

On the Mitzvah of *Aliyah L'Regel* Today

Rabbi Shimshon HaKohen Nadel

Rava expounded: What is the meaning of that which is written, 'How lovely are your footsteps in sandals, O daughter of the noble?' How lovely are the footsteps of Israel when they ascend to [Jerusalem to celebrate] the festival.

Chagigah 3a

The miraculous birth of the State of Israel, followed by the dramatic reclamation of Jerusalem and the Temple Mount, raises many practical questions hitherto only dreamed about. Among them is whether the mitzvah of *aliyah l'regel*, ascending to Jerusalem for the Three Pilgrimage Festivals, still applies today, following the destruction of the Holy Temple.

The historical record is rich with descriptions of pilgrims ascending to Jerusalem three times a year, centuries after the destruction of the Temple. But authorities debate the nature of these pilgrimages, whether they were observed in fulfillment of a mitzvah

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or perhaps a custom, perpetuating the practice observed during Temple times.

Offering *Korbanot*

Prima facie, the mitzvah of *re'iyah*, (appearing before Hashem three times a year), requires bringing an offering, as the Torah (Deut. 16:16-17) instructs:

Three times a year all your males shall appear before Hashem, your God, in the place that He will choose: On the Festival of Matzot, the Festival of Shavuot, and the Festival of Succot; and he shall not appear before Hashem empty handed, each man according to what he can give, according to the blessing that Hashem, your God, gives you.

For Rambam, in fact, the mitzvah of *re'iyah* is inextricably bound with the offering of *korbanot* (sacrifices), as those ascending to Jerusalem for the Festival (*olei regel*) are obligated to bring an *olat re'iyah*, a *korban chagigah*, and *shalmei simchah*.¹ Rambam defines the mitzvah of *re'iyah* as follows:

One should be seen in the courtyard on the first day of the festival and bring with him a *korban olah*... One who comes to the courtyard on the first day and does not offer an *olah* – not only does he not fulfill a positive command – but he violates a negative command, as it says, “he shall not appear before Me empty handed.”²

1. *Hilchot Chagigah* 1:1; *Sefer ha-Mitzvot*, aseh 52-54; *Peirush ha-Mishnah*, *Chagigah* 1:2.

2. *Hilchot Chagigah*, *ibid*. Cf. *Sefer ha-Mitzvot*, *lo ta'aseh* 156. As the *olat re'iyah* may be offered on the subsequent days of the festival, it would appear that the violation is in fact a failure to bring the offering as *tashlumin*.

A similar approach is taken by *Sefer ha-Chinuch*³ and *Semag*.⁴ According to this view, *aliyah l'regel* today, without the ability to offer a *korban*, would be in violation of a Torah prohibition.⁵

But according to *Turei Even*, the Talmud Yerushalmi allows for the fulfillment of the mitzvah of *aliyah l'regel* without offering a *korban*.⁶ The Yerushalmi (*Chagigah* 1:1) requires even those exempt from bringing an *olat re'iyah*, for example minors, to ascend to Jerusalem.⁷ This proves, *Turei Even* suggests, that the mitzvah of *aliyah l'regel* and offering an *olat re'iyah* are indeed two separate mitzvot.⁸ Violating the *issur* of failure to bring an *olat re'iyah* does not preclude one from fulfilling the mitzvah of *re'iyah*.⁹

R. Eliezer of Metz, in his *Sefer Yereim*, offers a novel approach. He writes that one who ascends to Jerusalem, "must bring *tzedakah* or a *korban*, as is written 'he shall

See *Lechem Mishneh*, ad loc., based on *Semag*, *lavin*, 360. See also *Chiddushei ha-Grach al ha-Shas* (New York, 1976), pp. 64-65, and *M'ginzei ha-Grach* (Johannesburg, 1989), pp. 44-46.

3. *Mitzvah* 490.

4. *Lavin*, 360.

5. The issue of offering *korbanot* today is beyond the scope of this article, but see Rabbi J. David Bleich, "Reinstitution of the Sacrificial Order," *Contemporary Halakhic Problems Vol. 1* (New York: Ktav, 1977), pp. 244-269, for a full treatment of the subject.

6. *Turei Even* to *Chagigah* 2a.

7. See also *Tosafot* to *Chagigah* 2a, s.v. *hakol chayavin*; *Tosafot ha-Rosh*, ad loc.; *Peirush Rabbeinu Avraham min ha-Har*, ad loc.

