



"dgny mipad m`"d zncwd
uiaeil dix`

dpey`x dncwd

I. Ba'al Hatanya.

A. yecig of the `ipzd lra after getting out of jail - when in trouble we can channel the zekf diayeie i`` l y.

1. Though there are no sources in l"fg for this, anything the `ipzd lra says is dphw d` eap.

B. Possible sources

1. From chumash: my i"yxe an weqt ek wxt `xwie where the zea` are listed in reverse order to indicate the least to greatest zekf, and then the passuk mentions l`xyi ux`, apparently because that is the greatest zekf.

2. From Medrash: 'b dyxt zeny `zlikn - The (l`xyi ux`) mil yexi zekf protected us at seq mi zrixw.

II. How to react to a tremendous dxv zr.

A. Yakov took a xcp and that is what we should do - '` ze` 'r dyxt dax ziy` xa.

B. I am taking a neder that if this was doesn't end with giyn coming (because nobody knows for sure how giyn will come) I will write a xtq to glorify l`xyi ux`.

1. This in fact was awri's xcp: `k-k miweqt gk wxt ziy` xa - 'd dide ia` zia l` mel ya izaye" "miwl` l il.

a. How could he say he would only believe in Hashem if he is protected?

b. The neder was to go back to l`xyi ux` and then `linn he has a God, based on :iw zaezk - later found this exact hyt in 'g ze` d`x zyxt `neqgz yxcn.

2. This explains a ze` er dyxt dax ziy` xa - Yakov was afraid because of Eisav's i`` zekf.

a. question: Did Yakov really think Eisav was a greater tzadik?

b. answer: Yakov was banking on i`` zekf to save him, and on that dcewp his brother had outdone him.

C. oil ael n dfeg says that Yakov's neder is particularly useful at the `giync `zawir.

III. Purpose of the sefer.

A. To glorify l`xyi ux` to get us through these difficult times.

B. Get Jews in ux` l ueg to stop being satisfied with where they are, and get them to desire i``

IV. Wrapping up the dncwd.

A. I wrote this in dire circumstances and was miraculously saved in the i`` c zekf.

B. Chasam Sofer in eizeyxcl dncwd says that saying holy things, like the word l`xyi ux`, makes us more holy.

1. .eh sc dl ibn - agx agx xne` d lk

2. Passuk of "zeyrl zxnyc l`xyi zrnye" - through hearing the name we will do mitzvos.

3. That is why the Torah always mentions l`xyi ux`.

dipy dncwd

I. The general avn during which he is writing.

A. The worst type of punishment is iay based on :g sc a"a `xnb interpreting a passuk, and that is what we are going through.

