

Let's Talk About Eretz Yisroel

THROUGH THE LENS
OF THE REBBE'S TORAH

PART 4
**Embrace the
Solitude**

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לזכות
החיילת בצבאות ה'
שיינא שתח'ל
לרגל יום הולדתה ג' טבת

נדפס ע"י הוריה
הרה"ת ר' חיים אפרים וזוגתו
מרת ח' מושקא שיחי
גאלדשטיין

In honor of Yud-Aleph Nissan 5732, Yitzchak Rabin, Israel's ambassador to the United States, traveled from Washington D.C. to New York to convey birthday greetings to the Rebbe on behalf of Israel's president, Zalman Shazar. He was accompanied by Yehuda Avner, a member of his staff. At approximately 4:00 p.m., they entered the Rebbe's room for a *yechidus* that lasted for 45 minutes.

(The following quotations from the Rebbe are based on the oral accounts of Prime Minister Rabin and Ambassador Avner years later.)

Towards the beginning of the *yechidus*, the Rebbe asked Ambassador Rabin: "Don't you feel alone as the representative of the Jewish state among the 120 countries and peoples represented in Washington?"

The premise of the question was based on the *possuk* in Parshas Balak. When Bilam sought to curse Bnei Yisroel, Hashem thwarted his plans and forced him to bless them instead. Bilam stated: (Balak 23:9)

כי מראש צרים אָרָאנוּ וּמִגְבָּעוֹת אֲשׁוּרָנוּ הֵן עִם לְבָדָד יִשְׁכֵן וּבְגוֹיִם לֹא יִתְחַשֵּׁב.

"For from their beginning, I see them as mountain peaks, and I behold them as hills; it is a nation that will dwell alone, and will not be reckoned among the nations."

The fact that the Jewish nation is described as one "who will dwell alone" in the blessings that replaced Bilam's intended curses, implies that this solitude is not an anomaly. Our solitude among the nations is the reason we have survived thousands of years in exile, scattered throughout the world, far from our homeland, often under the worst circumstances possible.

"Is it by choice or by force that Israel dwells alone among other nations?" the Rebbe asked.

It is a combination of both. Our dedication to learning Torah and observing Mitzvos has separated us from our neighbors by choice, ensuring we never assimilated. In

MR. YITZCHAK RABIN
IN THE OFFICE OF
MAZKIRUS BEFORE
MEETING WITH THE
REBBE IN YECHIDUS,
NISSAN 5732.



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addition, persecution isolated us from the rest of the nations and allowed us to outlast everyone else as well. Both these positive and negative forces preserved our nation throughout history.

“This is the natural state of the Jewish people. It will always walk alone in the world. It will always be a part of history, but pursue its own narrative in history... One does not need to be a mystic to acknowledge that this is the historical reality of the Jewish people throughout the whole of its chronicles. We have always dwelled alone, and the State of Israel will not change that Divine reality.”



Over the past century, many misguidedly believed that the creation of a Jewish state was the best way to “normalize” the Jewish people and resolve the age-old problem of antisemitism. However, the Torah emphatically declares that the Jewish people are destined to be “abnormal” in comparison with the rest of the nations; emulating other nation-states is against our nature and will certainly not earn us popularity.

History has proven that even when Jews tried to live non-Jewish lifestyles and adopt non-Jewish attitudes, it did not change the natural state of Jewish solitude. Bilam was the only non-Jewish prophet recorded in Torah, and the nations of the world never forgot his prophecy about us. Often, when Jews tried hard to become like everyone else, their neighbors saw them as duplicitous, since Jews were always meant to be “a nation that dwells alone,” separate and different. Running away from our unique identity earns us the ridicule and mockery of the nations, while embracing our unique identity earns us their respect and admiration.

The consistent double standard Israel is subjected to on the world stage is a source of eternal chagrin for many. Trying to overcome this challenge by enthusiastically embracing the moral priorities of the nations whose “legitimization” we seek is futile because our solitude, which stems from our

connection to Torah, not only impacts our personal lives, but has a direct influence on the Jewish possession of Eretz Yisroel.

The Navi Yechezkel declared: (Yechezkel 33:24)

אָחַד הָיָה אַבְרָהָם וַיִּירֶשׂ אֶת הָאָרֶץ.

Avraham was one, and he inherited the land.

The Midrash explains that the idea that “Avraham was one” means that he was alone in the world in his conviction and dedication to Hashem while everyone else was against him. One of the messages of the *possuk* is that to successfully possess the divine land of Eretz Yisroel, one must embrace and live by the ideas, principles, and morals of Hashem’s Torah, especially when it comes to maintaining security in the land, even at the expense of global solitude.

Throughout the past 75 years, many policies adopted by Israel’s leaders were motivated by the misguided belief that “normalization” is possible, that redemption from almost two thousand years of exile means becoming accepted as part of the family of nations through adopting their perspectives and beliefs. It failed because, as Torah clearly states, it is impossible to undo the solitude that is our divine destiny.

Torah is not just a collection of rules we must follow. It is the divine blueprint of reality from which we learn the proper attitudes we must have as a society to understand what is happening in the world around us and respond accordingly.

Our moral priorities and worldviews must be shaped by the Torah of Truth, the divine ideals that have preserved us since the beginning of our existence and are the only ones that will ensure our security in our homeland.

With this in mind, we will continue in future installments by exploring the Torah principles that provide a clear path to security, prosperity, and respect from all humanity. **T**

Primary Sources: JEM: *Faithful and Fortified: Israel’s Prime Ministers: Yitzchak Rabin* (<https://jemtv.page.link/phmY>); 20 Av 5724, *Toras Menachem* vol. 40, p. 310; *Letter to Lev Bykovsku, Chanukah 5737; The Letter and the Spirit* vol. 2, p. 415.