

BSD

**ERETZ ISRAEL
BULLETIN 245**

**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
WE MUST SEPARATE FROM FOREIGN LANDS AND INFLUENCES**

**G-D SAID TO JACOB, "GO BACK TO YOUR BIRTHPLACE IN
THE LAND OF YOUR FATHERS. I WILL BE WITH YOU" (GEN.
31:3): RASHI COMMENTS, "THERE I WILL BE WITH YOU, BUT
AS LONG AS YOU ARE CONNECTED TO IMPURITY, I CANNOT
POSSIBLY MAKE MY PRESENCE REST ON YOU."**

This accords with Bereshit Rabbah, 74:l: "Your father is waiting for you. Your mother is waiting for you. I, Myself, am waiting for you." R. Ami said in the name of Resh Lakish, "Property outside the Land enjoys no blessing. Only when you return to the land of your fathers will I be with you."

We likewise find in Mechilta (Bo, Mesechta DePischa, l):

Until Eretz Israel was chosen, all the lands were fit for prophetic dialogue. Once Eretz Israel was chosen, all of the lands were excluded. As proof that the Divine Presence is not revealed outside the Land, it says, "Jonah rose up to flee unto Tarshish from the presence of the L-rd" (Jonah l:3). Jonah said, "I will go outside the Land, where the Divine Presence is not revealed" It is like the slave of a Cohen, who fled from his master. He said, "I will go to the cemetery where my master cannot follow."

Thus, Eretz Israel, once Israel were chosen to be G-d's people, became the only holy place on earth, while all the other lands are impure. G-d established this distinction, because He wished His people Israel to be set apart from the rest of the nations. He, therefore, established that the Divine Presence would not rest outside of Eretz Israel, that there would be no blessing for the Jewish People except in Eretz Israel itself, and that all holiness and all mitzvot would be confined to Eretz Israel

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). It is clear that even inside Eretz Israel, G-d wished Israel to be set apart from the non-Jew and from his culture and wished the Land to be free of their influence, as we learn in Tanchuma (Vayetzei, 10):

As long as Abraham was tied to Lot, G-d did not reveal Himself to him. Once he separated himself, G-d revealed Himself... Likewise with Jacob, as long as he was in Laban's house, G-d was not revealed to him. Although He had promised, "I shall be with you" (Gen. 28:15), G-d said, "I cannot sully My glory in the house of wicked Laban. What shall I do instead? As soon as Jacob departs, I shall fulfill My word and be with him." Jacob would ask himself, "Did not G-d say, 'I will not leave you' (Ibid.)?" G-d responded, "If you wish Me to be with you, leave Laban's house and return to the land of your fathers."

There are two components to this separation. On the one hand, Israel must leave the exile and live only in their special land, lest they be influenced by the nations and their culture. On the other hand, even in Eretz Israel itself, Israel must separate themselves from that evil culture. With G-d's help, I shall address this point and the laws that stem from it regarding a non-Jew who wishes to live in the Land.

We have already quoted above our sages' clear words in this regard. They said (Sifri, Ekev, 43): "You shall perish quickly from the good land which the L-rd gives you. Therefore you shall place these words of Mine on your heart" (Deut. 11:17-18): Although I exile you from the Land, continue performing the mitzvot so that when you return they will not be new to you.

**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