

Building the Future Society

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1. Building the Future Society

There is an allegory about friends who were lost in the desert, hungry and thirsty. One of them had found a settlement filled abundantly with every delight. He remembered his poor brothers, but he had already drawn far off from them and did not know their place. What did he do? He began to shout out loud and blow the horn; perhaps his poor hungry friends would hear his voice, approach and come to that abundant settlement filled with every delight.

So is the matter before us: we have been lost in a terrible desert along with all mankind, and now we have found a great, abundant treasure, namely the books of Kabbalah in the treasure. They fulfill our yearning souls and fill us abundantly with lushness and agreement; we are satiated and there is more.

Yet the memory of our friends left hopelessly in the terrible desert remains deep within our hearts. The distance is great, and words cannot bridge between it. For that reason, we have set up this horn to blow loudly so that our brothers may hear and draw near and be as happy as we.

Know, our brothers, — our flesh — that the essence of the wisdom of Kabbalah consists in the knowledge of how the world came down from its elevated, heavenly place, to our ignoble state. This reality was necessitated, as “the end of a matter is in the first thought,” and His thought acts instantly, for He needs no practical tools as we do. Thus, we were emanated in the Infinite in utter perfection from the start, and came to this world (meaning: in the thought of the Creator to do good to His creatures).

It is therefore very easy to find all the future corrections destined to come from the perfect worlds that preceded us within the wisdom of Kabbalah. Through it we know how to correct our ways from here on. Man’s merit over beast is that the spirit of the beast descends, which means it only sees from it onwards, without the intellect and wisdom to retrospect so as to correct the future.

Man’s merit over beasts, is that the spirit of man ascends into the past. Man retrospects as one looks in the mirror and sees one’s flaws so as to correct them. Similarly, the mind sees what has passed and corrects its future conduct.

Thus, beasts do not evolve; they are still, in the same state they were created in, for they do not have, as man does, the mirror by which to see how to correct things and gradually evolve.. Man develops day-by-day until his merit is secured and sensed. But all this refers to the natural and superficial ways, meaning the nature of our surrounding reality, our food and mundane affairs. For this, the natural mind is quite sufficient.

However, internally, in our selves, although we do evolve some, we evolve and improve by being pushed from behind through suffering and bloodshed. It is so because we have no artifice by which to obtain a mirror to see inside man, which they had in past generations.

It is even more so regarding the interior of the souls and the worlds, and how they came to such dreadful ruin as today’s; so great is the destruction that we have no safety in our lives. We will be subject to all sorts of slaughter and death in the near future, and everyone admits that they have no counsel to prevent it.

Imagine, for example, that some historic book were to be found today that depicts the last generations ten thousand years from now for you, describing the comport of both individuals and society. Our leaders would seek out every counsel to arrange life here accordingly, and we would come to “no outcry in our broad places.” Corruption and the terrible suffering would cease, and everything would come peacefully to its place.

Now, distinguished readers, this book lies here before you in a closet. It states explicitly all the wisdom of statesmanship and the behavior of private and public life that will exist at the end of days. It is the book of Kabbalah, where the corrected worlds are set. They emerged perfect, as it says, perfection emerges first from the Creator, then we correct it and come to complete and lasting perfection in the Upper World.

It stems from the Creator as “the end of a matter is in the first thought.” Because the incomplete stretches gradually from the complete, not instantaneously, and since there is no absence in the spiritual, they all remain existing and depicted in their perfect form and image, in particular and in general, in the wisdom of Kabbalah.

Open these books and you will find all the good comportment that will appear and the end of days, and you will find within them the good lesson by which to arrange mundane matters today as well. We can examine history and by that correct the future.

I have seen all of that, and I can no longer restrain myself. I have resolved to disclose the conducts of correction of our definite future that I have found by observation and by reading in these books. I have decided to go out to the people of the world with this horn, and I believe and estimate that it shall suffice to gather all those deserving to begin to study and delve in the books. Thus they will sentence themselves and the entire world to a scale of merit.

