

This Land is My Land

A Breslov Perspective on the Holy Land

Essay #3—Parshat Korach 5761

Someone asked about our focus upon Creation and the Land in the first two essays. Quite frankly, Rebbe Nachman left us a legacy that could fill an entire book, and maybe several, just on the topic of the Creation and its application to our possession of the Holy Land. However, our intention is not to focus upon a single idea, but the general topic of what the Jewish connection to the Holy Land is; why it is not just a historical, or emotional connection, but a very real, integral part of all of us.

Obviously, the place to start establishing our connection to the Holy Land is where and when it all began. Thus, the story of Creation is the right place to start with. But even more importantly, if we lack faith in the fact that Creation took place, then what is it that makes our connection to the Holy Land special? How are we to know if the Land is holy? And, of course, what right would we have to say that the Land is ours? Therefore, the main reason we began these essays with the story of Creation is to establish that we must have faith—in God, in His Torah and the fact that the Land is ours by His decree and only by His decree. Otherwise, anyone and everyone can stake their claim, which is what they are doing anyway! Besides, as the Rebbe always teaches, Creation is not history. It is an ongoing process, for each day the world is recreated anew. So we can take advantage of Creation to stake our rightful claim, today, to our heritage.

This week, however, we will move onto a new topic. What is it about the Holy Land that makes it a central theme of the world wide media? The coverage she receives is far beyond that which her neighbors receive, even though they have greater populations and oil income; more tanks, artillery and aircraft; chemical and biological weapons; and pose quite a serious threat to world stability.

Any position of power—in government, in business, in sports, and so on—becomes central to the focus of the media of that particular topic. For example, there was a time when everyone in high finance would watch what was happening with GM (General Motors) and they pretty much still do. The “fallout effect” of what happens with GM has such serious implications, that even the lower echelons of finance, even the poor person, is directly or indirectly affected by what takes place in GM. The same is true of the corridors of power, whether in Washington, London, Bonn or Tokyo. The greater the power, the more the media focus upon those corridors.

The Kabbalists equate the Holy Land with Malkhut, Kingship, the power of God that reflects His Majesty and Authority. We thus find that when Joshua entered the Land to conquer it, he battled no fewer than thirty-one kings, who claimed their kingdoms in the Holy Land. This does sound kind of weird. Knowing how large an area the Holy Land is—about the size of New Jersey—where was there room for thirty-one kings to stake out kingdoms?! Rashi explains that the Land was so desirable that each king in the surrounding area would stake a claim to a plot of the Holy Land and build his own palace there (similar to the rich and famous buying property in the Hamptons or Palm Beach, Florida; *Joshua* 7:21). Now why was this? Since the Land itself reflects God’s majesty and power, it became the focus of all the kings of that time. So it has been throughout history. The Holy Land was never far from anyone’s mind and over the centuries many a bloody war has been fought for its possession.

But why would the Holy Land be so attractive? As the Kabbalists explain, *Malkhut* (the Holy Land) receives its sustenance from a level known as *Tiferet* (Beauty). This “beauty” is the Torah, the source of the sanctity of the Land. And Torah itself is also an authority, for she is the law of the Jewish Nation. Now, when the Torah is accepted and able to transmit her bounty further, her authority and beauty are transferred to the Land. Those who receive that bounty receive the nobility, majesty, authority and beauty of the Torah, the reflected powers of God. Rebbe Nachman takes this a step further and teaches that when the people have it right—when Torah is the accepted authority and therefore the power to direct the nation is vested in those whose leadership reflects God’s *Malkhut*—then the Land itself, having received the blessings transmitted from Above, not only has the beauty and power to give forth incredible physical crops, but it also contributes to the spiritual, emotional and financial growth and development of its inhabitants. The people who dwell there will be people of great stature and nobility (*Likutey Moharan I*, 61:1-3). This is as the Talmud teaches, “The Land is true to its rightful owners. When its rightful inhabitants dwell in the Land, then the Land will give forth its fruit. If not, not” (*Ketuvot* 112a). One need only compare the produce grown by the Land’s rightful owners to that grown by those who claim ownership. And, as Rebbe Nachman teaches, the “fruit of the Land” is also its people.

The Talmud teaches, “Even if one cannot see, his mazal (fortune) sees” (*Megillah* 3a). Even if the person cannot see exactly what’s really happening, his mazal and intellect tell him that something unique is happening. This is why the Land is so attractive, why everyone wants “their share” of it. This is why it is such a focal point for the media, for the world, why everyone sticks their nose in its affairs. For the Land is attractive and holds its attractions, it holds the key to power, majesty and nobility. It reflects the awesome might of “GM”—God’s *Malkhut*.

Have a good one.

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