

The New Writings of Rav Ashlag: Article on World Peace Part 12

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7/27/2009

what we learned in class 11

- Peace makers
- Truth is Destruction;
Mercy is Construction
- The Entire World is one
community & One Society

Topics of class #12

- **The qualities of Mercy, Truth, Righteousness and Peace Fight One Another**

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And on top of all the above mentioned practical difficulties, which impede us, the helpless ones, on our paths, we have to deal with another big mess and a great war, with regards to the psychological tendencies within us—which means, that those very qualities we mentioned abide uniquely in each and every one of us and put us in conflict with each other.

Specifically, this is because the four qualities that we have mentioned—Mercy and Truth and Righteousness and Peace, which are divided among the natures of human beings, whether through evolution or through education—these qualities themselves are contradicting each other.

Let us, for example, examine the quality of Mercy in an abstract manner. We find that the power of its dominion is in opposing the other qualities.

That is, when Mercy rules, there is no longer any place for the appearance of the rest of the qualities in our world: because the quality of Mercy is understood and defined as a person saying "mine is yours and yours is yours," as our sages said in the *Mishnah (Avot [Fathers] 5)*.

And had the whole world behaved according to this quality, then all the high regard and great respect with which the world holds the qualities of Truth and Judgment would be cancelled and gone.

Because when each and every one of us is willing, of his own accord, to give everything he has to others and not to take anything that belongs to others back, than any interest and reason to lie to one's peers is cancelled and gone, and there is no longer any need to speak about Truth: because Truth and lies are relative to each other, and if there were no lies in this world, we would not have the idea of Truth in the world.

And needless to say, for the other qualities, which only emerged as a result of the weakness of Truth so that they may strengthen it, as explained earlier. And with regards to Truth, which is defined by the saying "mine is mine and yours is yours," is in opposition to the quality of Mercy and cannot stand it at all.

Because from the vantage point of Truth it is completely unfair that one should work and toil for the sake of another. Not only does one thereby make his friend fail, and gets him accustomed to take advantage of others, but Truth also teaches that each person must store some possessions for a rainy day, so that he would not have to be a burden and live off the work of others.

And on top of that, everyone has relatives who are heirs to his possessions. According to Truth, these relatives have higher priority, for that is what nature compels. Therefore, whoever gives all of his possessions away to others is, in fact, lying to his relatives and heirs, in that he does not leave them anything to inherit.

In similar fashion, Peace is opposite to Righteousness, because in order to create Peace in society, the present conditions must remain as they are to guarantee that the energetic and clever would become rich, and the neglectful and naïve would remain poor.

It means that a more dynamic individual ends up taking his own share as well as the share of his neglectful peers. And he lives a life of great luxury, so much so that nothing remains for the neglectful and the naïve, even to the point of not being able to cover their most basic needs. Therefore, they remain naked with no possessions whatsoever, but with many debt collectors.

It is obviously unjust to mete out such extreme punishment to the neglectful and naïve, who are innocent; for is it really a sin and a crime on their behalf, if Providence has not bestowed upon them energy and cleverness? Should we punish them for this with such extreme suffering, which is even more difficult than death?

This means that there is no Righteousness whatsoever in the conditions set by Peace; Peace is opposite to Righteousness.

Likewise, Righteousness is opposite to Peace, because if we arrange the allocation of wealth according to Righteousness, that is to say, give those who are neglectful and naïve a portion which is important in value to the energetic and the clever, surely those people of power and initiative would not rest or have peace until they topple such an administration, which enslaves the great and energetic members and takes advantage of them for the sake of those weaklings.

And therefore, there is no hope for public Peace, thus Righteousness is opposite to Peace.

Thus you see, how these qualities within us lock horns and fight with each other, not only between one sect of society and another, but also within each individual as well.

For these four qualities take hold of him or her either all at once or one after the other, and fight within him to the point that there is no way one could sort them out with the help of common sense and arrange them and bring them into one absolute agreement.

On the contrary, each obstructs the other.