

Israel Diaspora Relations –
"Will the two walk together, without agreeing" (Amos 3:3)
Source Sheet – Rabbi Ofek Meir

מתני' הכל מעלין לארץ ישראל ואין הכל מוציאין הכל מעלין לירושלים ואין הכל מוציאין אחד האנשים ואחד הנשים

MISHNA: All may force their family to ascend to Eretz Yisrael, i.e., one may compel his family and household to immigrate to Eretz Yisrael, **but all may not remove** others from Eretz Yisrael, as one may not coerce one's family to leave. Likewise, **all** may force their family to ascend to Jerusalem, and **all may not**, i.e., no one may, **remove** them from Jerusalem. **Both men and women** may force the other spouse to immigrate to Eretz Yisrael or to move to Jerusalem.

נשא אשה בא"י וגרשה בארץ ישראל נשא אשה בא"י וגרשה בקפוטקיא נותן לה ממעות ארץ ישראל בארץ ישראל נותן לה ממעות ארץ ישראל רבן שמעון בן גמליאל אומר נותן לה ממעות קפוטקיא נשא אשה בקפוטקיא וגרשה בקפוטקיא נותן לה ממעות קפוטקיא :

The mishna lists other halakhic distinctions between various geographic locations: If one **married a woman in Eretz Yisrael and divorced her in Eretz Yisrael**, and the currency of the sum in the marriage contract was not specified, **he gives her** the sum of her marriage contract **in the currency of Eretz Yisrael**. If one **married a woman in Eretz Yisrael and divorced her in Cappadocia**, where the currency holds greater value, **he gives her the currency of Eretz Yisrael**. If one **married a woman in Cappadocia and divorced her in Eretz Yisrael**, he likewise **gives her the currency of Eretz Yisrael**. **Rabban Shimon ben Gamliel says: He gives her the currency of Cappadocia**. Everyone agrees that if one **married a woman in Cappadocia and divorced her in Cappadocia**, **he gives her the currency of Cappadocia**.

גמ' הכל מעלין לאתוויי מאי לאתוויי עבדים

GEMARA: The mishna stated: **All** can force the members of their family to ascend. The Gemara asks: This inclusive phrase serves to include what case? The Gemara answers: It comes to include slaves, i.e., Hebrew slaves as well may be coerced to immigrate to Eretz Yisrael with their master's family against their will.

ולמאן דתני עבדים בהדיא לאתויי מאי לאתויי מנוה היפה לנוה הרעה

The Gemara asks: **And according to the one** whose text of the mishna **expressly teaches** the case of **slaves**, this phrase comes **to include what** case? As stated later in the Gemara, there are some editions of the mishna that state that this *halakha* applies equally to men, women, and slaves. The Gemara answers: It comes **to include** one who moves **from a pleasant residence to a noxious residence**, i.e., one may coerce his family to ascend to Eretz Yisrael even from a good residence abroad to an inferior one in Eretz Yisrael.

ואין הכל מוציאין לאתויי מאי לאתויי עבד שברח מחוצה לארץ לארץ דאמרין ליה זבניה הכא וזיל משום ישיבת ארץ ישראל

The mishna further taught: **But all may not remove** others. Once again the Gemara asks: This phrase comes **to include what** case? The Gemara answers: It comes **to include a Canaanite slave who ran away** from his master and came **from outside Eretz Yisrael to Eretz Yisrael**, **as we say to the master: Sell your slave here**, in Eretz Yisrael, **and** then you may **go** and return abroad, but you may not take the slave abroad with you, **due to** the mitzva of **settling Eretz Yisrael**.

הכל מעלין לירושלים לאתויי מאי לאתויי מנוה היפה לנוה הרעה

The mishna taught: **All** may force others **to ascend to Jerusalem**. The Gemara asks once again: This phrase comes **to include what** case? The Gemara answers: It comes **to include** a move **from a pleasant residence** elsewhere in Eretz Yisrael **to a noxious residence** in Jerusalem.

