

AL HAARETZ — Perspectives on Eretz Yisroel

Living in, Settling, and Building Up the Land
 Issue 5 • 21 Shevat (Mishpatim—Terumah) 5780

Toras Eretz Yisroel

Excerpts from Contemporary Seforim on Torah & Mitzvos,
 Halachos & Minhagim of Eretz Yisroel

Yom Tov Sheni in Eretz Yisrael [part 2 of 2]

Moving to or from Eretz Yisrael

- A resident of *chutz la-Aretz* who decides to move to Eretz Yisrael must observe two days of *Yom Tov* until actually arriving in Eretz Yisrael.
- Even a newlywed wife of a *ben Eretz Yisrael* (a resident of Eretz Yisrael) who was married outside of Eretz Yisrael must keep two days until she arrives in Eretz Yisrael, even though her husband keeps only one day even while in *chutz la-Aretz*.
- A resident of Eretz Yisrael who decides to move to *chutz la-Aretz* continues to keep one day until actually arriving in *chutz la-Aretz*.
- A couple or family that moves to Eretz Yisrael for the purpose of studying Torah there, but leaves open the question of whether or not they are going to stay, should seek Halachic counsel to determine their status.

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Eretz Chemdah: An Inside View

Various Perspectives and Experiences
 of English Speakers Living in Eretz Yisroel

THIS WEEK'S STORY:

This Is Our Own

Yosef Zev Braver, Romema, Yerushalayim

As a Jew, this is my real home. It's my own culture, my own alphabet all around me. Prophecies come alive. A large portion of our Torah is relevant only here.

It's only my first day in Eretz Yisroel and I already receive *Bircas Kohanim*. When I buy any produce, I have to make sure *terumos* and *ma'aseros* were separated or do it myself. This is HaShem's special Land and His Presence is manifested also by His special rules for what grows here. It makes His Presence feel even more real.

For the Chinese, it's China. That is their natural habitat and that is where they thrive. For the Japanese, it's Japan. For the Spaniards, it's

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Eretz Rechavah:

A Tour Guide's Focus In the Expanse

One of the remarkable spots to see in Eretz Yisrael is the famous **Har Tavor** [Tavor Mountain]. Although Har Tavor is better known for its centrality to the story of the war between Barak and Sisera and subsequently *Shiras Devorah* (Shoftim 4), the *Midrash* (Bereishis Rabba 99:1) tells us that Har Tavor leaped from its place to come to Eretz Yisroel, as it wanted the Torah to be given on it! This explains its unusual appearance by standing oddly alone without being connected to any mountain range.



Every *Rosh Chodesh*, after *Beis Din* was *mekadesh* the *chodesh*, torches would be waved on mountain peaks to spread the word to *Klal Yisroel*. This was an amazing manner with which to transfer messages long distances in a time that was without the modern methods of communication. The Har Tavor peak, being quite elevated and noticeable, was one of the places from where those torches were waved. (Tosefta Rosh HaShanah 1:15).

• by Tour Guide Shmuel Ribiat

Eretz Tovah:

Quotes from Our Torah Personalities



"You have acted with foolishness. If you were already there [in Eretz Yisroel] you should have stayed and settled there."

- The **Chofetz Chaim's** words to his son, R' Aryeh Leib, after the latter came back from a visit to Eretz Yisroel in 1924.

(translated from Toldos HeChofetz Chaim (5687), p. 75)

The Chofetz Chaim, Rav Yisroel Meir HaKohen Kagan (1838–1933), started the process of his unsuccessful attempt to immigrate to Eretz Yisroel in 1925. He had already sent his *seforim* and utensils, and planned to settle in Petach Tikva.

Enter our raffle for a 25x35cm canvas print of an Eretz Yisroel theme (valued at 290 NIS) - see back page

This sheet contains Divrei Torah and requires *genizah!*

(Continued from **Toras Eretz Yisroel**, page 1)

- The status of a single person who comes to Eretz Yisrael to study Torah for an indefinite or extended amount of time, as well as the individual who states his intention to settle in Eretz Yisrael, is discussed among the *poskim*. The relevant factor in determining a single person's status is to what extent he is dependent upon parental consent and financial support. Here too, one should seek guidance.

Determining Place of Residence

There is a consensus among the *poskim* that one who spends half the year in Eretz Yisrael and half in *chutz la-Aretz* keeps one day in Eretz Yisrael and two while in *chutz la-Aretz*. However, there are factors that may alter that status, for instance, the source of one's income and where one owns a house. These factors may affect even the status of one who resides in Eretz Yisrael for the majority of the year.

The status of those who reside in *chutz la-Aretz* but travel to Eretz Yisrael to celebrate all of the holidays (*Yamim Tovim*) is a matter of dispute among the *poskim*. In all of the above situations, one must consult the proper Halachic authorities to determine one's obligations.

