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**Selected Passages from the Writings of the Kabbalists on the Topic: “Education for Concession” (3)**

**THE ATTRIBUTE OF SINGULARITY IN THE EGOISM AFFECTS RUIN AND DESTRUCTION**

**1) Baal Hasulam, Peace in the World**And although we have clarified that it comes from a sublime reason, that this attribute extends to us directly from the Creator, who is single in the world and the Root of all creations, still, out of the sensation of singularity, when it sits within 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.

And indeed, there is not a single person in the world who is free from it, and all the differences are only in the way it is used – for the desires of the heart, for ruling, 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 abuse and exploit all the people for his own private benefit with every means possible, without taking into any consideration that he is going to build himself on the ruin of his friend. And it is inconsequential what allowance each of us gives himself, according to his chosen direction, since the desire is the root of the mind and not the mind the root of desire. In truth, the greater and more outstanding the person, precisely so is his attribute of singularity greater and outstanding.

**2.** Thus, just as the face of each and every person differs, so their views differ. There are no two people on earth whose opinions are identical, because each person has a great and sublime possession inherited from his ancestors, and which others have no shred of them.

Therefore, all those possessions are considered the individual’s property, and society is cautioned to preserve its flavor and spirit so as to not be blurred by its environment. Rather, each individual should maintain the integrity of his inheritance. Then, the contradiction and oppositeness between them will remain forever, to forever secure the criticism and progress of the wisdom, which is humanity’s advantage and its true eternal desire.

**CRITICISM BRINGS SUCCESS; LACK OF CRITICISM CAUSES DECADENCE**

**3.** Reality presents to our eyes extreme oppositeness between physical things and the concepts and ideas regarding the above topic. For the matter of social unity, which can be the source of every joy and success, applies particularly among bodies and bodily matters in people, and the separation between them is the source of every calamity and misfortune.

But with concepts and ideas, it is the complete opposite: unity and lack of criticism is deemed the source of every failure and hindrance to all the progress and didactic fertilization. This is because drawing the right conclusions depends particularly on the multiplicity of disagreements and separation between opinions. The more contradictions there are between opinions and the more criticism there is, the more the knowledge and wisdom increase and matters become more suitable for examination and clarification.

The degeneration and failure of intelligence stem only from the lack of criticism and disagreement. Thus, evidently, the whole basis of physical success is the measure of unity of the society, and the basis for the success of intelligence and knowledge is the separation and disagreement among them.

It turns out that when humankind achieves its goal, with respect to the success of the bodies, by bringing them to the degree of complete love of others, all the bodies in the world will unite into a single body and a single heart, as written in the article, “The Peace.” Only then will all the happiness intended for humanity become revealed in all its glory.

But against that, we must be watchful to not bring the views of people so close that disagreement and criticism might be terminated from among the wise and scholarly, for the love of the body naturally brings with it proximity of views. And should criticism and disagreement vanish, all progress in concepts and ideas will cease, too, and the source of knowledge in the world will dry out.

**CONGRUITY AND UNITY BETWEEN TORAH AND BLIND FATE, AND THE DEVELOPMENT OF HUMAN CALCULATION**

**Rambam, Guide to the Perplexed, Part 3, Item 11
5)** The great evil that is taking place between man and man, man and his friend, stem from lack of knowledge. If a person had knowledge about human relationships, all the damage that one caused to oneself and to others would cease, since by knowing this truth, hatred and animosity are removed and the harm caused between men will be cancelled.

 **Baal Hasulam, Exile and Redemption
6)** I hereby propose to the House of Israel to say to our troubles, “Enough!” and at the very least, make a human calculation regarding these adventures that they have inflicted 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 extenuations, to the last condition of the work *Lishma*, and not for oneself, with any residue of selfishness, as I have proven in the article “Matan Torah.”

If we do not establish ourselves accordingly, then there are classes among us, and we will undoubtedly be pushed right and left as all nations are, and much more. This is because the nature of the developed is that they cannot be restrained, for any important notion that comes from an opinionated person will not bow its head before anything and knows no compromise. This is why our sages said, “Israel is the fiercest of the nations,” as one whose mind is broader is most obstinate.

This is a psychological law. And if you do not understand me, go and study this lesson among the contemporary members of the nation: While we have only begun to build, time has already disclosed our fierceness and assertiveness of the mind, and that which one builds, the other ruins.

…This is known to all, but there is only one innovation in my words: They believe that in the end, the other side will understand the danger and will bow his head and accept their opinion. But I know that even if we tie them together in one basket, one will not surrender to the other even a little, and no danger will interrupt anyone from carrying out his ambition.

In a word: As long as we do not raise our goal above the corporeal life, we will have no corporeal revival because the spiritual and the corporeal in us cannot dwell in one basket, for 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 name that we need.