

BSD

**ERETZ ISRAEL
BULLETIN 149**

**WORLD ALLIANCE FOR THE CORRECTION
OF THE SIN OF THE SPIES**

**“LIVING IN ERETZ ISRAEL IS THE EQUIVALENT OF ALL THE
MITZVOT OF THE TORAH” (SIFRE, PARASHAT REE)**

LEARN THE LESSON AND DO NOT FOLLOW ON THE FOOTSTEPS OF THE SPIES

**ANOTHER, PERHAPS EVEN MORE BASIC POINT
WHICH IS OFTEN MISUNDERSTOOD, CONCERNS THE
SANCTITY OF THE LAND OF ISRAEL ITSELF**

Why is Eretz Yisrael recognized all over the world as the Holy Land? What makes it Kadosh? One might think that the Kedusha of the Land comes from the Kedusha of the commandments which are performed here. Accordingly, if no commandments were done here, G-d forbid, the Land would not be Kadosh. Rav Tzvi Yehuda explained that this reasoning is false. The Land of Israel is Kadosh, in and of itself. For this reason alone, a Jew should long to live here. (Kuzari, 2:23. "Your forefathers chose it as their abode in preference to their birthplaces, and lived there as strangers, rather than as citizens in their own country. They did this even at a time which the Shekhina was not yet visible, and the country was full of unchastity, impurity, and idolatry. Your fathers, however, had no other desire than to remain there.")

Rav Tzvi Yehuda cited the teachings of his father, who delineated these matters in his book, Shabbat HaAretz, a study of the Sabbatical year, which requires the Land of Israel to lie fallow every seventh year. The Ridbaz argued against the use of the Heter HaMechirah, the Halachic allowance to sell the land in Israel to a gentile, so that the precept of Shmitta which depends on the Land needn't be kept. The Heter HaMechirah allows a Jew to continue certain work on the Land, and thus strengthen the Jewish settlement here, but, the Ridbaz said, by selling the Land to a gentile, we transform Eretz Yisrael into a gentile land! This was a superficial phrasing, Rav Kook explained. The sanctity of Eretz Yisrael does not change if gentiles own the Land. This only influences the performance of the commandments which depend on the Land.

If a person is unable to perform the precepts dependent on the Land by reasons beyond his control, the Torah exempts him; however the sanctity of the Land (and the obligation to live here) continues unabated. (Maharit, Responsa 28, and Chidushim on Ketubot, 110B. And, Pitchei Tshuva, Even HaEzer, 75, Sub-section 6) Furthermore, the Maharit proved that this Tosefot (which says that Aliyah to Israel is not an obligation today) does not express the opinion of R. Chaim Cohen, but, rather, represents the opinion of a mistaken student. (Maharit, Responsa 28, and Chidushim on Ketubot, 110B. And, Pitchei Tshuva, Even HaEzer, 75, Sub-section 6)

(From Sefer Torat Eretz Yisrael)

PLEASE HASHEM SAVE US FROM THE SIN OF THE SPIES WHO SPOKE LASHON HARA AGAINST ERETZ ISRAEL. LET US CORRECT THE SIN OF “THEY DESPISED THE DESIRABLE LAND” (TEHILLIM 106) FOR IN THIS WAY WE BRING CLOSER THE COMPLETE GEULA WHEN YOUR NAME WILL BE SANCTIFIED IN THE WORLD AND YOUR NATION ISRAEL SHALL BE EXALTED AND YOUR BEIT HA MIKDASH REBUILT MAY THIS BE SOON IN OUR DAYS, AMEN YEHI RATZON