**Building The Future Society - Selected Passages From Baal Hasulam**

**Building The Future Society [*or*  The Structure Of The Future Society]  
Peace In The World**

**The State Of Israel And The Role Of The People Of Israel**

**Building The Future Society *or*  The Structure Of The Future Society**

**1. Baal Hasulam, "The Writings of the Last Generation"**

The basis of my entire commentary is the will to receive imprinted in every creature, and which is disparity of form to the Creator. Thus, the soul has separated from Him as an organ is separated from the body, since disparity of form in spirituality is like a separating axe in corporeality. It is therefore clear that what the Creator wants from us is equivalence of form, at which time we adhere to Him once more, as before we were created.

This is the meaning of the words, “Adhere to His attributes; as He is merciful, etc.” It means that we are to change our attribute, which is the will to receive, and adopt the attribute of the Creator, which is only to bestow, so that all our actions will be only to bestow upon our fellow persons and benefit them as best as we can.

By this we come to the goal of adhering to Him, which is equivalence of form. What one is compelled to do for oneself, namely the necessary minimum for one’s self and one’s family’s sustenance, is not considered disparity of form, as “Necessity is neither condemned nor praised.” This is the great revelation that will be revealed in full only in the days of the Messiah. When this teaching is accepted, we will be rewarded with complete redemption.

**2. Baal Hasulam, "Peace in the Word"**

Attribute of singularity, which exists in each of us, whether less or more.

Although we have clarified that it comes from a sublime reason, that this attribute extends to us directly from the Creator, who is singular in the world and the Root of all creations, still, since the sensation of singularity has settled in our narrow egoism, it affects ruin and destruction until it became the source of all the ruins that were and will be in the world.

Indeed, there is not a single person in the world who is free from it, and all the differences are only in the ways it is used—for the desires of the heart, for governance, or for honor—and this is what separates people from one another.

But the equal side in all the people of the world is that each of us stands ready to exploit all the people for his own private benefit with every means at one’s disposal without taking into any consideration that he is going to build himself on the ruin of his friend.

**3. Baal HaSulam, "The Nation"**

By the term, “egoism,” I am not referring to the original egoism. Rather, I am referring to “narrow egoism.” That is, the original egoism is nothing but self-love, which is all of one’s positive, individualistic power of existence. In that respect, it is not at odds with the altruistic force, although it does not serve it.

However, it is the nature of egoism that the manner of using it makes it very narrow, since it is more or less compelled to acquire a nature of hatred and exploitation of others in order to make one’s own existence easier. Also, it is not abstract hatred, but one that appears in acts of abusing one’s friend for one’s own benefit, growing murkier according to its degrees, such as deceiving, stealing, robbing, and murdering. This is called “narrow egoism,” and in that respect it is at odds with—and the complete opposite from—love of others. It is a negative force that destroys the society.

Its opposite is the altruistic force. This is society’s constructive force, since all that one does for another is done only by the altruistic force

**4. Baal HaSulam, "The Essence of Religion and Its Purpose"**

The crass, undeveloped person does not recognize egoism as bad at all. Therefore, he uses it openly, without any shame or restraint, stealing and murdering in broad daylight wherever he can. The somewhat more developed sense some measure of their egoism as bad and are at least ashamed to use it in public, stealing and killing openly. But in secret, they still commit their crimes, but are careful that no one will see them.

The even more developed sense egoism as so loathsome that they cannot tolerate it in them and reject it completely, as much as they detect of it, until they cannot, and do not want to enjoy the labor of others. Then begin to emerge in them sparks of love of others, called “altruism,” which is the general attribute of goodness.

But that, too, evolves gradually. First develops love and desire to bestow upon one’s family and kin, as in the verse, “Do not ignore your own flesh.” When one develops further, one’s attribute of bestowal expands to all the people around him, being one’s townspeople or one’s nation. And so one adds until he finally develops love for the whole of humanity.

**5. Baal HaSulam, "The Nation"**

The measure of egoism inherent in every creature is a necessary condition in the actual existence of the creature. Without it, it would not be a separate and distinct being in itself. Yet, this should not at all deny the measure of altruism in a person. The only thing required is to set distinct boundaries between them: The law of egoism must be kept in all its might, to the extent that it concerns the minimum existence. And with any surplus of that measure, permission is granted to waive it for the well-being of one’s fellow person.