B. We've had difficulty in the past but there was always somewhere to escape to (except for times of ryxd ond).

II. How he got to writing this sefer.



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- A. Always only interested in dkl d l y zen` 'c and left the general direction of l`xyi l k issues for others to worry about.
1. Can no longer have clarity of mind for halacha
 2. No longer have micinl z to teach or talk in learning.
- B. We are past the time when Mashiach is supposed to come, so something must be holding us back. Let's figure out what it is and clear the path for Mashiach.
- C. The obligation to think about the needs of the Jews:
1. Chazal - Story with eda` 'x crying on his death bed because he didn't worry about ikxv l k enough.
 - a. This is in normal times, xnege l w now.
 2. yac zexri - Jewish leaders have to think about good ideas for saving the Jews.
- III. Desire to get back to Israel. Purpose of the sefer is to make people *want* to go to l`xyi ux`.
- A. j l j l 't dax yxcn - better in the deserts of Israel than the palaces of ux` l ueg.
- B. All of our suffering is for not trying to get back to l`xyi ux`.
1. We see this by j l nd cec the generation was punished for not running to build w"ndia.
 - a. Mashal of father hitting a child and kid doesn't know what the father wants.
- C. ryedl i"yx - we only see aeh oniq when we look for oipae ,cec zia zekln ,miny zekln w"ndia - all three are accomplished through going to l`xyi ux`.
- D. God is waiting for us to make the first move to show desire to live in Israel.
1. c:d f"ear ` ztqez - when we are in l"eg we aren't as connected to God (no wonder we have so many Zexv), but once we show desire, even before we get there, we will be reconnected.
 - a. Kuzari says l`wfgi was l"ega ` apzn even though i" a wx dxey dpiky because he was expressing visions *about* l`xyi ux`.
 - b. Rabeinu Chaim (brother of Maharal) - although miznd ziigz is painful for l"eg ipa, it won't be for those who *wanted* to be in l`xyi ux`.
 2. In minid ixac Dovid mentions people before Hashem, which seems against micia dpyn? Rashi explains he is telling them to make the first move.
 - a. whenever we want 'd dyrn we need to initiate.
 - b. a very holy person said that the dhiy to not desire i" comes from dtil w.
- IV. Who is this sefer for? Only for the unbiased reader.
- A. These issues need to be subjected to the rigorous halachic analysis that any other major halacha would require - two derashos from "'d xac" - dkl d df ,uwd df.
- B. Can't argue unless you also have proofs - not enough to say "we don't hold this way"
- C. Somebody who is predisposed to a certain belief will never hear the truth.
1. Meraglim were afraid they would lose their ze` iyb so they didn't listen to great proofs offered by al ke ryedi that zn` ezxeze zn` dyn.
 - a. lots of rabbis suffer from being biased because of fear for not having same success in Israel.
 2. Most people *think* everything they do is miny myl, because their bias is so deeply rooted.
 3. This is why judges can't take bribes of any sort.
 4. Divrei Chaim and Chasam Sofer note that there are many people (even rabbis) who are more interested in their own honor - every awri has a oal but not every oal has a



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awri - xnege lw in our generation.

- V. Is this a new idea?
- A. In years past our milecb encouraged dilr but we were too comfortable.
1. Even in the times of Ezra only the poor wanted to go with him.
 2. The Sma says bad things happened in Germany because Jews were too comfortable there and wanted to stay in dphwd mil yexi! Same in the generation of holocaust!
- B. Our generation is finally ready to hear the message because there is no comfort where we are.
1. The persecution is designed to make us want to go to l`xyi ux`.
 2. Rosh noted that the tough times are the best times to give mussaf because that's when people listen.
 - a. Just like Ezra pointed out to the people that `ade daxd mzxrf mkikxc lr mkaal eniy drayl oi`e lek` hrn in order to open their eyes to the need for dilr, same in our generation.
 3. R' Yakov Emden blames the inquisition on the fact that we lost any desire or hope to go to l`xyi ux` (made Spain our new l`xyi ux`).
- VI. When will the galus end?
- A. miciiqq zpyr, who the miig ixac praises extensively, says that building up of l`xyi ux` is a sign of giynd zeni because we can't have zeil b ueaiw if there is nowhere to go to.
1. fh ze` 'k dax zeny - the Jews had to stay in the desert for 40 years, so that they wouldn't come to an empty land. Successful building of infrastructure for zeil b ueaiw is a sign of giyn!
 2. Anybody who opposes going and building is giving in to their rxd xvi!
- VII. Name of the Book. g"d a"t zekxa inl yexi - Eretz Yisrael is our mother, l"eg is stepmother.
- A. Our mother awaits our return with longing.
1. Story of woman whose husband and daughter escaped etc (read inside pages `n-'n)
- B. This image of the joyous mother is the image of l`xyi ux` upon our return - thus the name dgny mipad m`.

Summary of the book

- A. The reason for our suffering in exile.
1. We became very comfortable and stopped genuinely hoping for salvation - zepaxd yi dfl "el y zyexgd zia dfl eel y
 2. Our suffering is because we forgot the land - when God punishes us here He is saying that we should come back home.
- B. The order of redemption - specifically through unorthodox Jews. Many ask how dl e`b can come through people who are anti-religious.
1. Sources point, not to a moment of geulah, but a slow process that will start with smaller things and build up.
 - a. We can only have sudden geulah if we are perfect 'd icar.
 - b. Lengthier geulah comes at a predetermined time because God wants it, not because we deserve it.
 2. There are two simanim of geulah:
 - a. the opportunity to settle and build the land