2. The Utter Necessity to Accept the Work of God

We have already said that nature necessitates that the human species lead a social life. This is simple. However, we should examine the commandments that nature compels us to follow as a result of that state, meaning that of leading a social life.

Generally speaking, there are but two commandments (precepts) we should engage with in society. These can be defined by the names “reception and bestowal”. It means that each member is obligated by nature to receive his or her needs from society, and also benefit society by means of his or her work. If one breaks any of these two precepts, he shall be punished mercilessly.

The precept of reception requires only little regard as the punishment for it is given instantly. Thus, we will never neglect it. However, the punishment for the second precept, that of bestowal upon society, is not collected instantaneously. It rather comes to us indirectly.

Consequently, this precept is not kept as it should, and for that, humanity is being fried on a grisly pan, and famine, ruin and their upshots have not ceased thus far. It is astounding that nature, like a competent judge, punishes us while considering our development. After all, we see how as humanity evolves, so the pain and suffering providing for our livelihood and well-being increase.

Thus you have before you an empiric, scientific basis, demonstrating that we are commanded by His guidance to keep the precept of bestowal upon our fellow person with our heart and soul in utter precision. Not a single member among us shall work any less than the required measure to secure the success of society and its happiness.

As long as we are idle in keeping it in full, nature will continue to punish us and take revenge on us. Besides the beatings with which we are stricken in this time, we must also take into account the vividly drawn sword of the future. We must draw the right conclusion, namely that nature will ultimately defeat us, and we shall be compelled to keep His precepts in the fullest measure required of us.

An antagonist might still claim that I have thus far only demonstrated that one must serve one's fellow person, but where is the practical proof that one must adhere to this precept for the sake of the Creator? Indeed, history itself has troubled itself in our favour, and prepared for us an unyielding fact, sufficient for a full assessment and indubitable conclusions.

We can all see how such a great society as the state of Russia, with its hundreds of millions and a land exceeding that of the whole of Europe, with almost second to none possession of raw materials, has agreed to lead a communal life, and has effectively abolished private property. Each of them has no other concern but the well-being of society, and they have seemingly acquired the virtue of bestowal upon one's fellow person in its fullest sense, as far as the human mind can reach.

However, go and see what has become of them: where they should have progressed and surpassed the capitalistic countries, they have declined ever downward. By now, they are incapable of benefiting the lives of the workers even a little more than those in the capitalistic countries. Moreover, they cannot even secure their daily bread and cover their flesh. Indeed, this is a perplexing truth, as judging by the wealth of this country and its multitude of people, one assumes it should not have come to that.

However, there is one sin this nation has committed for which the Creator will not forgive: all this precious and sublime work of bestowal upon one's fellow person that they have begun to pursue should have been for the sake of the Creator, not for the sake of humankind. Thus, because they do it not for His name, they are denied their right to exist by nature itself.

Imagine if every person in this society would be as anxious to keep the precept of the Creator in the full measure of the words, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Imagine also how to that extent every one would be attentive and stand ready to satisfy the needs and wishes of their friends in the full measure imprinted in humans to satisfy their own desires, as it says, "Love thy friend as thyself."

If the Creator had been the purpose of every worker in his work for the common good, and if the worker would expect to cleave to the Creator, to the origin of all the truth, goodness, pleasantness and gentleness through this work for the society, there is no doubt that in a few years they would surpass in riches all the nations of the world put together. They would be able to utilize the raw materials in their rich soil and would indeed set an example to all nations; they would be considered blessed by the Creator.

However, when the entire work in bestowal to one's fellow person is based solely on the well-being of society, it is a rickety basis, for who and what would make one strain for the collective? It is impossible to hope that any motivating power would ever stem from a dry and lifeless principle. This is true for evolved individuals, and moreover for undeveloped people.

Thus, we are faced with the question: Where would the farmer or the worker take the motivating power to prompt him to the work, when the measure of one's daily bread shall not increase or decrease by wasting one's energy, and no reward and pay face one (Motivating power: a force, purpose. It is the operating force that sets any body in motion and provides it with its ration of energy for the labour as the fuel does in a machine)?