8. *Turei Even* to *Chagigah* 2a. This also appears to be the position of Rashi. See *Shu"t Rabbi Akiva Yosef, Orach Chaim*, no. 159 and *Aruch ha-Shulchan he-Atid, Hilchot Chagigah* 196:8.

9. See, however, *Ridbaz* and *Tosafot ha-Rid* to the Yerushalmi, ad loc., which would appear to contradict this assumption. *Minchat Chinuch, Mitzvah* 489-490, suggests that the notion of fulfilling the mitzvah of *re'iyah* without a *korban* would be a "mitzvah *haba'ah b'aveirah*." See also *Chiddushei ha-Grach al ha-Shas*, p. 64.

not appear before Me empty handed,' and as it taught in the *Sifrei*, 'empty of *tzedakah*.'"¹⁰ Accordingly, the possibility of *aliyah l'regel* today would not be prevented by the inability to bring a *korban*, as one can simply give charity.

It would seem that according to *Turei Even* and *Sefer Yereim*, the mitzvah of *aliyah l'regel* is still in effect today. Without the requisite *korbanot*, one would be considered an *oness*, (a person unable to offer them due to circumstance), but would still fulfill the mitzvah of *re'iyah*.

Living Outside the Land of Israel

In a famous passage in the Talmud (*Pesachim* 3b), R. Yehudah ben Beteira foils the plan of an Aramean who boasts how each year he ascends to Jerusalem and eats from the *Korban Pesach*. In explaining why R. Yehudah ben Beteira himself is seemingly absent from Jerusalem on Pesach, Tosafot posit that perhaps R. Yehudah ben Beteira did not own land in Eretz Yisrael.¹¹ This would appear to be in accord with a statement of R. Ami in the Talmud. The Torah promises, "No man will covet your land when you go up to appear before Hashem, your God, three times a year" (Ex. 34:24). Based on this verse, R. Ami taught, "Every man who has land ascends for the pilgrimage, and anyone who does not have land does not ascend for the pilgrimage."¹²

10. No. 425 (403 in some editions). Cf. *Commentary of pseudo-Raabad to Sifrei, Re'eh*, 143, and the glosses of the Vilna Gaon, ad loc. See also *Malbim* to Deut. 16:16.

11. Ad loc., v. *me'eilyah*.

12. *Pesachim* 8b and Rashi, ad loc., s.v. *k'drabi Ami*. Cf. *Yerushalmi Pe'ah* 3:7. See also *Shu"t Avnei Nezer, Orach Chaim*, no. 336; *She'eilat Yaavetz*, vol.1, no.

At first glance it appears that Tosafot rule like R. Ami, yet this seems to contradict comments of Tosafot elsewhere.¹³ In addition, both R. Yaakov Emden¹⁴ and *Mishneh Lamelech*¹⁵ note that it is curious that Rambam makes no mention of this exemption anywhere in his *Mishneh Torah*. The *Mishneh Lamelech* suggests that this is because among those whom the Mishnah (*Chagigah* 1:1) exempts from *aliyah l'regel*, the issue of owning land is never mentioned.¹⁶ It would appear that the halacha is not in accord with R. Ami; owning land is not a requirement for *aliyah l'regel*.¹⁷

Another explanation offered by Tosafot, as to why R. Yehudah ben Beteira was seemingly absent from Jerusalem on Pesach, is that he lived in Netzivin, which is outside the Land of Israel.¹⁸ But this, too, was never mentioned by the Mishnah (*ibid.*) as a valid exemption. *Mishneh Lamelech* points out that while one who is farther than 15 *mil* from Jerusalem may be exempt from *Pesach Rishon*, no source indicates that one who lives in the Diaspora is exempt from the mitzvah of *re'iyah*.¹⁹ He

127.

13. *Chagigah* 2a, s.v. *chutz* s.

14. *She'eilat Yaavetz*, vol.1, no. 127.

15. *Hilchot Chagigah* 2:1.

16. *Ibid.* See also Tosafot to *Chagigah* 2a, s.v. *chutz*; *Turei Even* to *Chagigah* 2a; *Tzalach* to *Pesachim* 8b; *Shu"t Chatam Sofer*, *Orach Chaim*, no. 124.

