

BSD

**ERETZ ISRAEL
BULLETIN 244**

**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 RABBI MEIR DAVID KAHANE ZTKL

**BESIDES AARON AND CHUR, THERE WAS ANOTHER PAIR
WHO BOTH SYMBOLIZED TRUST IN G-D, ALBEIT AT
DIFFERENT LEVELS. THESE ARE JOSHUA AND CALEB,
THE TWO SPIES WHO REJECTED THE MAJORITY
COUNSEL AND INSISTED THAT ISRAEL MUST TRUST IN
G-D AND ENTER THE LAND, SAYING:**

if the L-rd is satisfied with us and brings us to this land, He can give it to us. But do not rebel against the L-rd! Do not be afraid of the people in the Land! They have lost their protection and shall be our prey. The L-rd is with us, so do not be afraid. (Num. 14:7-9)

Both Joshua and Caleb demonstrated here trust in G-d. Even so, when G-d swore that Israel would not enter the Land, it says, "The only exception will be My servant Caleb, since he showed a different spirit and followed Me wholeheartedly. I will bring him to the land that he explored." Why was Joshua's name not mentioned here, when he, too, stood firm in his bitachon? It also says, "Only Caleb son of Yefuneh will see the Land since he followed the L-rd wholeheartedly "(Deut. 1:36). Why, again, was Joshua omitted?

The answer is inherent in G-d's comment, in both Num. 14:7 and Deut. 1:36, that Caleb "followed Him wholeheartedly." Here we learn once more the need to have full bitachon. Our bitachon must express itself in readiness to sacrifice our lives to sanctify G-d's name, and this was evinced by Caleb but not Joshua. After the ten spies issued their bad report about Eretz Yisrael and incited the people, it says, "Caleb quieted the people for Moses and said, 'We shall surely go up and inherit it'" (Num. 13:30). He silenced them and began to express ideas which ultimately opposed those of the majority. He did not hesitate, although he knew the people's mentality and was aware of their stubbornness and what they had done to Chur. He - not Joshua - was the first to rise up and try to blot out the Chilul Hashem, and in doing so he took a risk and was ready to sacrifice his life. Caleb "followed G-d wholeheartedly," thereby surpassing Joshua and meriting to be mentioned alone by G-d.

The major principle that emerges here is this: Complete and perfect bitachon is only that which brings a person to readiness to sacrifice his life for Kiddush Hashem. Had we just not merited to be a generation worthy of this, that would be shameful enough, but what can we possibly say when rabbis seek to pervert this idea via halachic rulings which distort its whole meaning?

Self-sacrifice makes one ready to sanctify G-d's name even at the cost of his own life. It says, "Love the L-rd your G-d with all your heart, all your soul, and all your might" (Deut. 6:5), and our sages comment (Berachot 54a), "Even if G-d takes your life."

This self-sacrifice is the pinnacle of bitachon, as stated, and from it stems Kiddush Hashem. Kiddush Hashem is a trait that nothing else transcends; and because Abraham was ready to sanctify G-d's name even at the cost of his life, he merited to be chosen as G-d's select son, from whom would emerge lofty, holy seed. He likewise merited things here on earth which the righteous do not merit until the World-to-Come. Following is Eliyahu Rabbah, 5:

Why did Abraham merit life without pain and without temptation here on earth, what G-d shall ultimately give the righteous in the World-to-Come? It is because he sacrificed his life for the glory of Heaven in Ur Kasdim. Whoever sacrifices himself in this way is awarded life in this world and long, plentiful, infinite life in the World-to-Come. With Nimrod and the whole Generation of the Dispersion seated there, Abraham entered and was placed at the center. He descended and said his piece. Nimrod asked him, "If not [idols], then whom shall I worship?" and Abraham replied, "The Supreme G-d and Master, Whose kingdom exists in heaven and earth, and in the loftiest heavens." Nimrod answered, "I shall serve the god of fire, and I shall now throw you in. Let the L-rd of Whom you speak save you from the fiery furnace." They immediately bound him and placed him on the ground... immediately, G-d's mercy welled up and He descended from the highest heavens, from the place of his glory, greatness and majesty, of His holy name, and saved Abraham from that shame and mortification and from that fiery furnace, as it says, "I am the L-rd Who took you out" (Gen. 15:7).

**REMOVING THE EXILE FROM ISRAEL IS TEN TIMES
HARDER THAN REMOVING ISRAEL FROM THE EXILE,
TO OUR SORROW, THIS DISEASE HAS EVEN
SMITTEN TORAH SCHOLARS.**

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