

WITH THE HELP OF THE HOLY ONE BLESSED BE HE

**THE MODERN EREV RAV  
(MIXED MULTITUDE)**

*"The Erev Rav delay the redemption much more than all the nations of the World"*

(Raaya Mehemna-Sefer Ha Zohar)

## **What is the Erev rav? Who are they?**

The first time the Erev Rav appears in the Torah:

"The Children of Israel traveled from Ramses towards Succot. There were about 600,000 adult males on foot, besides the children. The Erev Rav also went up with them". (Shemot 12:37-38)

### **THE EREV RAV WERE THE SORCERERS AND MAGICIANS OF EGYPT WHO MOSHE TOOK OUT OF EGYPT IN SPITE OF HASHEM'S WARNING NOT TO TAKE THEM ALONG**

'AND WHEN THE PEOPLE SAW THAT MOSHE DELAYED (boshesh) TO COME DOWN OUT OF THE MOUNT. The word "people" denotes the "mixed multitude". And who were the "mixed multitude"? Were they Lydians, Ethiopians, or Cyprians? Were they not all Egyptians, and did they not all come from Egypt? If they had consisted of a mixture of many different nations, would not the plural verb 'Alu (went up) have been used instead of the singular Ala (Ex. XII, 38)? In fact, however, the "mixed multitude" consisted entirely of one people all the members of which spoke one language: namely, all the sorcerers of Egypt and all its magicians, as it is written, "And the magicians of Egypt, they also did in like manner with their enchantments" (Ex. 7, 2); for they wanted to oppose the wonderful works of the Holy One, blessed be He. When they saw the signs and the wonders which Moshe wrought in Egypt they came to Moshe to be converted. Said the Holy One to Moshe: "Do not receive them" Moshe, however, replied: "Sovereign of the universe, now that they have seen Your power they desire to accept our Faith, let them see Your

power every day and they will learn that there is no G-d like You." And Moshe accepted them. (ZOHAR HA KADOSH KI TISSA 191A)

### THE ORIGINS OF THE EREV RAV

Rebi Yirmiyah son of Elazar said: All the years Adam was in excommunication, he fathered Ruchin, Shiddin, and Lillin [Demons and evil spirits], as it says, "Adam lived 130 years and he fathered a son in his likeness and his image" (Bereishis 5:3), implying that until then, he fathered those unlike his form. This was questioned, for Rebi Meir said: Adam HaRishon was extremely pious, because when he saw that he had brought about the punishment of death, he sat in fasting for 130 years, and separated from his wife for 130 years as well! (This implies that he was unable to father anything for that duration of time. However, the Talmud answers:) He wore a belt of date branches over his skin for 130 years which forced him to emit seed (and produce the souls mentioned above). (Eruvin 18b)

### IN THE WRITINGS OF THE ARIZAL IT SAYS:

All the 'Shiddin' and 'Ruchin' that they created during the 130 years that Adam separated from Chava, as it is known, were all elevated and holy souls from the level of Da'as (in the Sefiros; according to the Arizal, 'erev rav' is equal in gematria to the word 'da'as' [474] ; Aitz Chaim, Sha'ar 32, Perek 2). However, they became mixed together with the K'lipos (Negative Forces), and, as a result, require many gilgulim (reincarnations) to 'refine' and 'whiten' (i.e., to rectify) them. This is why the Jewish nation did not come into being until Ya'akov's time, because until that time, most of the souls were intermingled with the K'lipos, and were in a process of refinement and reincarnation from generation to generation. They didn't begin their tikun (rectification) until Ya'akov, the 'chosen' of the Forefathers who rectified Adam HaRishon. That was also when his sons began their tikun . . . throughout the Egyptian exile. This is the underlying meaning of the verse, "Could any other god come and take a nation out from within a nation?" (Devarim 4:34). Chazal teach: It does not say "a PEOPLE within a nation," rather, "a NATION from within a nation," because that is what really occurred since they were well within the midst of the K'lipos (Egypt), and were a nation like them. They were then refined, purified, and taken out from the midst of that nation literally. The beginning of their gilgulim was in the Generation of the Flood . . . This is the deeper meaning of the verse, "God regretted that He made THE MAN [HA ADAM] on the land"

(Bereishis 6:7), which refers to the Generation of the Flood. This hinted to the fact that they were on the level of Adam (Man) HaRishon himself, emanating from him during the 130 years (the Arizal brings many more possukim discussing the evil of this generation to support this point) . . . Next, they reincarnated as the Generation of the Dispersion, and were evil like their fathers . . . This is what is written, "God went down to see the city and the tower that mankind (literally, "son of THE MAN") built" (Bereishis 11:5). As the Zohar elucidates (Bereishis 75a): Literally, son of "the Man," Adam HaRishon, to hint to the fact that they were literally his sons . . . The third reincarnation was as the people S'dom, and therefore it says, "The people of S'dom were evil and sinned greatly against God" (Bereishis 13:13), to hint that their evil was the result of the destroyed seed of Adam, which was called "evil" . . . After these three gilgulim over three generations . . . they returned a fourth time in Egypt, in B'nei Israel, born into the generation of that exile, at which time the tikun finally began . . . (Arizal, Sha'ar HaKevanos 1b)

Of course, the missing link is the following:

All the souls that were rectified completely reincarnated into the Children of Israel and were the generation that went down to Egypt. However, there were souls that were not yet rectified, and they became Egyptians. Yosef had them circumcised, as it says, "Go to Yosef and do whatever he tells you to do" (Bereishis 41:55) . . . Also, Ya'akov, his father, made many converts in Egypt (Bereishis Rabbah 84:4). Those who converted and did Milah lived apart from the rest of Egyptian society, and stood out amongst the rest of the Egyptians. Pharoh noticed these two levels, and it is with respect to the converts that he said, "The people, the Children of Israel are more numerous and greater than us"; they were the Erev Rav that left with the Children of Israel, and they were more than double the Jewish people . . . (Sha'arei HaPesukim, Shemos 1:8)

**THE EREV RAV WERE FROM THE SPARKS OF MOSHE, WHICH  
IS WHY MOSHE WORKED SO HARD ON THEIR BEHALF TO  
RECTIFY THEM. (AITZ CHAIM, SHA'AR 32, PEREK 2)**

Knowing this, we can now understand why Moshe was born to Yocheved when she was 130 years old, corresponding to the 130 years during which Adam 'made' these souls. Furthermore, explains the Arizal, the following verse is another similar allusion:

Nachshon, the son of Aminadav of the tribe of Yehudah offered on the first day. He offered one silver dish, 130 shekels in weight (mem-shin-KUF-LAMED-heh) ... (Bamidbar 7:12-13)

First of all, the silver dish weighed 130 shekels, again, corresponding to the 130 years of Adam HaRishon. Secondly, the word for 'weight'-mishkelah-is comprised of two words: mem-shin-heh, and, kuf-lamed, which means, "Moshe 130," emphasizing the connection between Moshe and the Erev Rav that he insisted on bringing along.

**IN FACT, THE ABOVE POSUK IS FROM THE DEDICATION OF  
THE MISHKAN, WHICH HAD BEEN BUILT AS A TIKUN FOR  
THE GOLDEN CALF, WHICH HAD BEEN INSTIGATED BY THE  
EREV RAV.**

Hence, the silver dish brought by each prince was equal to 130 shekels, and the word 'mishkelah' is made up of 'Moshe' and '130,' connecting the construction of the Mishkan to the 130 years of Adam HaRishon, and Moshe Rabbeinu as well.

As well, this explains why Ya'akov came down to Egypt in his 130th year (Bereishis 47:9). Ya'akov, like his son Yosef, knew that Tikun Olam-World Rectification- depended upon transforming these wayward souls from the side of evil to the side of good. That Divine Providence worked it out that Ya'akov should end up in Egypt in his 130th year was a signal from Heaven regarding one of his main purposes for being there, amongst the K'lipos.

This is not the whole story of the spiritual origins of what is turning out to be the most difficult enemy the Jewish people have ever confronted:

... Therefore, our main service and battle is to break and to remove the strength of the Erev Rav, the k'lipah of Armelius the Evil, from Israel; the Erev Rav is our greatest enemy, the one who separates the two moshiachs. The k'lipah of the Erev Rav works only through deception and roundabout ways. Therefore, the war against the Erev Rav is the most difficult and bitterest of all. (Kol HaTor, Chapter 2, Section 2, Letter 'bais')

But, as the Vilna Gaon wrote:

They are called 'Erev Rav' because they are the heads of the Jews in exile, and therefore they are called 'rav.' (Likutim HaGra)

In fact, some of the most frightening words come from the Divrei Chaim, who says:

"Before the arrival of Moshiach, most of the rabbis will be from the Erev Rav, because Israel in themselves are holy, but the Erev Rav only work for their own benefit . . . wanting to rule over the public . . . One should only join with those who truly serve G-d and sacrifice themselves to Him, but not in order to receive any benefit." (Divrei Chaim, Parashas Vayakhel, 'Omissions')

Thus, a tell-tale sign of Erev Rav is not what the person does, but his motivation for doing it, which is not always simple to know. However, over time it is clear which leaders serve G-d and His people 'lishmah' - for altruistic reasons - and which ones do so for the sake of some personal benefit. Thus, you can find simple, unlearned but devoted Jews who are cherished by Heaven, and intelligent and well-learned leaders who are self-serving, and despised by Heaven, especially when they fool the public and garner their respect.

**THE EREV RAV DOES NOT HAVE AN OUTWARDLY SECULAR NATURE. ON THE CONTRARY, THEY CAN APPEAR QUITE RELIGIOUS AND, FOR THE MOST PART, FULFILL THE MITZVOS INCUMBENT UPON A JEW TODAY, AT LEAST EXTERNALLY. HOWEVER, THE ZOHAR ITSELF, AND THEN THE VILNA GAON, HAVE MORE TO ADD TO THIS LIST, BRINGING INTO EVEN GREATER FOCUS THE WORST OF ALL JEWISH ENEMIES THAT LIVES WITHIN.**

In Sifra D'Tzniusa, Chapter 1, the GR"A (Vilna Gaon) . . . combines the 974 Generations together with the Erev Rav, saying that 974 Generations are the Erev Rav . . . (Sha'arei Leshem, p. 437)

As to how souls from the pre-creation World of Tohu can live and affect the post-creation world in which we live, the Talmud explains:

. . . These are the 974 Generations that were decreed to be created before the creation of the world, but were not created. The Holy One, Blessed is He, arose (so-to-speak), and 'hangs' (i.e., puts) them in each generation, and they are the most brazen of each generation. (Chagigah 13b)

The Leshem continues:

. . . [They come] from their root, and are actually connected to them, for the Erev Rav is also from the sod of Da'as; the gematria of Erev Rav is 'Da'as' . . . as the Rav (Arizal) has written in Sha'ar HaPossukim and Likutim, Parashas Shemos. The good amongst them, a small minority, are from the Da'as of Zehr Anpin [in the Sefiros] and will be separated out in the future; they are from the essence of that which was the root of the 974 Generations; their evil is just the continuation of the evil of the 974 Generations. From these come all the evil people, damagers, and k'lipos, and with respect to them it says, "Let a thousand encamp (yipol) at your side" (Tehillim 91:7; 'yipol' can also mean "will fall"). This is ongoing, and the birrur is continuous through the evil of the Erev Rav, whose pneumatic is 'Nega Ra' (nun-gimmel-ayin, raish-ayin; literally, "a bad plague," but the letters stand for: Nefilim, Giborim, Amalekim, Refaim, and Anakim, the five types of Erev Rav mentioned by the Zohar; see Essay #3) . . . The good amongst them are the essence of the 974 Generations . . . and they are continuously being separated out either through Torah and mitzvos, or refinement and whitening [from difficult events] . . . and [these from] the 974 Generations will be rectified in the future. (Sha'arei Leshem, p. 437)

### **THE EVIL INCLINATION CONCENTRATES ON THE LEADERS OF OUR NATION**

In the holy book Toldot Yakov Joseph (Parshat Nasso) written by Rav Yaakov Joseph of Polnoye, of blessed memory, says that now in the years of the coming of Mashiach the evil inclination concentrates on the leaders and Rabbis and not on each individual, because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders.

### **THERE IS NO JEALOUSY FOR THE NAME OF G-D AND INSTEAD EVERYBODY WORRIES ABOUT HIS MONEY AND HIS HONOR**

This is what the holy Rabbi Yehonathan Eyebeshutz, author of Yearot Devash writes there (Derush 15): "Due to our many sins, the jealousy and zealousness due to G-d have disappeared, they are turned upside down and in their place the honor and profit of the people domi nate. G-d forbid if someone comes and argues or

diminishes the honor of any Rabbi or a leader of a congregation or if someone violates a decree of the community concerning the communal budget and allowances, they will run after him and persecute him until the end. But if on the other hand someone comes and damages or diminishes the honor of the Torah and he raises his hand against the Torah of Moshe, they will only shut their mouth. Even the good and pious people will only go so far as to say about that person: "May his name be blotted out". But in this case no one will suggest to persecute him and run after him to humiliate him or cause him shame. And this constitutes the length of our exile, because no one is jealous for the Jealousy and Honor of G-d.

*"...And they are called Erev Rav, because they are the heads (leaders) of the Jews in the exile and therefore they are called RAV."*

(Likutim Ha GRA)

**JUST AS THE EREV RAV (THE MIXED MULTITUDE) WERE  
PRESENT AT THE TIME WHEN THE JEWS LEFT EGYPT, SO IN  
OUR TIMES MOST OF OUR LEADERS BELONG  
TO THE SAME CATEGORY**

In the book Divrei Chaim in the omissions of Parshas Vayakhel it is written: "Before the coming of the Mashiach most of the Rabbanim will be from the Erev Rav etc. Because Israel in themselves are holy, but the Erev Rav work only for their own benefit as we can clearly see that the Rabbanim and the Chassidim and many regular Jews of the generation are, due to our many sins, mostly from the Erev Rav and want to rule over the public, and all their actions are only for their own sake, to acquire honor and money, and one should therefore only join with those who truly serve, who sacrifice themselves to Hashem not in order to receive any benefit".

