - they gave it to us in the Balfour Declaration<sup>30</sup>, San Remo conference, UN Partition Plan etc. Therefore we have not violated anything.<sup>31</sup> This position was famously stated by the Avnei Nezer<sup>32</sup> and the Meshech Chochma - R' Simcha HaCohen of Dvinsk<sup>33</sup>.

(v) There are multiple signs of Redemption which demonstrate that it is now approaching, including: permission from the Nations of the World, the awakening of the Jewish people, the horrors of the Exile, the appearance of the Gra, the blossoming of Eretz Yisrael.

21. Given the increasingly radical activities of some anti-Zionist splinter groups that have actively supported Iran and Hamas (who are committed to the killing of Jews) it seems likely that Rabbi Lamm's comments would not apply equally to those activities.

22. All of these are set out in detail in R. Menachem Kasher's book *Ha-Tekufa Ha-Gedola*.

23. While Religious Zionist thinkers have great respect for the Rebbe personally and as a talmid chacham (R. Aviner frequently stresses this), there is a strong objection to the labelling of almost all contrary positions as 'heresy'. To apply this to some of the greatest Torah thinkers of the 19th and 20th Centuries (including many who were not specifically Zionists - such as R. Meir Simcha of Dvinsk and R. Shlomo Kluger) is preposterous.

24. 'Like a Wall' - see <http://hishurim.blogspot.co.il/2005/09/kuntres-she-lo-yaalu-ke-homah.html> and subsequent posts in that series

25. For a point by point, cogent and detailed (44 page!) refutation of each of Rav Aviner's arguments see <https://www.truetorahjews.org/qanda/aviner>. This website - Natruna - is run by Satmar Chasidim not directly connected to Neturei Karta.

26. Netzach Yisrael Chap 24. See R. Menachem Kasher's *HaTekufah Ha-Gedolah*, ch. 14, where he analyses into the language of the Maharal in Netzach Yisrael in a manner that is more consistent with his commentary to Ketubot.

27. The Rambam does not mention them in Mishne Torah but does refer to them in his Igeret Teiman. The Satmar Rebbe argues that this indicates that the Rambam changed his position and in fact applied the 3 Oaths halachically. This is however difficult to maintain (i) since the Mishne Torah was completed AFTER the Igeret Teiman; and (ii) the Mishne Torah is a work of halacha whereas the Igeret Teiman is a letter of support and encouragement to the Yemenite community in times of crisis. Also, the Rambam explicitly states in the Igeret Teiman that the Oaths were a 'mashal'.

28. Some authorities do see the Oaths in a quasi-halachic light. See Shu't Rashbash 2 and Shu't Rivash 101. Nevertheless, they could also be read in the same light as the Maharal - not as promises not to make mass aliyah, but as a gezeira that it simply will not work until God decides that the time is right.

29. This is quoted in the name of R. Shlomo Kluger and R. Hillel Kolomeir.

30. R. Tzvi Yehuda Kook saw the later resistance against the British as justified on the basis that they betrayed their Mandate by back-tracking on the Balfour Declaration.

31. This argument may not apply in the same way to the lands conquered after the 6 Day War.

32. Yoreh Deah #453, 456.

33. R. Aviner quotes multiple classic authorities who write that the future permission for Redemption will be granted by the Nations of the World, as it was in the past by Koresh, including: R. Saadia Gaon, R. Moshe ben Machir, Ramban, Radak, R. Yosef Ibn Kaspi, Rabbenu Bachya, R. Yitzchak Abarbanel, Maharibach, R. Yehuda Chai Alkalai at length, R. Tzvi Hirsch Kalischer at length, the Vilna Gaon, the Malbim and the Chafetz Chaim (see there for source references). Rabbenu Bachya (Vayikra 11:4-7) also understood a famous Midrash in this way. The Midrash states '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'. On this, the Admor of Ostrovitz later wrote '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.'

