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**ERETZ ISRAEL
BULLETIN 179**

**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

**"THE ARGUMENT OF THE SHEVUOT (3 OATHS) IS A
MATTER WITHOUT ANY SUBSTANCE," HE SAID.**

I asked whether our being in Israel wasn't in opposition to these Oaths, as some Talmidei Chachamim maintained. He told me to stop speaking nonsense, and suggested we learn the Gemara instead. He asked me to bring him the tractate Ketubot from the bookcase. I returned with an old Vilna Shas, which opened to the exact page. He carefully explained the meaning of Not to go up like a wall, one of the oaths. The wall had been broken down by the Balfour Proclamation, he said, on the part of the gentile nations themselves. (See the letter of the Ohr Somayach, printed in HaTekufah HaGedolah, Pg.175) We hadn't returned to Israel against the will of the nations of the world, for they had granted us permission, in the Balfour Proclamation, in the League of Nations, and in the United Nations, before the establishment of the State.

"The argument of the Shevuot (Oaths) is a matter without any substance," he said. "The first oath is, Not to rebel against the nations of the world. There was no rebellion or revolution in our coming back to Israel. We came here with permission. ("And in the matter of rebelling against the nations of the world, when we were forced to remove British rule from here, this wasn't a rebellion against them, since they weren't legally ruling in our Land. Rather they were a temporary mandate established to prepare the way for Israeli rule in our Land, in accordance with the decision of the League of Nations...and when they fulfilled their mission, the time came for them to depart from here." L'Netivot Yisrael, Part 2, 115. HaRav Tzvi Yehuda HaKohen Kook)

**Two generations ago, the British received a mandate
(San Remo) to temporarily rule here, on our behalf. The
nations of the world agreed that this Land belongs to
us, and they decided that another nation would
temporarily assist us.**

The British were here through our rightful claim to the Land, but afterwards, they forgot this, and wanted to rule here instead. There wasn't a rebellion against them. They were not ruling here legally! They distorted their mission to temporarily rule in our stead."

"The second oath is, Not to hasten the End. We don't hasten the End - the End hastens us! The Master of the House is insistent. (Avot, 2:20) First of all, the Gemara does not say, not to hasten the End, but, rather, Not to push the End away. (Rashi explains, By your sins). And only as a secondary understanding, Rashi adds that we are not to make exaggerated petitions over the End. We are not supposed to be 'nudniks' and clamor, 'Redeem us! Redeem us! Redeem us!' without end. The meaning here is that we are not to hasten the End of the exile through spiritual means. It is not talking about building the Land of Israel."

"The third oath is, Not to go up to Israel like a wall. This is a figurative expression. What is a wall? The Iron barrier which separates Israel from their Father in heaven This is the situation of Galut, and anything which prevents the immigration to Israel. The wall is gentile rule over the Land. Who raised it up? The Master of the Universe. Therefore, The mouth which forbade is the mouth which makes it permitted.(Mishna, Ketubot 16^a) Today, there isn't a wall. The Balfour Proclamation isn't a coincidental thing, but the work of the Causer of Causes, of the Master of the World. Hashem raised up the wall of gentile rule over our Land, and Hashem broke it down. This situation is similar to a man who takes an oath that he will not enter a house. When the house collapses, he doesn't need to disavow the oath. (Yoreh Deah, 216:6, beginning, "There are those who say...")"

...The Rabbi of Ostrovtza exclaimed, 'What is going on here?! Hashem sent His holy children to build the Holy Land, and here people condemn them!'"

(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