**FIVE TYPES OF LEADERS OF THE EREV RAV**

This is what the Holy Zohar (1, 25-26) says about the types of Erev Rav: There are five types among the Erev Rav "mixed multitude", Nefilim, Gibborim, Anakim, Refaim, and Amalekites.

The Amalekites are those who are left from the time of the Flood, from those of whom it is written, "and he blotted out all living substance"; those who have been left from this class in this fourth exile of Israel make themselves leaders by force, and are scourges to Israel; of them it is written, "for the earth was full of violence because of them". These are the Amalekites.

Of the Nefilim (lit. fallen ones) it is said: "and the sons of G-d saw the daughters of man that they were fair" (Ibid.). These form the second category of the Nefilim, already mentioned above, in this way when G-d thought of making man, He said: "Let us make man in our image, etc." i.e. He intended to make him head over the celestial beings, who were to be his deputies, like Joseph over the governors of Egypt (Gen. XLI, 41). The angels thereupon began to malign him and say, "What is man that You should remember him, seeing that he will assuredly sin before You." Said G-d to them, "If you were on earth like him, you would sin worse." And so it was, for "when the sons of G-d saw the daughters of man", they fell in love with them, and G-d cast them down from heaven. These were Uzza and Azael; from them the "mixed multitude" derive their souls, and therefore they also are called nefilim, because they fall into fornication with fair women. For this, G-d casts them out from the future world, in which they have no portion, and gives them their reward in this world, as it is written, "He repays his enemies to their faces" (Deut. 7,10)

### **THE GIBBORIM BUILD SYNAGOGUES FOR THEIR OWN BENEFIT BUT CLAIM THEY DO IT ONLY FOR G-D'S SAKE**

The Gibborim (mighty ones) are those of whom it is written: "They are the mighty ones...men of name" (Genesis 6, 4). They come from the side of those who said: "Come, let us build a city and make a name for ourselves" (Genesis 11,4). These men build synagogues and Yeshivot and place in them Torah Scrolls with rich ornaments, but they do it not for the sake of G-d, but only to make themselves a name, and as a result of this the powers of evil rule over Israel (who are the dust of the earth), according to the verse "And the waters prevailed greatly upon the earth" (Genesis 7:19).



### **THE REFAIM ABANDON ISRAEL WHEN THEY ARE IN TROUBLE**

The Refaim (lit. weak ones), the fourth section of the "mixed multitude" are those who if they see Israel in trouble, abandon them even though they are in a position to help them, and they also neglect the Torah and its students in order to ingratiate themselves with the non-Jews. Of them it is said, "They are Refaim (shades), they shall not arise" (Is. 26, 14); When redemption shall come to Israel, "all their memory shall perish" (Ibid.).

### **THE EREV RAV BRING THE WORLD TO THE STATE OF TOHU VABOHU**

The last section, the Anakim (lit. giants)...of whom it is written, "they shall be as necklaces (anakim) to your neck". Of them it is said, "the Refaim are likewise counted as Anakim", i.e. they are on a par with one another. All these tend to bring the world back to the state of "tohu va bohu", and they caused the destruction of the Temple. But as "tohu va bohu" gave place to light, so when G-d reveals Himself they will be wiped off the earth. But even so, redemption will not be complete until Amalek will be exterminated, for against Amalek the oath was taken that "The Lord will have war against Amalek from generation to generation" (Exodus 17:16).

### **WHEN AMALEK AND THE EREV RAV ARE EXTERMINATED, G-D WILL REVEAL HIMSELF AND THE WORLD RENEWED**

The Zohar continues: ..."These are the generations of heaven and earth." The expression "these are" here corresponds to the same expression in the text: "These are your gods, O Israel" (Ex- 32, 4) When these shall be exterminated (the mixed multitude- Amalek), it will be as if G-d had made heaven and earth on that day; hence it is written, "On the day that G-d makes heaven and earth". At that time G-d will reveal Himself with the Shechinah and the world will be renewed, as it is written, "for as the new earth and the new heaven, etc." (Isaiah 66:22). At that time "the Lord shall cause to spring from the ground every pleasant tree, etc.", but before these (the other gods, the mixed multitude, Amalek) are exterminated the rain of the Torah will not descend, and Israel, who are compared to herbs and trees, cannot shoot up, as is hinted in the words: "no shrub of the field was yet in the

earth, and no herb of the field, etc." (Gen. 11, 5), because "there was no man", i.e. Israel were not in the Temple, "to till the ground" with sacrifices...

### **AT THAT TIME THE SHECHINAH WILL NO LONGER BE UNDER THE YOKE OF THE EVIL SIDE**

...This means that at that time the Tree of Life will be planted in the Garden, so that "he shall take also of the Tree of Life and eat and live for ever" (Gen. 3, 22). The Shechinah will no longer be in the power of the "evil influence", i.e. the mixed multitude that are "the tree of the knowledge of good and evil", and shall no longer receive into itself anyone unclean, to fulfill what is written, "the Lord alone shall lead him and there shall be no strange G-d with him" (Deut. 23,12). For this reason proselytes will no longer be admitted in the days of the Mashiach. The Shechinah will be like a vine on which there cannot be grafted any shoot from another species, and Israel shall be "every tree pleasant to see", and their former beauty shall be restored to them, of which we are told: "He cast from heaven to earth the beauty of Israel" (Lam. 2, 1)...

### **THE TREE OF KNOWLEDGE OF GOOD AND EVIL IS THE MIXED MULTITUDE (EREV RAV)**

..."The tree of the knowledge of good and evil" shall be thrust from them and shall not cleave to them or mingle with them, for of Israel it is said - "and of the tree of the knowledge of good and evil ye shall not eat". This tree is the "mixed multitude", and G-d pointed out to them that through mixing with them they suffered two losses, of the first and of the second Temple, as it is said: "and on the day that you eat of it you shall surely die". They caused the Tzaddik to be left parched and desolate by the loss of the first Temple, which is the Shechinah in heaven, and by the loss of the second Temple, which is the Shechinah on earth. (Zohar ha Kadosh I 26a)

### **THE VILNA GAON DESCRIBES AS WELL EACH CATEGORY OF THE EREV RAV**

In his book *EVEN SHELOMO*, the Vilna Gaon, ztk'l wrote that the selection and purification of Israel will not be complete until the Erev Rav separates from Israel

completely, because they (Erev Rav) are very attached to the Jews and the Jews learn from their actions.

And the five types of Erev Rav are:

- 1- Those that create strife and talk Lashon ha Ra
- 2- Those who pursue their desires like Prostitution, etc.
- 3- The swindlers who pretend to be Tzaddikim but their hearts are not straight.
- 4- Those who pursue honor and build great synagogues to make a name for themselves
- 5- Those who pursue money and strife

(Aderet Eliyahu)

### ALL THE SUFFERING AND THE EXILE COME THROUGH THE EREV RAV

In the Tikkune Zohar (97a) it is written: “All the exile and the destruction of the Beit ha Mikdash and all the suffering, all of it came through Moshe’s acceptance of the Erev Rav, and all wicked people and evildoers in each generation come from them, meaning from their souls, for they are reincarnations of those who left Egypt and this is what the Gemara (Beitza 32) refers to: “They come from the Erev Rav”.

*“The Erev Rav delay the redemption much more than all the nations of the World”*

(Raaya Mehemna-Sefer Ha Zohar)

### THE EVIL ONES OF THE JEWS WILL BE AMONG THOSE WHO FIGHT AGAINST THE MASHIACH

At that same time the Holy One blessed be He will awaken his power against all the nations of the world and the King Mashiach will be known in all the world and the Kings of the world will unite to go against him and many of the evildoers of the Jewish people will unite with those nations to wage war against the King Mashiach and then the world will darken for 15 days and many of the Jews will die on those days of darkness and on this episode it is written (Isaiah 60:2) “For, behold, the darkness shall cover the earth, and thick darkness the people; but the Lord shall arise upon you, and his glory shall be seen upon you”. (Zohar ha Kadosh II, 7a)

## **THE EREV RAV IS THE WASTE MATTER OF THE GENERATION OF THE DESERT**

And when those Neshamot were purified and whitened during those 130 years, then from the waste and discard that was left from those souls, Bilaam came out, the one singled out to receive all that evil and he was the root of that evil, and all the Erev Rav are branches of him. And just as Bilaam was the evil that was discarded from Moshe, The Erev Rav was the evil that was separated from the Generation of the Desert (Dor ha Midbar). And just as there was a little good left in Bilaam there was still little good left in the Erev Rav, but the Erev Rav was more corrected than Bilaam

Shaar ha pesukim Parashat Vayigash

### **THE EREV RAV COME FROM THE EVIL PART OF ADAM**

For the Erev Rav belong to the level of evil, that was discarded from the sons of Adam that came from the semen wasted in vain, which is called RA (Evil). According to the secret of the verse Bereshit (38:7) "And Er the son of Yehuda was evil (RA) in the eyes of Hashem". And this also is what is written: (Bamidbar 11:10) And in the eyes of Moshe is evil (RA), because Moshe saw with his perception that they all came from his evil, which had not yet been corrected

Shaar ha pesukim Parashat Vayigash

## **THE EREV RAV ARE THE BOLD FACED OF EVERY GENERATION**

"The entire 974 generations (Hagiga 14.) which are the `Erev Rav which are the souls from the world of chaos (TOHU), G-d transplants them every generation, and they are the bold-faced of the generation. Our Sages said that in the period of "Mashiach's footsteps" impudence will become great... and the `Erev Rav will return to be the leaders of Israel" –

Sifra ditzniutha, chapter 1

## **ADAM SINNED BECAUSE OF THE SOULS OF THE EREV RAV THAT WERE WITHIN HIM**

Adam, the first Man, sinned because of the souls of the `Erev Rav he contained - they caused him to sin. Similarly, Moshe Rabbeinu... because of the "EREV RAV" came to make mistakes. And these are the `EREV RAV that they desire to be the

spiritual authorities and of great status and jump forward to teach (religious conduct) though they have not reached that level –

Yahel Ohr, commentary on Zohar 1:28: beginning with uMoshe b'gineihu.

**FOR THE EREV RAV WERE THE KELIPAH OF MOSHE,  
AND THAT WAS HIS INTENTION IN CORRECTING  
THEM FOR THEY WERE HIS EVIL PART, BUT WHEN  
THEY MADE THE GOLDEN CALF AND COULD NOT BE  
CORRECTED, AND THEY DID NOT ENTER ERETZ  
ISRAEL AS WELL,**

he was forced to die in the Desert outside the land to correct them, this means to collect from them the part that was mixed in them. Therefore they were called Erev Rav, meaning from the Rav who is Moshe. And through many reincarnations they will be corrected (Their good sparks) until the time of Moshiach, and then he will enter with them to the land...

Sefer ha Likuttim Shemot

You should know that Moshe reincarnates through the secret of IBBUR (Impregnation, meaning a part of his soul unites to the soul of another person living already), for the Holy One Blessed be He did not wish to receive the Erev Rav, and thus there would not have been death nor exile, as our sages said: Cherut al ha Luchot, Cherut (Engraved on the tablets, but can also be read as freedom, freedom from death....) And Moshe received them, for he thought it was good to bring them into the Keddusha, and in particular for he was connected to them, as it is written: The people that I am among them...and for this reason he wanted to correct them, but on the contrary they even damaged Israel... And now most of the generation belongs to them. And for this reason Moshe is forced to come through reincarnation (Impregnation) once every 50 years, for he is the root of Israel, and to correct them so that they do not taste the Erev Rav. And before Israel sinned, Moshe was in completion and he would perceive the 50 levels of Bina and after Israel sinned this 50th level was taken from him....And how many Tefillot Moshe prayed not to come back in every generation but he was not answered

Sefer ha Likuttim Vaetchanan

And through the sin of Adam when he mixed good and evil, Israel became mixed with the Erev rav, and everything became corrupted..

Sefer ha Likuttim Ekev

### **THE EREV RAV: THE MAIN SIN OF ADAM AND MOSHE**

The main aspect of the sin of Adam ha Rishon was that he wanted to bring close to him all the admixture of Chametz, the Erev rav and the 70 nations and this was also the sin of Moshe Rabbeinu when he took with him the Erev Rav, and they made things worse when they made the Golden Calf. And we are still in exile, for the redeemer will not come until we will purify and separate ourselves from them. And this was also the sin of King Shlomo when he received converts.

Sefer ha Likuttim Tehillim

### **HOW MANY GOOD THINGS WERE WITHHELD FROM THE JEWS ON ACCOUNT OF THE EREV RAV**

The suffering implied in the word VAYECHI was on account of the Erev rav...KASHIM GERIM LEISRAEL KESAPACHAT Converts are difficult for Israel like a sticking skin affliction (referring to the Erev rav) For how many good things were withheld from the Jews on account of them and how many evils were brought upon them on their account

Sefer Etz ha Daat Tov, Parashat Beshallah

### **AHARON AND HIS TWO SONS AND THE 70 ELDERS OF ISRAEL SINNED BY KEEPING QUIET AND NOT REBUKING AND NOT SAYING SOMETHING AGAINST THE EREV RAV WHEN THEY WANTED TO MAKE THE GOLDEN CALF**

The Jews in general sinned with the Golden calf through thought, for when they saw how the Calf came out from the fire, they thought: Maybe there is something about the Golden Calf, but they did not sin through action for they did not make the Golden calf and they also said nothing about it, for it was made by the Erev Rav and they are the ones who said: These are your gods Israel, These are your gods and not These are our gods. Furthermore, it was Aharon and his two sons and the 70 elders of Israel who sinned by keeping quiet and not rebuking and not saying something against the Erev Rav when they wanted to do the Golden Calf, for they were the ones who went after Moshe when he ascended the mountain...and they were left in

charge of the congregation...and they were the ones who heard from Moshe that he would return after 40 complete days. And when the Erev Rav saw that Moshe was delayed, they were the ones who had to say that they saw Moshe going up to Har Sinai and that he said that he would be back in 40 days and that they should wait...