- (vi) Ascending in stages is not considered to be 'like a Wall'.
- (vii) The 'Wall' only relates to moving en masse from Bavel.
- (viii) The 'Wall' only relates to building the Temple (and perhaps going onto Temple Mount).
- (ix) Some mefarshim understood that these oaths only applied for 1000 years and have now expired.

## D] KIBBUTZ GALUYOT AND GEULA - CLOSING .... AND OPENING THOUGHTS

35.

והישיבה כאדם העובד בחוץ שבו לכבוש חיי שמימי גמח  
 ירושתינו לא על ביהא ריקנית של עתה וכבר המשינו  
 האחרונים למיט של אכילת מזה כי עיקר המטה היא  
 האכילה, ולקחת המיטים לשם מטה והליטה והאפי' אינם  
 גמר מטה, ומי'ם בודאי מטה גדולה היא, ועל זה נאמר  
 גומל לאיש חסד כמפעלו. גם על הפעולה של מטה מקבל  
 שכה, ונאמר אשרי חמימי דרך גם על הדרך של פושי  
 מטה יש בו שלימות ואין ספק שהיא מטה גדולה כי הקיבוץ  
 הוא אחלקא דגאולה, ונאמר עוד אקבץ עליו לנקבל

הטביל העונה מצבנל נחיי נית מחן דחש בזה וחיי' בזה'  
 נאשנה בעזרי'ם לטובה הן בסכנה הדרכים והן מלד  
 טביות ידאי היא מטה גדולה, אמנם גם לפי דעת הרמב"ן  
 נחשב זאת למיט מ'ם בעיקר המטה אינו אלא הירושם

ש'ת ישועות מלכו יו"ד סו

R. Yisrael Yehoshua Trunk of Kutno (1821-1893) writes that a return to Eretz Israel must be by full ownership of the Land and not only the limited connection that was possible in his time. Nevertheless, just as in eating matza, the ultimate mitzva is to eat the matza but collecting the ingredients and making the matzot is also a mitzva. So too, every step taken towards settling the land is a great mitzva and constitutes 'atchalta degeula' - the beginnings of redemption.

36. In Megillah (12a), Rava states [that the visitation (פקידה) mentioned in the verse, 'After seventy years are completed for Babylon, I (God) will visit (אפקד) you (Yirmiyahu 29:10), is] only a 'visitation' [not the complete redemption]. The Maharsha explains that the visitation was 'that a few Jews settled in Eretz Yisrael'. Thus, any settlement of Jews in Eretz Yisrael us a visitation of redemption. At that time, only a few thousand Jews settled there (I do not have the book of Ezra right now in order to indicate the precise number<sup>34</sup>). Today, close to a million<sup>35</sup> have settled there! So may this number increase and so many it multiply, with God's help. There has not been an ingathering like this ever since we were exiled from our Land. This is certainly a visitation of redemption. Therefore, every Jew must certainly join the settlement effort with all of his physical and monetary strength. Not a single Jewish soul should be left out, and no claim in the world should prevent the Congregation of Israel from joining together. Then, with God's help, we will achieve complete redemption, and God's great name will be exalted and sanctified, speedily in our days, forever and ever. Amen, so may it be God's will.

Eim HaBanim Semeicha (Eng) p522

These last sources are an introduction to Part 2, in which we will be'H explore the concept of Redemption - Geula. How can we know if what we are experiencing now really is Geula, or perhaps the beginning of it? As we approach Yom Ha'atzmaut we will look more closely at redemption and its close connection with the teshuva of the Jewish people. Is the 'return' of teshuva a return to God or to the Land or both!?

34. R. Teichtel wrote Eim HaBanim Semeicha without any sefarim while in hiding during the Shoah. The precise number of olim with Ezra/Nechemia is 42,360 (Ezra 2:64-65; Nechemia 7:66-7).

35. In his time the Jewish settlement of Eretz Yisrael was between a half and one million.