

BSD

**ERETZ ISRAEL
BULLETIN 304**

**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**

MASHIACH BEN YOSEF

G-D WILL DERIVE JOY FROM PUNISHING THE NATIONS, AS IN SIFRI (IBID., 326): "WHEN G-D JUDGES THE NATIONS, IT BRINGS HIM JOY"

How intensely the nations subjugated and tormented Israel! For this they will taste G-d's revenge. Observe how severe is their sin towards Israel, for it brings upon them more Divine anger than all their other sins.

R. Bar Chanina said [that they say], "The merit of these gathers them together, and we were skeptical" Of that moment Isaiah said, "The nations shall see your righteousness" ([ibid., 62:2): These are the nations of the world who see the righteousness of the mourners of Zion."

How great, then, are those who looked forward to redemption all the time, who from the start believed in the coming of the Messiah and looked forward to his kingdom, and who performed acts of faith and trust in G-d in order to bring redemption near. Our sages said, "If someone looks forward to redemption, G-d causes him to lie down in the Garden of Eden." Obviously, simply looking forward is not a great enough attribute to make G-d place one in the Garden of Eden. Rather, it refers to those who looked forward to redemption and performed acts of faith and trust in G-d in order to bring it, and did not fear either the nations or the ridicule of the sinners of Israel.

Listen well, my friend, to a great axiom of redemption. Ostensibly, those who ridiculed the mourners of Zion, who mocked those who believed in redemption, were the nations. Clearly this is so, yet also

countless Jews do not believe, and they ridicule those who look forward to redemption and, in general, the whole concept of redemption and the Messiah.

Following is from the continuation of Pesikta Rabbati: "He is righteous [tzaddik] and saved [nosha]" (Zechariah 9:9): This is the Messiah, who justifies [matzdik] the punishment Israel received, for Israel ridiculed him while he was sitting in prison [the ridiculing of redemption transforms the Messiah, so to speak, into one imprisoned, for without repentance and acts of faith and trust in G-d, he is prevented from redeeming Israel until the advent of redemption "in its time."] He is thus called "tzaddik." Why is he called "saved" [nosha]? Because he justifies their punishment and says to them: "Surely you are all my children, but you will only be saved [tivashu] through G-d's mercy."

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