**Lesson Topic: Memorial Day & Independence Day 2019**

**2. Maimonides, *Yad HaChazaka* (*The Mighty Hand*), Idolatry Rules, Chapter 1:11-16**

At forty years of age, Abraham came to know his Maker. …He began to call out to the whole world, to alert them that there is one God to the whole world and that He is the One to be served. He would call out, wandering from town to town and from kingdom to kingdom, until he arrived in the land of Canaan, calling out, as it is written, “and called there on the name of the Lord, the Everlasting God” (Genesis 21:33). And since they gathered around him and asked him about his words, he taught everyone according to his mind, until he brought him back to the path of truth. Finally, tens of thousands assembled around him, and they are the people of the house of Abraham. He planted this tenet in their hearts and composed books in it, and taught his son, Isaac. And Isaac sat and taught and warned, and informed Jacob and appointed him a teacher, to sit and teach and keep all those who accompanied him. And Jacob the Patriarch taught all his sons, and separated Levi and appointed him as the head, and had him sit and learn the way of God and to keep Abraham's commandments. And he commanded his sons not to stop appointing appointee after appointee from among the sons of Levi, so the knowledge would not be forgotten. This continued and expanded in the children of Jacob and in those accompanying them, and a nation that knows the Creator was made in the world.

**3. *Machshavot Harutz*, 19**

The love of Israel is rooted in every soul of israel, a heritage from Abraham, who is the root of Judaism, as our sages said, “Love your friend is the great rule of the Torah.”

**4. *Likutei Halachot*, *Hilchot Arev***

The essence of the root of Arvut is extended from the reception of the Torah, when all of Israel were responsible for one another. And this is because at the root the souls of Israel all are considered as one, because they are extended from the source of unity.

**5. Baal Hasulam. Letter 60**

There was a precondition from the beginning of the reception of the Torah, but afterward, since the time of the making of the calf, the package has been taken apart, since wars occurred and the children of Levi killed three thousand men by the word of the Creator, and then the grievances against Moses and Aaron, and the spies. Naturally, all those did not add love or unity.Afterward, after the coming to the land [of Israel], it was still not quiet. Hence, it was irrelevant to ask anyone to uphold this prime commandment. However, in order for the Torah not to be forgotten from Israel, they began to engage in the rest of the commandments although they had abandoned its main point, since they had no other choice. Perhaps this is what our sages meant when they asked about the ruin of the Second Temple, that there was no idolatry there and they were proficient in Torah, so why was it ruined? They said it was for unfounded hatred. Perhaps this means that it was because they could not engage in the heart of the construction of the Torah, which is “love your neighbor as yourself” .

**6. Baal Hasulam. Shamati 199. To Every Man of Israel**

Every man of Israel has an internal point in the heart, which is considered simple faith. This is an inheritance from our fathers, who stood on Mount Sinai. However, it is covered by many *Klipot*[shells], which are all kinds of dresses of *Lo Lishma* [not for Her sake], and the *Klipot* must be removed. Then his basis will be called “faith alone,” without any support and outside help.

**7. Rabash -1 Article No 18. “And It Shall Come to Pass When You Come to the Land that the Lord Your God Gives You .1984**

This is called Israel, meaning *Yashar-El* [straight to the Creator], meaning everything he thinks of is only that everything will get to the Creator, and he is not taken into account because he is not thinking of himself at all. Rather all his thoughts are only for the Creator.This is called the “land of Israel,” meaning that he has a desire directly to the Creator. That is, he has no desires of self-love, but of love of others, and for himself—that he will enjoy life—he has no desire at all. All he wants is to have the means to bestow upon the Creator, and all the nourishments he gives to his body are only to have the strength to work in order to bestow.

**8. Baal Hasulam. “The Nation”**

It is a must for every nation to be strongly united within, so all the individuals within it are attached to one another by instinctive love. Moreover, each individual should feel that the happiness of the nation is one’s own happiness, and the nation’s decadence is one’s own decadence. One should be willing to give one’s all for the nation whenever needed. Otherwise, their right to exist as a nation in the world is doomed from the start.

**9. Baal Hasulam. “The Nation”**

The national love is the basis of every nation, just as egoism is the basis of all individually existing beings. Without it, it would not be able to exist in the world. Similarly, the national love in the individuals of a nation is the basis of the independence of every nation. This is the only reason for which it continues or ceases to exist. For this reason, this should be the first concern in the revival of the nation. This love is not presently within us, for we have lost it during our wandering among the nations for the past two millennia.