Sefer Etz ha Daat Tov Shemini

And it is know that what is written: Converts are difficult to Israel like the sticking thorns refers to the Erev Rav because by being near them, the Jews committed many sins.

Sefer Etz ha Daat Tov Balak

### **NOACH DID NOT PRAY FOR THEM AT THE TIME OF THE FLOOD**

And they are those who Noach did not ask mercy for, and it said about them: And they were erased from the earth. For they belonged to those about whom it is written: You shall erase the memory of Amalek, and Moshe did not protect himself from them, and he threw the letter Hei among them and because of this he will not enter into Eretz Israel until the Hei is put back in its place...

Zohar ha Kaddosh I 25

### **AS LONG AS THE EREV RAV ARE WITH THE JEWS, HASHEM'S NAME IS NOT COMPLETE**

In the end, when and as long as the Erev Rav are mixed within Israel, there is no proximity and union in the letters of YUD KE VAV KE. And immediately when they will be erased from the world it is said regarding the letters of Ha Kaddosh Baruch Hu (YUD KE VAV KE) (Zecharia 14) "On that day YUD KE VAV KE will be one as His name one". And because of this ADAM who is indeed ISRAEL they have union with the Torah which is a Tree of life to those who hold fast by it...

Zohar ha Kaddosh I 27b

### **BECAUSE OF THE EREV RAV ISRAEL WENT TO EXILE**

And at that time the Erev Rav are taken from the world, and about Moshe and Israel each one with his partner it is written: "And they were both naked, Adam and his woman and they were not ashamed", because the nakedness will have passed

from the world. Because they are the ones who caused the Exile, the Erev Rav indeed and on them it is written: “And the snake was ARUM [Clever] more than any other beast of the field etc”. Clever for evil more than the beasts that are the nations of the world, the idolaters. And they are the sons of the Primordial snake that seduced Chava, and the Erev Rav are indeed the filth that the snake transmitted to Chava, and from that filth came out Cain who later killed Hevel (Who is Moshe) the tender of sheep...And Moshe in order to cover the nakedness of his father (Adam) wanted to make the Erev Rav do Teshuvah. And the Holy One Blessed be He considers a good intention like the act itself and He said to Moshe: Watch out from them for they are from a bad lineage, they are the sin of ADAM, that it was said to him: “From the tree of good and evil do not eat”. They are the sin of Moshe and Israel. And because of them Israel went to exile, and were expelled from there, and this is what is written: “And Adam was expelled...” (Bereshit) and ADAM is certainly Israel...And they (The Erev Rav) are the seed of Amalek of whom it is written: You shall erase the memory of Amalek. And they caused that the two tablets were broken...

Zohar ha Kaddosh I 28b

### DO NOT PAY ATTENTION TO THE DECEIVERS

Rabbi Ytzchak opened and said (Psalms 37:1): “Do not pay attention to the deceivers”, Who are the deceivers? For it is not written sinners or evildoers but deceivers, for they deceive themselves and those who befriend them. Rabbi Yehuda said: Deceivers, get away from the deceivers, so that you will not befriend yourself with their acts and you will then be part of their sins. Come and see: If there was no Erev Rav those that united with Israel, that act would not have been done, and all those who died from Israel would not have died, and all that was caused upon Israel would not have been caused. And come and see that act and that sin indeed caused exile for Israel. For we learned that the Holy One Blessed be He wanted Israel to be on the level of the superior angels at that point, and to make them free from everything, free from death, free from the yoke of the other nations, as it is written CHIRUT AL HA LUCHOT; AL TIKRE CHIRUT ELA CHERUT (Free). Now that the act was done, it caused everything, it caused the yoke of other nations, it caused that those tablets were broken, it caused a few thousand to die among Israel, and all this because of associating with the Erev Rav that went along with them.

Zohar ha Kaddosh II, 45b



## **THE EREV RAV ARE THE WINE OFFERED TO IDOLATRY**

And after they will be free from all waste then they will be sanctified for the Bet ha Mikdash, as wine for the libation on the altar, and as olives to light the candles for the Menorah, and who merits this? Wine that was not offered for idolatry, for the Erev Rav are the wine that was offered for idolatry and from them Idolaters, heretics and non believers, Heretics to the sins of the entire Torah. And Israel of whom it is written: And they mixed among the Goyyim and they learned from their actions (Pslams 106:35) as long as they will be trapped between their legs in the Galut, will not be purified from them...

Zohar ha Kaddosh II Mishpatim Raaya mehemna 120a

## **THE MAGICIANS OF MITZRAIM WERE THE EREV RAV**

One people they were, and of one language, they were all the magicians of Mitzraim and all their sorcerers., that it is written about them (Shemot 7:23) “And also the magicians of Mitzraim made also them...”, that they wanted to confront the wonders of the Holy One Blessed be He, but when they saw the miracles and wonders that Moshe did on Mitzraim they turned to Moshe. And Ha Kaddosh Baruch Hu said to Moshe: Do not take them with you. Moshe said: Master of the world: Since they saw your power they want to convert. They saw your power and that there is no G-d beside you and Moshe took them with him...

Zohar ha Kaddosh II Ki Tissa 190b

## **THE SEFER HA ZOHAR WHICH IS THE TREE OF LIFE BRAKES THE FORCE OF THE EREV RAV**

And because Israel will in the future taste from the Tree of life which is this Sefer ha Zohar, through it they will come out of exile with mercy and it will be fulfilled upon them: “Hashem alone will have compassion on them and there is not with Him a foreign god”

And the tree of good and evil, which is ISUR VE HETER; TUMA VE TAHARA will not rule over Israel anymore for their sustenance will then come only from the tree of life, for in that place there is no difficulty KUSHIA from the side of evil and no argument MACHLOKET from the spirit of impurity for it is written: “For the spirit of impurity I will make to pass away from the land”, so that the Talmide

Chachamim will have no need to receive sustenance from the AME ha ARETZ, but from the side of good, that eat TAHARA CASHER VE HETER, and not from the Erev Rav that eat TUMAH PASSUL ASSUR, that they are impure, that they make themselves impure through NIDDA SHIFCHA GOYYA AND ZONA for they are sons of Lillit, and on them it is written: For from the root of NACHASH came out TZEFA...

Zohar ha Kaddosh III Parashat Nasso Raaya Mehemna 124<sup>a</sup>

## **THE RESHAIM WHO ARE THE EREV RAV GO IN DARKNESS**

And regarding the Erev Rav it is written: And the people saw and stood from afar, just the same they will be far from the redemption, and they will see Talmide Chachamim and the holy People with all this Honor, and they will be far from them, and if they want to join them what is it written? LO TIGA BO YAD....” “No hand shall approach..” At that time it will be fulfilled on Israel what is written: Hashem alone will comfort them and there is no foreign god with Him, as we have stated: We do not receive converts in the days of Moshiach, and the Reshaim will go as in darkness, they are the Erev Rav, and because of this the prophet said on them: “And to the land of Israel they shall not enter...”

Zohar ha Kaddosh III Parashat Nasso Raaya Mehemna 124<sup>a</sup>

**AND THEY ARE THE EREV RAV, THEY ARE THE RICH  
MEN LIVING IN HAPPINESS AND CONTENTMENT  
WITHOUT SUFFERING NOR PAIN, THIEVES AND FULL  
OF BRIBES, THAT THEY ARE THE JUDGES, THE  
LEADERS OF THE PEOPLE, ABOUT WHOM IT IS  
WRITTEN: “AND THE LAND WAS FILLED WITH  
VIOLENCE BECAUSE OF THEM”**

And the Faithful shepherd (Moshe) said to him (Eliyahu): I conjure you in the name of Hashem, do not delay, because I am in great pain: “And he looked here and there and saw there was no man”, that is, no man that will help me to get out of this pain, in this grave, that is written about me: “And his burial was given to Reshaim”, and they do not recognize me, and I am considered in their eyes, the Erev Rav, evildoers, like a smelly dead dog, for the wisdom of Chachamim will expire among them, in every city and in every place, Israel are spread among them among Kings, and those

Erev Rav are made into the Shepherds of Israel the herd of ha Kaddosh Baruch Hu, as it is written: “And I will give my herd that I have tended, ADAM to be with them”, and they have no power to do any good to the Talmide Chachamim. And the men of worth and the ones who are G-d fearing travel from one place to another and no one shows them mercy, and the Erev Rav disturb them in every place they go and only give them very little, so that these will have no getting up from the fall that they have suffered, not even for a short while, and all these Chachamim and G-d fearing people are in great pain, and suffering and they are considered like dogs, “How those who were decked in gold were after that considered like waste in all the streets that no one wants to receive them” (Eicha). And they are the Erev Rav, they are the rich men living in happiness and contentment without suffering nor pain, thieves and full of bribes, that they are the judges, the leaders of the people, about whom it is written: “And the land was filled with violence because of them”, on them it is written: “Their enemies became their heads”, and I conjure you a second time in the name of Hashem Tzevakot Eloke Israel Yoshev ha Keruvim, that all these things will not be missing from your mouth to talk about them in front of Ha Kaddosh Baruch Hu, and to tell him about their suffering.

Zohar ha Kaddosh III Parashat Nasso Raaya Mehemna 124<sup>a</sup>

## THE EREV RAV ARE THE SONS OF LILLIT

The Shechina is the queen and her servant is Lillit, and she has no humility nor shame in front of the Holy One Blessed be He, and so it is with her sons the Erev Rav, for they are bastards (Mamzerim) sons of nine qualities ASNAT MASHGACHAT (ANUSA; SENUA; NIDDUI; TEMURA; MOREDET; SHECHURA; GERUSHAT HA LEV; CHATZUFA; TAAROVET MAMZERIM MIDERABANNAN)... And the sons of the Shechina resemble her, for they are humble, shameful, all of them with the same qualities as her and because of this the Holy One Blessed be He commanded Moshe: And look for yourself from all the people, men of worth, G-d fearing, men of truth who hate bribes...

Zohar ha Kaddosh III Parashat Pinchas Raaya Mehemna 230<sup>a</sup>

## THE EREV RAV, SONS OF THE EVIL SERPENT, THAT THEY ARE LIKE SNAKES

And not like the Erev Rav, sons of the evil serpent, that they are like snakes, with all the earth in front of them, and this is what is written: “And the snake the dust is her bread”, and she feared not to be satisfied from the dust for she feared that she

would be lacking, and thus are the ones who love bribes who are not satisfied with all the money in the world

Zohar ha Kaddosh III Parashat Nasso Raaya Mehemna 124<sup>a</sup>

## **WOE TO US THAT WE ARE MIXED WITH THE EREV RAV**

And after the VAV is thrown down from the word VESHET (VAV SHIN TET) with the increase in the consumption of the food of theft, it is elongated and converts into SATAN (SHIN TET NUN) and who causes this to be so? SHATU HA AM VELAKTU “And the people went about and gathered” (Bamidbar 11,8) their SHETUT (Stupidity) that they mixed with the Erev Rav SHOTIM, that their desire is the food and drink of theft and violence against the widows and orphans, The NUN straightened for they eat without grinding What is written on them? (Bamidbar 11:33) “The meat was still between their teeth before it was torn and the wrath of Hashem glared upon the people”. The VAV of SHATU was spread and this is that the spirit is bent and this the NUN and this causes that the SATAN spreads over the food and the drink, and empowers himself over all the limbs and veins in the 365 Mitzvot LO TAASE, like the Gematria of HASATAN minus one which is the day of Yom ha Kippurim for in it there is no eating nor drinking...For the strength of Israel is not in the food and drink like the rest of the nations that inherit this world, for their strength is in the food and the drink, but the strength of Israel is in this voice (KOL YAAKOV The voice of Yaakov) which is the world to come, a world which is long that was created through the letter YUD...

Zohar ha Kaddosh III Parashat Pinchas 231b

## **THE EREV RAV ARE MIXED WITH ESAV AND YISHMAEL**

With the right of Avraham which is CHESSED kindness, vengeance is taken from Yishmael and his minister, and with the left of Ytzchak whose level is PACHAD fear vengeance is taken from Esav and his minister, Through the Two MESHICHIM, where one is from the right side: Mashiach ben David and one from the left side: Mashiach Ben Yossef, and on the level of Yaakov who follows the secret of “He crossed his hands” (For Menashe was the first born) The lion to the left, the bull to the right of Yishmael, for Yehuda found out on Esav, we find the right on Esav, then

we find that the right of Keddusha is upon the left of Esav and that the left of Keddusha is upon the impure right of Yishmael until SHILO will come, the faithful shepherd on the level of TIFERET ISRAEL, and he takes vengeance on the EREV RAV. Following those three levels the KOHANIM LEVIIM AND ISRAELIM will come out of exile, and through them vengeance is taken on Esav Yishmael and the Erev Rav, and just as the Erev Rav are mixed with Esav and Yishmael, the same way is Yaakov mixed with Avraham and Yitzchak, the mix on both of them, and just the same way SHILO (Moshe) mixes with Mashiach Ben David and with Mashiach ben Yosef, and he will be the third to both of them.

Zohar ha Kaddosh III Parashat Pinchas Raaya Mehemna 246b

## **RESHAIM ARE THE EREV RAV IN THE LAST GENERATIONS**

And the well was empty (REK) in the masculine, only (RAK) without Torah, but snakes and scorpions are in it, and this is the fourth exile, a generation of RESHAIM evildoers full of snakes and scorpions, deceivers like snakes and scorpions that uproot the laws of the sages and judge in falsehood, and on them it is written “And his enemies became the head”. “And he saw to this side and that side and saw that there was no man”, among those RESHAIM the EREV RAV, and this is at the end of the exile, and because of this the end of the redemption pierces until the TEHOM RABBA (Great Abyss), and you faithful shepherd, see that TEHOM (Abyss) are the same letters as HAMAVET (Death) in different order, and there is no death except poverty, you went down there, and it is clear among the Tannaim and the Amoraim, and all of them go down to the TEHOM to help you...

