

Apolitical or Why We Avoid Certain Topics

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You may have noticed that what we write about in this blog, and in our mailings, is rarely related to current events, and (almost) never to politics. We don't, not because people don't ask us to (they do), and not because we have no opinion about such things (we assuredly do). We don't because controversy and politics get in the way.

The real purpose of life—to become constantly more God-aware—requires a friendly and peaceful atmosphere. And while friends can certainly agree to disagree, generally we are too judgmental about other people's "wrongheaded" opinions to objectively receive the truth of what they're saying. As a result we lose many opportunities to receive someone else's "good point," the unique perception of the Divine that only he (or she) has, that you and I need to perfect our own perception of same.

Underlying many, if not all, of Rebbe Nachman's teachings, is the concept of unity, of arranging one's life and its various facets, so that the individual—and society, and mankind—becomes more whole and integrated, materially, emotionally and spiritually. This is more likely to happen when we generously share what we have. A genuine *talmid chakham* (as compared to one who merely knows a lot of Torah facts) actively works to expand the attitude and atmosphere of shalom (see *Berakhot* 64a).

Will Rogers once said, "There's no trick to being a humorist when you have the whole government working for you." It would be no trick for us to mock presidents or prime ministers, a ruling party or its opposition. But it would serve no point

and it would run counter to Rebbe Nachman's work of bringing *tikkun haolam* closer.

The Beit HaMikdash was destroyed because of *sinat chinam*, baseless hatred. Rebbe Nachman counseled and implored us to pray the Tikkun Chatzot (Midnight Lament) so that the Beit HaMikdash would be rebuilt that much sooner. If we can't be part of the solution, at least let's not be part of the problem.

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