

This Land is My Land

A Breslov Perspective on the Holy Land

Essay # 58—Week of Pesach 5762

As we draw closer to Pesach, many of us are still concerned about making it to the Seder. As many a housewife moans, "I'll never make it in time." We've only got a few days to clean out all the *chametz* (leavened products) in order to sit down as "a free nation." Wouldn't it be nice if we could extend that idea of a free nation today, to be rid of the "*chametz*" that has invaded the Holy Land and which seeks to destroy us, as did Pharaoh of old?

What might Rebbe Nachman suggest as a path to peace in these trying times, to cool off the mass murderers among the Arabs and draw a true, lasting peace into the region, as well into the world? The following is excerpted from *Likutey Moharan* I, 14.

L'hamshikh shalom (To draw peace) into the world it is necessary to elevate the Holy One's glory to its source—i.e., to fear [of God]...Yet, it is impossible to elevate His glory except through the Torah of lovingkindness, which is the Torah one studies in order to teach it to others. For this is the essence of His glory: When the other nations come and recognize the Holy One, then the name of God ascends and is glorified above and below (*Zohar* II, 69a)...We find, therefore, that this is His glory—when people who are outside holiness draw closer, to within the realm of holiness...But now, the glory is itself in exile. For the main glory is currently with the gentiles, whereas we, the Jewish people, are lowly and disgraced. However, in the Future, when His glory will be revealed, as in (*Isaiah* 40:5), "And the glory of God will be revealed, and all flesh shall see it"—for at that time they will all incline together "to serve Him with one consent" (*Zephaniah* 3:9)—then the nations will say, "Come, let us walk in the light (i.e., glory) of God" (*Isaiah* 2:5).

Now, the only way to attract converts and *baaley teshuvah* (Jewish penitents) to serve God with one consent is through Torah, as it is written, "Your wellsprings shall spread outward" (*Proverbs* 5:16). For those who are on the outside must be given to drink—they must be informed of the path they are to follow. This is what our Sages taught: There is no glory other than Torah (*Avot* 6:3). And, concerning "If you take out the precious from the vile" (*Jeremiah* 15:19), our Sages taught: This refers to those who draw people to the service of God (*Bava Metzia* 85a). For this is called "taking the precious"—i.e., glory—"from the vile"—from the lowliness of exile...

Yet, it is impossible for anyone come to an awakening of repentance except through the Torah, which shines to them wherever they are, as in, "Your wellsprings shall spread outward." Specifically "outward," because the Torah is comprised of 600,000 letters, corresponding to the 600,000 Jewish souls. Each soul has its own source Above, in the Divine thought of the Holy One, for "Israel arose first in thought" (*Bereishis Rabbah* 1:5). Through a union of souls the souls of converts are created. When the souls are aroused through the letters of Torah that a person recites, and they shine to one another, this is the

concept of union—each one receives light from the other. By means of the union of the souls' shining within the Holy One's thought, the souls of converts are created.

So, too, the Jewish sinner. As long as he is called a Jew, for we refer to him as a "Jewish sinner," therefore the name "Jew" still applies to him, even though he has sinned, he is a Jew (*Sanhedrin* 44a). He also has a source in upper thought. As a result of the shining, the source of his soul shines together with the other sources, so that an illumination reaches this Jewish sinner from his soul's source. By virtue of this illumination, he returns in repentance.

Now, a person can only merit Torah through humility...He has to break his haughtiness, drawing from the four aspects of humility. For a person has to humble himself in four aspects. The first is before those greater than he. The second is before his equals. The third is before those lesser than he. The fourth aspect is that he himself is sometimes the smallest of the small and must then humble himself relative to his own level. He should imagine himself lower than he really is...Then, each person, according to his level, according to how he experiences God's glory, can be aware of glory's elevation to the source of fear. To the degree that he honors those who fear God, the glory, i.e., God's honor, ascends to its source—the source of glory being in fear. This corresponds to, "He honors to those who fear God" (*Psalms* 15:4). Because, as long as the glory is in exile, each person, in his own way, disgraces those who are God-fearing; whereas, to the degree that he rectifies the glory, he correspondingly honors those who fear God. And the essential thing is that a person sincerely honor those who fear God...

And when a person returns the glory to its source, to fear, and thus completes that which is lacking in fear, he then merits peace.