Observing Second Day Yom Tov

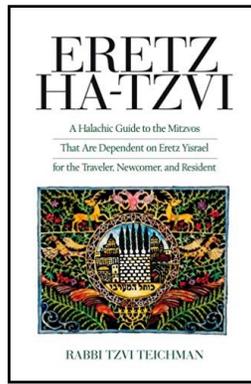
One who is required to keep a second day of *Yom Tov* while in Eretz Yisrael must observe it exactly as he would in *chutz la-Aretz*. Nevertheless, there are certain discrepancies that arise as a result, and one should be aware of them.

Tefillah

- Ideally, Halachah requires that when differences in custom exist between communities, a visitor should conform to the local custom. The reason for this is to avoid even the appearance of factionalism, which could lead to discord and dissent. Because of this, some authorities maintain that visitors from *chutz la-Aretz* should not arrange separate *minyanim* on *Yom Tov Sheni* deviating from local custom which is to pray the weekday *tefillos*. Nevertheless, the *Beis Yosef* records that it was the accepted practice in his time to allow for the arranging of such *minyanim*. This is also the prevalent custom today. One should, however, try to avoid using residents of Eretz Yisrael in arranging the *minyan*.

- A person who cannot attend a *chutz la-Aretz minyan* may join a local *minyan*, even though he will recite the *Yom Tov Amidah* when the rest of the *minyan* is reciting the weekday version. Many authorities maintain that he has still fulfilled the mitzvah of praying with the congregation. When participating in such a *minyan*, he should be discreet in his recitation of the *Yom Tov* prayers so that his deviation from the local custom should not be obvious.

- A visitor from *chutz la-Aretz* reciting his silent *Musaf* prayers during *Chol Ha-Mo'ed Sukkos* must recite the verses describing the sacrifices according to the version customary in *chutz la-Aretz*, which incorporates, out of doubt, the sacrifices of two days.



- When acting as *chazan* for *Musaf* in a *minyan* of residents of Eretz Yisrael, he should recite the *chutz la-Aretz* version in his silent *Amidah*, and when repeating the *Amidah* for the congregation, he should recite the version of Eretz Yisrael.

The Torah Reading

- When the eighth day of Pesach or the second day of Shavuos coincides with Shabbos, a visitor from *chutz la-Aretz* may receive an *aliyah* when attending a *minyan* of Eretz Yisrael residents, despite the fact that they read the weekly portion whereas in *chutz la-Aretz* the

Yom Tov portion is read. However, one should avoid taking *Maftir* (the final section of the weekly Torah portion which is combined with the reading of the *Haftarah*) to prevent the problem of his having to recite "*Mekadesh ha-Shabbos v'Yisrael v'hazemanim*" (in the blessing over the *Haftarah*), whereas the version in Eretz Yisrael would be just "*Mekadesh ha-Shabbos*."

- Similarly, during *Chol Ha-Mo'ed Sukkos*, when in *chutz la-Aretz* the sacrifices of the two days in doubt are read, while in Eretz Yisrael only the actual day's sacrifices are read, someone from *chutz la-Aretz* may be called to the Torah.

- When the eighth day of Pesach or the second day of Shavuos coincide with Shabbos, the discrepancy in the weekly Torah portion will continue for several weeks. During this time, a resident of *chutz la-Aretz* may continue to receive an *aliyah* nevertheless.

- It has been suggested that those from *chutz la-Aretz* "catch-up" by reading the missing portion on the first Shabbos they arrive in Eretz Yisrael either at *Shacharis* or by *Mincha*. The missing portion should be read in its entirety as part of the first *aliyah* of the regular weekly portion, and the reading should continue until reaching *Sheni* of the present portion.

- There are other opinions as to how to divide the two portions. One should inquire when presented with this situation.

- Whether it is permitted to read an extra portion in *chutz la-Aretz* so that one will be "caught-up" when arriving in Eretz Yisrael is questionable.

- It is especially important to be aware of the various discrepancies in the Torah readings that may result between Eretz Yisrael and *chutz la-Aretz* when planning a bar mitzvah in Eretz Yisrael and vice versa.

Candle Lighting, Kiddush, and Havdalah

- When the second day of *Yom Tov* coincides with Shabbos, a visitor from *chutz la-Aretz* should preferably not rely on the candle lighting performed by a resident of Eretz Yisrael on his behalf. He needs to mention *Yom Tov* as well as Shabbos in his blessing, whereas the *ben Eretz Yisrael* is obligated to light only in honor of Shabbos.

- In the same vein, a visitor from *chutz la-Aretz* must say his own *Kiddush*, reciting the *Yom Tov* version.

