



Every Yid in Eretz Yisroel?

Where will we live when Moshiach comes?

In Eretz Yisroel of course! Really?

It is well known and often quoted that when Moshiach comes, the entire Jewish nation will return to Eretz Yisroel. Flying to Eretz Yisroel on the wings of eagles is a scene that has captured our imagination since we were young children.

Have you ever stopped to think about what this would mean in practical terms? Did you ever ponder how exactly everyone will be able to live in Eretz Yisroel? The figures of the Jewish population are currently known to be over 15 Million (*kein yirbu*); that would mean more than doubling the current population in Eretz Yisroel!

That will be a truly wondrous feat, but it is still well within the realm of possibility. However if you take into account *techiyas hameisim*—after which every Jew who ever lived, will again live in a physical body—we then run into a very real dilemma; how will everyone fit in Eretz Yisroel?

To give us further insight into the status of Eretz Yisroel in the times of Moshiach, it would be beneficial to look to a few sources that discuss this fascinating topic. This may shed light on our dilemma, and give us some possible answers.



How many people could actually live in Eretz Yisroel? There is a famous Gemara¹ which describes an area in Eretz Yisroel called Tur Malka, which was destroyed around the time of the *churban Bayis Sheini*. According to one Amora there were 600,000 cities each with a population of 600,000 people; an astronomical figure, and almost unbelievable!²

In describing how this was possible, Rav Chanina gave a *marshal* from the skin of a deer (for Eretz Yisroel is called

לזכות
החייל בצבאות ה'
אפרים אברהם שיחי'
לרגל הולדתו
ביום ז' אלול ה'תשע"ו
נדפס ע"י הוריו
הרה"ת ר' מנחם מענדל
וזוגתו מרת לאה שיחיו
בלעכער



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“Eretz Tzvi” which can also be interpreted to mean “the land of deer”). If removed from the body, the skin of a deer may seem too small to cover a whole deer, however it has great elasticity when it is still on the deer, giving it the capacity to stretch and thereby contain the deer’s whole girth. So too the land of Eretz Yisroel had a miraculous capacity to contain many more people than what appears possible when it is not inhabited.

Perhaps after *techiyas hameisim* we will be able to rely on the miraculous capacity of “Eretz Tzvi,” and Eretz Yisroel will once again expand, this time to include the totality of the Jewish nation.

However, the Maharal explains that the Gemara does not mean to say that the land of Eretz Yisroel can expand indefinitely, containing an infinite number of people, rather that Eretz Yisroel can contain many more people than it seems naturally possible.

Another thing to take into account is the future expansion of Eretz Yisroel to contain the three lands of Keini, Kenizi, and Kadmoni. These new areas will be added to Eretz Yisroel in the times of Moshiach, allowing for many more inhabitants to dwell than in Eretz Yisroel alone.

There is one final concept, found in the Midrash, which can greatly inform our knowledge of the future status of Eretz Yisroel, in the times of Moshiach.

It says in the Midrash that in the future Yerushalayim will be the whole of Eretz Yisroel, and Eretz Yisroel will be like the whole world. Chazal tell us, that quite literally: “In the future, Eretz Yisroel will spread over all the lands.”

What does this mean practically? How can Eretz Yisroel expand to include the whole world?

Chazal explain that as a king of the Jewish nation, Moshiach will literally conquer the lands of the 70 nations, and his reign will extend over the whole world. According to the Rambam⁴, any land that a Jewish king conquers in an expansion sanctioned by Beis Din, attains the halachic status of Eretz Yisroel. This means that quite literally the entire world will have the halachic status of Eretz Yisroel. Thus, “in the future Eretz Yisroel will spread over all the lands.”

On a deeper more spiritual level as well, this concept rings true. In Chassidus⁵ we are taught, that in Eretz Yisroel G-dliness is revealed in a greater degree than in the rest of the world. This is due to the fact that throughout the world, G-dliness undergoes various concealments and *tzintzumim*. In Eretz Yisroel, however, G-dliness can be manifest in the physical world without the same degree of concealment.

When we say that when Moshiach comes, the whole world will be like Eretz Yisroel, it means that on the spiritual level, G-dliness will be revealed throughout the entire world without the concealments that we experience now.

This is a process that we have actually already started through our current *avodah*. The Rebbe often repeated the famous instruction of the Tzemach Tzedek to “make here (*mach duh*) Eretz Yisroel” through refining this world and spreading G-dliness wherever we go. Through the *avodah* of the Yidden throughout the world during the time of *golus*, we refine the world and prepare it for a time when G-dliness will be revealed without concealments.⁶



After examining these three ideas we have some possible clues of how the whole Jewish nation will come to live in Eretz Yisroel. Ultimately as the Rambam⁷ writes “in all these matters we will only know how they will be once Moshiach comes.” If the Aibershter is able to perform *techiyas hameisim*, then He surely has a way to resolve the question of how to fit the entire Jewish nation in Eretz Yisroel.

May we be *zoche* through our *avodah* of “*mach duh Eretz Yisroel*,” to the fulfillment of the words of the Midrash, and very soon see the day when Eretz Yisroel will spread to the whole world! **T**

1. Gittin, 57a.
2. See Maamor ד"ה ששים רבוא עיירות from the Tzemach Tzedek (Kehos 5774).
3. Daniel 11:6.
4. Hilchos Terumos 1:2; Hilchos Melachim 5:6.
5. Likkutei Torah, Masei 89b.
6. Michtav Kloli 25 Elul 5750. See also Sichas Shabbos Bereishis 5714 (2).
7. Hilchos Melachim 12:2.

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