

## Weekday Shacharit Amidah

Sound the great shofar for our freedom and raise the banner to gather our exiles, and gather us together from the four corners of the earth. Blessed are You, O Lord, Who gathers together the dispersed of His people of Israel.

## Devarim 30

When all these things befall you—the blessing and the curse that I have set before you—and you take them to heart amidst the various nations to which your God יהוה has banished you, and you return to your God יהוה, and you and your children heed God’s command with all your heart and soul, just as I enjoin upon you this day,

then your God יהוה will restore your fortunes and take you back in love. [God] will bring you together again from all the peoples where your God יהוה has scattered you.

Even if your outcasts are at the ends of the world, from there your God יהוה will gather you, from there [God] will fetch you.

And your God יהוה will bring you to the land that your fathers possessed, and you shall possess it; and [God] will make you more prosperous and more numerous than your ancestors.

## Rashi on Devarim 30:3

THEN THE LORD THY GOD WILL TURN THY CAPTIVITY — [...] **וּשְׁב** ... **את** — that the day of the gathering of the exiles is so important and is attended with such difficulty that it is as though He (God) Himself must actually seize hold of each individual's hands dragging him from his place (so that God Himself returns with the exile), as it is said, (Isaiah 27:12) "And ye shall be gathered one by one, O ye children of Israel". We find, however, the same expression in connection with the gathering of the exiles of other nations also, as e.g. (Jeremiah 48:47): **"וּשְׁבֹתִי שְׁבוֹת מוֹאב"** And I shall bring back the exiles of Moab".

Yishiyahu 27

And in that day, a great ram's horn shall be sounded; and the strayed who are in the land of

בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לַיהוָה בְּהַר  
הַקֹּדֶשׁ בִּירוּשָׁלַם:

Assyria and the expelled who are in the land of  
Egypt shall come and worship GOD on the holy  
mount, in Jerusalem.

#### Yirmiyahu 16

לִכְן הִנֵּה יָמִים בָּאִים נֹאמְרֵיהוּ וְלֹאֵי־אֶמֶר  
עוֹד חִי־יְהוָה אֲשֶׁר הָעֵלָה אֶת־בְּנֵי יִשְׂרָאֵל  
מֵאֶרֶץ מִצְרַיִם:

Assuredly, a time is coming—declares GOD —  
when it shall no more be said, “As GOD lives who  
brought the Israelites out of the land of Egypt,”  
but rather, “As GOD lives who brought the  
Israelites out of the northland, and out of all the  
lands to which they had been banished.” For I will  
bring them back to their land, which I gave to  
their ancestors.

כִּי אִם־חִי־יְהוָה אֲשֶׁר הָעֵלָה אֶת־בְּנֵי  
יִשְׂרָאֵל מֵאֶרֶץ צָפוֹן וּמִכָּל הָאֲרָצוֹת אֲשֶׁר  
הִדִּיחִם שָׁמָּה וְהִשְׁבַּתִּים עַל־אֲדָמָתָם אֲשֶׁר  
נָתַתִּי לֵאבוֹתָם:

#### Vilna Gaon's Commentary on Sifra D'Tzniuta (abridged)

From the time the temple was destroyed we lost our spirit and the crown on our heads – a body without a soul. Being sent away was like going into a grave. Worms (symbolising other nations) surrounded us and we had no way of achieving salvation. Then the flesh became rotten and the bones separated one after the other. However, the bones remained (Yisrael's torah scholars) who held the body together. Finally the bones rotted and all that remained was a decayed mix that turned to dust. *Our soul lies prostrate in the dust (tehilim 44:26) but we hope for resurrection. Shake off the dust, rise up... (Yishayahu 52:2) and the spirit will descend to us from above.*

#### Yechezkel 37

הִיָּתָה עָלַי יַד־יְהוָה וַיּוֹצֵאֲנִי בְרוּחַ יְהוָה וַיְנִיחֵנִי  
בְּתוֹךְ הַבִּקְעָה וְהִיא מְלֵאָה עֲצָמוֹת:

GOD's hand came upon me. I was taken out by  
the spirit of GOD and set down in the valley. It  
was full of bones. [God] led me all around them;  
there were very many of them spread over the  
valley, and they were very dry. I was asked, “O  
mortal, can these bones live again?” I replied, “O  
my Sovereign GOD, only You know.”