It is known to natural scientists that one will not make even the slightest movement without a motivating force, meaning without benefiting oneself somewhat. For example, when one moves his hand from the chair to the table, it is only because he thinks that by this he will have greater enjoyment leaving his hand on the table. Had he not thought so, he would leave his hand on the chair motionless for the entire duration of his life; all the more so regarding greater efforts.

If you should say that this matter can be resolved by placing supervisors over the workers, to punish the idle by taking their daily bread away, I shall then ask: "Do tell me, where would the supervisors themselves find the motivating force to work?" Standing still and watching over other people and motivating them to work is also a great exertion, perhaps more than the work itself! Thus, it seems as though one wishes to turn a machine on without fueling it.

Hence, they are naturally doomed to ruin. The laws of nature will punish them for they do not adapt themselves to keep its commandments, meaning perform these acts of bestowal upon one's fellow person for the sake of the Creator, keep it and through it reach the purpose of creation, namely adhesion with Him.

It has been explained that this adhesion comes to the worker as an increasingly abundant pleasure, to the desired measure for ascension in the recognition of His truth. It develops on until one acquires the great adornment implied in the words, "neither hath the eye seen a God beside Thee."

Imagine if the worker and the farmer had this goal before their eyes as they worked for the happiness of society. They would certainly not need supervisors over them, as they would have quite sufficient motivating power for great efforts, enough to raise society to sublime elation.

While it is true that understanding the matter in such a manner requires great care and reliable order, it is also plain to see that they have no right to exist from the perspective of the obstinate, uncompromising nature. This is what I wanted to demonstrate here.

Thus, I have evidently shown from the perspective of empiric intellect, and through the actual history unfolding before our eyes, that there is absolutely no cure for humankind except in taking upon themselves the commandment of providence, namely bestowal upon one's fellow person in order to bring contentment to the Creator.

The above must be done in the spirit of the two verses: "Love thy friend as thyself," the attribute of the work itself. It means that the measure of the effort to bestow upon one's fellow person for the well-being of society must be no less than the amount imprinted in one to care for his own needs. Moreover, one should place the needs of the other before one's own.

The second verse is "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." This is the purpose one must have before his eyes while labouring for his friend. It means that one operates and strains only to be liked by the Creator, as it says, and they do His will.

"If ye be willing and obedient, ye shall eat the good of the land," for the poor shall cease to be, and every tortured and exploited shall no more be in the land; the joy of every person shall rise ever upward beyond measure and degree.

However, while you still refuse and wish not to come within the covenant of the work of the Creator in the fullest measure, as explained, then nature and its laws stand ready to take vengeance. It will not let go of us, as we have evidently shown, until it defeats us and we accept its rule in whatever it tells us.

Thus, I have presented before you a practical scientific research built on critical experimental intelligence, regarding the necessity of all people to take upon themselves the work of the Creator with all their heart and with all their soul and might.

3. Principles of the Future Society

1. Communism is an ideal, meaning it is moral. The goal “to work according to one’s ability and receive according to one’s needs” testifies to that.

2. Every moral must have a basis that necessitates it; education and public opinion are a very unsound basis, and the proof of that is Hitler.

3. Because any concept of the majority is sure to triumph, it is needless to say that the carrying out of the corrected communism is by the majority of the public. Thus, they must establish the moral level of the majority of the public on a basis that will necessitate and guarantee that the corrected communism will never be corrupted. The preordained ideal in humans is insufficient, as too few possess it, and they are insignificant compared to the majority of the public.

4. Religion is the only basis assured to raise the level of the collective to the moral level of “working according to the ability and receiving according to the need.”

5. Communism must be turned away from the concept, “What’s mine is mine and what’s yours is yours”, which is sodomite rule, to the concept, “What’s mine is yours and what’s yours is yours”, meaning absolute altruism. When the majority of the public accepts this rule de facto, it will be time to “work according to the ability and receive according to the need.” the sign would be that every one would work like a contract-worker. Thus, until most people are ready to bestow upon their fellow person, the altruistic communist regime must not be established.

