

BSD

The Whole Land of Israel

Once again, Israel is being encouraged to surrender parcels of its holy land in order to bring some sort of imaginary ‘peace.’ The Hebrew word for ‘peace’ is *shalom*, which also means ‘wholeness.’ Peace depends on wholeness and will never come by relinquishing wholeness.

In Kabbalah, we learn that in order for the sense of wholeness to give birth to peace, the boldness of Wisdom, the father principle, must unite with the wholeness of Understanding, the mother principle. An augmented influx of energy must flow from father to mother.

The boldness necessary to bring peace demands that the Jews boldly proclaim to everyone that God has given the whole Land of Israel to His people, Israel.

The opening words of Rashi’s commentary on the Torah are:

The Torah should have begun from “This month shall be for you the first of the months,” [1] for this is the first commandment given to the Jewish people. Why, then, did it begin with the story of creation? Because “He recounted the strength of His deeds in order to give them the inheritance of the nations.” [2] That is, if the nations of the world say to the Jews, “You are thieves for you have captured the lands of the seven nations,” they can retort, “The whole world is God’s. He created it and gave it to them and it was His desire to take it from them and give it to us.”

The Lubavitcher Rebbe explains that when we proclaim this unabashedly to everyone, this makes an impact on the collective unconscious of the nations to acknowledge the truth. The collective unconscious of the nations then influences their collective consciousness to openly acknowledge our rights to the land. [3]

Secondly, in the Torah’s account of the spies who spied out the Land of Israel [4] we read:

...They went up through the Negev and came to Hebron. Achiman, Sheishai and Talmai, the children of the giants, were there...

When the spies reported what they had seen to the people, they said:

“...And there we saw the fallen ones, the giants who fell (from heaven). We felt like grasshoppers next to them, and so did we seem to them.”

Rashi comments on this verse:

“We heard them say to each other, “There are ants in the vineyards that look like men.”

Rabbi Levi Yitzchak of Berditchev [\[5\]](#) remarks on Rashi's comments:

Why does Rashi mention ants when the Torah speaks of grasshoppers? The explanation is apparently as follows: It is told in the Midrash [\[6\]](#) that Talmai said to the spies: "Why do you want to conquer the Land of Israel? After all, the whole world belongs to God and He gave this land to us. It would therefore be stolen property if you took it." Now, our sages have stated on the verse, "Go to the ant, consider her ways... [\[7\]](#) that [even if, God forbid, the Torah had not been given to us,] we could derive the prohibition against theft from the ant's behavior. Ants do not take another's property. [\[8\]](#) Thus, when Rashi says that the spies overheard the giants saying "There are ants in the vineyards that look like men," he means that they said that "the people we see in the vineyards eschew robbery, just as ants do. Therefore, [if we convinced them that they would be robbing it from us,] they will not take the Land of Israel from us," as the Midrash reports that Talmai indeed said to them. The truth, of course, is not so, as Rashi states in his [first] comment on Genesis: "It was His desire to give it to them and it was His desire to ...give it to" Israel, and it is therefore not robbery.

Thus, we see that it is indeed easy to play upon the Jewish aversion to immoral behavior and convince them that they are thieves for laying claim to what is in fact rightfully theirs. With Jewish affirmativeness and boldness, the world will honor and acknowledge the truth of the words of the Bible. Together, boldness and a sense of wholeness will bring true and lasting peace to Israel and to the world. This is the meaning of the verse, [\[9\]](#) "God gives His people boldness, God blesses His people with peace."

[\[1\]](#) Exodus 12:2.

[\[2\]](#) Psalms 111:6.

[\[3\]](#) See the Rebbe's address of *Motzaei Shabbat Bereishit*, 1977, quoted in *Karati V'Ein Oneh*, pp.153 ff.

[\[4\]](#) Numbers 13.

[\[5\]](#) *Kedushat Levi, Shelach*, s.v. *O Yevu'ar* 79b.

[\[6\]](#) *Yalkut Shimoni*, Numbers 742.

[\[7\]](#) Proverbs 6:6.

[\[8\]](#) *Eiruv* 100b.

[\[9\]](#) Psalms 29:11.