- A resident of Eretz Yisrael may, however, recite *Havdalah* for a person from *chutz la-Aretz*, since the text is the same for both of them.

Yizkor (Memorial Prayer Service)

- A visitor from *chutz-la-Aretz* should recite the *Yizkor* prayer with a *chutz la-Aretz minyan* on the second day of *Yom Tov* and not with *bnei Eretz Yisrael*, who recite it on the first day. When a *chutz la-Aretz minyan* is not available, it is debatable whether he should recite *Yizkor* together with *bnei Eretz Yisrael* on the first day, or recite it alone on the second day of *Yom Tov*.

Eruv Tavshilin

- Generally, when *Yom Tov* falls on a Friday, one must set aside an *eruv tavshilin* and make the appropriate blessing, to allow cooking on *Yom Tov* for Shabbos. Some *poskim* argue that an *eruv tavshilin* is required to enable one to light candles on *Yom Tov* for Shabbos.

- A visitor from *chutz la-Aretz* must set aside as *eruv tavshilin*, with the proper blessing, when the second day of *Yom Tov* falls on a Friday.

- If one does not intend to cook in preparation for Shabbos, one should nevertheless set aside as *eruv tavshilin* to allow for the lighting of Shabbos candles. However, since some Halachic authorities state that an *eruv* is not necessary for this purpose alone, one should set it aside without reciting the blessing.

Shemini Atzeres

- The *Shulchan Aruch* states that in *chutz la-Aretz* one must sit in a *sukkah* on *Shemini Atzeres*, albeit without reciting the blessing.

- Whether a person from *chutz la-Aretz* should follow this rule when in Eretz Yisrael is a matter of debate. Some authorities consider this a public departure from local custom that will cause discord. One should seek Halachic counsel regarding this matter.

Prohibited Melachah (Work Activity) Performed by a Ben Eretz Yisrael

- On the second day of *Yom Tov*, the laws regarding performance of *melachah* by a resident of Eretz Yisrael on behalf of a visitor from *chutz la-Aretz* are similar to those regarding *melachah* performed by a non-Jew on behalf of a Jew on Shabbos. The general guidelines are as follows. Any *melachah* done by a resident of Eretz Yisrael not at the behest of the visitor from *chutz la-Aretz* is permitted. Even an indirect hint would be permitted (for example, by saying, "It's extremely hot," the *ben Eretz Yisrael* would understand that it would be desirable to turn on the air conditioner).

- Additionally, if the *ben Eretz Yisrael* asks the visitor from *chutz la-Aretz* if he would like him to perform a specific *melachah* on his behalf, he may respond positively.

- A visitor from *chutz la-Aretz* may not ride in a bus or a car on the second day of *Yom Tov*, regardless of who pays.

[Sources for this chapter can be found in the printed *sefer*.]

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Eretz Ha-Tzvi - A Halachic Guide to the Mitzvos That Are Dependent on Eretz Yisrael - For the Traveler, Newcomer, and Resident, by Rabbi Tzvi Teichman, Feldheim 2007

(Continued from **Eretz Chemdah**, page 1)

Spain. For us *Yidden*, it's Eretz Yisroel. This Land is suited to us, and we to the Land. Any place in *golus* has not held us for more than a few hundred years. We cannot really thrive anywhere else, not even in Williamsburg or Lakewood. This Land has grown the largest concentration of world-recognized *gedolim* from across the Torah spectrum.

If you were to dig under my former house in Brooklyn, you would probably find nothing, maybe mechanical oil. Anywhere in our Land, the ground is saturated with history—our own history. There are *kivrei tzaddikim* all around. Even *Adam HaRishon* is buried here, and that's world history.

Not so far outside of the Williamsburg bubble I lived in, kosher food is just a small percentage of what's available. In our own country, the percentages are the other way around.

My first exposure to the beautiful fabric of this nation we are part of was in Uman on Rosh Hashana. (I always say if you would like to see how we will look like after the redemption, just come to Uman Rosh Hashana. It's a yearly rehearsal of the *geula* hosted by Rabbi Nachman.)

I identified strongly with a scene from a story of Rabbi Nachman of Breslov, where two people lost in a forest take shelter in a tree from where they hear the scary sounds of all the different kinds of wild animals. At first, they were shaken with fear and did not pay attention to the sounds, but as they paid closer attention, they heard there was a very wondrous sound of music and song which was an extremely awesome and powerful pleasure to hear. It was me who was lost in that scary forest of all different kinds of Eretz Yisroel's people in Uman, originally as foreign and scary to me as the "wild animals" in the story, but as time went on and I became more comfortable with the "sounds," I picked up on the beauty and wonder of the makeup of *Am Yisroel*.