**10. Baal Hasulam. “The Nation”**

It is a shame to admit that one of the most precious merits we have lost during the exile, and the most important of them, is the loss of the awareness of the nationality, meaning that natural feeling that connects and sustains each and every nation. The threads of love that connect the nation, which are so natural and primitive in all the nations, have become degenerated and detached from our hearts, and they are gone. And worst of all, even the little we have left of the national love is not instilled in us positively, as it is in all the nations. Rather, it exists within us on a negative basis: It is the common suffering that each of us suffers being a member of the nation. This has imprinted within us a national awareness and proximity, as with fellow-sufferers.This is an external cause. As long as this external cause joined and blended with our natural national awareness, an odd kind of national love emerged and sparked off this jumble, unnatural and incomprehensible.And most important, it is completely unfit for its task. Its measure of warmth suffices only to an ephemeral excitement, but without the power and strength with which we can be rebuilt as a nation that carries itself. This is because a union that exists due to an outside cause is not at all a national union.In that sense, we are like a pile of nuts, united into a single body from the outside by a sack that envelops and unites them. Their measure of unity does not make them a united body, and each movement applied to the sack produces in them tumult and separation. Thus, they consistently arrive at new unions and partial aggregations. The fault is that they lack the inner unity, and their whole force of unity comes through outside incidents. To us, this is very painful to the heart.Indeed, the spark of nationalism was kept within us to its fullest measure, but it has dimmed and has become inactive. It has also been greatly harmed by the mixture it had received from the outside, as we have said. However, this does not yet enrich us, and reality is very bitter.

**11. Baal Hasulam. “The Nation”**

**I**n the end, all we have here is a gathering of strangers, descendants of cultures of seventy nations, each building a stage for oneself, one’s spirit, and one’s leanings. There is no elemental thing here that unites us all from within into a single mass.

**15. Baal Hasulam. A Speech for the Completion of The Zohar**The fact of the matter is that the Creator delivered our holy land from the foreigners and has given it back to us, yet we have not received the land into our own authority, since the time of reception has not yet come, as we explained concerning the complete attainment. Thus, He has given but we have not received, since we have no economic independence, and there is no political independence without economic independence. Moreover, there is no redemption of the body without redemption of the soul. As long as the majority of the people are captive in the foreign cultures of the nations and are incapable of Israel’s religion and culture, the bodies, too, will be captive under the alien forces. In this respect, the land is still in the hands of foreigners. The proof is that no one is excited about the redemption, as it should have been with redemption after two millennia. Not only are those in the Diaspora not inclined to come to us and delight in the redemption, but a large portion of those that have been redeemed and are already dwelling among us are anxiously waiting to get rid of this redemption and return to the countries from which they came. Thus, even though the Creator has delivered the land from the hands of the nations and has given it to us, we have not received it and we are not enjoying it. But with this giving, the Creator has given us an opportunity for redemption, to be purified and sanctified and assume the work of the Creator in Torah and *Mitzvot Lishma*. At that time, the Temple will be built and we will receive the land into our own authority. Then we will experience and feel the joy of redemption. But as long as we have not come to this, nothing will change. There is no difference between the current manners of the land and the way it was while still under the hands of foreigners, in law, in economy, and in the work of the Creator. Thus, all we have is an opportunity for redemption.

**16. Baal Hasulam. Exile and Redemption**I hereby propose to the House of Israel to say to our troubles, “Enough!” and at the very least make a human calculation regarding those adventures that they have inflicted on us time and time again, and here in our country, as well. We wish to start our own policy, as we have no hope of clutching at the ground as a nation as long as we do not accept our holy Torah without any allowances, to the last condition of the work *Lishma*, and not for one’s own sake, with any residue of selfishness.

**17. Baal Hasulam. Exile and Redemption**

As long as we do not raise our goal above the corporeal life, we will have no corporeal resurrection, for the spiritual and the corporeal in us cannot dwell together. We are the children of the idea, and even if we are immersed in forty-nine gates of materialism, we will still not give up the idea. Hence, it is the holy purpose of for His sake that we need.

**18. Baal Hasulam. Newspaper. The Nation**The only hope is to thoroughly establish for ourselves a new national education, to reveal and ignite once more the natural national love that has been dimmed within us, to revive once more the national muscles, which have been inactive in us for two millennia, in every means suitable to this end.

**19. Baal Hasulam. Newspaper “The Nation”**We must establish for ourselves special education through widespread circulation, to instill in each of us a sense of national love, both from one person to another, and from the individuals to the whole, to rediscover the national love that was instilled within us since the time we were on our land as a nation among the nations. This work precedes all others because besides being the basis, it gives the stature and successes to all the other actions that we wish to take in this field.

**21. Baal Hasulam. Newspaper “The Nation”**If we miss the opportunity and do not rise as one, with the great efforts required at a time of danger, to guarantee our staying in the land, then the facts before us pose a great threat to us, since matters are developing favorably for our enemies, who seek to destroy us from the face of the Earth. It is also clear that the enormous effort that the rugged road ahead requires of us mandates unity that is as solid and as hard as steel, from all parts of the nation, without exception. If we do not come out with united ranks toward the mighty forces that are standing on our way to harm us, we will find that our hope is doomed in advance.

**26. Baal Hasulam. The Peace**Our sages said about the reason for the words: Therefore, the blessing of peace in the whole world precedes the strength, meaning the redemption, because “God did not find a vessel to hold the blessing for Israel but peace.” Thus, as long as self-love and egoism exist among the nations, Israel, too, will not be able to serve the Creator in purity, in bestowal upon others, as it is written in the explanation of the words, “And you will be to me a kingdom of priests,” in the essay, “The Arvut.” We see this from experience, for the coming to the land and the building of the Temple could not persist and receive the blessings that the Creator had sworn to our fathers. This is why they said, “God did not find a vessel to hold the blessing,” meaning that thus far, Israel did not have a vessel to hold the blessing of the fathers. Therefore, the oath that we can inherit the land for eternity has not been fulfilled, since world peace is the only vessel that enables us to receive the blessing of the fathers, as in the prophecy of Isaiah.