17. See *She'eilat Yaavetz*, vol.1, no. 127. See also Meiri to *Pesachim* 8b: "Every man is obligated to be *oleh l'regel*, whether he has land or whether he does not have land."

18. *Pesachim* 3b, s.v. *me'eilyah*. See also Netziv's *Meromei Sadeh* to *Pesachim* 3b, where he explains, based on *Arachin* 29a, that property outside the Land of Israel is not considered *karka*, but rather *metaltilin*.

19. *Hilchot Korban Pesach* 1:1. See also *She'eilat Yaavetz*, vol. 1, no. 127, where he writes that one living in the Diaspora is obligated in *aliyah l'regel*, unless the trip to Jerusalem would take longer than thirty days.

writes, "In sum, the words of Tosafot from beginning to end require, for me, [further] study."²⁰ It would seem that living inside the Land of Israel is also not a requirement for *aliyah l'regel*.²¹

Evidence of *Aliyah*

A Midrashic statement intimates that indeed the Jewish people never ceased ascending to Jerusalem three times a year: "Just as a dove never leaves its cote, even if you remove its nestlings – so too Israel, even though the *Beit Hamikdash* was destroyed, the three pilgrimages were never nullified."²²

In fact, evidence from the Talmud and *Rishonim* suggests that *aliyah l'regel* was a reality, even following the destruction of the Second Temple. According to Rabban Gamliel (Mishnah *Ta'anit* 1:3), we delay praying for rain in Eretz Yisrael until the 7th of Cheshvan. This is to allow *olei regel* time to travel home. Why, after the destruction of the Temple, has this practice continued? The answer, writes Rabbeinu Nissim, is that "even after the destruction, there were those who gathered together from the environs to come to Jerusalem for the *regel*, as is still done today."²³

20. *Mishneh Lamelech*, *ibid.* See also *Tzlach* to *Pesachim* 3b; *Shu"t Nodah B'Yehudah, Mahaadura Tinyana, Orach Chaim*, no. 94; *Minchat Chinuch, Mitzvah* 5.

21. Much evidence suggests that *aliyah l'regel* from the Diaspora took place during the Second Temple period. See Shmuel Safrai, "*ha-Aliyah l'Regel min ha-Tefutzot B'Yimei ha-Bayit ha-Sheni*," *Sinai* (5719), vol. 44, pp. 325-330, and his volume on the subject, *ha-Aliyah L'Regel B'yimai Bayit Sheni* (Tel Aviv: Academon, 1985).

22. *Shir Hashirim Rabbah* 1:2; *Ibid.* 4:2. See also *Kohelet Rabbah* 11:1 and *Eichah Rabbah* 1:16.

23. Ran in the pages of the Rif 2a, s.v. *ikka l'meidak*. See also *Beit Yosef*,

One of the reasons given in the Talmud (*Sanhedrin* 11a) for proclaiming a leap year is if the roads and bridges are in poor condition, making *aliyah l'regel* impossible. The Talmud (ad loc.) describes a number of attempts made by Rabban Gamliel to proclaim a leap year. R. Yaakov Emden identifies this Rabban Gamliel as the Rabban Gamliel who served as *nasi* in Yavneh following the destruction of the Temple,²⁴ again suggesting that *aliyah l'regel* was taking place post-*churban* (after the destruction).

While the obligation to immerse in a mikvah prior to the *regel*, per *Rosh Hashanah* 16b, is subject to controversy, according to some opinions the obligation still applies today.²⁵ This too can be interpreted as suggesting that the mitzvah of *aliyah l'regel* still applies today.

When a husband prohibits his wife from *aliyah l'regel* by dint of an oath (*neder*), the Talmud (*Nedarim* 23a) records that R. Yossi would release him from the *neder*. Maharatz Chajes writes that R. Yossi lived after the *churban*, demonstrating that "even after the *churban*, there were those who went up to pray in Jerusalem, at the site of the Temple (*mekom hamikdash*)." ²⁶ In a number of places in his glosses to the Talmud and in his responsa, Maharatz Chajes offers similar analyses, citing talmudic passages he believes suggest that the mitzvah of *re'iyah* was being

Orach Chaim 117; *Levush*, *Orach Chaim* 117:1.

24. *She'eilat Yaavetz*, vol. 1, no. 87, 89.

