

BSD

**ERETZ ISRAEL
BULLETIN 265**

**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**

**IT IS A MITZVAH AND DUTY UPON EVERY JEW TO LIVE
IN ERETZ ISRAEL, AND A CHILUL HASHEM WHEN
ISRAEL LIVES OUTSIDE OF IT.**

***HASHEM BROUGHT SALVATION FOR HIS NAME'S
SAKE FOR OUR EXILE IS A GREAT CHILUL HASHEM***

.. The Prophet Ezekiel, in one of the deepest and most impressive visions in Scripture, prophesied to his Jewish contemporaries, and to those to come, about a day in which the exile would end and the Jew would return home (Ezek. 36:19-24):

I scattered them among the nations and they were dispersed through the countries. According to their ways and their deeds I judged them. And when they came unto the nations, where they came, they profaned My holy name in that men said of them: "These are the people of the L-rd, and are gone forth out of His land." But I had pity for My holy name which the house of Israel profaned among the nations, where they came. Therefore, say unto the house of Israel: Thus says the L-rd G-d: I do not do this for your sake, O house of Israel, but for My holy name, which you have profaned among the nations, where you came. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in the midst of them, and the nations shall know that I am the L-rd - says the L-rd G-d - when I am sanctified through you before their eyes. For I will take you from among the nations, and gather you out of all the countries, and bring you into your own land

Here, encapsulated, is the significance of our era. Before us are the laws of redemption "in its time," explaining why the State of Israel rose up and why it is indestructible even though its founders were by and large wicked heretics. The Jewish State came into being only to erase the scourge of Chilul Hashem: "When they came unto the nations... they profaned My holy name." Israel's very presence

in the exile, an unprotected minority scattered and homeless among the nations, exposed to the majority's onslaughts, pursued and humiliated and murdered for being weak and cut off from their land, army and pride - all this is itself a Chilul Hashem. The exile itself is a Chilul Hashem, as Rashi wrote regarding the words, "My holy name will I make known in the midst of My people Israel. Neither will I allow My holy name to be profaned any more, and the nations shall know that I am the L-rd, the Holy One in Israel" (Ezek. 39:7): "Israel's lowliness is a Chilul Hashem: 'The nations say of them: These are the people of the L-rd' (Ezek. 36:20), yet He cannot save them."

It is logical that it should be this way. "The nations say of them: 'These are the people of the L-rd, and are gone forth out of His land'" ([bid.]). The nations see the Jewish People, who they are pursuing, trampling, robbing, looting, murdering and degrading, and they say, "If this is really G-d's people, and we are capable of doing this to them, then either G-d, Himself, lacks power or does not exist at all." It was to this that King David was referring when he cried out, "Why should the nations ask, 'Where is their G-d? ", (Ps. 115:2).

~ For the non-Jew capable of trampling and murdering the Jew without fear, there is no G-d of Israel. From his vantage point, if there were, He would never let this happen. Indeed, the non-Jew scorns and mocks the G-d of Israel and proclaims that He is an empty vacuum, nonexistent. There is no greater Chilul Hashem, and Chilul Hashem comes from the root ???-chalal, emptiness, implying the nonexistence of Hashem, the G-d of Israel, Heaven forbid. Already at the beginning of Israel's birth, when Pharaoh cried, "Who is Hashem... I do not recognize Him" (Ex. 5:2), this war was waged against the nations who did not know Hashem.

.. "When I am sanctified through you before their eyes" (Ezek. 36:23). Indeed, G-d's name is sanctified through the Jew and profaned through him as well. When a Jew ascends to the heights and is crowned with victory, then, not only he but his G-d, as well, ascends and is exalted and sanctified. When a Jew is smitten and treated with contempt, also the name of his G-d is profaned with him for His "inability" to save him.

As I have explained previously, this is what pushed young David, a shepherd, to go forth to war with Goliath the giant, the monster, seasoned veteran of battle. For forty days and forty nights, morning and evening, the Philistine went out and mocked Israel, crying out, "I do taunt the armies of Israel today" (I Sam. 17:10). Our sages said (Sotah 42b), "He was called Goliath, because he stood with gilui panim [lit. "face exposed"; Rashi: "impudence"] before G-d." David understood this, for he stood shaking with rage hearing the cursing, taunting and Chilul Hashem emerging from Goliath's lips without a Jewish response. That is why he cried out, "Who is this uncircumcised Philistine, that he should have taunted the armies of the living G-d?" (Ibid.,

v. 26). I previously noted that Goliath said, "I do taunt the armies of Israel," whereas David changed his wording, because he understood the central point here: that

"Israel's lowliness is a Chilul Hashem." Whoever profanes Israel, necessarily profanes G-d's name. Indeed, David went forth to the Philistine and said, "I come to you in the name of the L-rd of hosts, the G-d of the armies of Israel, whom you have taunted.... And I will take your head from off of you... that all the earth may know that there is a G-d in Israel" (I Sam. 17:45-46).

Likewise, G-d commanded Moses, as I have quoted previously: "Take revenge for the children of Israel against the Midianites" (Num. 31:2), whereas Moses called it, "the L-rd's revenge" (Ibid., v. 3). Why? Because "the revenge of Israel is the revenge of Him Whose word created the universe" (Sifri, Matot, 157). Yalkut Shimoni teaches (Yechezkel 36:374):

"They came unto the nations" (Ezek. 36:20): "They came" is rendered with ~'!"-vayavo, literally "he came." Why is the singular used? We find that when Israel were exiled among the nations, G-d, so to speak, went door to door to hear what [the nations] were saying. And what were they saying? "This nation's deity punished Pharaoh, Sisera, Sancherev, etc." Then they would say, "Apparently He has gotten old," and then, "If 'these are the people of the L-rd' ([Ibid.], then why are they 'gone forth from His land'?" (Ibid.).

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