ואין הכל מוציאין לאתויי מאי לאתויי אפי' מנוה הרעה לנוה היפה ואידי דתנא רישא אין מוציאין תנא סיפא נמי אין מוציאין :

The mishna taught: **And all may not remove** them from Jerusalem. The Gemara asks: This phrase comes **to include what** case? The Gemara answers: It comes **to include even** a move **from a noxious residence to a pleasant residence**. The Gemara adds: **And since** the *tanna* of the mishna taught: **But one may not remove, in the first clause, he also taught: But one may not remove, in the latter clause**, despite the fact that this *halakha* could have been inferred from the first clause.....

ר' זירא הוה קמשתמיט מיניה דרב יהודה דבעא למיסק לארץ ישראל דאמר רב יהודה כל העולה מבבל לארץ ישראל עובר בעשה שנאמר

The Gemara relates: **Rabbi Zeira was avoiding** being seen **by** his teacher, **Rav Yehuda**, as Rabbi Zeira **sought to ascend to Eretz Yisrael** and his teacher disapproved. **As Rav Yehuda said: Anyone who ascends from Babylonia to Eretz Yisrael transgresses a positive mitzva, as it is stated:**

(ירמיהו כז, כב)

בבלה יובאו ושמה יהיו עד יום פקדי אותם נאם ה' ורבי זירא ההוא בכלי שרת כתיב

“They shall be taken to Babylonia and there they shall remain until the day that I recall them, said the Lord” (Jeremiah 27:22). Based on that verse, Rav Yehuda held that since the Babylonian exile was imposed by divine decree, permission to leave Babylonia for Eretz Yisrael could be granted only by God. The Gemara asks: **And** how does **Rabbi Zeira** interpret that verse? The Gemara answers that Rabbi Zeira maintains that **that verse is written about the Temple service vessels**, and it does not refer to the Jewish people, as the previous verse states: “Thus says the Lord of Hosts, the God of Israel, concerning the vessels that remain in the house of the Lord” (Jeremiah 27:21). Consequently, Rabbi Zeira sought to ascend to Eretz Yisrael.

ורב יהודה כתיב קרא אחרינא השבעתי אתכם בנות ירושלים בצבאות או באילות השדה וגו' (שיה"ש ב'ז')

The Gemara asks: **And** how does **Rav Yehuda** respond to this argument? The verse is clearly referring to the Temple vessels, not to the people. The Gemara answers that **another verse is written: “I adjure you, O daughters of Jerusalem, by the gazelles and by the hinds of the field, that you not awaken or stir up love, until it please”** (Song of Songs 2:7). Rabbi Yehuda derived from here that no act of redemption should be performed until a time arrives when it pleases God to bring about the redemption.

ורבי זירא ההוא שלא יעלו ישראל בחומה ורב יהודה השבעתי אחרינא כתיב ורבי זירא

And Rabbi Zeira maintains that the oath mentioned in **that** verse means **that the Jews should not ascend to Eretz Yisrael as a wall**, i.e., en masse, whereas individuals may immigrate as they wish. The Gemara asks: **And** what does **Rav Yehuda** reply to this? The Gemara answers that this command is derived from **another** verse in which **“I adjure you”** (Song of Songs 3:5) is **written**. The Gemara asks: **And** how does **Rabbi Zeira** explain the repetition of this oath in these verses?

ההוא מיבעי ליה לכדרכי יוסי ברבי חנינא דאמר ג' שבועות הללו למה אחת שלא יעלו ישראל בחומה 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

The Gemara explains: **That verse is necessary for that** which was taught by **Rabbi Yosei, son of Rabbi Ḥanina, who said: Why** are these three oaths (Song of Songs 2:7, 3:5, 8:4) needed? **One**, so that the Jews should not ascend to Eretz Yisrael as a wall, but little by little. **And another one**, that the Holy One, Blessed be He, adjured the Jews that they should not rebel against the rule of the nations of the world. **And the last one** is that the Holy One, Blessed be He, adjured the nations of the world that they should not subjugate the Jews excessively.

