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The Full Borders of the Promised Land

(Excerpted from Rabbi Ginsburgh's book, "Rectifying the State of Israel.")

In the Six Day War, God returned the entire East Bank of the Jordan River – including the holy city of Jerusalem - to His chosen people. This expanded the borders of Israel to approximate those areas conquered by Joshua, when the People of Israel first entered the Promised Land.

These were the borders of the land then inhabited by the seven Canaanite nations, who, in Kabbalah, correspond to the seven emotive attributes of the unrectified heart. Within these borders, it is the task of the Jewish people to rectify, on the communal level, the seven emotions: Lovingkindness (the inner dimension of Chesed), Fear (the inner dimension of Might), Compassion (the inner dimension of Beauty), Confidence (the inner dimension of Victory), Sincerity (the inner dimension of Acknowledgement), Truth (the inner dimension of Foundation) and Lowliness (the inner dimension of Kingdom).

The full borders of the Promised Land, the borders promised by God to Abraham in the Covenant of the Pieces, are from the Nile to the Euphrates[1]. In addition to the above seven Cananite nations, another three nations are included in God's promise to Abraham: The Keinites, the Kenizites, and the Kadmonites. In Kabbalah, these three nations correspond to the three levels of consciousness above the emotions of the heart.

Before the coming of the Mashiach, these three faculties of the soul cannot be fully rectified on the communal level, and so the extended borders of Israel cannot yet be realized.

The stages of rectification on the communal level associated with the seven emotive attributes are predicated on the reorientation of the Jewish super-conscious (Crown) and conscious mind to desire true and complete redemption and to understand the intellectual principles upon which it is based. This process occurs primarily on the individual plane. When enough Jews come to know (at the level of their souls' super-conscious and conscious mind) Judaism's true objective and value system, then the practical seven-stage rectification process can begin.

This however, is not yet the complete rectification of the three powers of Crown and the mind. (Crown includes all three facets of faith, pleasure and will. Wisdom and Understanding include Knowledge, the power that unites them and links them to the

[1] Genesis 15:18

emotions of the heart). In Kabbalah, we are taught that the complete rectification of the higher three powers of the soul occurs when they become manifest as essentially transcendent with respect to the practical side of the soul. They are no longer meant to be "applied" – attuned to direct the heart to the rectification of its seven emotive attributes. This has already been accomplished. Now, they are solely attuned to perceive the infinite light of God's transcendent essence as it is reflected in reality.

At the point described, we are ready to inherit the full borders of Israel, the entire land once inhabited by the ten nations promised to Abraham, from the Nile to the Euphrates. This stage follows and continues the last of the seven practical stages of rectification described here, the State of Israel having been fully transformed to become the Kingdom of Israel – the Kingdom of God on earth.

After reaching the borders promised to Abraham, we are taught[2] that ultimately, the borders of Israel will expand to encompass the whole earth. Our consciousness will rise to perceive God's infinite light above even the level of Crown. This is when all nations will "speak one tongue and serve God together,"[3] when "God shall be King over the whole earth; on that day shall God be one and His Name one."[4]

[2] *Pesikta Rabati, Shabbat veRosh Chodesh* 3.
[3] Zephania 3:12.
[4] Zechariah 14:9.