Zohar ha Kaddosh III Parashat Ki Tetze Raaya Mehemna 279<sup>a</sup>

## **THE BLOODS OF ISRAEL WHO IN THE FUTURE WILL SUFFER THEFT FROM THE SONS OF KAIN, THE RESHAIM, EREV RAV IN EXILE AND THIS IS WHAT IS WRITTEN: AND THE LAND WAS FULL OF VIOLENCE ON ACCOUNT OF THEM”**

And Hashem said: “The voice of the bloods of your brother are screaming to Me...” ...Here is alluded the corruption in judgment and the corruption of judgment and the violence, and the bribe, that the sons of Kain are to afflict on the sons of The

Holy One Blessed be He (The Jews)...And he (Rabbi Shimon Bar Yochai) said: indeed “The voice of the bloods of your brother are screaming to Me...” these are the bloods of Israel who in the future will suffer theft from the sons of Kain, The Reshaim, Erev Rav in exile and this is what is written: And the land was full of violence on account of them” and this is the killing of Hevel at the hands of Kain for a poor person is considered dead.

Tikkune Zohar 112<sup>a</sup>

**THE EREV RAV ADMIXED WITH ISRAEL, ON THEM IT IS SAID: YOU SHALL BLOT OUT THE MEMORY OF AMALEK (ZECHER AMALEK), SO THAT NOTHING REMAINS OF THEM**

But when Amalek that they are the first fruit of Mitzraim the Erev Rav admixed with Israel, on them it is said: You shall blot out the memory of Amalek (Zecher Amalek), so that nothing remains of them, that they are the admixture of all the nations and even from Kain, and as soon as they are removed from the world, then people will start calling in the name of Hashem...

Tikkune Zohar 119<sup>a</sup>

But surely when the Shechina is in exile all those who perform a Mitzvah to lift her up from the exile, are considered as if they honored Ha Kaddosh Baruch Hu

Tikkune Zohar 146b

**THEY FOUND AN OPPORTUNITY TO CLEAVE TO ISRAEL BUT THEIR MAIN PURPOSE WAS TO CAUSE TROUBLE FOR ISRAEL.**

*When (vayehi) Pharaoh sent the people (ha am), G-d did not lead them in the direction of the Philistines ... (Shemos 13:17)*

. . . As well, it is as they [Chazal] say, that every time Israel is referred to as 'AM' (people), it is an allusion to the Erev Rav. This is why it sometimes says 'the people,' whereas other times it refers to them as the 'Children of Israel' ... [Thus, when it says] "When (vayehi, a word that can denote upcoming suffering for the Jewish

people; Megillah 10b) ..." [it was an allusion to the future trial by the Red Sea, which would cause] great suffering for the Jewish people [as a result of the fact that] "Pharaoh sent the people," that is, the Erev Rav. For, it was Pharaoh who sent them, and not God Who took them out. God only wanted to redeem His great nation and inheritance, but Pharaoh sent them along in order to force the Jewish people to return to Egypt. Thus, they found an opportunity to cleave to Israel but their main purpose was to cause trouble for Israel. (Ohr HaChaim)

**THE MAIN DRIVE OF THE EREV RAV IS TO UNIFY EISAV AND YISHMAEL AND TO SEPARATE THE TWO MOSHIACHS. THEREFORE, OUR MAIN SERVICE AND BATTLE IS TO BREAK AND TO REMOVE THE STRENGTH OF THE EREV RAV, THE K'LIPAH OF ARMELIUS THE EVIL, FROM ISRAEL; THE EREV RAV IS OUR GREATEST ENEMY, THE ONE WHO SEPARATES THE TWO MOSHIACHS.**

The purpose in our bringing about the ingathering of the exiles is to set up faithful people for the sake of the unification of the two moshiachs (i.e., Moshiach Ben Yosef and Moshiach Ben Dovid) in the gates of Jerusalem. This is in order to return the Divine Presence to bring about the redemption, the true redemption and sanctification of God's Name. According to our teacher, the Vilna Gaon, z"l, we can bring about, with the help of God and through these strong people, these two moshiachs, and to learn well all the levels and their purposes in practical terms. The general purpose of the two moshiachs, Moshiach Ben Yosef and Moshiach Ben Dovid, throughout all the generations has been to protect and fight against the three 'heads' of the K'lipos, Eisav, Yishmael, and the Erev Rav. The specific role of Moshiach Ben Yosef is against Eisav who is the k'lipah of the left, the main purpose of Moshiach Ben Dovid is against Yishmael, the k'lipah of the right, and together they go against Eisav and Yishmael who are the ox and the donkey from the side of impurity. The joining of Eisav and Yishmael is the result of Armelius, the sar of the Erev Rav, who are able to destroy Israel and the entire world, may God have mercy. The main drive of the Erev Rav is to unify Eisav and Yishmael and to separate the two moshiachs. Therefore, our main service and battle is to break and to remove the strength of the Erev Rav, the k'lipah of Armelius the Evil, from Israel; the Erev Rav is our greatest enemy, the one who separates the two moshiachs. The k'lipah of the Erev Rav works only through deception and roundabout ways. Therefore, the war against the Erev Rav is the most difficult and

bitterest of all. We must strengthen ourselves for this war, and anyone who does not participate in the battle against the Erev Rav becomes, de facto, a partner with the k'lipah of the Erev Rav, and was better off not being born in the first place. (Kol HaTor, Chapter 2, Section 2, Letter 'bais')

### **THE EREV RAV MIXED WITH THE TRIBE OF SHIMON AND THEY ARE THE ONES THAT SINNED REGARDING THE DAUGHTERS OF MOAV**

Regarding the plague (The one that afflicted the Tribe of Shimon, after the incitement of the daughters of Moav) it was for the good of Israel, so that all the Erev Rav that was mixed with Israel as it says in Tehillim (Psalms 72) SAFU TAMU MIN BALAHOT, as Rabbi Shimon Bar Yochai said, that all the 24,000 that died belonged to the tribe of Shimon, from the Erev Rav that converted and attached themselves to the tribe of Shimon. And this is why it is written “And the dead were...” meaning that they had died a few times already, regarding the meat, and regarding the spies and regarding the Golden calf, etc...For Rabbi Shimon bar Yochai had explained how nobody from Israel had died and that the Jews could not come into the land of Israel until they would be cleaned and purified from all the husks

Megale Amukot al ha Torah, Balak

### **SELECTIONS FROM THE SEFER TIKKUNE ZOHAR OF RABBI SHIMON BAR YOCHAI MAY HIS MERIT SHIELD US**

#### **THE TRIAL FOR THE JEWS IN THE LAST 70 YEARS OF EXILE**

And this is the trial with which the Jews shall be tested during the 70 years of the final exile. For a poor man is considered like a dead man, and as if he had given up his soul [NOTLIM NAFSHO] The body, the soul and money are all considered equal. And with that which is most beloved to the person, that part he has to sacrifice for the love of His Master. And at that time when he sacrifices himself he ties the word AHAVA [LOVE] which is BERESHIT (For BERESHIT in Gematria is 913 and in small numbers equals 13 just like the word AHAVA equals 13). And he who is not ready to give up his body, his soul or his money to His Master at the time



of destruction SHMAD is considered as if he had reversed the world to TOHU va BOHU

Tikkune Zohar, Hakdama

### **THE EREV RAV YELL LIKE DOGS FOR THEIR OWN BENEFIT AND HAVE NO CONCERN FOR HASHEM**

But everyone is on his own way, in their occupations and ways. (Yeshayahu 56, 11) to the unjust gain of this world and to inherit this world. And they are not from the side about whom it is written (Shemot 18:21) “Men of truth, hating unjust gain”. But instead, all of them yell like dogs in their Yom Kippur prayers, give us, give us, our food, our pardon, our expiation and our life. And they are brazen of spirit like dogs, and the nations who yell to their piers and have no shame. For there’s no one who calls unto Hashem in TESHUVAH, that the Shechinah will return to the Holy One Blessed be He, for it is far from him. And they resemble dogs, for it is written about them (Tehillim 106: 35) “But they mingled among the nations, and learned to do what they did”. And they are the EREV RAV, that all the kindness that they do they do only for themselves.

Tikkune Zohar, Tikkun 6

### **SAMA-EL AND HIS COHORTS HUMILIATE AND MISTREAT THE JEWS IN EXILE**

BERESHIT YIRA BOSHET. Woe to SAMA-EL when the Holy One Blessed be HE will come to redeem the Shechina and Israel her son. And will avenge from him and from the 70 nations together with their angels who control them, all the suffering that they inflicted upon the Jews during their Exile. Because before Israel was exiled, the Holy One Blessed be He revealed to them, that the Jews were destined to be under their yoke, and He showed them the reward if they treated the Jews with kindness while they would be in exile, this is what is written (Bereshit 39:5) “And G-d blessed the house of the Egyptian because of Joseph”. And SAMA-EL and his cohorts don’t give honor to the Jews but on the contrary they denigrate the Shechina and the Jews, for they say to them every day: “Where is your G-d?”...

Tikkune Zohar, Tikkun 7

**THE EREV RAV ARE THORNS AND ISRAEL ARE  
THE ROSES AMONG THEM IN EXILE**

And why did Hashem appeared to Moshe from the thorn bush? To show Moshe that He was in pain among the thorns. And even with this “And the bush would not be consumed”. For the roses, that represent his sons, that represent Israel, and that are destined to be in the exile among the EREV RAV that they are thorns. And this is the secret of (Yermiah 46:28) “Do not fear, O my servant Jacob, says the Lord; for I am with you; for I will make a full end of all the nations where I have driven you; but I will not make a full end of you, but correct you in due measure; yet I will not leave you unpunished”. ...And the suffering that the EREV RAV inflict to the Jews in Exile accelerates the Redemption, and the calm that they have towards the Jews delays the redemption.

Tikkune Zohar, Tikkun 12

**THE EREV RAV THE SONS OF LILLIT CONTAMINATE  
THE TZADDIKIM IN EXILE**

Who merits to enter there? (Psalms 1:1) “Fortunate the man who didn’t walk in the counsel of the wicked” that it is an evil counsel from the side of the Tree of knowledge of good and evil. “And on the way of sinners did not stand” Which is the way of sinners? It is that about which it is written (Proverbs 30:20) “This is the way of an adulterous woman; she eats, and wipes her mouth, and says, I have done nothing wrong”. “And on the seat of scorners did not sit” Which is the seat of scorners? This is LILLIT, the mother of the EREV RAV, because she like a menstruant woman, contaminates the place where she sits. And in the same way the EREV RAV contaminate the Tzaddikim, in the places where the EREV RAV dwell, just like a Nidda.

Tikkune Zohar, Tikkun 13

**THE EREV RAV CAUSE THE SUFFERING OF THE JEWS AND  
THEY ARE THE BROKEN MATZAH  
THE BREAD OF AFFLICTION**

And so that they don’t separate the sixth which is the central column, from the seventh which is his couple. We have therefore to separate the leaven and the

Chametz which are the EREV RAV so that they will not be seen between the sixth and the seventh about which is written (Tehillim 119,164) “Seven times a day I praise you because of your righteous judgments”. Because the EREV RAV divided between six and seven at the Giving of the Torah as it is written (Shemot 32:1) VAYAAR HA AM KI BOSHESH MOSHE: “And when the people saw that Moshe delayed [BOSHESH] to come down from the mount, the people gathered themselves together to Aaron, and said to him, Arise, make us gods” In those six hours they made the Golden calf and separated between six and seven, and in the same way the Holy One will separate them between six and seven. For because of the EREV RAV was the broken Matzah, the bread of affliction...And who caused this? [the affliction and the bitterness of the life of the Jews] the YUD of the name SHA-DAI, the mark of the Brit that Moshe gave to the EREV RAV. And this caused that Moshe descended from his prior level”

Tikkune Zohar Tikkun 13

### **THE EREV RAV ASKED FOR MEAT AND IT WAS GIVEN TO THEM [AND NOWADAYS THEY STILL CONTROL THE MEAT]**

And the EREV RAV asked for meat and it was given to them. And what is written? “And the meat was still between their teeth before being torn and the fury of G-d” (Bamidbar 11,33)...And the secret of this meat is “For he is also flesh” [SHAGAM HU BASSAR] (Bereshit 6:3). And this secret was left in the hands of the wise of heart...And this BASSAR [meat] in reverse is SHEBER [Broken] And on this it is written: “SHEVER RAAVON BATECHEM” [The broken famine of your houses] (Bereshit 42:19). If they are deserving then the meat is holy as it is written “MI BESSARI ECHEZE ELOKA” But if they don’t guard that BASSAR [meat] the sign of the Brit, then it will change for them to SHEBER.

Tikkune Zohar Tikkun 19

### **THE EREV RAV ARE THE ONES WHO BUILT THE GOLDEN CALF AND MIXED GOOD WITH EVIL**

My son even with all this the letter HEI stood before man. After the EREV RAV came and made the golden calf, they caused the HEI to go up to the VAV and the YUD and the word HOI was made. And who caused this? “HOI GOI CHOTE” “Oh

a sinful nation” (Isaiah 1:4) And the final HE stood alone and this is what is written: “How lonely sits” (Eicha 1:1)...And they mixed the good with the evil which the Holy One had separated as it is written: “And Hashem separated the night from the day” (Bereshit 1:4)” They caused the Shechinah to be exiled and be mixed among the nations of the world...