25. See, for example, *Shu"t Shoel U'meishiv*, *Mahadura Tlita'a*, no. 123.

26. Ad loc. Cf. *Shu"t Maharatz Chajes*, *Kuntres Acharon*, *Avodat ha-Mikdash*, Chap. 3. Rav Yaakov Emden in his glosses to *Nedarim* 23a, disagrees and explains the Gemara is not referring to *aliyah l'regel*, but rather the '*Shabta d'Rigla*,' the Sabbath before the festival, when the Rabbi would give his sermon. Cf. *Rosh*, ad loc.

performed centuries after the destruction of the Temple.²⁷

According to the late professor Shmuel Safrai, discussion of the redemption of *ma'aser sheni* found in the Talmuds Bavli and Yerushalmi and Tosefta also suggests that *aliyah l'regel* was taking place following the destruction of the Temple.²⁸

Sefer Chasidim describes how R. Hai Gaon would ascend to Jerusalem each year on Succot and encircle the graves on Mt. of Olives seven times on Hoshanah Rabbah, evocative of the circuits around the Temple's altar.²⁹ A Geniza fragment, published in 1973, confirms pilgrimages to Jerusalem during the Geonic Period. The fragment, which belonged to a *siddur* in the Geonic Period, instructs those who are fortunate to ascend, to rend their garments when they see Jerusalem and the place of the Temple in ruin, per *Moed Katan* 26a.³⁰

The tradition continued into the *Rishonic* Period. Writing in the 13th Century, Tanchum ha-Yerushalmi describes how pilgrims would rendezvous in Meron in order to ascend to Jerusalem together.³¹ In a travelogue from the early 14th century, a student of Nachmanides describes Jews gathering together for *Pesach Sheni*.³²

27. See, for example, *Maharatz Chajes to Gittin* 2a, 4b; *Shu"t Maharatz Chajes, Kuntres Acharon, Avodat ha-Mikdash*, Chap. 3.

28. "Ha-Aliyah l'Regel l'Yerushalayim l'Achar ha-Churban," *Perakim b'Toldot Yerushalayim b'Yimai Bayit Sheni* (Jerusalem: Yad Yitzchak Ben-Zvi, 1980), pp. 378-381.

29. No. 630.

30. Mordechai Margalio, *Hilchot Eretz Yisrael Min ha-Geniza* (Jerusalem: Mossad Harav Kook, 1973), p. 139.

31. See his Commentary to Joshua, 11:5. See also Avraham Yaari, "Toldot ha-Hilula B'Meron," *Tarbiz* (5722), vol. 31, pp. 73-74.

32. Published in Avraham Yaari, *Masa'ot Eretz Yisrael* (Ramat Gan: Masada, 1976), pp. 81-98.

Ishtori ha-Parchi, who emigrated from France to Israel in the 14th Century, describes how Jews came to Jerusalem from Egypt and the surrounding areas for the festivals in order to evoke feelings of anguish over the destruction of the Temple.³³ R. Shimon ben Tzemach Duran, writing in the 15th Century, describes how he was witness to a miracle on the festival of Shavuot, just like in the Holy Temple, with the synagogues being able to hold all the *olei regel* – a sign that the redemption is near.³⁴ Writing a century later, Maharit writes that *aliyah l'regel* following the destruction of the Temple is an expression of the Jewish people's great love for the Land of Israel.³⁵

The practice of *aliyah l'regel* continues until today, as Jews from around the world ascend to Jerusalem three times a year.

Ascending to Jerusalem or to the Temple?

R. Yochanan (*Chagigah* 7a) rules that the mitzvah of *re'iyah* is to appear in the courtyard (*re'iyat panim ba'azarah*). Rambam too defines the mitzvah of *re'iyah* as appearing “in the courtyard” of the Holy Temple.³⁶

33. *Kaftor va-Ferach*, Chap. 6. Cf. *Pe'at ha-Shulchan, Hilchot Eretz Yisrael*, Chap. 3, no. 12 and *Beit Yisrael*, ad loc., n. 27. See also the letter of Nachmanides to his son, Nachman, published in *Kitvei ha-Ramban* (Jerusalem: Mossad Harav Kook, 2002), vol. 1, p. 378, where he writes, “Many come to Jerusalem, men and women from Damascus and Aleppo and all surrounding areas, to see the *Beit ha-Mikdash* and to cry over it.”

34. *Shu"t Tashbetz*, vol. 3, no. 201, alluding to *Avot* 5:5.

35. *Shu"t Maharit*, vol. 1, no. 114.