There are two types of peace. There is the peace in one's bones, for a person must first see to it that he has "inner" peace. Because, at times, there is no peace, as in, "There is no inner peace because of my sin" (*Psalms* 38:4). But through the fear, a person merits peace in his bones. As is brought in the Zohar (II, 79a): In the place where there is fear, there you will find wholeness, as in (*Psalms* 34:10), "For those who fear Him lack nothing." When a person has inner peace, he is able to pray. For the essence of praising God in prayer is achieved through fear, corresponding to, "A woman who fears God, she shall be praised" (*Proverbs* 31:30). This is because prayer is in place of the **KoRBan** (sacrifice), and of the sacrifice it is written, "Any man who is blemished shall not **yiKRuV** (draw close)" (*Leviticus* 21:18). But when he is not blemished (i.e., where there is fear) he can then draw close to perform a complete service. And through prayer, a person merits universal peace—i.e., perfection of the worlds. This is the reason why prayer is called a **KoRBan**, by virtue of its bringing the worlds **KeiRuV** (closer) to their perfection.

After giving the lesson, the Rebbe expanded upon the idea of universal peace. He explained that through inner peace people merit prayer, through which they then merit universal peace, peace in all the worlds. Then, when they merit universal peace, all business activity will be eliminated from the world. This is because all business activity stems from lack of peace, for it is impossible that the will of the seller and the buyer should be the same; this one wants to sell while the other wants to buy. If their will were the same it would be impossible to transact business. We see, therefore, that all business activity and trade come only through the concept of strife, when there is no peace between the wills.

This is alluded in, "Friction existed between the shepherds of Avram's flocks and the shepherds of Lot's flocks; and the Kanaanites were then living in the land" (*Genesis* 13:7). "Kanaan" alludes to a trader, as in Rashi's explanation of, "As for Kanaan, the balances of deceit are in his hand" (*Hosea* 12:8). In other words, due to the aspect of friction and strife (i.e., "Friction existed...")—through this, "the Kanaanites were then living in the land"—there is trade and business activity in the world. However, in the Future, when there will be the wondrous peace in the world—as in, "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid" (*Isaiah* 11:6)—then all business activity will be cease. As is written, "And the Kanaanites (the traders) will be no more" (*Zachariah* 14:21).

Briefly: The Rebbe is teaching that we must accept ourselves as being "first in thought" of God, a very exalted position. Yet we must accept that vis-a-vis God we are truly insignificant and must therefore strive to attain humility. When we attain humility, we can attain the true essence of Torah. The intense illumination of God's light through His Torah can arouse the soul to return to Him. We do this by sharing our studies with others, by studying with the intent to teach others—not for self-aggrandizement (for we must seek humility), but for the sake of spreading God's glory. According to how we show respect, awe and fear to Torah scholars will we be able to gauge how far God's glory has ascended from its exile. Commensurate with the ascent of fear can we attain inner peace, prayer and ultimately, universal peace, where everyone agrees on a similar course of action.

So there we have it, a seasoned, factual and direct path to peace. A chance to illumine our souls despite the surrounding darkness, by studying Torah with the intention of sharing our knowledge of God with others. This leads to peace.

In fact, we've never been closer to peace than we are today. Considering that when the first peace talks took place there wasn't a chance for a drop of peace, for the Arabs wanted everything we have. How can this lead to peace if they want what we have, something to which they have absolutely no claim and to which they are not at all entitled. Yet now, things have developed that peace can actually take root. After all, Arabs by the thousands are clamoring for death. They claim they are willing to die for their cause, they are willing to become martyrs to attain the Arabic goal. The media have even filmed the lines of Arab volunteers who are willing to be programmed to commit suicide. It's really simple. They are willing to die. I, amongst many others, am willing to have all those who have caused death and destruction die, as well. Our designs and goals are now exactly alike. We can now attain peace.

May Hashem help us to attain all our goals, to see a true and lasting peace, a universal peace, especially in the Holy Land, Amen.

Wishing you all a very happy and kosher Pesach, along with the ability to celebrate true freedom and feel the shine and illumination of all our souls and to merit to witness the ascent of God's glory,
Chaim Kramer

Copyright © 2002, Breslov Research Institute

-
- [Home](#)
 - [This Land is My Land Table of Contents](#)
 - [Essay #57](#) | [Essay #59](#)