Tikkune Zohar Tikkun 19

### THE LEAVEN AND THE CHAMETZ ARE THE EREV RAV

The Leaven and the Chametz, they are the EREV RAV. And the secret of the matter is “And it will separate from waters and waters” (Bereshit 1:6) and about them it is written (Shemot 12:15) “And the first day you shall put away leaven out of your houses”

Tikkune Zohar Tikkun 21

### THE DOMINION OF THE SERPENT AND THE EREV RAV IS THE EXILE WHICH CORRESPONDS TO THE NIGHT

The remnants of the Liver is the serpent, the woman of prostitution...And her dominion is in the exile which corresponds to the night. And in the exile the hour is with her, and this is LILLIT, the mother of the EREV RAV. And this is the laugh of the fool and on this it is written (Iyyov 7:9) “Like the cloud is consumed and vanishes away; so he who goes down to Sheol shall come up no more”...Woe to the soul when it is swallowed up by the spleen. Woe to Israel when they are swallowed up by the EREV RAV and about them it is written: “And when they had eaten them up, it could not be known that they had eaten them; but they still looked evil as at the beginning”.

In the times of exile all the rulers of the world and the EREV RAV, it is written about them (Eicha 1:5) “Her adversaries have become the head, her enemies prosper” For the adversary is certainly the EREV RAV and on them it is written (Isiah 1:23) “Your princes are rebellious, and companions of thieves; every one loves bribes, and follows after rewards; they judge not the orphans neither does the cause of the widow reach them”. And the enemy prospers is ESAV and ISHMAEL and the seventy celestial princes, for all of them are in plenty and abundance and Israel is suffering and in poverty. And because of this, Woe to the world when they were mixed with this evil multitude. And what caused them to be swallowed up by

them and not know that they were inside them? The evil actions that they have performed...

**Tikkune Zohar Tikkun 21**

### **IN THE FUTURE HASHEM WILL DESTROY THE EREV RAV**

“And Hashem sent a fish” (Yonah) this is the spleen, LILLIT, the EREV RAV, The RAV HA CHOVEL (The head of the ship) Who is this CHOVEL? More than all the angels of CHAVALA (Destruction). The EREV RAV is CHOVEL and LILLIT is CHAVALA. The EREV RAV, the sons of the evil LILLIT, that through them the Jews sinned and threw their flesh from the sign of the Covenant. The EREV RAV are the big ones over the Jews in exile...And as the Jews left Egypt many of the EREV RAV were killed, and in the future Hashem will kill them, and this is what is written: “And the fish on the river were dead” (Shemot 7:18)

**Tikkune Zohar Tikkun 21**

### **THE RESHAIM ARE THE EREV RAV THEY ALL RISE AND DOMINATE ISRAEL DURING THE EXILE**

And the RESHAIM, the evil ones, these are the EREV RAV, and they are called SOF PASUK (The end of the sentence) for they come from the seed of AMALEK about whom it is written KI YAD AL KES YA (Shemot 17:15). And there are 5 types AMALEKIM, GIBBORIM, NEFILIM, ANAKIM and REFAIM. For they all rise and dominate ISRAEL during the exile and this is what is written (Bereshit 7:18) “And the waters prevailed, and were increased greatly upon the earth” Four times it is written VAYIGBERU - VEGABRU (Prevailed) corresponding to the four exiles. And they are called SOF PASUK for the Holy One Blessed be He will POSEK [Cease them to be] at the end of days from the world.

**Tikkune Zohar Tikkun 21**

### **WHEN THE EREV RAV CAUSE THE JEWS SUFFERING, THIS ACCELERATES THE REDEMPTION**

And the exiles were necessary in order to extract the sparks of Kedusha, that were admixed with the Kelipot through the sin of Adam ha Rishon, when good became

mixed with evil as it is known. And this is what it says in Kohelet 8:9: “A time when a man rules over another to his own evil”...A Man, this is the bad part of Adam, at times rules on the man of the side of Keddusha, for his own harm, meaning for the detriment of the man of evil, because when he harms Israel (The good man) and becomes his leader, Israel is thereby able to extract from him all the sparks of Keddusha, and nothing is left. And in every place the Shechina is with them in order to extract the sparks of keddusha. Therefore the Jews were commanded not to see Mitzraim never again, and this was not said about the other exiles, for not all the sparks that were in those places had been yet extracted from them...For when there are sparks of Keddusha among them, they desire to enslave Israel, but Mitzraim since it had already been extracted of its sparks completely, they had no desire left to enslave them...

Sefer ha Likuttim Ki Tetze

### THE EREV RAV IS THE STIFF NECKED PEOPLE

Orpa (Ruth 1:4) is the mother of the EREV RAV for it is said about them (Shemot 34:9) “And he said, If now I have found grace in your sight, O Lord, let my Lord, I beseech you, go among us; for it is a stiff-necked [KESHE OREF] people; and pardon our iniquity and our sin, and take us for your inheritance”.

“KI AM KESHE OREF HU” [“For it is a stiff-necked people”] for she returned to her putridness, she returned and gave her back neck to her mother in law. Kilyon is the husband of Orpa, This is the Yetzer ha Ra for through its agency [KELAYA] comes to the world. And he is KILYON and his wife is LILLIT KELAYA.

Tikkune Zohar, Tikkun 31

### THE SOULS OF THE EREV RAV DESCEND FROM THE TREE OF KNOWLEDGE OF GOOD AND EVIL

And from this Tree [The Tree of knowledge of good and evil] descend the souls of the EREV RAV, for they are an admixture of good and evil...

Tikkune Zohar, Tikkun 66

**THE FILTH THAT THE SERPENT TRANSMITTED TO EVE IS  
LILLIT, THE MOTHER OF THE EREV RAV**

And he said: What is the filth that the serpent transmitted to Chava [Eve] ? He answered: It is LILLIT, the putrid drop is the filth, and it is the leavening in the dough [SEOR SHE BA ISSA] About which it is written: What delays the redemption? The leavening on the dough, and it is the fruit of SAMA-el, about whom it is written (Bereshit 3:6) “And she took from his fruit and ate” And this is death about which it is written (Proverbs 5: 5): “And her feet go down to death”. And she is the evil drop, the filth of the foreign g-d. The potion of death, the filth and the prepuce, of the tree of death.

Tikkune Zohar Tikkun 69

**THE NAKEDNESS OF CAIN IS LILLIT THE  
MOTHER OF THE EREV RAV**

“And from the end of days, Cain brought of the fruit of the ground an offering to the Lord” (Bereshit 4:3)...Cain only brought his sacrifice to Hashem in order to bring close his nakedness to Hashem as it is written (Vayikra 18:6) “And who is she? LILLIT, and from her come the EREV RAV who are mixed among the Jews, and about the EREV RAV is written “HOI GOI CHOTE” “Oh a sinful nation” (Isaiah 1:4) For they are liars, evildoers and they said: “These are your g-ds Israel” (Shemot 32:4) referring to the golden calf. And because of this (Bereshit 4:5) “And to Cain and his offering, He did not receive”.

Tikkune Zohar Tikkun 69

**THE EREV RAV ARE AMALEK AND THEY ARE MIXED WITH  
ISRAEL AND THEY WILL BE BLOTTED OUT**

But AMALEK, who are the first born of Mitzraim and The EREV RAV mixed among the Jews, it is written about them (Devarim 25:19) “You shall blot out the remembrance of Amalek” So that none of them remain, for they are an admixture from all the nations and even from Cain. And as soon as they are blotted out from the world “Then the people will start calling in G-d’s name”

Tikkune Zohar Tikkun 69

**THE EREV RAV ARE COMPLETELY EVIL,  
DO NOT APPROACH THEM**

The spleen is LILLIT, the mother of the EREV RAV, the laugh of the fool. Who is the fool? It is the other g-ds, SAMA-el. And the EREV RAV are her sons and are mixed with Israel, and they are completely evil. And on them it is written “If you see an evildoer that is doing well, do not approach them” And it is further written (Habbakuk 1:13) “Why do you look upon those who deal treacherously, and are silent when the wicked swallows the man more righteous than he?” This is Israel. And what causes that the EREV RAV swallows them? Because they are not complete Tzaddikim.

Tikkune Zohar, 140a

**THE JEWS DO NOT RECEIVE THE TORAH FROM HEAVEN  
LIKE THE MAN BECAUSE OF THE EREV RAV**

My son there is a deep secret here. If the Jews were meritorious then the Torah would descend for them from the heavens with no difficulty, and one would not need to teach the other, and this is what is written (Shemot 16: 4) “Then said the Lord to Moshe, Behold, I will rain bread from heaven for you” for there is no bread besides the Torah, and they were not meritorious because of the EREV RAV for they are idiots...But in the future the EREV RAV will be removed from the world, for it is said regarding them: (Jeremiah 31: 33) “And they shall teach no more every man his neighbor, and every man his brother, etc”...

And my son certainly the leaders of the congregation who conduct the prayers need to read the Torah word by word and not swallow one word in the next, like the EREV RAV do as it is said about them (Bamidbar 11: 13): “And the meat was still within their teeth, and they would eat it BEHALATA and just as ESAV about whom it says HALITENI NA

Tikkune Zohar, 140b

**THE SERPENT IS THE FORBIDDEN FAT  
WHICH IS FORBIDDEN TO THE JEWS**

The thin intestine this is the healthy serpent, the serpent AKALATON, that the Tzaddikim are destined to eat. And there is an impure fat [Chelev], which is the



serpent and which is forbidden to eat the holy Jews, for about it, it is written (Bereshit 3: 14): "Cursed are you more than all cattle"

Tikkune Zohar, 140b

### **THE EREV RAV MADE THE GOLDEN CALF AND THEIR FLESH IS THE FLESH OF DONKEYS**

When they did the golden calf, Moshe thought that it was the Jews who had done it... Then Hashem told him "Go down for your people have corrupted" Immediately he descended and saw the calf who had the image of a donkey and a bull. And he asked the donkey: Who made you? And it said the EREV RAV made me, for their flesh is the flesh of donkeys. The bull said the same thing...

Tikkune Zohar, 142a

### **THE EREV RAV CAUSED GREAT SUFFERING TO THE JEWS AND WERE IT NOT FOR THEM THE GOLDEN CALF WOULD NOT HAVE BEEN MADE**

R. Isaac was reminded of the verse: "A Psalm of David. Do not fear because of the evildoers (MEREIM), nor be envious against those who act deceivingly." (Ps. 37, 1). 'The evildoers,' he said, 'as opposed to sinners" or "wicked men", are those who defile themselves and all who come into contact with them.' Said R. Judah: 'One must indeed beware of making friends (REIM) with the evildoers (MEREIM), lest one should suffer for their deeds and be included in their judgment. Mark this. Were it not for that EREV RAV "mixed multitude", which joined and mingled with the Israelites, the sin of the "golden calf " would never have been perpetrated, and the children of Israel would not have had to suffer for it as they did...

### **IF NOT FOR THAT SIN ISRAEL WOULD HAVE BEEN FREE OF DEATH AND FREE FROM THE DOMINION OF EARTHLY POWERS**

If not for that sin Israel would have been, then and forever, that which the Holy One had ordained them to be; namely, pure as the angels and free from all evil: free from death and free from the dominion of earthly powers. But that sin brought upon them death and subjection, and through it the tablets were broken and many thousands were slain. All this came from their association with the EREV RAV and

it was on their account that they are called here not "children of Israel", nor "Israel", nor "my people", but simply "the people". As for the expression in the same verse, "And the children of Israel went up harnessed [CHAMUSHIM] out of the land of Egypt", this refers to the period before the EREV RAV joined them.' R. Jose objected that at the Red Sea Moshe said to the Israelites, "the Egyptians whom ye have seen to-day ye shall see them again no more" (Ex. 14, 13), and yet according to R. Isaac's interpretation they saw the "mixed multitude" every day. To this R. Judah answered that the "mixed multitude" were not Egyptians, but members of other peoples living in Egypt. Moreover, they had all been circumcised, and therefore would not in any case be called Egyptians. They were accepted as proselytes on the authority of Moshe; for which reason it says in a later passage, "Go, get down, for your people which you have brought out of Egypt have corrupted themselves" (Ex. 32, 7) AND THE CHILDREN OF ISRAEL WENT UP ARMED (Chamushim). This signifies that the EREV RAV numbered one in every five (Chamishah). According to R. Jose, for every five pure Israelites there was one who belonged to the EREV RAV. R. Judah said one in fifty (Chamishim).

The Zohar ha Kaddosh, Beshallach 45b-46a

### THE WAR AGAINST AMALEK IS THE WAR AGAINST THE EREV RAV

A war of Hashem against Amalek from generation to generation (Shemot) There never was a generation nor will ever be in this world without this evil seed, and the Holy One Blessed be He wages war against them. Of such it is written: (104:35) "Let the sinners be consumed from the earth, and let the wicked be no more. Bless the Lord, O my soul. Hallelu-kah!