36. *Hilchot Chagigah* 1:1. Cf. *Hilchot Beit ha-Bechirah* 1:1, where Rambam writes that the mitzvah to build the Holy Temple is in order that we may celebrate the Three Pilgrimages there, implying that the Temple is *sine qua non* for *aliyah l'regel*. See also *Tosafot Yom Tov to Chagigah* 1:1, where he explains that the courtyard is *machaneh Shechinah* (sacrosanct), while the Temple Mount is only *machaneh l'viyah* (sacred).

Accordingly, R. Yisrael Meir Lau, former Chief Rabbi of Israel, writes that even according to the opinion of those that *aliyah l'regel* still applies today, appearing in the courtyard would require purification from *tum'at met*, through the sprinkling of the ashes of the red heifer.³⁷

R. Akiva Yosef Schlesinger had a novel approach. He writes that one may fulfill the mitzvah of *aliyah l'regel* today by looking at the floor of the Temple's courtyard (*azarah*).³⁸ Similarly, he ruled that one should remove his glasses, as the mitzvah is to see and be seen, per *Chagigah* 2a and 4b.³⁹ Looking at the floor of the Temple Mount from above became the practice of the inhabitants of Jerusalem, *anshei Yerushalayim*,⁴⁰ among them R. Shlomo Zalman Auerbach.⁴¹

But many of the sources cited above describe pilgrimages to the city of Jerusalem, as access to the Temple Mount itself was prohibited to them. At times, even Jerusalem was inaccessible, leaving pilgrims to gather in surrounding areas, overlooking Jerusalem.⁴² It

37. *Yachel Yisrael*, no. 14.

38. *Shu"t Rabbi Akiva Yosef, Orach Chaim*, no. 158. See also R. Moshe Sternbuch, *Moadim u'Zmanim*, vol. 7, pp. 187-188, n. 1.

39. *Shu"t Rabbi Akiva Yosef, Orach Chayim*, no. 160; *Moadim u'Zmanim*, *ibid.*

40. See R. Moshe Nachum Shapira, *Har ha-Kodesh* (Jerusalem, 1971), pp. 275-278. Similarly, some insist on seeing the floor of the courtyard before they rend their garments as a sign of mourning for the destruction of the Temple, per *Moed Katan* 26a. See R. Yechiel Michel Tukachinsky, *Ir ha-Kodesh v'ha-Mikdash*, vol. 3, Chap. 17, pp. 216-217.

41. As told to me by R. Auerbach's son-in-law, R. Zalman Nechemiah Goldberg, on May 10, 2013.

42. R. Yechiel Michel Tukachinsky, *Ir ha-Kodesh v'ha-Mikdash* (Jerusalem, 1979), vol. 3, Chap. 15, p. 203: "...As they were unable to enter Jerusalem, they would come to the mountains that surround her, Mt. of Olives and the *tzofim* (Mt. Scopus), to see from there the place of the Temple and to shed

would seem that these sources, which describe pilgrimages made to Jerusalem throughout the centuries, describe a *zecher l'mikdash*, a remembrance, perpetuating what was done when the Holy Temple stood.

Chovah, Mitzvah, or Minhag?

According to R. Shimon ben Tzemach Duran, the mitzvah of *aliyah l'regel* is still applicable today,⁴³ his rationale being that he rules in accord with the opinion that the Temple Mount still retains its sanctity following the destruction of the Holy Temple.⁴⁴ Others, however, rule that there is no mitzvah of *aliyah l'regel* today.⁴⁵

The position of Chatam Sofer, however, requires analysis. In his eulogy for those who perished in a devastating earthquake in the Galilee, Chatam Sofer writes that "today too there is a mitzvah of ascending to Jerusalem."⁴⁶ In a responsum, he affirms the practice of *aliyah l'regel* throughout the centuries and even suggests that one who ascends from outside of the Land of Israel receives extra reward for his travel.⁴⁷ But in another responsum, he writes, "today there is no obligation to ascend for the *regel*."⁴⁸ Perhaps a distinction may be made between obligation (*chovah*) and mitzvah (a

tears for it."

43. *Shu"t Tashbetz*, vol. 3, no. 201. See also *S'dei Chemed, Ma'arechet Eretz Yisrael*, no. 1.

44. *Ibid.*

45. See, for example, *Shu"t Nodah B'Yehudah, Mahadura Tinyana, Orach Chayim*, no. 94.

46. *Torat Moshe, Emor*.