וְהֶעֱבִירֵנִי עֲלֵיהֶם סָבִיב סָבִיב וְהִנֵּה רַבּוֹת מְאֹד  
עַל־פָּנָי הַבִּקְעָה וְהִנֵּה יְבֹשׁוֹת מְאֹד:

And I was told, “Prophesise over these bones and  
say to them: O dry bones, hear the word of GOD !  
Thus said the Sovereign GOD to these bones: I  
will cause breath to enter you and you shall live  
again. I will lay sinews upon you, and cover you  
with flesh, and form skin over you. And I will put  
breath into you, and you shall live again. And you  
shall know that I am GOD !”

וַיֹּאמֶר אֵלַי בְּנֶאֱדָם הִתְחַיֶּינָה הָעֲצָמוֹת הָאֵלֶּה  
וַאֲמַר אֲדֹנָי יְהוִה אַתָּה יָדָעְתָּ:

וַיֹּאמֶר אֵלַי הִנֵּבֵא עַל־הָעֲצָמוֹת הָאֵלֶּה וְאָמַרְתָּ  
אֲלֵיהֶם הָעֲצָמוֹת הַיְבֹשׁוֹת שִׁמְעוּ דְּבַר־יְהוָה:

כֹּה אָמַר אֲדֹנָי יְהוִה לָעֲצָמוֹת הָאֵלֶּה הִנֵּה אָנִי  
מֵבִיא בָכֶם רוּחַ וְחַיֵּיתֶם:

וְנָתַתִּי עֲלֵיכֶם גִּידִים וְהָעֵלְתִי עֲלֵיכֶם בָּשָׂר  
וְקָרַמְתִּי עֲלֵיכֶם עוֹר וְנָתַתִּי בָכֶם רוּחַ וְחַיֵּיתֶם  
וַיִּדְעַתֶּם כִּי־אֲנִי יְהוָה:

וַנִּבְאֲתִי כְאֲשֶׁר צֻוֵּיתִי וַיְהִי־קוֹל כְּהִנָּבְאִי וְהִנֵּה־  
רֶעֶשׂ וַתִּקְרְבוּ עֲצָמוֹת עָצָם אֶל־עַצְמוֹ:

וְרָאִיתִי וְהִנֵּה־עֲלֵיהֶם גִּידִים וּבָשָׂר עֲלֵה וַיִּקְרַם  
עֲלֵיהֶם עוֹר מִלְּמַעְלָה וְרוּחַ אֵין בָּהֶם:

וַיֹּאמֶר אֵלַי הִנֵּבֵא אֶל־הָרוּחַ הִנֵּבֵא בְּנֶאֱדָם

וְאָמַרְתָּ אֶל־הָרוּחַ כֹּה־אָמַר אֲדֹנָי יְהוִה  
מֵאַרְבַּע רוּחוֹת בָּאִי הָרוּחַ וּפָחִי בְּהַרוּגִים הָאֵלֶּה  
וַיְחִיּוּ:

I prophesied as I had been commanded. And  
while I was prophesying, suddenly there was a  
sound of rattling, and the bones came together,  
bone to matching bone. I looked, and there were  
sinews on them, and flesh had grown, and skin  
had formed over them; but there was no breath  
in them.

Then [God] said to me, “Prophecy to the breath,  
prophecy, O mortal! Say to the breath: Thus said  
the Sovereign GOD: Come, O breath, from the

וְהִנְבֵּאתִי כְּאֶשׁ צֹנִי וְתִבּוֹא בָהֶם הָרוּחַ וַיְחִיּוּ  
וַיַּעֲמֵדוּ עַל-רַגְלֵיהֶם חֵיל גָּדוֹל מְאֹד־מְאֹד:

וַיֹּאמֶר אֵלַי בְּרָאדָם הָעֲצָמוֹת הָאֵלֶּה כָּל־בֵּית  
יִשְׂרָאֵל הֵמָּה הֵנָּה אִמְרִים יָבֹשׁוּ עֲצָמוֹתֵינוּ  
וְאֲבָדָה תִּקְוָתֵנוּ נִגְזְרָנוּ לָנוּ:

לָכֵן הִנְבֵּא וְאִמְרַתְ אֲלֵיהֶם כֹּה־אָמַר אֲדֹנֵי יְהוָה  
הֵנָּה אֲנִי פָתַח אֶת־קְבֻרֹתֵיכֶם וְהֵעֲלִיתִי אֶתְכֶם  
מִקְבְּרֹתֵיכֶם עִמִּי וְהִבֵּאתִי אֶתְכֶם אֶל־אֲדַמַּת  
יִשְׂרָאֵל:

וַיִּדְעֻתָם כִּי־אֲנִי יְהוָה בִּפְתָחִי אֶת־קְבֻרֹתֵיכֶם  
וּבְהֵעֲלוֹתִי אֶתְכֶם מִקְבְּרֹתֵיכֶם עִמִּי:

four winds, and breathe into these slain, that they may live again.” I prophesied as I was commanded. The breath entered them, and they came to life and stood up on their feet, a vast multitude. And I was told, “O mortal, these bones are the whole House of Israel. They say, ‘Our bones are dried up, **our hope is gone**; we are doomed.’

Prophecy, therefore, and say to them: Thus said the Sovereign GOD: I am going to open your graves and lift you out of the graves, O My people, and bring you to the land of Israel. You shall know, O My people, that I am GOD, when I have opened your graves and lifted you out of your graves. I will put My breath into you and you shall live again, and I will set you upon your own soil. Then you shall know that I, GOD, have spoken and have acted”—declares GOD.

#### Yeshuat Malka, Yoreh Dei'ah 66

There can be no doubt that this [the obligation to settle in Eretz Yisrael] is a great mitzvah, as the Ingathering of Exiles is the start of the redemption.

#### The Declaration of Independence

מְדִינַת יִשְׂרָאֵל תִּהְיֶה פְתוּחָה לַעֲלִיָּה  
יְהוּדִית וּלְקִיבוּץ גְּלוּיֹת

The State of Israel will be open for Jewish immigration and for the Ingathering of the Exiles

#### Shulchan Aruch OC 586

שׁוֹפָר שֶׁל רֹאשׁ הַשָּׁנָה מִצּוּתוֹ בִּשְׁל אֵיל  
וּכְפוּף וּבְדִיעֵבֶד כֹּל הַשּׁוֹפָרוֹ כְּשֵׁרִים בֵּין  
פְּשׁוּטִים בֵּין כְּפופִים וּמִצְוָה בְּכַפּוּפִים  
יֹתֵר מִבְּפְשׁוּטִים וְשֶׁל פְּרָה פָּסוּל בְּכֹל  
גּוֹוֹנָא וְכֵן קִרְנֵי רוֹב הַחַיּוֹ שֶׁהֵם עֵצִים אֶחָד  
וְאֵין לָהֶם מִבְּפָנִים זְכוּרוֹת פָּסוּלִים

The Shofar of Rosh Hashana should be from a ram, bent; under extreme circumstances, all shofars are kosher, whether straight or bent, however the mitzva is better fulfilled with a bent one rather than a straight one; the shofar of a cow may not be used; similarly the horns of most wild animals, as they are a bone and have no hollow inside, may not be used.

#### Mishnah Berura 586

The Achronim wrote that this law is not clear and therefore if there is no other shofar to blow one should use [a shofar from a non-kosher animal], but without a berachah

#### Brachot 51b

אָמַר רַב אָסִי: אֵין מְסִיחִין עַל כּוֹס שֶׁל  
בְּרָכָה. וְאָמַר רַב אָסִי: אֵין מְבָרְכִין עַל כּוֹס  
שֶׁל פּוֹרְעָנוֹת

Rav Asi said: One may not speak over a cup of blessing from the moment he takes it in his hand until he drinks it. And Rav Asi said: One may not recite a blessing over a cup of persecution.