Naturally, anyone who acts in this manner is to be considered exceptionally altruistic. However, one who relinquishes one’s minimal share, too, for the benefit of others, and thus risks one’s life, this is completely unnatural

**6. Baal HaSulam, "Peace in the Word"**

We must thoroughly know the proportional value between the individual and the collective, between the individual and the collective that the individual lives in and nourishes from, in both matter and in spirit.

Reality shows us that an individual cannot exist in isolation without a sufficient number of people around him to serve him and help him provide for his needs. Hence, man is inherently born to lead a social life. Each and every individual in society is like a wheel that is linked to several other wheels placed in a machine. This single wheel has no freedom of movement in and of itself but continues with the motion of the rest of the wheels in a certain direction to qualify the machine to perform its general function.

And if there is some malfunction in the wheel, the malfunction is not evaluated relating to the wheel itself, but according to its service and role with respect to the whole machine.

**7. Baal HaSulam, "Peace in the Word"**

The benefit of each and every person within his collective is evaluated not according to his own benefit, but according to his service to the public. And vice-versa, we appreciate the measure of evil of each and every individual only according to the harm one inflicts upon the public in general, and not by one’s own individual value.

These matters are crystal clear both from the perspective of the truth in them, and from the perspective of the good in them. This is because what is found in the collective is only what is found in the individual, and the benefit of the collective is the benefit of each and every individual. He who harms the collective takes his share in the harm, and he who benefits the collective takes his share in the benefit, since individuals are parts of the whole, and the whole is not worth in any way more than the sum of its individuals.

**8. Baal HaSulam, "Peace in the Word"**

The collective and the individual are one and the same, and the individual is not harmed because of his enslavement to the collective, since the freedom of the collective and the freedom of the individual are one and the same, too, and as they share the good, they also share the freedom. Thus, good attributes and bad attributes, good deeds and bad deeds are evaluated only with respect to the benefit of the public.

Of course, the above words apply if all the individuals perform their role toward the public to the fullest and receive no more than they deserve, nor take from their friend’s share. But if a part of the collective does not behave accordingly, as a result, they not only harm the collective, but they, too, are harmed.

We should not discuss further something that is known to all, and the aforesaid is only to show the drawback, the place that needs correction, namely that each and every individual will understand that his own benefit and the benefit of the collective are one and the same, and by this, the world will come to its full correction.

**9. Baal HaSulam, "One Commandment"**

The first and only *Mitzva* that guarantees the achievement of the aspiration to attain *Lishma* is to resolve not to work for oneself, apart for the necessary works—merely to provide for one’s sustenance. In the rest of the time, he will work for the public: to save the oppressed, and every being in the world that needs salvation and benefit.

There are two advantages to this *Mitzva*: 1) Each one will understand that he is working because this work is approved and agreeable to all the people in the world. 2) This *Mitzva* may better qualify him to observe Torah and *Mitzvot Lishma*, since the preparation is part of the goal. This is so because by accustoming oneself to serving people, one benefits others and not oneself. Thus, one gradually becomes fit to observe the *Mitzvot* of the Creator under the required condition—to benefit the Creator and not himself. Naturally, the intention should be to observe the *Mitzvot* of the Creator.

**10. Baal HaSulam, "The Peace"**

It is best for us to agree and accept the words of the Kabbalists that *HaTeva* [the nature] has the same numerical value [in Hebrew] as *Elokim* [God]—eighty-six. Then, I will be able to call the laws of God “nature’s *Mitzvot* [commandments],” or vice-versa (the *Mitzvot* of *Elokim* by the name “nature’s laws”), for they are one and the same, and we need not discuss it further.

**11. Baal Hasulam. The Peace**

Nature, like a skillful judge, punishes us according to our development. For we can see that to the extent that humankind develops, the pains and torments obtaining our sustenance and existence also multiply. Thus you have a scientific, empirical basis that His Providence has commanded us to observe with all our might the Mitzva of bestowal upon others in utter precision, in such a way that no member from among us would work any less than the measure required to secure the happiness of society and its success. As long as we are idle performing it to the fullest, nature will not stop punishing us and take its revenge.And besides the blows we suffer today, we must also consider the drawn sword for the future. The right conclusion must be drawn—that nature will ultimately defeat us and we will all be compelled to join hands in following its Mitzvot with all the measure required of us.

