

# This Land is My Land

## A Breslov Perspective on the Holy Land

### Essay ##65—Shavuot/Parshat Naso 5762

"With Ten Sayings, the world was created" (*Avot* 5:1). These Ten Sayings are the ten times the word *vayomer* (And He [God] said) appears in the account of Creation. Actually, the word *vayomer* appears only nine times. The tenth saying (which is really the first) is the word Bereishis ("In the beginning") itself (*Rosh Hashanah* 32a). These Ten Sayings correspond to the Ten Commandments, for the Torah is the blueprint for the entire world and it was for the sake of the Torah the world was created (see *Likutey Moharan* II, Lesson #78). Furthermore, we have seen many times that Bereishis represents the rights of our possession of the Land, for God created the entire world and He has given us His portion, the Holy Land.

There is a very intricate connection between Shavuot, the day of the Giving of the Torah, and the Holy Land. Indeed, many commentaries write that the perfection of Torah can only be attained in the Holy Land. One proof is that approximately half the Torah's mitzvot apply **ONLY** in the Holy Land. Examples include the agricultural mitzvot and the mitzvot relating to the sacrifices.

We can extend this a bit. The Holy Land, as we've mentioned in previous essays, represents Malkhut (Kingship, i.e., authority). The Jews themselves represent Tiferet, the supernal power that sustains and nourishes Malkhut (see *Likutey Moharan* II, 40; [essay #24](#)). In addition, Malkhut represents the Oral and Tiferet the Written Law, which is the source of the Oral Law. The Written Law contains within its terse verses the entire Oral Law. In order to see the Oral Law, we must delve into the Written.

The same applies to the Holy Land. Although one might never know it from listening to what the world has to say about it, it is ours. Yet neither the sanctity of the Land nor our sole, undisputed ownership of it are readily apparent. We need to "delve into it," namely to show the world how much we care for the Land. This gives us a certain level of mastery over these two aspects of Malkhut, namely continual Jewish authority over the Holy Land, and knowing the what and how of God's will as expressed in the Oral Law. Amen.

All this is found in Parshat Naso. It begins with a discussion of how the Mishkan (Tabernacle) was transported in the desert. In [Essay #64](#), we learned that the Mishkan represents the ability to carve out a place of holiness even in a desert, even in a place that seems devoid of Godliness. The parshah continues with the passage of the *sotah*, a wife suspected of infidelity, teaching us the importance of avoiding immorality. It then goes on to explain the laws of the Nazirite. These concepts have great bearing upon our ability to enter into and control the Holy Land. The parshah concludes with the dedication of the Mishkan, with the tribal presidents bringing identical sacrifices, each on his day. What is most interesting, despite the fact that the sacrifices were identical, each president had a totally unique intention in bringing *his* sacrifice (*Bamidbar Rabbah* 13-14). We all share the same destiny yet each of us is unique, each of us goes about life in his own unique way. We can God in very similar ways, but each has his own unique pathway for spiritual growth. Thus, by recognizing the uniqueness of each person—live and let live—we begin to see the fall of the partitions that separate us and to see that we are really one.

Then, we can all get together, as one nation in one land, our land, each can have his own place and portion of that land.

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This is in total contrast to what's taking place "out there," with the resurgence of anti-Semitism throughout the world. We must recognize the power of Torah, the unity that exists within it, the merging of the Written and Oral Laws, though they seem so diverse. We must acknowledge our differences for what they are, yet never lose sight of the fact that we are one people, one Jewish Nation, with only one Land of Israel. Others "out there" are united in thought, word and deed: they seek to get the Jews out of Israel. "Out there" people are united in their claim that the Palestinians are entitled to their own land. CNN, ABC, NBC, BBC and the rest of the alphabets all present such claims. Yet, historically, there has never been a Palestinian people, and certainly they never have had a land, especially not ours. It is an historical fact that the Arabs in Israel today can trace their presence here back little more than a hundred years, with the exception of perhaps a handful of families. Their presence is due to the Jews returning to their Land, for the nomadic Arabs of Egypt, Iraq, Trans-Jordan etc., all came to seek employment from the Jews.

However, the "facts" presented in the media and swallowed whole by most of the world refer to a Palestinian land! This claim is as factual as the "Jenin massacres." Perhaps the most ludicrous example in the murderous Arab conflict is the siege of a renowned church in Bethlehem commandeered by Palestinian Moslems. Their "bravery" in perpetrating suicide bombings and roadside killings was challenged by the Israeli army. The cowards ran into the church seeking refuge, taking Christian clerics as hostages. There still in the church, a month later, with "leading" leaders from all over the world seeking a solution. Where was the Pope? One of the holiest Christian sites in the world is jeopardized by Palestinian murderers and the Pope remains silent?! Where are the media? Killers take over a church and Israel is castigated! They try to find solutions how to save face for the Palestinian killers!

Our Torah tells us clearly that we are to serve God with honesty. When the Jews stood at Mount Sinai, none other than God Himself came to them, to reveal to them His Torah, what He commands and suggests we do in order to draw close to Him in order to live as decent a life as possible. In essence, this means that God gave us the truth. That means, that we have it, others don't. They, like us, must strive for truth, but we were given the tools with which to find the truth. Thus, we cannot, nor should we, ever expect the truth from others, to expect them to deal fairly and honestly when it comes to us. For, we, vis-a-vis the others are seen as being different. In fact, we are. We were given the tools of truth. If we ever wish to live in peace and harmony, it will only be by the revelation of truth to the point where others recognize it. Thus, it is up to us to reveal the truth and this is through our striving to recognize Malkhut, God's Kingship. For then, the Torah which represents Malkhut, and the Holy Land which represents Malkhut, will shine with the truth and beauty of God. For Truth corresponds to Tiferet, beauty.

So, with the coming of the festival of Shavuot, let us renew our commitment to God, to Torah and to the Holy Land. Then, the truth will be self-evident—who we are and whose Land it really is.

Have a great Yom Tov,  
Chaim

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[Home](#) | [This Land is My Land Table of Contents](#) | [Essay #64](#)