The Holy Zohar, Beshallach 67a

### THE WORLD IS SUSTAINED IN THE MERIT OF CHILDREN AND IS DAMAGED BECAUSE OF THE EREV RAV

And you must know that the world is sustained in the merit of the breath of the children, and this is because sometimes the Torah is weakened and sometimes it is strengthened, it is weakened through the transgressions of man, and in particular because of the EREV RAV that exist within the Jews, as they have said in the Tikkunim, and therefore the Holy One Blessed be He makes a vessel to contain the

**Torah that comes from the breath that has no sin [The breath of children] and through it the Torah is strengthened.**

**Rabbi Moshe Chayyim Luzzato ZTK'L**

**Derech Etz Chayyim**

### **BE WARY OF ALL NEW CUSTOMS AND PRACTICES**

**The holy Sefer ha Brit (Part 1, Chapter 3) states: “Be wary of all new customs and groups that do not follow the ways our forefathers knew. Even if these people are Torah scholars and doers of acts of kindness, if they deviate even an inch from the Shulchan Aruch do not follow them. If they conduct themselves contrary to the Shulchan Aruch, distance yourselves from their ways and don’t go near their homes. Because also among the followers of Shabetai Tzvi [may his name be blotted out] there were many Torah scholars with great Torah knowledge. And there is nothing new that will be good and won’t bring sin in its wake. Therefore, be very careful about new things. And this rule should always be in front of you: “The one who turns his face away from the Shulchan Aruch, even a little has no portion in the G-d of Yaakov and in his congregation.” [See also Chovot ha Levavot, Shaar ha Yichud ha Maase, chapter 5 – See also Likute Amarim Tanya, Chapter 1 and 24 - Talmud Eruvin 21b]**

### **EVEN THE GOOD THINGS THAT THE EREV RAV DO, HAVE TO BE TREATED WITH CONTEMPT**

**The root of our deficiency comes from what the Erev Rav do to us. As it is written in the Zohar: “They (The Erev Rav) damage Israel more than all the nations”.**

**And one has to strengthen oneself with great faith (EMUNA), because Israel were redeemed from Mitzrayim only in the merit of faith, and so it will be with the future redemption, that we will need great faith because we will see how the ways of evildoers succeed... and even if we see in them (The Erev Rav) good things like Torah and tradition and good manners and in particular they make peace with everybody and peace is the foundation of everything, and it is a very good trait, even so, as in the case of a sick person that needs to have his blood extracted even though the soul is in the blood, so it will be in the days prior to Mashiach, we must reject all**

these people even when they have good aspects in their behavior because then will be time of Clarification and selection and this will be the trial and choice in those days

(Divre Simcha by Rabbi Simcha Ysachar Ber Chalberstam, zt'l).

**THESE RABBANIM WILL GO TO ANY EXTREME IN ORDER TO  
DOMINATE PEOPLE EVEN IF IT ENTAILS  
INFLECTING SELF MORTIFICATIONS**

The Kelipah called NOGAH is full of desires and lust and lies, all this in order to rule and deceive other creatures, and to be a Rav and a Rabbi. As it was said by the mouth of the holy angel of G-d Rabbenu Tzvi mi Zhiditchov who learnt it from the holy Baal Shem Tov, Ztk'l that it would be easy [for those of the Erev Rav] to undergo all the troubles and mortifications in the world for one who has in his heart to be a Rav or Rebbe and he is helped from heaven because in the way that one wishes to go he is helped from above to go on that way...OY VAAVOY (Zohar Chai Bereshit 106a)

**THE PRIDE DERIVED FROM BEING A RABBI IS JUST  
LIKE AVODAH ZARAH SERVING IDOLS**

They desire to become a Rabbi in order to be proud of this and not to do it Leshem shamaim (For Hashem's sake) and the desire to rule over the Tzaddikim with the full force of his ego that everyone should be subservient to him under his rule, and this person that wants to rule is an empty pit full of serpents and scorpions and the person who is led by him and acknowledges him is actually serving idols. (Zohar Chai, Shemot 86)

*MY OWN EYES SAW A BOOK WITH THE HANDWRITING OF RABBI CHAYIM VITAL, MAY HIS MERIT SHIELD US, AND THERE IT SAID THAT OUR MASTER AND RABBI, THE HOLY ARIZAL, ALWAYS WARNED RABBI CHAYIM VITAL AND EVEN IN DREAMS HE WOULD COME TO HIM TO TELL HIM TO INCREASE HIS LECTURES TO REBUKE THE PEOPLE AND TO BRING THEM TO TESHUVA BECAUSE THE REDEMPTION DEPENDS ON THIS, AND THERE IS NO LIMIT TO THE MERIT OF THE ONE WHO ACTS THUS*

(THE CHIDA, MACHAZIK BERACHA, ORACH CHAYIM, SIMAN 290)

### **THE EREV RAV CARRY WEAPONS TO WOUND ISRAEL**

In “Bnei Yisachar” (articles of Chodesh Adar) it is written, “the groups of the Erev Rav who sit among us, are heretics, informers, Apikorsim, they are from the root of Amalek, the Sitra Achra, (Erev Rav in Gematria = Sitra Achra=474) as you may see in these generations, that on account of our myriad sins, the heresy has increased. And there are those who carry weapons on them to wound Israel with bad advice and faulty laws.”

And in the Zohar Chai Parashat Bereshit (4, pg. 96) it says: “And the Erev Rav is the bad side of Moshe, and Moshe wanted to correct them...And Moshe himself comes in every generation (in the ARIZAL, afterwards in the BAAL SHEM TOV) and he will reincarnate in the last generation among the Erev Rav...And now most of the generation with their leaders are from the Erev Rav...And Moshe comes to prevent the Erev Rav from derailing the people of Israel”.

### **THE HOLY RABBI CHAYIM VITAL ZT’L WARNS US ABOUT THE CATEGORY OF RABBIS WHOSE MAIN PURPOSE IS HONOR AND TO MAKE A NAME FOR THEMSELVES**

We read in the introduction to the Holy book Etz Chayim what the Holy Rabbi Chayim Vital, may his merit shield us, (who was the student of the Holy ARI zt’l) wrote concerning the Erev Rav: All those that do kindness and toil in the Torah, all they do for themselves, and in particular through our many sins, in our times, the Torah has been made into a hammer with which to do their own ends for many baale torah, who occupy themselves in the Torah in order to receive their reward and other benefits and luxuries, and in order to be in the group of heads of Yeshivot, and judges (dayanim) in their courts, so that their names and fame are spread throughout the land, and the actions of these Rabbis resemble those of the generation of the Dispersion, those who built the Tower of Babel, with its top reaching the heavens, and the main motivation for their actions is what is written there in the Torah: “Let us make a name for ourselves” as it is written in the Zohar (Bereshit 25b) on the verse : “These are the generations of the Heavens and earth...” that there are five types of Erev Rav and the third type is called Giborim (powerful ones) and on them it is written: “These are the Giborim of old, men of name” and they belong to the side of those about whom it is written: “Let us build

for ourselves a city and a tower...” and let us make a name for ourselves by building Synagogues and Houses of Study and putting in them Torah Scrolls with crowns on their heads but not for G-d’s sake they do thus but for their own benefit.

### **BETTER FOR THESE RABBIS HAD THEY NOT BEEN BORN**

Continues the Holy Rabbi Chayim Vital: And on this type of Erev Rav it was said in the Talmud (Berachot 17): “He who occupies himself with the Torah not for its own sake, it would have been better for him had his fetus overturned and would not have come out to the air of the world”

And indeed these people look humble and righteous, when they say that all their involvement with the Torah is for its own sake, nevertheless the Great and wise, the Tanna Rabbi Meir peace be upon him, testified against them that it is not as they say, when he said (what we just quoted at the beginning of the introduction, Pirke Avot 6:41): “Rabbi Meir said: He who studies the Torah for its own sake (without ulterior motives) deserves many things, and not only that, but the whole world is indebted to him. And he is called beloved friend, loved by G-d and men, he pleases the Creator and humanity. The Torah covers him with modesty and fear, makes him virtuous, merciful, devote, just and faithful, moves him away from sin guiding him by the path of virtue, etc” “The secrets of the Torah are revealed to him and he is turned into an endless fountain of wisdom, and he becomes modest, patient, forgiving offenses, etc”

### **FOR EVERY TZADDIK THERE’S AN EVIL PERSON PRETENDING TO BE A TZADDIK THAT DOES THE WORK OF THE SATAN HERE ON EARTH**

My Holy master the Baal Shem Tov explained the argument of the Yetzer ha Ra [SAMA—EL] when a holy soul comes down to this world in order to invest itself in a body, The Yetzer says to Hashem: “You have created me in vain” for this Tzaddik that is coming into the world will turn many people in teshuvah and will bring them closer to Hashem therefore fixing the world through great faith and Torah and Tefillah, and me I am an angel a spiritual being that can’t be seen and he the Tzaddik is in a physical body and will lead the people in good ways with fear and love and who will listen to me? And the answer came to the Satan: “All men” for as a counter balance for every real Tzaddik there is another one who opposes him, who

possesses no love and fear of G-d, but only confuses creatures. He looks as a Tzaddik and guides the people to different kinds of wisdom and strange beliefs and he has great strength and from this comes the free will [that people will have to choose between good and evil] and this is “All men” that though a man one can go to the right place or to the wrong place. (Zohar Chai, Bereshit 329)

**THE TZADDIK RABBI MECHLE MIZLATCHOV ZT’L REVEALS  
TO US WONDROUS SECRETS THAT THE SATAN WILL DO  
BEFORE THE COMING OF THE MASHIACH: THE SATAN WILL  
MAKE MANY CHASSIDIM, AND THEY WILL INCREASE IN THE  
WORLD IN THE TENS OF THOUSANDS**

Once the Holy Tzaddik Rabbi Mechle Mi Zlatchov, (look in the next paragraph where RASHI SAYS how greatly esteemed this Rabbi was in the heavens) fasted many times when he was already old. His students asked him why he was doing this. The Rabbi told them that the Satan wanted to eliminate the Chassidim from the world, and with many devices he caused the accusations and persecutions against the Chassidim to increase...

**THE SATAN DEVICES A PLAN THAT  
THREATENS EACH AND EVERY JEW**

...When the Satan saw that his plan was not succeeding, because he had no strength to eliminate them (The Chassidim), he devised a new scheme. He thought that he would also create many Chassidim, and that they would multiply greatly and they would mix with the true Chassidim that separate themselves from the vanities of the world, and the true Chassidim would be mixed with the false Chassidim.

And when I saw what the Satan planned to do, I also fasted many times to eliminate this thought from the Satan, because this is the worst possible situation: That there will be many Kosher looking people, deceivers and one will not be able to distinguish who is authentic and who is false.

And the Holy Rabbi finally told his students: “I will not fast anymore, because I can’t do much to annul the desire of the Satan, because the Yetzer Harah (The Satan) will exist in the future also, G-d save us, and He who will have the merit to sanctify himself, who will desire honestly to come to the Holy One Blessed be He and his eyes will illuminate from the Light of the King of life’s face, he who will want to

go in the ways of life and the paths of truth and rectitude, should do this: **Do not mix with them** (with the fake Chassidim) and the Holy One Blessed be He, will purify us for His Service AMEN SELA

### WHO WAS THE TZADDIK RABBI MECHLE MIZLATCHOV ZT'L?

In the book Yismach Moshe on the Tanach, in the preface (Kuntres Tehilla Le'moshe pg. 11b) it says:

It is explained in the Zohar, (Parshas Teruma pg. 128b, and see there on pg 129a) how they describe in length how great is the merit of the Tzaddikim who make the wicked repent.

I have also heard from my father-in-law z t'l, how once Rashi and the Rav Hakadosh R' Itzikl from Drahbitch met in the upper world. **Rashi asked R' Itzikl, which merit and Mitzvah does his son, R' Mechle the "Magid Meisharim" from Zlatchov has, that he hears a noise from all the worlds for this son.** The Rav. R' Itzikl answered that he learns Torah "lishma" (for its own sake). Rashi was not content with this answer. He told him furthermore, that his son used to torture himself with fasts and different pains, and this also did not satisfy Rashi. He added, that he did much Chessed and Tzedaka (charity) to the poor etc. and Rashi was still not content. He told him that his son saved many from sin and has made many repent in the world, and then Rashi was finally satisfied with this answer, that explained why the entire host of angels made such a noise about this Rav.

It is obvious that such a tale cannot be told by someone with eyes of flesh, and only one whose eyes wander in the upper worlds and can hear and see what others do not hear, can tell of such a story.

### DO THIS: SEPARATE FROM THEM

From all that, we learn frightful things, that most of the Rabbanim are from the Erev Rav, and one has to fight against them with a strong war. And due to our many sins, not only that we do not fight against them but many people have a good connection with them, and build buildings and palaces for them and give them large



sums of money, and they have an honorable and famous name, and the real Tzaddikim, who are connected to Hashem, sit in poverty and cannot act for the sake of Heaven properly, to increase actions for Torah and fear of heaven.

### **A GOOD ADVICE TO SIMPLE JEWS: BEWARE OF SOME RABBIS**

And according to this we can understand what was brought in the holy book “Heichal Habracha” (Parshas Va’eschanan on the verse “Heitivu etc.”, as he writes: “And I wondered about the earnest Jews why they would sleep all night and waste their days in vain, why should they not awaken at night, to say Tehillim and Tikun Chazot according to their strength, and then to pray word by word with intention of the heart, each one according to his ability And if he is able to learn at least Mishnayos, why should he prevent himself from doing so, and to read some pages from the holy Zohar, since all these talks are adornments for the soul, life to his soul. Why should he not fight with the bad part in his soul, which deters him with foreign teachings, and if the start will be hard for him, and will give him a bitter taste – the end will be light, life and sweetness to his soul in this world and in the world to come. And if an earnest Jew will rely on the fact that he supports Torah, surely there is nothing greater in the world than one who supports Torah, but they are few.

### **THESE RABBIS ARE MISTAKEN AND CAUSE OTHERS TO DEVIATE FROM THE PROPER PATH**

Moreover there are many (leaders and Rabbis) who are mistaken and mistake others, and if the person has no merit, he will not be deserving of this (giving money and Tzedakah to the right place), and he will attach himself to a Jewish “Shed” (DEMON) who poses as a Talmid Chacham, and one needs many pleas and mercy and crying that he should merit to attach to a true Talmid Chacham and a Tzaddik. One can only merit this with many prayers, for one does not get from Heaven anything of Kedusha and Mitzvah without merit and effort, and pleas and prayer”.

The meaning of the above which says that “if he does not merit he will not be deserving to this, but he will attach himself to a Jewish “Shed” who is a Talmid Chacham”, is that it could be that one is a Talmid Chacham, but he can still belong to the sect of the Erev Rav and the Sitra Achra, and therefore one needs many

merits and pleas to be deserving to attach himself to a true Talmid Chochom and Tzaddik. One therefore truly needs great Siata Dishmaya (help from heaven) for this purpose, that the Tzeddaka that he gives will go to a worthy Talmid Chacham, and a Yere Shamayim (G-d fearing Jew) who does not belong to the sect of the Erev Rav.