6. It is forbidden to nationalize the property before the public reaches this moral level. The collective will not have fuel for work before there is a reliable moral factor in the public.

7. If one is forbidden to exploit one’s friends, why should a nation be allowed to exploit its fellow nations? Which occupancy justifies one nation enjoying the land more than other nations? Therefore, international communism must be founded.

As there are individuals who have been privileged by diligence, chance, or inheritance from ancestry to a greater share than the negligent, quite so among the nations. Hence, why should war on individuals be greater than against nations?

In other words, which privilege and ownership of the raw materials of the earth does one nation have over others? Who established the occupancy law, especially that they have attained it by force of bayonets and swords? Why should one nation exploit another if this is unjust for every individual?

In a word, as it is just to annul private property, so it is just for all nations, for only then will there be peace on earth. Consider this: if possession and the law of inheritance do not impart ownership rights to the individual, why should it be imparted to a whole nation? Also, as there should be just division among the members of a nation, so there should be just and equal division internationally in raw materials, means of production and the accumulated property of all nations.

There should be no differences between black and white, civilized and primitive, just as among individuals of the same nation. There must be no discrimination among individuals, a nation, or all the nations of the world. As long as there are differences, war will not end.

8. The entire world is one family. The framework of communism according to the Torah should ultimately encircle the entire world in an equal standard of living to everybody. However, the actual process is a gradual one. Each nation whose majority accepts these basic elements practically, and who have already been brought up to bestow upon their fellow person and will have a sound cause for fuel, may enter the framework of the international communism right away.

All the nations that have already gone under the framework of international communism will have equal standards of living. The surplus of a wealthy or a diligent nation will improve the living standards of the failing or poor nation in raw materials and productive means.

9. The economic and religious form that guarantees communism will be one for all nations. It means that the religious form of all nations must first obligate its members to bestowal upon their fellow person in the form of "Love thy friend as thyself." The aim is that the gifted and the lucky shall not enjoy society more than the backward members. This will be the collective religion for all nations that will come under the framework of the communism, excluding religious forms that do not concern the economic life.

On other matters of comportment, each will have his or her own form, which should not be changed. In other words: except for the matter of "Love thy friend as thyself," each nation may follow its own religion and tradition, and one must not interfere with another.

10. The laws of the collective, equal for all, religion are as follows:

A. One should work for the well-being of people as much as one can and even more if needed, until there is not a single hungry or thirsty person in the entire world.

B. One may be diligent, but no person shall enjoy the society more than the backward. There will be an equal living standard for all souls.

C. Though there is religion, tokens of due honors should be imparted according to the religion; the greater benefit one contributes to society, the higher decoration one shall receive.

D. Refraining from working diligently to benefit society will induce punishment according to the laws of society.

E. Each and every one is committed to the labor of raising ever higher the living standard of the world society, so all the people in the world will enjoy their lives and will feel more and more happiness.

F. The same applies for spirituality, though not everyone is obligated to engage in spirituality but only special people, depending on the needs.

G. There will be a sort of high-court. Those who will want to dedicate their labor for spiritual life will to be permitted to do so by this court.

11. The world must not be corrected in religious matters before the economic correction is guaranteed for the entire world.

12. There should be a detailed program of all the above-mentioned rules and the rest of the necessary rules in this regard. Anyone who comes under the framework of the communism must take an oath to keep all that because God has so commanded. At the very least one must pledge to teach one's children that God has so commanded.

Those who say that the ideal is enough for them should be accepted and tested. If it is so, they may be accepted. However, they must still promise not to pass their heretical ways to their children, but hand them over to be educated by the state. If one accepts neither, he should not be accepted, for he would ruin the efforts of his friends and he would lose more than he would gain.

13. First, there must be a small establishment whose majority will be altruists in the above manner. It means that they will work as diligently as contract-workers, ten to twelve hours a day and more. Each and every one will work according to his strength and receive according to his needs.