There are already people among us who use their singularity in forms of bestowal upon others. Yet, they are still few, as we are still in the midst of the path of development. When we achieve the highest point of the degrees, we will all be using our singularity only in a form of bestowal upon others, and there will never be any case of any person using it in a manner of self-reception. According to these words, we have found an opportunity to examine the conditions of life in the last generation—the time of world peace, when the whole of humanity achieves the level of the first side and will use their singularity only in a manner of bestowal upon others, and not at all in a manner of reception for oneself. And it is good to copy here the above-mentioned form of life so it will serve us as a lesson and a role model to settle our minds under the flood of the waves of our lives; perhaps it is worthwhile and possible in our generation, too, to experiment in resembling this above form of life.

**13. Baal HaSulam, The Writings of the Last Generation**

First, there must be a small establishment, whose majority is willing to work as much as it can and receive as much as it needs for religious reasons. It will work as diligently as contract workers, even more than the eight-hour workday. It will contain all the forms of government of a complete state. In a word, the order of that small society will be sufficient for all the nations in the world, without adding or subtracting. This institution will be like a global focal point for nations and states surrounding it to the farthest corners of the world. All who enter that framework shall assume the same leadership and the same agenda as the institution. Thus, the entire world will be a single nation, in profits, losses, and results.

**14. Baal Hasulam. The Writings Of The Last Generation**

Judgments relying on force will be completely revoked in this institution. Rather, all conflicts among the members of society will be resolved among the concerned parties. General public opinion shall condemn anyone who exploits the righteousness of his friend for his own good.There will still be a courthouse, but it will only serve to sort out doubts that will come between people, but it will not rely on any force. One who rejects the court’s decision will be condemned by public opinion, and nothing more. We should not doubt its sufficiency, as it was unbelievable that children could be educated only by explanation, but only through the cane. However, today, the greater part of civilization has taken upon itself to refrain from beating children, and this upbringing is more successful than the previous method. If there is one who is exceptional in society, he must not be brought before a court relying on force, but must be reformed through argumentation and explanation and public opinion. If all the counsels do not help him, the public will turn away from that person as though from an outcast. Thus, he will not be able to corrupt others in society.

**15. Baal Hasulam. The Writings Of The Last Generation**

Because the majority opinion is guaranteed to win, it is all the more so with the implementation of communism. It will not persist but through the majority of the public. Hence, we must perpetuate the moral level of the majority of the public in such a way that it will never be corrupted. Religion is the only sound basis that will persist for generations.

**16. 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.” One will not take pleasure in society more than a straggling friend. 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.

**17. Baal Hasulam. The Writings Of The Last Generation**

Morality based on public benefit exists in social animals, too. However, this is not enough since it changes to vulgarity where it is harmful to society, such as the great patriotic murderer, carried on the shoulders of the nationalists. Thus, only religion based morality is durable, valid, and irreplaceable. We find the same among savage nations, whose level of morality is far greater than civilized nations.

**18. Baal Hasulam. The Writings Of The Last Generation**

You will not break natural egoism with artificial means such as public opinion or education. There is no cure for this but a natural religion.

**19. Baal Hasulam. The Writings Of The Last Generation**

Public egoism can be corrected only by religion because education that is based on nothing can easily be ruined by any wicked person, and Germany is the evidence. If Hitler occurred in a religious Germany, he would not have done a thing.

**20. Baal Hasulam. The Writings Of The Last Generation**

The religion of bestowal is salutary for both the body and the mind; hence, it is necessitated and agreed upon more than any method in the world

**21. Baal Hasulam. The Writings Of The Last Generation**

Accordingly, the law of bestowing upon others is necessary for all the people in the world ... as it is beneficial for both the body and the soul according to the wisdom of Kabbalah.

**22. Baal Hasulam. The Writings Of The Last Generation**

Humankind will not suffice with dry decrees without accompanying them with reasonable explanations that support and strengthen these conducts, meaning a philosophic method. In that regard, there is already an entire philosophy concerning the will to bestow, which is the altruistic communism, sufficient to contemplate for one’s entire life, and thus strengthen oneself through acts of bestowal.

**23. Baal Hasulam. The Writings Of The Last Generation**

A regime of altruistic communism must not be established before the majority of the public is ready to bestow upon their fellow persons.

**24. Baal Hasulam. The Writings Of The Last Generation**

I say that a communist regime must not be instated 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. Baal Hasulam. The Writings Of The Last Generation**

There are three rudiments to the expansion of religion: Satisfaction of Desires, Proof, and Circulation.

1) Satisfaction of Desires:

In every person, even in the secular, there is an unknown spark that demands unification with God. When it sometimes awakens, it awakens a passion to know God, or deny God, which is the same. If someone generates the satisfaction of this desire in that person, he will agree to anything. To this we must add the matter of the immortality of the soul, the reward for the next world, glory of the individual, the glory of the nation.

