

BSD

**ERETZ ISRAEL  
BULLETIN 246**

**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**

**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.

Relying on this Sifri, Rashi wrote (Deut. 11:18), "Even after you are exiled, continue performing the mitzvot. Put on tefillin and make mezuzot, lest they seem new to you when you return."

How puzzling are our sages' words! Is this the reason that we must keep the mitzvot in the exile, lest they "seem new to us when we return"? Are not the mitzvot, especially those tied to the individual, a duty everywhere, even outside the Land? Rather, G-d most certainly gave the Torah only so that it would be in Eretz Israel, because only there can a Jew fulfill it properly and completely. It never occurred to Him that they would keep mitzvot outside the Land. Only so Israel would not forget the Torah did He command that they keep it even in the exile.

G-d established the inappropriateness of mitzvah performance outside the Land (except for fear lest we forget them or "they seem like new to us when we return"). This is because the Jewish People have no land or borders other than in Eretz Israel. This great lesson we learn from the Torah's having decreed the mitzvah of,

**"Do not move your neighbor's boundary marker, which they of old time have set, in your inheritance which you shall inherit, in the land that the L-rd your G-d is giving you to occupy" (Deut. 19:14). Our sages comment in Sifri (Shoftim, 188):**

### **THE SPECIALNESS OF THE LAND CAN BE SEEN THROUGH MANY HALACHOT**

**Did it not already say, "Do not steal" (Lev. 19:13)? What is learned from, "Do not move your neighbor's boundary marker"? It teaches that whoever moves his neighbor's boundary marker violates two prohibitions. I might think this applies even outside Eretz Israel. It therefore says, "in your inheritance which you shall inherit" (Deut. 19:14). In Eretz Israel, one violates two prohibitions, but outside the Land only one ["Do not steal"].**

**This seems hard to understand. Why is this sin different outside of the Land? Why should one not violate both, "Do not steal" and, "Do not move your neighbor's boundary marker," as in Eretz Israel? Rather, we derive here a fundamental principle, that outside the Land, the Jewish People have no national "boundaries." Outside the Land, we have no "land" which might have a "boundary." There, a Jew's land is only an object to which the prohibition against stealing certainly applies, but not that of "moving boundary markers" in terms of boundaries of a country. Only regarding Eretz Israel is an erez, a land, associated with the people of Israel. Eretz Israel is the "land of the people of Israel," and this people have no other land. For that reason, the Jewish People have no place in the world, no home on earth, other than their own, special land, and once more, this is because of their duty to remain isolated from the nations and their abominations.**

### **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**