Back in Williamsburg, I would daven at "The *Shtiebel*," where there is a big map of Eretz Yisroel hanging on the wall and the *mizrach* was designed to resemble the *Kosel*. Eretz Yisroel is the primary subject over there. Also, many Israelis would pass through in another shul that I attended, some of them collecting funds for marrying off their children. I would tell them that creating such a necessity for them to fundraise abroad, is HaShem's way of making sure to bring a lifeline—the atmosphere of Eretz Yisroel—to us *Yidden* in *chutz la'Aretz*.



(Continued on page 4)

After the second year I was in Uman Rosh Hashana, as a *chosson* already, I took the opportunity to continue for a short visit to Eretz Yisroel, primarily to get *hadracha* from R' Yaakov Meir Shechter, *shlit"á*. I of course also went around to the *mekomos hakedoshim*, including Meron, Tzefas, and T'veria. A short while before that, I remember saying from R' Nosson of Breslov's *Likuttei Tefillos*, "*vezakeini lavo l'Eretz Yisroel*," and not understanding why it's such a *zechus* to come to Eretz Yisroel, but I figured that if he wrote it, I'm not going to skip it. It took some more time for my connection to Eretz Yisroel to develop, and for the first seven years of married life, I was still in Williamsburg.

At one point in time I decided to quit my full-time job and become self-employed as an IT guy. At that time, one of the Israelis who knew me heard that I was free from my job, so he offered me a job in Eretz Yisroel with a very generous weekly salary, but only if I would give an answer that I am ready to move there within two weeks. It was too short of a notice for me, but it did make me aware

that a decent *parnossa* is possible in Eretz Yisroel.

I always knew that I didn't want to invest heavily in being connected to *chutz la'Aretz*, so I was glad that my first car lease in NY was only for twenty-four months. I didn't want any magnetizing *ratzon* keeping me from moving on.

A lot of people I know don't think of Eretz Yisroel as a normal place to live comfortably. They are not aware that there are tens, if not hundreds and thousands, of *chutznikim* that are living here and enjoying it. With research, you can find people here just like you—Yeshivish, Heimish, or any type of Chareidi.

There is an important teaching of R' Nachman to keep in mind though—the *middah* of *arichus apayim* (patience) is a prerequisite for being *zoche* to Eretz Yisroel, and Eretz Yisroel is a catalyst for developing *arichus apayim*. Be excited, but don't jump into things; you've got to have *bitachon*, but be careful and calculated. Flexibility is also of utmost importance.

After the Holocaust, America was an amazing and beautiful stop, but why stay in *golus* if HaShem is "screaming" in His

way that we should come home?

Vacation Is Over, but We're Still Here

One year, while we were still living in the US and our oldest child was six years old, we made a calculation that instead of going to the mountains for the summer we could financially pull off a five-week summer vacation in Eretz Yisroel.

Once here, it ended up working out for us to stay for Elul and Tishrei as well, so we enrolled our children in the local mosdos. Once they were accepted to the mosdos, why should we go back?

As an IT freelancer, I still worked with my customers remotely. Eventually, I migrated from working remotely with clients from abroad in NY. I launched my "Computer Expert" services in the local market in the Yerushalayim area, and I now perform as a Chassidic singer with my own music band for kumzitzim and boutique events.

During the first winter, we ended up going back to the US for a month and a half for the weddings of two siblings. My children attended their original schools, and this way we all had the chance to part from our family and friends before coming back to our new life in Eretz Yisroel, which started almost by chance—or more accurately—by the Hashgacha Pratis that surrounds us here.

Eternal Covenant: History Tidbits

- **5634 (1874)** – The courtyard neighborhood of Meah Shearim was established. It was one of the first neighborhoods in Yerushalayim to be built outside of the Old City.
- **5699 (1939)** – Yeshivas Kol Torah was founded by Rav Yechiel Michel Schlesinger and Rav Boruch Kunstadt, both from Germany. Originally geared for *talmidim* from Western Europe, it was the first mainstream Charedi yeshiva to teach in Hebrew.
- **5704 (1944)** – Yeshivas Mir of Yerushalayim was established by Rav Eliezer Yehuda Finkel. They were later joined by a group of *talmidim* from the original Mir Yeshiva in Europe that had been in Shanghai during the war.

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All issues, a list of organizations and other resources for *frum* English speakers living in (or interested in coming to live in) Eretz Yisroel, at **AviraDEretzYisroel.org**

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What can help you live or settle in Eretz Yisroel? 1) Chinuch guidance, 2) Course on family finances, 3) Tips on getting through Israeli bureaucracy, 4) Tour of affordable communities in Eretz Yisroel relevant to Anglos, 5) Presentation in Yerushalayim of those communities, 6) Course on monetizing your hobbies and passions, 7) Other (specify)