ורב יהודה אם תעירו ואם תעוררו (שיה"ש ב' ז') כתיב ורבי זירא

And how does **Rav Yehuda** respond? It is written: **"That you not awaken or stir up love"** (Song of Songs 2:7), which serves to amplify and include a prohibition against Jews immigrating to Eretz Yisrael. The Gemara asks: **And** how does **Rabbi Zeira** explain the extra emphasis of this phrase?

מיבעי ליה לכדרכי לוי דאמר שש שבועות הללו למה תלתא הני דאמרן אינך שלא יגלו את הקץ ושלא ירחקו את הקץ ושלא יגלו הסוד לעובדי כוכבים

The Gemara explains: **He needs** this phrase **for that** which was taught by **Rabbi Levi, who said: These six oaths**, i.e., the aforementioned three verses containing oaths, each of which contains the phrase **"That you not awaken or stir up,"** **why** are they necessary? **Three are those that we said** and explained above. **The other** three oaths are as follows: **That** those who know **should not reveal the end** of days; **and that they should not distance the end** of days by saying that it is still distant; **and that they should not reveal the secret** of the Jews to the nations.

בצבאות או באילות השדה (שיה"ש ב' ז') אמר רבי אלעזר אמר להם הקב"ה לישראל אם אתם מקיימין את השבועה מוטב ואם לאו אני מתיר את בשרכם כצבאות וכאילות השדה

The Gemara discusses a phrase in the verse cited above. **"I adjure you, O daughters of Jerusalem, by the gazelles and by the hinds of the field"** (Song of Songs 2:7). **Rabbi Elazar said: The Holy One, blessed be He, said to the Jewish people: If you fulfill the oath, it is good, and if not, I will abandon your flesh** and all will devour you **like the gazelles and like the hinds of the field.**

אמר רבי אלעזר כל הדר בארץ ישראל שרוי בלא עון שנאמר ובל יאמר שכן חליתי העם היושב בה
נשוא עון (ישעיהו לג, כד) א"ל רבא לרב אשי אנן בסובלי חללים מתנינן לה

Rabbi Elazar said: Anyone who resides in Eretz Yisrael dwells without transgression, as it is stated: "And the inhabitant shall not say: I am sick; the people that dwell there shall be forgiven their iniquity" (Isaiah 33:24). Rava said to Rav Ashi: We learned this promise with regard to those who suffer from sickness. The phrase "I am sick" indicates that they are the ones who are forgiven their sins.

אמר רב ענן כל הקבור בארץ ישראל כאילו קבור תחת המזבח כתיב הכא מזבח אדמה תעשה לי
(שמות כ, כד) וכתיב התם וכפר אדמתו עמו (דברים לב, מג)

Rav Anan said: Anyone who is buried in Eretz Yisrael is considered as though he is buried beneath the altar. It is stated here: "An altar of earth [adama] you shall make for Me" (Exodus 20:21), and it is stated there: "For He does avenge the blood of His servants, and renders vengeance to His adversaries, and atones for the land of [admato] His people" (Deuteronomy 32:43). This teaches that one who is buried in the earth of Eretz Yisrael is considered as though he is buried beneath the altar in the Temple.

עולא הוה רגיל דהוה סליק לארץ ישראל נח נפשיה בחוץ לארץ אתו אמרו ליה לרבי אלעזר אמר אנת
עולא על אדמה טמאה תמות (עמוס ז' י"ז) אמרו לו ארוננו בא אמר להם אינו דומה קולטתו מחיים
קולטתו לאחר מיתה

§ The Gemara relates: **Ulla was accustomed to ascend to Eretz Yisrael from time to time. However, he died outside of Eretz Yisrael. They came and said to Rabbi Elazar that Ulla had passed away. He said: Woe for you Ulla, as through you a verse was fulfilled: "You shall die in an unclean land" (Amos 7:17). They said to him: But his coffin is coming for burial in Eretz Yisrael. He said to them: Even so, one who was absorbed by the soil of Eretz Yisrael while he was yet alive is not similar to one who was absorbed only after death.**