**27. Baal Hasulam. The Writings of the Last Generation**I also spoke to the leaders of the generation but at the time, my words were not accepted, though I screamed like a crane and warned about the ruin of the world. Alas, it made no impression. But now, after the atom and hydrogen bombs, I think the world will believe me that the end of the world is nearing rapidly, and Israel will be the first nation to be burned, as was in the previous war. Thus, today it is good to awaken the world to accept its only remedy so they may live and exist.

**28. Baal Hasulam. The Writings of the Last Generation**Judaism must present something new to the nations. This is what they expect from the return of Israel to the land! It is not in other teachings, for in that we never innovated. In them, we have always been their disciples. Rather, it is the wisdom of religion, justice, and peace. In this, most nations are our disciples, and this wisdom is attributed to us alone.

**29. Baal Hasulam. The Writings of the Last Generation**The religious form of all the nations should first obligate its members to bestowal upon each other to the extent that (the life of one’s friend will come before one’s own life), as in “Love your friend as yourself”... This will be the collective religion of all the nations that will come within the framework of communism. However, besides this, each nation may follow its own religion and tradition, and one must not interfere in the other.

**30. Baal Hasulam. The Writings of the Last Generation**

If they assume this religion, the Temple can be built and the ancient glory restored. This would certainly prove to the nations the rightness of Israel’s return to their land, even to the Arabs. Conversely, a secular return such as today's does not impress the nations whatsoever, and we must fear lest they will sell Israel’s independence for their needs, and needless to say returning Jerusalem.

**31. Baal Hasulam. The Writings of the Last Generation**Since the religion will be international, it will be possible to win the hearts of the Arab Sheiks with money and religious influence --- so they assume the religion together with us as one unit, and promote it among the Arab workers and property owners. That, in turn, will benefit Zionism. Because they will assume the religion that necessitates love and bestowal upon all humankind equally, they will not be envious of the robbing of the land, since they will understand that the land is the Lord’s. The standard of living of the Arabs will be equal to the standard of living of the Jews. This will be a great incentive for winning their hearts.

**33. Baal Hasulam (Mutual Guarantee). The Arvut, 20**It is upon the Israeli nation—through Torah and *Mitzvot*—to qualify itself and all the people of the world to develop until they take upon themselves that sublime work of the love of others. This is the ladder to the purpose of creation, which is *Dvekut* with Him.

**34. Baal Hasulam. The Teaching of the Kabbalah and Its Essence**I am glad that I have been born in such a generation when it is permitted to disclose the wisdom of truth. And should you ask how I know that it is permitted, I will reply that it is because I have been given permission to disclose. That is, until now, the ways by which it is possible to publicly engage and to fully explain each word… and this is what the Creator has given me to the fullest extent. We deem it as dependent not on the greatness of the sage, but on the state of the generation, as our sages said, “Little Samuel was worthy, etc., but his generation was unworthy.” This is why I said that my being rewarded with the manner of disclosing the wisdom is only because of my generation.

**35. Baal Hasulam. Introduction to the Book *Panim Meirot uMasbirot***It is written in *The Zohar*: “With this composition, the children of Israel will be redeemed from exile.” Also, in many other places, only through the expansion of the wisdom of Kabbalah in the masses will we obtain complete redemption. Our sages also said, “The light in it reforms him.” They were intentionally meticulous about it, to show us that only the light enclosed within it... in it lies the *Segula* [power/cure] that reforms a person. Both the individual and the nation will not complete the aim for which they were created, except by attaining the internality of the Torah and its secrets… Hence, it is the great expansion of the wisdom of truth within the nation that we need first, so we may merit receiving the benefit from our Messiah. Consequently, the expansion of the wisdom and the coming of our Messiah are interdependent. Therefore, we must establish seminaries and compose books to hasten the distribution of the wisdom throughout the nation.

# **36. Zechariah 8:23** Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

**37. Baal Hasulam. The Shofar of the Messiah**There is a precondition for redemption—for all the nations of the world to acknowledge Israel’s law, as it is written, “And the land will be full of knowledge,” as in the example of the exodus from Egypt, where there was a precondition that Pharaoh, too, would acknowledge the true God and His laws, and would allow them to leave. This is why it is written that each one from the nations will hold a Jewish man and lead him to the holy Land. It was not enough that they could leave by themselves. You must understand from where the nations of the world came by such a will and idea. Know that this is through the dissemination of the true wisdom, so they will evidently see the true God and the true law. The dissemination of the wisdom in the masses is called a “*Shofar*.” Like the *Shofar*, whose voice travels a great distance, the echo of the wisdom will spread the world over, so even the nations will hear and acknowledge that there is Godly wisdom in Israel.