2) Proof:

There is no existence to the world without it, all the more so in the days of the atom and the hydrogen bombs.

3) Circulation:

People must be hired to circulate the above words in the public.

**26. Baal Hasulam. The Writings Of The Last Generation**

Public opinion must be such that one who takes more than one needs is like a murderer. Because of him, the world will have to continue the slaughter, Hitlerian manners, and terrible wars. Thus, communism will be promoted.

**27. Baal Hasulam. The Writings Of The Last Generation**

Just as we expect actors in the theatre to do their best to make our imagination think that their acting is real, we expect our interpreters of religion to be able to touch our hearts so deeply that we will perceive the faith of religion as the actual reality. The shackles of religion are not at all heavy for those who do not believe, as the demand in commandments between man and man is accepted anyhow, and between man and God, a few commandments observed in public—such as those at one’s disposal—are enough.

**28. Baal Hasulam. Newspaper "The Nation"**

Briefly, we can say that we must set up such dissemination, scientifically and practically, that will be certain to install in the public opinion that any member who does not excel in altruism is like a predator that is unfit to be among humans, until one feels oneself within the society as a murderer and a robber.

**29. Baal Hasulam. The Writings Of The Last Generation (Same as 52)**

The rules of the equal religion for the entire world are as follows:

1) One should work for the well-being of people as much as one can and even more than one’s ability, if needed, until there is no hunger or thirst in the entire world.

2) One may be diligent, but no person shall benefit from the society more than the stragglers. There will be an equal standard of living for all.

3) Although there is religion, tokens of honors should be imparted according to the religion: The greater the benefit one contributes to society, the higher the decoration one shall receive.

4) Refraining from showing one’s diligence toward the benefit of society will induce punishment according to the laws of society.

5) 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.

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

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

**30. Baal Hasulam. The Writings Of The Last Generation**

Anyone, individual, or a group, who comes under the framework of the altruistic communism, must take a solemn oath to keep all this because the Lord has so commanded. At the very least, one must pledge to teach one’s children that the Lord 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 whatsoever. He would corrupt his friends and he would lose more than he would gain.

**31. Baal Hasulam. The Writings Of The Last Generation**

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

**32. Baal Hasulam. The Writings Of The Last Generation**

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 person 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 calculates it, even before one feels one’s own needs…   
It is based on the observation that in consumption we are like any other animal. In addition, every loathsome act in the world stems from consumption. Conversely, we see that every joyous deed in the world comes from the attribute of bestowal upon one’s fellow person. Thus, we should scrimp and reject thoughts of consumption for self, and fill our minds only with thoughts of bestowal upon our fellow person.

**33. Baal Hasulam. The Writings Of The Last Generation**

Clearly, the motto, “Each will receive according to his needs and work according to his ability,” is absolute altruism. When this is applied, the majority of the public, or all of it, will be armed with the measure “mine is yours.” Hence, do tell, which are the elements that can bring the public to this desire? Today’s elements, namely the hatred of the capitalists and all sorts of animosities extending from it, will only bring one the opposite. It will instill the measure of “mine is mine and yours is yours” in people, which is Sodomite Rule, the opposite of love of man.

**34. Baal Hasulam. The Writings Of The Last Generation**

You might say that through education and public opinion, the nature of the masses can be turned to altruism, but this is also a grave mistake. Education can do no more than public opinion, meaning that public opinion will respect the altruists and despise the egoists.

As long as public opinion sustains altruism by means of respect and ignominy, education will be effective. However, if there comes a time when an experienced and competent speaker gives a daily speech that is the opposite of public opinion, he will undoubtedly succeed in changing public opinion as he wishes.

We already have such a bitter experience in history with that villain who turned a well-mannered people like the Germans into wild animals through his daily sermons. Several hundred years of education vanished like a soap bubble, since public opinion had changed, and education had nothing more to rely on, as education cannot exist without the public’s support.

**35. Baal Hasulam. The Writings Of The Last Generation**

No circulation can secure a coercive rule over future generations, and neither public opinion nor education will help in this case, for they naturally tend to grow weaker. The exception is religion, which naturally grows stronger. 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 Altruistic 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.

**36. Baal Hasulam. The Writings Of The Last Generation**

No schooling in the world will help in inverting human nature to be able to work without fuel, meaning without reward.