It will have all the forms of the government of a state. In this manner, even if the framework of this institution will contain the entire world, and the brute-force government will be revoked, nothing will need to be changed, in both government and work.

This institution will be like a global focal point with nations and states surrounding it to the farthest corners of the world. All who enter this framework of communism shall have the same agenda and the same leadership as the center. They will be like one nation in profit, in loss and in expenses.

14. It is absolutely forbidden for any one from the institution to turn to any of the establishments of the brute-force regime. All conflicts are to be resolved amongst themselves, meaning between the concerned parties. The public opinion, which condemns egoism, will condemn the guilty for exploiting the righteousness of his friend.

15. Altruistic Communism will finally annul the brute-force regime completely, for “every man did that which was right in his own eyes.” It should not surprise us, as it was unbelievable that children could be educated by explanation, but only through the cane. However, today, most people have accepted that and reduce the forceful rule on children.

This regards children who have neither patience nor knowledge, but it is even more so regarding a collective of educated, knowledgeable people, brought up to altruism. They will certainly not need the brute-force regime. Indeed, there is nothing more humiliating and degrading for a person than being under the brute-force government.

Even courthouses will not be necessary, unless some unusual event occurs, when the neighbors will not influence an exceptional individual. In that case, special pedagogues will be needed to turn that person around through argumentation and explanation of the benefit of society, until that person is brought back in line.

If one is stubborn, and it is all to no avail, then the public will turn away from that person as though from an outcast, until that person rejoins with the rules of society. Otherwise, he may corrupt others from society as well.

It turns out that after there is a settlement established on Altruistic Communism, with a majority of people who have actively taken these rules upon themselves, they will immediately decide not to bring each other to any court, governmental agency or any other kind of force, rather everything will be done by gentle persuasion. Hence, no person is to be accepted into the society before he is tested to see if he is so crude that cannot be tutored into altruism.

16. It is a fact that the Jews are hated by most nations, and are made fewer by them. It is true for the religious, the secular and the communists. There is no counsel for it except bringing the true altruistic ethics into the heart of the nations.

17. If you lived on an isle of savages that you could not bring to law and order except through religion, would you then doubt it and let them destroy each other? It is the same with altruism: they are all savages and there is no counsel they will accept if not through religion. Who would hesitate to abandon them to destroy each other with hydrogen bombs?

18. There are three rudiments to the expansion of faith:

- 1) Satisfaction of Desires;
- 2) Proof;
- 3) Circulation.

A. Satisfaction of Desires: In every person, even secular, there is an unknown spark that demands unification with the Creator. When it awakens, it sometimes awakens one to know the Creator, or deny Him, which is the same. In other words, denying God comes also from that

spark, for without it, one would have no feelings about God whatsoever. Instead people would live without any thoughts of the Creator, good or bad.

If someone generates the satisfaction of this desire in that person, he will agree to everything. To that we must add regarding the immortality of the soul, the reward in the next world, the glory of the individual and the glory of the nation, meaning that one will be the nation's pride.

B. Proof: There is no existence for the world without it, all the more so in a time of atom-bombs.

C. Circulation: If done diligently, can also replace proof. Hence, people must be hired to circulate the above words in the public. For purposes of expansion and circulation, the suffering, poverty, corruption and war must be mentioned, as well as the widows and the orphans in the world, seeking salvation.

There is no remedy for them except in Altruistic Communism. In such a state people will not find it so hard to dedicate their entire life to it, to save them from ruin and dreadful pains. It is even more so with young people, whose hearts have not been stupefied by their own shortcomings. Those will certainly support it with their heart and soul.

19. Because of the craving for possessions, it is impossible for Altruistic Communism to come unless Egoistic Communism comes first, as all the societies that wished to establish Altruistic Communism have already shown, prior to Marxism. However, now that a third of the world has already laid down their rudiments on an Egoistic Communist regime, it is possible to begin to establish a durable Altruistic Communism based on a religious foundation.