47. *Shu"t Chatam Sofer, Yoreh De'ah*, no. 233.

48. *Shu"t Chatam Sofer, Yoreh De'ah*, no. 234.

commendable act).⁴⁹ It would appear that according to Chatam Sofer, *aliyah l'regel* today is a mitzvah while not being a formal obligation (*chovah*).⁵⁰

R. Ovadiah Yosef, too, writes, "there is no doubt that is a mitzvah to ascend to Jerusalem, even nowadays, to see the face of the Living King, to bask in the courtyards of Hashem, in synagogues and houses of study..."⁵¹ However, R. Yosef's intent, when he writes "mitzvah," requires further investigation, as in another responsum he assumes that *aliyah l'regel* is no longer applicable.⁵² It would seem that like Chatam Sofer, R. Yosef believes *aliyah l'regel* today is a mitzvah, while not being a *chovah*. Similarly, R. Menashe Klein, in his *Mishneh Halachot*, rules that while not a formal obligation, *aliyah l'regel* is a *kiyyum hamitzvah* and writes, "even according to those who believe there is no obligation to ascend, nevertheless if one ascends he fulfills a *mitzvah aseh d'oraita*," a positive biblical command.⁵³ R. Klein continues and explains that by ascending to Jerusalem, one is fulfilling the mitzvah of "*kabbalat p'nei ha-Shechinah*," receiving the Divine Presence.⁵⁴ R. Moshe Nachum Shapira suggests that *aliyah l'regel*, after the destruction of the Temple, was formerly instituted by our sages as a "*zecher l'Mikdash*," a remembrance or commemoration of what was performed in the Temple.⁵⁵ In his opinion, one fulfills a

49. See R. Tzvi Pesach Frank, *Mikdash Melech* (Jerusalem, 1968), p. 11, on the position of R. Tzvi Hirsch Chajes.

50. See *Har ha-Kodesh*, p. 277.

51. *Yechave Da'at*, vol. 1, no. 25.

52. *Yechave Da'at*, vol. 2, no. 10.

53. Vol. 12, no. 482.

54. *Ibid.*

55. *Har ha-Kodesh*, p. 278.

rabbinic mitzvah when ascending.⁵⁶

But according to R. Yisrael Meir Lau,⁵⁷ R. Eliezer Waldenburg,⁵⁸ and R. Moshe Feinstein,⁵⁹ the practice of *aliyah l'regel* today is merely a *minhag*, a custom, and an expression of Jewish yearning. R. Feinstein writes:

Regarding the mitzvah of *re'iyah*: It is simple and clear that it only applies when the *Beit ha-Bechirah* is built, even if we say that the mitzvah of *re'iyah* does not depend on bringing a *korban re'iyah*. While people close to Eretz Yisrael had the custom of visiting Jerusalem, this happened in the time of the Geonim as a mere remembrance and a longing for the building of Zion and Jerusalem through the righteous messiah, for whom we constantly wait.⁶⁰

Conclusion

While according to many authorities it is not obligatory today, the practice of ascending to Jerusalem three times a year is certainly laudatory. And with the ease of travel and accessibility today, *aliyah l'regel* is "not in the heavens." For those able to ascend to Jerusalem three times a year, it would surely serve to strengthen their bond with the Land of Israel and Jerusalem,⁶¹ until we

56. Ibid.

57. *Yachel Yisrael*, no. 14. See also his article "Aliyah l'Regel k'Mitzvah ha-Teluyah Ba'aretz," *Torah Sheba'al Peh* (Mossad HaRav Kook: Jerusalem, 1987), vol. 28, pp. 96-103.

58. *Tzitz Eliezer*, vol. 10, 1:93.

59. *Iggerot Moshe, Yoreh De'ah*, vol. 3, no. 122.

60. Ibid.

61. See *Mishneh Halachot*, vol. 12, no. 482, where he writes that perhaps today there is even a greater obligation to ascend as it fulfills the dictum of inquiring after Zion, per *Rosh ha-Shanah* 30a.

merit to see the fulfillment of the words from our liturgy,

Restore the Priests to their service and the Levites to their song and music, and restore Israel to their dwelling places. And there we will go up and appear, and bow down before You, during the Three Pilgrimages.⁶²

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62. *Mussaf l'Shalosh Regalim.*