The exception to this rule is the natural born altruist idealist for whom the best reward is the good of the other. This altruistic fuel is entirely sufficient for him as a motivating force to work, like the egoistic reward for all other people. However, idealists are few; their number is insufficient for society to base itself on them. Thus, you see that communism and altruism are one and the same.

I know there are ways to compel workers to complete their share of the work that the supervisors will give them by the same conducts as in a bourgeois government, where each is rewarded according to his productivity. In addition, harsh punishment can be imposed on the negligent, as in soviet countries. However, this is not communism whatsoever. Needless to say, it is not the paradise that the communist regime is hoped to bring about, one worthy of giving one’s life for. Moreover, a government such as this is far worse than the bourgeois government.

**37. Baal Hasulam. The Peace**When all the work of bestowal upon others is based solely on the benefit of society, it is a rickety foundation, for who or what would obligate the individual to toil for society? From a dry, lifeless principle, one can never hope to derive motive power for movement even in developed individuals [motive power: a purposeful force that moves every body and allots it strength to exert, like fuel in a machine], much less for undeveloped people. Thus, the question is where would the worker or the farmer find sufficient motive power to work, for his daily bread will not increase or decrease by his efforts, and there are no goals or rewards before him.

**38. Baal Hasulam. The Peace**   
It is well known to researchers of nature that one cannot perform even the slightest movement without motive power, without somehow benefiting oneself. When, for example, one moves one’s hand from the chair to the table, it is because he thinks that by putting his hand on the table he will enjoy it more. If he did not think so, he would leave his hand on the chair for the rest of his life without moving it at all. It is all the more so with greater efforts.

**39. Baal Hasulam. The Peace**And if you say that there is a solution—to place them under supervision so that anyone who is idle at his work will be punished by denial of salary, I will ask, “Do tell me where the supervisors themselves would take the motive power for their work?” Because standing at one place and watching over people to motivate them to work is a great effort, too, perhaps more so than the work itself. Therefore, it is as though one wishes to switch on a machine without fueling it. Hence, they are doomed by nature, since nature’s laws will punish them because they do not adapt themselves to obeying its commands—performing these acts of bestowal upon others in the form of work for the sake of the Creator, to achieve through it to the purpose of creation, which is *Dvekut* with Him. It was explained in the article, “Matan Torah,” Item 6, that this *Dvekut* comes to the worker in the measure of His pleasant and pleasurable bounty, which increases up to the desired measure for rising to know His genuineness, ever developing until he is rewarded with the excessiveness implied in the words, “The eye has not seen a God besides you.” And imagine that the farmer and the worker were to sense this goal before them while working for the well-being of society, they would certainly not need any supervisors, since they would already have sufficient motive power for a great effort, enough to raise society to the ultimate happiness.

**40. Baal Hasulam. The Writings Of The Last Generation**

Neither bayonets nor education or public opinion will be able to change human nature to work willingly without adequate fuel.

Hence, it is a curse for generations. When the compulsory government is revoked, the workers will no longer yield a produce that will suffice for the sustenance of the state. There is no cure for that, except to bring faith in spiritual reward and punishment from above into the hearts of the workers, from He who knows all mysteries.

Thus, through the right education and promotion, the spiritual reward and punishment will be sufficient fuel for the produce of their work. They will no longer need managers or supervisors over their shoulders, but each and every one will work willingly and wholeheartedly for society, to win his or her reward from Heaven.

**41. Baal Hasulam. The Writings Of The Last Generation**

You might say that this is but a phase toward pure communism, meaning that through education and public opinion, the public will be tutored until “each will work according to his ability and receive according to his needs.” Then there will be no need for inspectors and supervisors.

This is a big mistake because the motto of each working according to his ability and receiving according to his needs is a strictly altruistic motto. Wherever one can work to the benefit of society without any fuel, it is unnatural, unless altruism is the reason and the fuel for the work, as I have demonstrated.

**42. Baal Hasulam. The Writings Of The Last Generation**

Each one of them fills his or her role in service of the public in the best way, albeit without seeing it, since public opinion presses a person even secretly, to the point where one feels that deceiving society by mistake is as grave as killing a human being by mistake.

**43. Baal Hasulam. The Writings Of The Last Generation**

1) They have many methodical books of wisdom and morals that prove the glory and sublimity of excellence in bestowing upon others, to a point where the entire nation, from small to great, engage in them wholeheartedly.

2) Each person who is appointed to an important position must first graduate a special training in the above-mentioned teaching.

