

This Land is My Land

A Breslov Perspective on the Holy Land

Essay # 59—Chol HaMoed Pesach/Parshat Shemini 5762

Someone asked us, after [last week's essay](#), "How can we advocate a peace, which is dependent upon Arabs dying?" (This, despite the fact that they insist on dying). A good question, however one that doesn't disturb my sleep too much. But since Pesach has the same numerical value as (Rebbe) Nachman (148), this is as good a time as any to review a bit of what goes on behind the Rebbe's lessons. This will help us understand how positive and far reaching are the Torah and the messages that the Rebbe left, his legacy, even in our daily lives.

The first and foremost thing to know is that God is **THE ONE GOD**, there is no other.

The second thing necessary to understanding Rebbe Nachman's teachings is that God is - well, simply God; Omnipotent and Ubiquitous, He oversees everything, down to the tiniest detail. Therefore, everything reflects, in one way or another, God and Godliness.

The third thing is that, since God is One, then everything related to Him or reflecting Him, is, in one way or another, inter-connected.

Thus, for example, in last week's essay, the Rebbe teaches that to draw peace, we must elevate God's Glory back to its source, i.e., Fear and awe of God. This is accomplished by Torah study and humility. When one merits proper Torah study and humility, he brings forth the glory of God. When this newly revealed glory of God, combines with the awe and respect one shows the truly righteous, one elevates God's Glory to its source, to Fear. This leads to peace, to a meeting of the minds, where all can agree on the same thing. This is so since everyone then recognizes God's glory and fears Him, only Him. At that point, all anyone would really want to do is to give God *nachas* (pride and joy)! This was the essence of the lesson quoted in last week's essay.

So, if Arabs want to die, why shouldn't we facilitate them? Does this have to involve bloodshed on our part? Not really. We don't have to lift a finger - except in prayer. We don't even have to mention the word "Arab," or the word "death." No, not at all. All we have to do is reveal God's glory. This is understood from another of Rebbe Nachman's lessons (excerpts from *Likutey Moharan* I, Lesson #67). Rebbe Nachman teaches:

The soul is very precious. One must be very careful with his soul and guard it properly. Therefore, when honor is bestowed upon a person, and honor is considered the root of the soul - and when a soul departs it ascends to God's glory, as is written (*Isaiah* 58:8), "God's glory will gather you" - thus, when honor comes to a person, perhaps the reason that honor has come is to take the person's soul. Therefore, one must guard his soul, for perhaps the soul will long for and move towards its source and the person might pass away prematurely, God forbid.

However, "the measure of good is greater" (Rashi, *Exodus* 20:6). This means that in most

cases, when glory and honor are given to a person, it is to increase his life, to increase the abilities and nature of his soul, and not, God forbid, that his soul should depart. The way to ensure that honor is received beneficially is by taking care that it be given to God, or at least for the person to receive that honor for God's sake, and not for personal gain.

Rebbe Nachman continues to explain at length that gluttony causes a loss of honor, which in turn causes dishonorable people to take positions of leadership, which in turn leads to judgments and suffering. The way to overcome the hardships caused by dishonorable leaders is giving charity. Giving charity elevates the soul and thereby rectifies the fallen honor. In brief: Honor must be received for God's sake, which elevates God's glory and is then beneficial for the soul. Honor for honor's sake is detrimental to the soul.

In our case, if we strive to increase God's Glory, we will bring ourselves great benefits: peace, inner peace and universal peace. Now, let's take a look at the average Arab terrorist's behavior. He is looking to be known as a martyr for his cause, honor that is solely for his sake, nothing at all to do with God's glory. Secondly, he seeks death by "sacrificing" his life for the Imam's promise of a "heavenly indulgence" - not actually a Godly type of intention. Thus, his actions do nothing for God's Glory; they are actually selfish acts of self-indulgence. Conversely, the Talmud teaches, "If one murders another person it is as if he has minimized God's image" (*Yevamot* 63b). That is, since the human being was formed in God's "image," then God's Glory can found within every human being. Killing another human being is, in essence, removing a portion of God's Glory from the world.

So, Arab murderers try to conceal God's Glory as best as they can. We, on the other hand, must strive to increase God's Glory. We must work to draw close to God, to serve Him as best we can, and to try to spread our knowledge of God by sharing it with others. This, as the Rebbe taught in Lesson #14 ([essay #58](#)) leads to peace - personal inner peace as well as universal peace for everyone, including Arabs.

Therefore, those who wish that God's Glory increase will find that all their efforts in that direction will benefit not only themselves but all of mankind, simply by working to increase God's Glory. And those - and I make it a point of specifically mentioning those murderous Arabs - whose efforts are to diminish God's Glory, will find that their efforts automatically lead them to the wish to die. They choose to take glory for themselves and their delusions of grandeur will be the ultimate cause of their death. We do not have to lift a finger.

Moshe, when faced with the golden calf said, "Whoever is for God - come to me" (*Exodus* 32:26)! We, too, say, "Whoever wishes God's Glory to increase, come, let us work together to do so." Moshe, as we know, effected forgiveness and evoked compassion, bringing true peace to his people. We - though not anywhere near Moshe's level or his abilities - can also effect forgiveness and peace for our people.

Have a great remaining festival of Pesach and may we be worthy of redemption, to see the ascent of God's glory with the Ingathering of the Exiles, the Coming of Mashiach and the Rebuilding of the Holy Temple, Amen.

Chaim

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