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- b. incredible mixeqi in galus.
- 3. Back to the question: dyrpy oipay `ed ok m` epixac l r dl ec b ` iyew j l dywei ik izrci ipa izrcie ipa aexy okzi ji` dle`bc `zlgz`e `eal dle`bd daxwy uwl ze`e oniq `ed dyecwd ux`a epnia okzi ji`e ?x"dera dnd u`xd iiebk xy` hrnke l"x dxiar ixaere zezay il lgn eppea`cl dnd ux`d ?i`kf i`r zekf mil bl bn l`i iw`l d mdici l r oniqe ze`e dle`bc `zlgz` dyri min l er l k` xead l .
 - a. It is clear in Nevi'im and Chazal that it works this way so it is a question on God. Even if we don't understand it, this is the fact and we have to accept what God says.
 - b. The truth is all geulah and malchus begins with darkness - just look at the roots of zekl n cec zia - When God wants to do something big He wraps it in d`neh to avoid the bexhw.
 - c. This is only at the beginning but ultimately we are to take over and have it run with pure holiness.
 - d. Besides, these zionists aren't true miryx, they are eaypy zewepiz. ol r izazky dn l ky r ce" izazke ok mze` mipkny mi`pwd zrc itl izazk df l k e" g miryx mya mze` izipike ux`d ipa ...mdipira mi`xp mpi` ux`d ipay z` tn oipad dyrn z` ewigxdy mzi` wcvd oi` mzhiyl el it`y mda` rxf zn` rxf `l` miryx mpi` dnd ipirae mz` znkqn izrc oi`e ok d`xp `l invrl il la` .maxwle mze` aed`l deevne m"ekrd oia daypy wepizk dnd wxw awrie wgv
- C. Mitzvah of l`xyi ux` aeyii.
 - 1. Ramban obviously holds it is a mitzvah, and so does the Rambam.
 - a. The Megilas Ester has already been rejected by all of the later acharonim.
 - b. In the fourth shresh the Rambam says he won't count mitzvos that include dxezd l k dl ek.
 - 2. Three reasons to encourage living in Israel according to Rambam:
 - a. Keep the nation alive - l`l dl il g l`xyi ux`n excr i l`xyi ux` ipay l yn j xca epqpd el i` (m"anxd oeyl) l ke l kn dne`d zeze` dgni` l y gihad `ed ik z` f zeyrn.
 - b. to keep Torah
 - c. to fulfill the actual mitzvas aseil of i` aeyi.
 - 3. The three claims of xfrl` zgp n and how to deal with each:
 - a. Rambam hold we don't have a mitzvah - already showed that this view is not the normative understanding of Rambam.
 - b. Israel won't tolerate people who are less than perfect - the only way to build up is to start with something less than perfect.
 - c. There can be no cooperation with the sinners involved in building the land - dnz ip` cere mibdpzn mpi` epipnf l y ux`d ipeky oriy j k l k `hiyt dicicly l`f xfrl` zgp n l ra w`dbd l r ahenc `id ezxaqy epiide ux`d oipa l y oipr meya l l k mdnr ,zzydl oi` dxezd ikxca x"dera ,ok mb epgexe epici l r eta mdnr szzy py dnn mgexke mvtgk da zeyrl cal mcia ux`d z` aefrpy oiadl l ke `l z` f
- D. Jewish Unity. If we have the ability to find common ground, use it as an opportunity to cooperate and create a sense of achdus.
 - 1. Sinas Chinam caused the destruction - we MUST come together to have geulah.
 - 2. Calls on Rabbonim and leaders to focus on achdus - ori df l r oicd z` ozil mirexd micizre l`fgn recik epizeknl dtexzd cal df wx ike zg` dceb`a il`xyid mrd l k z` cg`l mil czyn mpi`y
 - 3. The only way to achieve achdus if through real l`xyi zad` and this is only done by being zekf cnl n on people, not being quick to call people miryx. God will give them a dxhd gex x"ik` dil r mytp mixqeny aeyid zeevn zekfa.