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YOM HA'ATZMAUT



The Spiritual 'Physics' of Eretz Yisrael

“The eyes of the Lord are always upon the Land” (*Dvarim* 11:12). This verse reveals the source of the sanctity of Eretz Yisrael. What induces *Einey HaShem*? Why the emphasis on the eyes? How does this sanctity impact upon the climate of the Land which generates wisdom: *Avirah Machkim*?

We will present an analogy between Eretz Yisrael and Tefillin (See *Likutei Halachos*, O”Ch, Vol 2, *Birkas HaMazon* 4:1).

Chassidut introduced the concept of *התפארות*, loosely translated as Divine ‘Pride’. This concept emerges with regard to *Tefillin shel Rosh* which are worn ‘between the eyes’ and are described as ‘פאר’ (*Yechetzkel* 24:17). The ‘eyes’ facilitate vision, but metaphorically represent **insight**. The great “Chozeh (seer) of Lublin” was blind, yet he could ‘read’ minds, i.e., ‘see’ below the surface and his disciples claimed that by osmosis they too were mind readers!

The ‘eyes’ represent the ability to perceive sanctity. Furthermore, the ‘eyes’ also generate sanctity. The *tefillin* worn between the eyes generate an insight, a unique spiritual insight called *מוחין* which endows the

person with a metaphysical entity called פאר; the latter is an expression of Divine ‘Pride’ which attracts the special attention of the ‘eyes’ of Hashem. Hashem’s *Tefillin* exclaim ‘which nation can be compared to this one?!’ When one wears the *Tefillin shel Rosh* and focuses his ‘eyes’ on תפילין-פאר, he achieves the special insight of מוחין (**insight**) which is a manifestation of the new level of sanctity he has achieved.

The loyalty of the Jewish People to the Will of Hashem in general, and to Eretz Yisrael in particular, engenders Divine ‘Pride’. “Israel, in whom I will be glorified אֶתְפָּאֵר (*Yeshayahu* 49:3). This Pride ‘attracts’ the ‘eyes’ of HaShem. Once the Divine ‘eyes’ are upon the Land, the Land becomes פאר and is sanctified with the same sanctity as *Tefillin shel Rosh* with the result that the very ‘climate’ of the Land becomes suffused with the מוחין (**insight**) to empower those who are connected to the Land to focus their ‘eyes’ on the Land=פאר and draw upon them the ‘eyes’ of Hashem. They are elevated to higher levels of sanctity and achieve *Avirah Machkim*. Furthermore, once endowed with the sanctity of Divine Pride, their gaze upon the Land intensifies the sanctity of the Land. The Jew has now become an original source for the sanctity of Eretz Yisrael! ■