20. It is important to make such a correction, that no person will demand his needs from society. Instead, there will be selected people who will examine the needs of every one and provide for every single person. Public opinion will denounce one who claims something for oneself, such as today's thief and scoundrel.

Thus, everyone's thoughts will be devoted to bestowal upon one's fellow person, as is the nature of any edification that cultivates it, even before one feels one's own needs.

All this is based on that fact that we see that we are like any other animal in our consumption. Also, every contemptible act in the world stems from consumption. On the other hand, we see that all the good and joyful deeds in the world come from the property of bestowal upon one's fellow person.

Hence, we must reject parsimonious thoughts of consumption for self, and fill our minds with thoughts of bestowal upon our fellow person, which is possible in the above manner. We must remember that if we want to jump on a table, we must prepare ourselves to jump much higher than the table, and then we will land on the table. However, if we want to jump only as high as the table, we will fall down.

21. Admittedly, the Egoistic Communism is but a step on the way, a sort of "From Lo Lishma to Lishma" (from not for Her Name to for Her Name). But I say that the time for the second phase, namely Altruistic Communism, has arrived.

First, it must be established in one country, as a model. After that the countries in the first phase will certainly accept it. Time is of the essence, since the shortcomings and brute-force used in Egoistic Communism, deter most of the cultural world from this method altogether.

Thus, the world must be introduced to the perfect communism, and then most civilized countries in the world will undoubtedly accept it. It is of great concern that imperialism will abolish communism from the world, but if our perfect method will actually be publicized, imperialism will certainly be left as a king with no armies.

22. Clearly, no stable and proper social life is possible except when controversies among members of society are resolved by the majority. It therefore follows that there cannot be a good regime in a society unless the majority is good. A good society means that the majority in it is good, and a bad society means that the majority of it is bad. As I have said above, communism must not be established before the majority of the people operate with a desire to bestow.

23. No circulation can secure a coercive rule over future generations, and neither public opinion nor edification will help in this case, for they naturally weaken, as opposed to religion, which naturally strengthens. We see from experience that nations that have accepted religion first coercively and compulsively, observe them willingly in the following generation. Moreover, they are dedicated and devoted to it.

We must understand that although the fathers took upon themselves communism because they were idealists, there is no guarantee that their children will follow them in this regime. Needless to say, if the fathers adopted communism by coercion, as is the manner in Egoistic Communism, it will not endure for generations, but will ultimately be overpowered and revoked. A regime cannot be imposed except through religion.

24. When I say that communistic regime must not be instituted before there is an altruistic majority, I do not mean that they will be willingly idealistic. Rather, it means that they will keep it for religious reasons, in addition to public opinion. This coercion is one that will last for generations, for religion is the primary compeller.

25. Liars are those who say that idealism is a natural human trait or a result of upbringing. Rather, it is a direct upshot of religion. While religion had not expanded so widely in the world, the majority of the world was barbaric without any pangs of conscience.

However, after God's workers have proliferated, the descendants of the agnostic became idealists. Thus, the idealist keeps the commandments of his fathers, but it is an orphaned commandment, meaning without a commandment. Should religion be terminated from the world, all governments will become 'Hitlers'; nothing will stand in their way.

The difference between religious and idealists is that an idealist's acts are unfounded. He cannot convincingly explain to any person why he prefers justice and who necessitates it. Perhaps it is only for the weakness of the heart, as the philosopher Nietzsche asserted. That person would not have a single word of sense to utter, and that is why Hitler and Stalin overpower them. However, the religious will boldly answer that this is God's commandment and would give his soul for it.

26. Altruistic Communism is a rare thing for the human spirit. Hence, the nobler nation, namely the nation of Israel, must take upon itself to set an example to the world. It is so because we are better qualified than all other nations, not because we are more idealists than them, but because we have suffered more than all other nations. For that reason we are more prepared than they to seek advice to end tyranny from the land.

