

**ERETZ ISRAEL
BULLETIN 224**

**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

**FROM THE WRITINGS OF REBBE
NACHMAN MI BRESSLOV**

- The motive for making the journey to the Land of Israel should be purely spiritual: to draw closer to G-d. A person who goes there with this as his aim will certainly benefit. Merely by stepping foot on the Land he will become merged with it and transformed by its sacred character. That is why even “One who walks four cubits in the Land of Israel will assuredly inherit the World to Come” (Ketubot 111). On the other hand, if a person’s motive has nothing to do with devotion to G-d and cleansing himself of his evil, then what help will the Land be to him? The Land will vomit him out “as it vomited out the nation that was before you” (Leviticus 18:28)

- Through the holiness of the Land of Israel one can attain pure faith. This is the gateway to that long, deep, patient breath which is the remedy for anger and depression .

- Pray to G-d to give you desire and yearning for the Land of Israel. Then you will succeed in reaching there. And pray also that He should plant yearning for the Land in the hearts of all the Tzaddikim.

- G-d repays man “measure for measure”. Nowhere is the repayment more exacting than in the Land of Israel. But this is really a great kindness. If we know that G-d repays us according to our deeds, then by thinking about the situations G-d sends us we can gain an insight into our own behavior and learn how to improve.

- The holiness of the Land of Israel is the epitome of holiness, encompassing all other levels of holiness. It is there that we can free ourselves completely of the materialistic viewpoint which claims that events take place naturally. We can come to know and believe that everything comes about only through the Hand of God. When man knows this he becomes like God in his power to divide the light from the darkness. The Midrash (Bereshith Rabbah 2) comments that light refers to the deeds of the righteous while darkness refers to those of the wicked. It is very good to recount the deeds of the righteous. Such stories help to cleanse and purify the mind. But for every episode in the life of a Tzaddik we find that a corresponding story is told about one of the wicked — because the realm of evil is a mirror-image of the domain of holiness. For example we are told that Pinchas flew in the air. It is also related that the wicked Bilaam flew in the air — except that he used the forces of witchcraft to do so. The power to divide the light from the darkness gives us the skill to distinguish stories about the Tzaddikim from those which are not. To be able to divide the light from the darkness requires that ultimate level of faith which can only be achieved in the Land of Israel

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