3) Their courts are busy primarily with awarding accolades marking the level of each person’s distinction in bestowal upon others. There is not a person without a medal on the sleeve, and it is a great offence to call a person not by one’s title of honor. It is also a great offence for a person to forgive such an insult to one’s title.

4) There is such fierce competition in the field of bestowal upon others that most people risk their lives, since public opinion tremendously appreciates and respects the accolades of the highest rank in bestowal upon others.

5) If a person is recognized as having done for oneself a little more than what was decided for him by society, society condemns it so much that it becomes a disgrace to speak with him, and he also gravely blemishes his family name. The only remedy for this is to ask for the court’s help, which has certain ways by which to help such miserable people who have lost their position in society. But for the most part, they relocate him because of prejudice, since public opinion cannot be changed.

6) There is no such word as “punishment” in the laws of the court, for according to their rules, the guilty ones are always the ones who gain the most. Thus, if one is guilty of not giving all his work hours, then his time is either reduced or made easier, or the way he provides it is made easier for him. Sometimes he is given time to spend at school, to teach him the great merit of “bestowal upon others.” It all depends on the view of the judges.

**44. Baal Hasulam. The Writings Of The Last Generation**

Even courthouses will not be necessary, unless some unusual event occurs, where the neighbors do 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.

# 

**“Peace In The World”**

**45. Baal Hasulam. Peace in the World**Do not be surprised if I mix together the well-being of a particular collective with the well-being of the whole world, because indeed we have already come to such a degree where the whole world is considered one collective and one society. That is, because each person in the world draws his life’s marrow and his livelihood from all the people in the world, he thereby becomes enslaved, to serve and care for the well-being of the entire world.

**46. Baal Hasulam. Peace In The World**in our generation, when each person is aided for his happiness by all the countries in the world, it is necessary that to that extent, the individual becomes enslaved to the whole world, like a wheel in a machine. Therefore, the possibility of making good, happy, and peaceful conducts in one state is inconceivable when it is not so in all the countries in the world, and vice versa. In our time, the countries are all linked in the satisfaction of their needs of life, as individuals were in their families in earlier times. Therefore, we can no longer speak or deal with just conducts that guarantee the well-being of one country or one nation, but only with the well-being of the whole world, for the benefit or harm of each and every person in the world depends and is measured by the benefit of all the individuals the world over.

**47. Baal Hasulam. Peace In The World**The collective and the individual are one and the same, and the individual is not harmed because of his enslavement to the collective, since the freedom of the collective and the freedom of the individual are one and the same, too, and as they share the good, they also share the freedom. Thus, good attributes and bad attributes, good deeds and bad deeds are evaluated only with respect to the benefit of the public. Of course, the above words apply if all the individuals perform their role toward the public to the fullest and receive no more than they deserve, nor take more than their friend’s share. But if a part of the collective does not behave accordingly, as a result, they not only harm the collective, but they, too, are harmed. We should not discuss further something that is known to all, and the aforesaid is only to show the drawback, the place that needs correction, namely that each and every individual will understand that his own benefit and the benefit of the collective are one and the same, and by this, the world will come to its full correction.

**48. Baal Hasulam. The Writings Of The Last Generation**

The entire world is one family. The framework of communism should ultimately encircle the entire world in an equal standard of living for all. However, the actual process is a gradual one. Each nation whose majority accepts these basic elements practically, and has a guaranteed fuel, may enter the framework of communism right away.

**49. Baal Hasulam. Peace In The World**Now we will penetrate into the understanding of the direct conditions that will finally be accepted by humanity at the time of the appearance of world peace, and to know how these conditions are good to bring a life of happiness to the individual and to the public, and the willingness in humanity to want to finally burden themselves with these special conditions.

**50. Baal Hasulam. The Writings Of The Last Generation**

First, there must be a small establishment whose majority are altruists to the above-mentioned extent. 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 contains the entire world, and the brute-force government will be revoked completely, nothing will need to be changed in governance or 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 will have the same agenda and the same leadership as the center. They will be as one nation in profits, losses and results.

**51. 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 thy friend as thyself.” One will not take pleasure in society more than a backward friend.

This will be the collective religion of all the nations that will come within the framework of communism. However, besides that, each nation may follow its own religion and tradition, and one must not interfere in the other.