Jewry must give the nations something new; it is what they expect from the return of Israel to their land. It is not other teachings, as in that we never innovated and were always 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.

27. The nation is in danger because each person will flee elsewhere before the economy is stabilized. Not everyone will endure the ordeal while they can live comfortably in other rich countries. They will slowly run from the pain until there will not be a large enough number to be called a state, and they will be swallowed among the Arabs.

It is even more so with the Kibbutzim. Their entire existence is built on idealism, which will naturally diminish in future generations, as ideals are not hereditary, and they will undoubtedly be ruined first.

In the method of Altruistic Communism, the ideal will shine for every person, providing sufficient cause to endure the suffering. They will also be able to control their souls and reduce their living standard when necessary. Also, they will be able to work hard to secure the stability of the state's economy.

Moreover, the ingathering of the exiles will continue from all the countries for the worry and the struggle for survival in other countries will motivate them to return peacefully and justly to their land.

28. If all of Israel adopts this religion, it will be possible to rebuild the Temple, and restore the ancient glory. This would certainly prove to all nations that Israel is right in returning to its land, even to the Arabs. However, a secular return, such as today, does not impress the nations whatsoever; there is concern that they will sell their independence to satisfy their needs, all the more so concerning the giving back of Jerusalem.

29. Any practical method also needs idealistic nourishment on which to contemplate, meaning philosophy. Regarding that, there is already a complete and ready philosophy, though it is meant for the leaders only, meaning the teachings of the Kabbalah.

30. The freedom of the individual must be kept as long as it is not harmful to society. However, one who wishes to leave in favor of another society must not be detained in any way, even if it is harmful to society, though it should be done in such a way that the society is not ruined altogether.

4. Summary

The will to receive imprinted in every creature is in disparity of form from the Creator. For that reason the soul was separated from it as an organ severed from the body. A disparity of form in spirituality is as a severing ax in corporeality.

It is therefore clear that what the Creator wants of us is equivalence of form, at which time we cleave to Him once more, as before we were created. Our sages have said, "Cleave on to His characteristics; as He is merciful, so you be merciful."

By changing our characteristics, which are primarily the will to receive, and adopting the traits of the Creator, meaning only to bestow, all our acts will be to do good to our fellow person and benefit all we can. Thus we reach the goal "to cleave unto Him," which is equivalence of form.

What one does for oneself by necessity, meaning the necessary minimum to sustain one's family, is not considered disparity of form, as "necessity is neither condemned nor praised." This is the great revelation that will appear in whole only in the days of the Messiah. When this teaching is accepted we shall attain complete redemption.

I have already said that there are two paths to reveal the perfection: the path of Torah and the path of pain. Hence, the Creator eventuated and gave humanity the technology, until they have invented the atom and the hydrogen bombs.

If the total ruin that they are destined to bring is still not evident to the world, then they can wait for a third world war, or a fourth one and so on. The bombs will do their thing and the relics after the ruin will have no other choice but to take upon themselves this work, "that both

the individual and the nation will not work for themselves more than is necessarily needed for their sustenance, and everything else they will do for the good of others.” If all the nations of the world agree to that, then wars will no longer be in the world, for no person will be concerned with his own good whatsoever, but only with the good of others.

This teaching of equivalence of form is the teaching of the Messiah. It is said about that, “But in the end of days it shall come to pass, And many nations shall go and say: ‘Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths’; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge between many peoples, and shall decide concerning mighty nations afar off...” (Micah 4).

It follows that the Messiah will teach them the work of God in equivalence form, which is the teaching and the law of the Messiah. “And He shall judge between many peoples,” meaning He will prove to them that if they do not take upon themselves the work of God, all nations will be destroyed by wars.

But, if they do accept His teachings, it is then said, “and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” Thus, if we follow the path of Torah and accept His teachings, it is preferable.

If we do not, then we shall walk in the path of pain, meaning wars will breakout with atom and hydrogen bombs, and all the nations of the world will seek a path away from war. Then they shall come to Jerusalem, to the Messiah, and He will teach them this law.

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