**THE BEST WAY TO GUARANTEE THAT OUR TZEDDAKAH MONEY WILL GO TO HOLY PURPOSES AND NOT INTO THE HANDS OF THE EREV RAV**

This is what the CHIDA (Rabbi Chayim Joseph David Azulai) writes: To publish and print holy books that awaken our fellow Jews to return to G-d truthfully, because rebuke through written books is better accepted and received, and through studying the books, people will return to G-d. And as the GRA (Rabbi Eliyahu, The Vilna Gaon) in his commentary to Mishle (Book of Proverbs 12:14) says: That a person should always try to correct his friend for any behavior that isn't good because if his friend repents and his behavior becomes meritorious, then this merit corresponds to the one who helped him turn towards the right path and even if one corrects someone else without success, the ARI ha KADOSH says that all of that person's merits belong to the person that corrected him and all the sins of the person that is giving rebuke transfer to the one that did not want to accept the rebuke.

**THE HOLY ONE BLESSED BE HE ASSURED US THAT THE RABBANIM FROM THE EREV RAV WOULD NOT BE ABLE TO DO ANYTHING FOR OUR BENEFIT AND THAT THEY WOULD BE JUST AS WOOD AND STONE**

He also promised that the Satan and his cohort would personify themselves as the heads of the Erev Rav through these Rabbanim making themselves the leaders, and Hashem also assured that they would be like wood and stone and that they would not be able to accomplish anything in our favor regarding sons, health or life and that visiting them would be like visiting a tree or a stone which can do nothing. (Heichal ha Beracha 28:4)

### THE REASON BEHIND THIS LONG AND BITTER EXILE

This is what is written in the Sefer ha Brit: “And I searched and tried to find out with all my heart the reason for this long exile and even in these generations where there is Torah in Israel, the number of people increase everyday who learn Torah, Mishnayot, Gemara and even books of the Kabbalah, and even with this the redeemer doesn’t come to Zion. And there are many who pray with great fervor and they also are not answered and there are others who strive to do all types of Mitzvot to the point where they are full of Mitzvot as a Pomegranate, and even with this the redeemer has not arrived. What is there left to do, What can we do to please the face of above?

### ALL THAT THEY DO THEY DO FOR THEMSELVES

Then I said in my heart, there has to be a division and a stumbling block for all those people and also the Satan comes to weaken the strength of these groups, because one dead fly can spoil a great quantity of the finest oil. And when I strived to learn who this opponent is, I found that these three groups do not concentrate on what they do, but they only have the intention of benefiting themselves and not to remove the KUDSHA BERICH CHU U SHCHINTE MIN HA GALUT (The Holy One Blessed be He and his Shechina from the exile they are in). And everyone among the Jews only thinks in terms of his own benefit. And all the Torah and the Tefillot and the Mitzvot, he thinks of acquiring for himself a place in Gan Eden and in the World to Come and that through this he will be successful in everything he does and that his days be prolonged together with his wife and kids. And all the hope and all the desire of that Jew is that he have a good living and honor and that he will be able to build for himself a large house, according to the custom of the land where he happens to reside, that will last for many years and that his sons and grandsons will inherit after him in a foreign land, and that he will see descendants and that he prolongs his days in the Galut and that he will pass away in a good old age, and that the Rabbi of his city will give a great discourse upon his passing and this is the whole purpose of this Jew in this Galut.

## **THEY TALK ABOUT THE COMING OF MASHIACH ONLY WITH THEIR MOUTH BUT NOT WITH THEIR HEARTS**

And the coming of the Mashiach is common in his tongue, but only towards the outside, and not with a full heart and in the holidays we say: “Next Year in Jerusalem”, not today and not tomorrow but we put it off a full year, and even this without a full heart, because his real desire is to finish the building that he is building that is impossible to finish but only after a few years. And he needs to finish his business dealings which take at least four or five years, because he has a contract and this is not done with justice and truth, for those three groups, the things needed to take away the yoke of the Goyyim and to remove the Holy One Blessed be He and his Shechina from exile is not present. And this is what the verse says: “And all his kindness is like the outgrow of the field” (Isaiah 40:6) meaning that their sole intention when they study the Torah or during Tefillah or when they perform Mitzvot is to benefit themselves or for their benefit in this world or for the World to Come or for the two of them together. And there is no one that puts to his heart to do it for ME or for MY NAME or for MY SAKE to take ME from my suffering and exile. As it is written in the Zohar: “All their kindness that they perform, for their own benefit they perform”. And woe to the ears that thus hear, There is a voice in the high places, Rachel weeps for her children, our holy Shechina wants to leave this exile with all her sons, and there is no one that listens, She screams and there is no savior and no rescuer.

## **AS LONG AS WE DO NOT HAVE THE RIGHT INTENTIONS WE ARE NOT DOING THINGS THE RIGHT WAY**

Therefore my brethren, you should surely know that as long as we don't have the intention when we study Torah to rescue the Holy One Blessed Be He and His Shechina from exile, not only that Mashiach will not come but moreover The Almighty behaves toward us Midda Ke Negged Midda (measure for measure) and He says: “They only worry about themselves and not about Me, then I will also not worry about them.

## **OUR HOPE SHOULD NOT LIE ON GREAT MEN BUT ON SIMPLE JEWS**

And we should not rely and hope for the great men to bring us the Redeemer with their merits and prayers because The One who looks into the hearts is The One who knows the greatness of a person and not the one who looks into the eyes. But every single Jew, even if he is not great in Torah or learning in general must fight for our Father in heaven, that He will rule over the earth and to fight for our land the heritage of our fathers, with the Mitzvot that he performs and to concentrate on every Mitzvah only on rescuing the Holy One Blessed be He and His Shechina from exile (KUDSHA BERICH CHU U SHCHINTE MIN HA GALUT). And to rescue G-d will be all his intention because it is written in the Shulchan Aruch (Yore Deah) that the rescuing of captives takes precedence from all other acts of righteousness, and it is forbidden to waste even a minute from this pursuit and if this is the law regarding a man towards another, how much more must we do this to rescue a nation and his G-d which is the main form of rescuing captives.

And let no man say in his heart: “What am I and what is my measure, so that there should be strength in my Mitzvot to accomplish something like this?” Because by having the proper intention the Mitzvah acquires a great measure and great strength, if the person will concentrate to rescue the Holy One blessed be He and His Shechina from exile. Through this the year of our redemption will speedily come and we will build Zion and all the cities of Yehuda and the land of Israel, and the Honor of G-d will dwell in Yerushalaim that the Holy one will establish.

## **EVERY RABBI WANTS TO RULE OVER THE OTHERS**

A short time after he (The Rabbi mi Lublin) cried and said that he saw with his Ruach ha Kodesh that an accusation came forth from heaven to tell them [angels] to refrain from fighting for us because again the final redemption would be delayed due to the sin of the leaders of our time because everyone says “I will rule” (Divre Torah from the Holy Rabbi of Munkatch a, 15)

## **THE POWER OF SIMPLE PEOPLE**

When R' Avraham Mordechai Alter - who later became the Gerrer Rebbe - was a young boy, his father, the Sfat Emet, asked a family member to take little Avramale and his younger brother, Moshe Betzalel, to receive the blessing of a certain Jew in Warsaw. Upon their arrival in Warsaw they searched high and low for the man, but

no one seemed to know who he was. After much effort they finally found the man. To their surprise, however, he was a simple and apparently uneducated Jew. The Sfat Emet's envoy divulged the purpose of their visit, and the man was completely thunderstruck. "What? Me?" the man asked in astonishment. "Do you mean to say that the Sfat Emet wants me to bless his children?" After some more hesitation, the man finally agreed to bless the children, but only in deference to the Sfat Emet.

When the children returned home, the Sfat Emet revealed why he had sent them to receive a blessing from this "simple" Jew: Some time ago a son had been born to him, but when it came time for the Brit Milah, the man did not have a penny to his name. How would he pay for the festive meal? After devoting some thought to the matter, the man carried his bed to the market, sold it and used the entire sum of money to prepare a modest meal in honor of the Brit Milah. This selfless act had a great impact on the heavenly realms. After long deliberation the Heavenly Tribunal ruled that in addition to receiving vast eternal reward, the man also deserved some remuneration in this world. It was decreed that he would be granted the power of blessing - every blessing that emerged from his mouth would be fulfilled. "He himself is not aware of all this," the Sfat Emet concluded. "That makes his blessing all the more powerful. (Taken from the Sefer Golat Ariel)

**THE SIMPLE JEWS ARE THE ONES WHO SUSTAIN THE WORLD  
IN THE DAYS PRIOR TO THE ARRIVAL OF THE MASHIACH A  
PARABLE BY RABBI NACHMAN MI BRESSLOV**

"G-d wins battles merely because of the simple folk who recite psalms with simplicity, and not through those who use sophisticated means. A king once went hunting, and he traveled like a simple man, so that he would have freedom of movement. Suddenly a heavy rain fell, literally like a flood. The ministers scattered in all directions, and the king was in great danger. He searched until he found the house of a villager. The villager invited the king in and offered him some clothing. He lit the stove, and let the king sleep on the pallet. This was very sweet and pleasant for the king. He was so tired and exhausted that it seemed as if he had never had such a pleasurable experience. Meanwhile, the royal ministers sought the king, until they found him in this house, where they saw the king sleeping. They wanted him to return to the palace with them. "You did not even attempt to rescue me," said the king. "Each one of you ran to save himself. But this man rescued me.

Here I had the sweetest experience. Therefore, he will bring me back in his wagon, in these clothes, and he will sit with me on my throne."

## **THERE WILL BE A FLOOD OF IMMORALITY BEFORE THE COMING OF MASHIACH**

Rabbi Nachman concluded by saying that it is said that before the Mashiach comes, there will be flood. (People will be flooded with atheism.) It will not be a flood of water, but of immorality. It will cover all the high mountains, even in the Holy Land, where the original flood did not reach. But this time, it will come with such strength that the water will splash over the land. This means that it will have an effect even in virtuous hearts. There will be no way to combat this with sophistication. All the royal ministers will be scattered, and the entire kingdom will not be firm on its foundation. The only ones who will uphold it will be the simple Jews who recite Psalms in simplicity. Therefore, when the Mashiach comes, they will be the ones to place the crown on his head". (Rabbi Nachman's Stories #21)

## **THOSE WHO FEAR HASHEM NEED STRENGTH NOT TO FOLLOW THE PATH OF DECEPTION OF THE MAJORITY**

The prophet Malachi already spoke about the great hiding of the face of Hashem and the great confusion of minds and ideas before the arrival of Mashiach because the evildoers and the actions of the Satan will be successful and the trials and the strength needed will be great, and there will be no possibility of talking about the truth and about faith in front of the multitudes...Therefore the prophet said: "Then those who fear Hashem spoke each one to his fellow" that those who fear Hashem will have to strengthen themselves that they should not err and go after the mistaken people and after the majority, and one should help his fellow man and strengthen him and tell him: "Be strong" and the Holy One blessed is He who searches the heart and kidneys, will test their words.

(Maskil el Dal)

**A PERSON'S GOOD ACTION, EVEN IF IT IS SMALL, IN THESE TIMES IS WEIGHED AS MANY MITZVOT THAT THE PAST GENERATIONS KEPT**

*ONCE I ASKED MY TEACHER (THE HOLY ARIZAL), HOW IT WAS POSSIBLE ACCORDING TO HIM THAT I HAVE SUCH A GREAT SOUL, WHEN EVEN THE ONES THAT HAD LOW LEVELS IN THE EARLY GENERATIONS WERE TZADDIKIM AND CHASSIDIM AND I DON'T REACH UP TO THEIR LEVEL. AND HE TOLD ME: "YOU SHOULD KNOW THAT THE GREATNESS OF A SOUL IS NOT DEPENDENT ON THE ACTIONS THAT ARE DISCERNIBLE TO THE NAKED EYE, BECAUSE "G-D IS THE ONE WHO KNOWS THE HEART AND KIDNEYS..." AND A SMALL ACTION IN OUR TIMES IS EQUIVALENT TO MANY MITZVOT IN THE FIRST GENERATIONS, BECAUSE IN OUR GENERATIONS THE KELIPOT (IMPURITIES) ARE VERY BIG AND EVIL IS GREATLY STRENGTHENED WITHOUT END. AND IF I WERE NOW TO LIVE IN THOSE FIRST GENERATIONS, MY ACTIONS AND WISDOM WOULD BE GREATER THAN THAT OF MANY TZADDIKIM, TANNAIM AND AMORAIM...*

**(RABBI CHAYIM VITAL, SHAAR HA GILGULIM 62B)**

**BEFORE THE COMING OF THE MASHIACH DECEIT WILL BE CHARMING AND VANITY WILL BE CONSIDERED BEAUTY**

**"Charm is deceitful, and beauty is vain; but a woman who fears the Lord shall be praised" (Proverbs 31:30) My dear brothers and friends: If you see a man who separates from the ways of the Holy Torah, and yet he finds favor in the eyes of the people, do not say, that all who are loved down on earth are surely loved above in the heavens. Do not say this, because this is because all the people are in a very low level and they are contaminated, G-d save us, by their sins and transgressions, and therefore their eyes are blocked and they can't see the truth, therefore they incline more to falsehood than to the truth, and our Master the Holy Baal Shem Tov said: "Charm is deceit" that in the times before the coming of Mashiach falsehood will be charming to people and vanity will be considered beauty that all the people will call it beauty because everyone is pulled by falsehood. Therefore you should fall to the floor with prayers before Hashem Yitbarach from the depths of the heart, that He should light up your eyes so that you will be able to come to the truth...**

**(Sefer Or ha Ner, By the Holy Rav of Parshischa ZTK'L)**



**BEFORE THE COMING OF MASHIACH IT WILL BE HARD TO  
FIND AN HONEST JEW, AS HARD AS IT IS TO FIND SOMEONE  
LIKE THE BAAL SHEM TOV**

