

New Writings of Rav Ashlag: Article on World Peace Part 7

Meir Yeshurun 06/22/09

In other words, we wanted to show that the only thing lacking in this world is for each individual to understand that his own good depends on the just service that he renders to the collective, as well as the just allocation [of resources] to every individual member of the collective.

Certainly we have a world of plenty, but we need to know how to enjoy it.

Now, having properly verified the level of goodness that is in store for us, which is in His image—that is to say,

- 1) that all the individuals in society fulfill their role perfectly, each according to what was assigned to him; and
- 2) that each individual would take his share of the available resources, at a just rate, in a way that one will not touch his friend's share.

From now on we must see and observe the actual ways and means that are at our disposal, in order to hasten for ourselves that goodness and happiness.

The Means for Correcting the World: Mercy, Truth, Righteousness and Peace

And there are four qualities that are instrumental in this, and they are: Mercy, Truth, Righteousness and Peace, which are the qualities that all world reformers have always been using to this very day.

More accurately, these are the four qualities with which the development of humanity, meaning the governance of heaven, has paved its gradual way, until it brought humanity to its present condition.

And we have already spoken about this earlier, that it would behoove us and benefit us to take the law of evolution into our own hands and to assume governance ourselves, because in this way we will rid ourselves of all manners of suffering, which the developmental history has in store for us, from here onwards.

Therefore, we will look at and inquire into these four qualities, to know well what they have given us to this present day, and in so doing inform ourselves about what further assistance we can hope to obtain from them in the future.

Truth, from Theory to Practice (a)

Now in theory, there is no better quality than Truth. This is because all the goodness that we have spoken of earlier, that occurs when each individual performs his duties to the collective and receives his rightful share—all this is no other than "Truth."

But the problem is that in fact, this quality is not accepted by the people of society at all. And this actual difficulty inherent in Truth proves what we have stated earlier, that there is a fault here and it causes that it will not be accepted by the society, and we need to inquire what it is.

And if you really look into the said quality of Truth, in its practical potential, you will necessarily find it vague and very complicated, beyond the fathoming ability of the human eye.

After all, Truth demands that we treat all the individuals in a society as equals, so that each one of them receives a share according to their effort, neither less nor more.

And this is the sole true basis, one that should not be doubted, because it is obvious and certain that anyone who wants to benefit from the work of another is against the clear said Truth and wisdom.

Indeed, how can we picture and look-in to this Truth, in a way that will be acceptable by all the members of society?

For example, if we consider the matter according to the observed hourly work that the individual performs— that is, if each individual member of society would work an equal amount of hours—the said Truth would not be revealed to us.

The big question that Rav Ashlag raises:

How do you measure the “duties” and the “share”? By hours? By effort? By skill?

Moreover, there is an obvious lie here, because of two things: the first is a physical matter, because naturally not everyone is endowed with an equal capacity for work.

You could have one member of society who, because of his weakness, gets more tired in one hour of work than his colleague who works two hours or more.

And there is also a psychological issue here, because a very slow person in his nature gets much more tired in one hour than his friend does in two or more.

If we consider all this from the perspective of the quality of clear Truth, we should not oblige one part of society to exert itself more than the other part as they attempt to satisfy their life's needs.

For in fact, there are members of the society who are naturally energetic and strong and who live off, and benefit from, the labor of others and maliciously take advantage of them.

This is in direct opposition to Truth, because such people exert themselves very little compared to the weak and slow in society.