**52. Baal Hasulam. The Writings Of The Last Generation (Same as 29)**

The rules of the equal religion for the entire world are as follows:

1. One should work for the well-being of people as much as one can and even more than one’s ability, if needed, until there is no hunger or thirst in the entire world.
2. One may be diligent, but no person shall enjoy the society more than the backward. There will be an equal standard of living for all.
3. Though there is religion, tokens of due honors should be imparted according to the religion; the greater the benefit one contributes to society, the higher the decoration one shall receive.
4. Refraining from showing one’s diligence toward the benefit of society will induce punishment according to the laws of society.
5. 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.
6. The same applies for spirituality, though not everyone is obligated to engage in spirituality, but only special people, depending on the need.
7. There will be a sort of high-court. Those who will want to dedicate their labor for spiritual life will have to be permitted to do so by this court. Elaborating on the other necessary laws:

**53. Baal Hasulam. The Writings Of The Last Generation (Same as 30)**

Anyone, individual, or a group, who comes under the framework of the Altruistic Communism, must take a solemn oath to keep all that because the Lord has so commanded. At the very least one must pledge to teach one’s children that the Lord 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 whatsoever. He would corrupt his friends and he would lose more than he would gain.

**54. Baal Hasulam. The Writings Of The Last Generation**

It is one of man's freedoms not to be tied to one place, like plants, which cannot leave their habitat. Hence, each country must ensure that it does not inhibit citizens from moving to another country. It must also be ensured that no country closes its gates before strangers and immigrants.

**55. Baal Hasulam. The Writings Of The Last Generation**

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

**56. Baal Hasulam. The Writings Of The Last Generation**

The economic and religious form that guarantees communism will be the same for all nations. Except for religious forms, which do not concern the economy and other conducts, each will have one’s own form, which must not be changed at all.

**57. Baal Hasulam. The Writings Of The Last Generation**

If communism is just toward each nation, then it is just toward all the nations. What prerogative and ownership over raw materials in the soil has one nation over others? Who legislated this proprietary law? All the more so when they have acquired it by means of swords and bayonets!

Also, why should one nation exploit another if it is unjust to every individual? In a word: As abolition of property is just for the individual, so it is just for every nation. Only then will there be peace on earth.

Consider this: If proprietary laws and rules of inheritance do not permit possession rights to individuals, why would they permit an entire nation? As just division is applied among individuals within the nation, there should also be internationally just division in raw materials, productive means, and accumulated properties for all the nations equally. There should be no difference between white and black, civilized and primitive, just as among individuals within a single nation.

**58. Baal Hasulam. Newspaper "The Nation"**   
Our planet is rich enough to provide for all of us, so why should we fight this tragic war to the death, which has been dimming our lives for generations? Let us share among us the labor and its produce equally, and the end to all the troubles! After all, what pleasure do even the millionaires among us derive from their possessions if not the security of their sustenance for them and for their progeny several generations on? But in a regime of just division they will also have the same certainty and even more. And should you say that they will not have the respect that they had while they were property owners, that, too, is nothing, for all those strong ones who have gained the power to earn respect as property owners will certainly find the same amount of honor elsewhere, for the gates of competition will never be locked.

**59. Baal Hasulam. The Peace**There is no other cure for humanity but to assume the commandment of Providence to bestow upon others in order to bring contentment to the Creator in the measure of the two verses. The first is “love your friend as yourself,” which is the attribute of the work itself. This means that the measure of work to bestow upon others for the happiness of society should be no less than the measure imprinted in man to care for his own needs. Moreover, he should put his fellow person’s needs before his own, as it written in the article, “Matan Torah,” Item 4. The other verse is, “And you will love the Lord your God with all your heart, with all your soul, and with all your might.” This is the goal that must be before everyone’s eyes when laboring for one’s friend’s needs. This means that he labors and toils only to be liked by the Creator, as He said, “and they do His will.” “And if you wish to listen, you will feed on the fruit of the land,” for poverty and torment and exploitation will be no more in the land, and the happiness of each and every one will rise ever higher, beyond measure.

**60. Baal Hasulam. The Writings Of The Last Generation**

Ultimately, Altruistic Communism will encircle the entire world, and the entire world will have the same standard of living. However, the actual process is slow and gradual. Each nation, whose majority of the public has been educated to bestowal upon one another, will enter the International Communistic framework first. All the nations that have already entered the International Communistic framework will have an equal standard of living.

**61. Baal Hasulam. Newspaper "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. This does not mean that all the people in the nation, without exception, must be so. It means that the people of that nation, who sense that harmony, are the ones who make the nation, and the measure of happiness of the nation and sustainability are measured by their quality. After a sufficient sum of individuals to the existence of the nation has been found, there can be a certain measure of loose limbs, which are not connected to the body of the nation in the above-mentioned measure, since the basis is already secured without them.

**62. Baal Hasulam. Newspaper "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.

**63. Baal Hasulam. Newspaper "The Nation"**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. Only individuals have gathered here, without any ties of pure national love among them. Rather, one is connected through a common language, another through a common homeland, a third through a common religion, and a fourth through common history. They all want to live here according to the measure by which they lived in the nation from which they came. They do not take into account that there it was a nation based on its own members before he or she had joined it, and which he or she took no active part in establishing it.  
However, when a person comes to Israel, where there are no prearranged orders that suffice for a nation to function on its own, we have no other national substance on which structure we can rely, and we also have no wish for it. Rather, here we must rely entirely on our own structure; and how can we do this when there is no natural national connection that will unite us for this task?  
These loose ties—language, religion, and history—are important values, and no one denies their national merit. However, they are still completely insufficient to rely on as a basis for the independent sustenance of a nation. In 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.

**64. 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.

**65. 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.

**66. 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.

**67. Baal Hasulam. The Writings Of The Last Generation**

It is a fact that Israel is hated by all the nations, whether for religious, racial, capitalist, communist, or for cosmopolitan reasons, etc. It is so because the hatred precedes all reasons, but each merely resolves its loathing according to its own psychology. No counsel will help here, except to initiate international, moral, and Altruistic Communism among all nations.

**68. Baal Hasulam. The Writings Of The Last Generation**The Egoistic Communism based on waves of envy and hate will never be rid of them. Rather, when there are no bourgeois, they will cast their hate on Israel. We must not be mistaken that communism will cure the loathing of Israel from the nations. Only Altruistic Communism can be expected to bring that remedy.

**69. Baal Hasulam. The Writings Of The Last Generation**

Our very existence in the state of Israel is in danger since according to the present economic order, it will take a long time before our economy is stabilized. Very few will be able to endure the experience of the ordeal in our country while they can immigrate to other, wealthy countries. Bit-by-bit, they will escape the discomfort until too few remain to merit the name “State,” and they will be swallowed among the Arabs.

**70. Baal Hasulam. The Writings Of The Last Generation**

I have already conveyed the rudiments of my perception in 1933. I have also spoken to the leaders of the generation, but at the time, my words were not accepted, though I was screaming like a crane, warning about the destruction of the world. Alas, it made no impression.

Now, however, after the atom and hydrogen bombs, I think the world will believe me that the end of the world is coming rapidly, and Israel will be the first nation to be burned, as in the previous war. Thus, today it is good to awaken the world to accept the only remedy, and they will live and exist.

**71. Baal Hasulam. The Writings Of The Last Generation**

The solution for it is only Altruistic Communism. Not only does it unite all the nations to be as one, helping one another, it also endows each with tolerance to one another. Most importantly: Communism produces great power to work; hence, the labor productivity will compensate for the disadvantages of poverty.

**72. Baal Hasulam. The Writings Of The Last Generation**

Altruistic Communism is seldom found in the human spirit; hence, the nobler nation must take upon itself to set an example for the entire world.

**73. Baal Hasulam. The Writings Of The Last Generation**

Israel must be the first among the nations to assume the international, Altruistic Communism. It must be a model demonstrating the good and beauty of this government. Because they suffer and will suffer from the tyranny of the nations more than all other nations, they are like the heart that burns before all the other organs. Hence, they are better suited to adopt the proper government first.

**74. Baal Hasulam. The Writings Of The Last Generation**

If they accept the International Altruistic Communist regime, not only will they have the satisfaction of being the avant-garde for the delivery of the world, for which they will know that it is worth the suffering, but they will also be able to control their souls and lower the standard of living when needed. They will be able to work hard enough to secure a solid economy for the state.

It is even more so with kibbutzim, whose very existence is built on idealism, which will naturally wane in future generations, as ideals are not hereditary. Undoubtedly, they will be the first to ruin.

**75. Baal Hasulam. The Writings Of The Last Generation**

In the Altruistic Communism the ideal will shine upon all people, giving them satisfaction that will make the suffering worthwhile. Moreover, it will draw the ingathering of the exiles from all the countries because the worries and survival wars everyone experiences overseas will motivate them to return to their land and live peacefully and justly.

**76. 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. However, 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, needless to mention returning Jerusalem.

**77. 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 in winning their hearts.

**78. Baal Hasulam. The Peace**Our sages said: “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.

**79. 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.

**80. Baal Hasulam. Exile and Redemption**

In a word: 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.

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