The Holy Rebbe Nachman said: There will come a time when to find a simple and honest person who will wash his hands (Netilat Yadaim) for a meal will be a novelty as great as the Baal Shem Tov, zt'l. And not in way of exaggeration did R' Nachman said this, because it is true, and only in the merit of those good Jews the Mashiach son of David will flourish and reveal the truth to everybody (Sefer Kochvei Ohr)

***THERE WILL BE A FLOOD OF IMMORALITY  
BEFORE THE COMING OF MASHIACH***

Rabbi Nachman concluded by saying that it is said that before the Mashiach comes, there will be flood. (People will be flooded with atheism.) It will not be a flood of water, but of immorality. It will cover all the high mountains, even in the Holy Land, where the original flood did not reach. But this time, it will come with such strength that the water will splash over the land. This means that it will have an effect even in virtuous hearts. There will be no way to combat this with sophistication. All the royal ministers will be scattered, and the entire kingdom will not be firm on its foundation. The only ones who will uphold it will be the simple Jews who recite Psalms in simplicity. Therefore, when the Mashiach comes, they will be the ones to place the crown on his head". (Rabbi Nachman's Stories #21)

"It will be very difficult to remain firm in faith, and not be misled by everyone's mistaken beliefs in the pre Messianic era. At that time, many who call themselves religious leaders will preach falsehood. A group like ours, where people gather together, thirsting for G-d's word, will no longer exist. There will be some truly religious individuals, but they will be very few and far between. Rabbi Nachman then quoted the verse: "Write this as a record in a book" (Exodus 17:14). In days to come let people know that there was someone who already predicted this. Then they will know and be encouraged in their faith"

(Rabbi Nachman of Bresslov [1772-1810], Sichot Ha Ran 126)

**STUDENTS OF THE TORAH WHO  
DON'T IMPROVE THEIR WAYS**

We see in our times many wise men and Rabbis, (Talmide Chachamim) that even though involved in their studies, have no fear of G-d and love of G-d as they should

have and do not correct any midah (character trait) according to what is written in the Torah. And they are involved in the Torah day and night, going from one level to another, from Torah to prayer and from prayer to Torah; nevertheless, they never reach a level of authentic service and because of so much studying, it seems to them a light transgression to despise others not realizing that the most important part of the service that G-d desires is to fear Him and to be humble.

Then the question arises: where does this problem come from. Are they not studious and wish to comply with G-d's will and His Torah? And probably they studied the punishments for their actions and how terrible their sins are.

The answer is that they study the fear of G-d superficially, in a general sense and do not take care to imbue their souls with mussar (ethical) books, nor to meditate about the fear of G-d nor to correct their behavior, without which they can't achieve the real service of the Creator, they seem to find no time to study this most important aspect of divine service.

#### **THE TALMIDE CHACHAMIM (STUDENTS OF THE TORAH) THAT DON'T POSSESS YIRAT SHAMAYIM (FEAR OF G-D), ARE CONSIDERED AS THE LOWEST OF THE CONGREGATION**

In the book of questions and answers of the ROSH we read: The Talmide Chachamim that...don't have Fear of G-d, are considered as the lowest social layer. They are those Talmide Chachamim that profane the name of G-d, and about whom it is said: *LACHEN BIGLALCHEM TSIYON SADE TECHARESH* (because of You, Sion like a plain field will be destroyed).

#### **THE ORAL TORAH CAN BECOME A TOOL FOR SELF BENEFIT**

When a person studies the Oral Law lo lishmah, without any particular intent, and without love and fear [of G-d], i.e., without involving the Tree of Life which is the love and fear [of G-d, his Torah study will not elevate him spiritually. On the contrary,] because of its enclothement in the garments of material concerns, and because his entire occupation is with material entities - even the information and understanding in which he is involved is material in nature - and particularly if it has already enclothed itself in the garments of good and evil, i.e., what is forbidden, [as well as] what is permitted, this [study] will lead a person to yeshus and self-concern. He will fall from [his spiritual rung], and ultimately, he will study with an

undesirable intent, for his own self- interest, e.g., to enhance his honor, so that he be considered a scholar and the like, or to use as a medium for earning a livelihood, as Rav Chayim Vital writes in his introduction to Shaar HaHakdamos, one of the eight sections of [his classic work, Etz Chayim I.

### KUNTRES ETZ CHAYYIM

#### NO DEED IS OF MUCH VALUE WITHOUT PURE FEAR

“No deed is of much value without pure fear. Therefore, all men must be informed that anyone who wishes to attain worthy character traits must intermix fear of Hashem with each trait, for fear of Hashem is the common bond among all of the traits. This may be compared to a string that has been strung through the holes of pearls, with a knot tied at its end to hold the pearls. There is no question that if the knot is cut, all the pearls will fall. It is the same with fear of Hashem. It is the knot that secures all of the good traits, and if you remove it, all of the good waits will depart from you. And if you do not have good traits, you do not have Torah and mitzvot, for all of Torah hinges upon the perfection of one's traits”.

(ORCHOT TZADDIKIM, INTRODUCTION)

Thus, even though they study much Torah, it will not effect a change in their behavior. Therefore pride increases and the truth diminishes because the more the person perseveres in the analysis and the study of the Torah, if he isn't mindful about having present the fear of G-d and the fear of sin, the more pride and bad behavior he will have, more so than others that do not possess so much knowledge, because of so much studying, his ego grows and the person ends up damaging instead of correcting.

#### TORAH FOR ITS OWN SAKE

We read a Mishna that refers to this idea (Pirke Avot 6:41), “Rabbi Meir said: He who studies the Torah for its own sake (without ulterior motives) deserves many things, and not only that, but the whole world is indebted to him. And he is called beloved friend, loved by G-d and men, he pleases the Creator and humanity. The Torah covers him with modesty and fear, makes him virtuous, merciful, devote, just and faithful, moves him away from sin guiding him by the path of virtue, etc” “The

secrets of the Torah are revealed to him and he is turned into an endless fountain of wisdom, and he becomes modest, patient, forgiving offenses, etc”

We see then that the study of the Torah for its own sake, fills the person with love and fear of The Eternal Blessed Be His Name, and with all good character traits. However, to reach this level, the study has to be “lishmah”, for its own sake. Such study takes man to concrete actions, thus, the study purifies and sanctifies man and helps him correct his qualities. If the study is not for its own sake and the person takes for granted the path that leads to the fear of G-d and to correct his character traits, then he will never reach the levels mentioned in the Mishnah. Even though, the desire to correct the middot (character traits) arises occasionally, it will soon be forgotten and no improvement will be made. This is why we need to constantly awaken the fear and love of G-d in order to correct the middot, which is the main duty of man in this world.

### **BECAUSE OF MONEY AND WEALTH THE JEWS IN THE DESERT MADE THE GOLDEN CALF**

Another evil we see in the world today and it is the cult of the Golden calf namely worshipping the material and its riches in detriment of the spiritual. It is well known that in every stage of history the Yetzer hara comes up with new plans and machinations in order to make Jews stumble and this is what happened to our fathers when they left Egypt. They came out with great wealth which was a good thing but also a big test. Because the new wealth that they acquired made them think in money more and more and as the verse in the Torah reads (Deuteronomy 8:12-17): “Lest when you have eaten and are full, and have built goodly houses, and lived there; And when your herds and your flocks multiply, and your silver and your gold is multiplied, and all that you have is multiplied; Then your heart be lifted up, and you forget the Lord your G-d, which brought you out of the land of Egypt, from the house of slavery; Who led you through that great and terrible wilderness, where there were venomous serpents, and scorpions, and drought, where there was no water; who brought you water out of the rock of flint; Who fed you in the wilderness with manna, which your fathers knew not, that he might humble you, and that he might test you, to do you good in the end; And you say in your heart, My power and the might of my hand has gotten me this wealth”.

**BEFORE THEY MADE THE GOLDEN CALF THE JEWS  
WERE ALREADY FAR FROM G-D**

Because their wealth had already distanced them from G-d as the Torah says in the above passage: “Then your heart be lifted up, and you forget the Lord your G-d, which brought you out of the land of Egypt, from the house of slavery”. And this is the intention of the Yetzer Harah today, to make everybody preoccupied and constantly involved with materialism and with the pursuit of wealth.

**BEFORE THE ARRIVAL OF MASHIACH THE WICKED WILL  
PROSPER AND MANY JEWS WILL ERR AND SAY THAT THE  
WAY OF THE WICKED IS THE RIGHT ONE  
AND WILL PRAISE THEM IN THEIR HEART**

It is written in Malachi Chapter 3 13-15: “Your words have been strong against me, says the Lord. Yet you say, How have we spoken against you? You have said: It is vain to serve G-d; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the arrogant happy; those who work wickedness prosper; even those who tempt G-d escape.

**THE FACT THAT WE PRAISE THOSE WHO ARE WELL OFF  
EVEN WHEN THEY GO AGAINST G-D AND HIS MITZVOT  
MAKES US SAY TO OURSELVES: “IT IS USELESS  
TO SERVE HASHEM” G-D FORBID**

In this way we will understand what is written in Malachi, for it doesn't refer to people who say openly “It is useless to serve G-d”... But the intention of the prophet is all those Jews that will keep the Torah and the Mitzvot of G-d blessed be His name, but will nevertheless praise the actions of the wicked and evildoers and will say: “Those who work wickedness prosper; even those who tempt G-d escape” and they will praise the success of the wicked...And this is what the Holy One Blessed be He will answer them: “You have said: It is vain to serve G-d” meaning by praising the success of the wicked and recount of the miracles of the feats of evildoers, by this you are clearly saying “It is useless to serve G-d” and there is no profit in it, G-d forbid. (Maskil el Dal)

**IT IS NOT ONLY WEALTH WHAT EVERYBODY IS PURSUING, BUT ALSO HONOR AND SELFISHNESS**

And this brings all kinds of jealousy, politics and distancing from the truth, affecting also the most observant members of the Community of Israel.

**THE GENERAL PURPOSE OF THE TWO *MOSHIACHS*, *MOSHIACH BEN YOSEF* AND *MOSHIACH BEN DOVID*, THROUGHOUT ALL THE GENERATIONS HAS BEEN TO PROTECT AND FIGHT AGAINST THE THREE 'HEADS' OF THE *K'LIPOS*, EISAV, YISHMAEL, AND THE *EREV RAV*.**

The purpose in our bringing about the ingathering of the exiles is to set up faithful people for the sake of the unification of the two moshiachs (i.e., Moshiach Ben Yosef and Moshiach Ben Dovid) in the gates of Jerusalem. This is in order to return the Divine Presence to bring about the redemption, the true redemption and sanctification of God's Name. According to our teacher, the Vilna Gaon, z"l, we can bring about, with the help of God and through these strong people, these two moshiachs, and to learn well all the levels and their purposes in practical terms. The general purpose of the two *moshiachs*, *Moshiach Ben Yosef* and *Moshiach Ben Dovid*, throughout all the generations has been to protect and fight against the three 'heads' of the *K'lipos*, Eisav, Yishmael, and the *Erev Rav*. The specific role of *Moshiach Ben Yosef* is against Eisav who is the *k'lipah* of the left, the main purpose of *Moshiach Ben Dovid* is against Yishmael, the *k'lipah* of the right, and together they go against Eisav and Yishmael who are the ox and the donkey from the side of impurity. The joining of Eisav and Yishmael is the result of Armelius, the *sar* of the *Erev Rav*, who are able to destroy Israel and the entire world, may God have mercy. The main drive of the *Erev Rav* is to unify Eisav and Yishmael and to separate the two *moshiachs*. Therefore, our main service and battle is to break and to remove the strength of the *Erev Rav*, the *k'lipah* of Armelius the Evil, from Israel; the *Erev Rav* is our greatest enemy, the one who separates the two moshiachs. The *k'lipah* of the *Erev Rav* works only through deception and roundabout ways. Therefore, the war against the *Erev Rav* is the most difficult and bitterest of all. We must strengthen ourselves for this war, and anyone who does not participate in the battle against the *Erev Rav* becomes, de facto, a partner with the *k'lipah* of the *Erev Rav*, and was better off not being born in the first place. (Kol HaTor, Chapter 2, Section 2, Letter 'bais')

## **MASHIACH WILL COME WHEN THERE WILL BE NO MORE JEALOUSY**

We read in the book Shaare Kedusha, Part 2, Chapter 4: The Son of David [i.e., the Mashiach] will not come until jealousy ceases, as is written; (Isaiah 11:13) "Efraim will not be jealous of Yehudah..." Furthermore, even supernal angels fell from their sanctity because of this, as they said- in Pirke D'Rebbi Eliezer regarding Sa~mael, who was greater than the seraphim - for they have only six wings, while he had twelve wings - but was uprooted from sanctity because he was jealous of man. So, too, the nefilim, Aza and Azael, were removed from the world because they were jealous of man. If someone has jealousy in him, his bones rot. Therefore, it is proper for a person to be happy with his share, even if it is little. For he is not better than Hillel the Elder, Rabbi Chanina ben Dosa, Rabbi Yehudah bar Ilai Rabbi Elazar ben Pedat and other Sages [who all lived in poverty]. A person should bear in mind that this world is vanity and nothingness and that which matters is the World to Come, the world of truth; and he should trust in G-d.

## **JEALOUSY LEADS TO HATRED**

The Shaare Kedusha, ibid, continues: Hatred causes a person to sin against another and to do all kinds of evil to him. Our Rabbis, of blessed memory, said; (Avot 2:16) Hatred of others removes a person from the world. Such a person, as it were, hates the Holy One Blessed is He for having created the one he hates - and, after all, all of us are children of the Lord, our G-d. And he despises Avraham, Yitzchak, and Yaakov, from whom this person is descended. After all, all souls are held by G-d, may He be Blessed, and there is a Divine need for them, that He be glorified through them - so how can you hate him? Our Rabbis, of blessed memory, also said (Yoma 9b); At the time of the second Temple there were great, righteous people and Sages, and it was destroyed only because of the sin of baseless hatred.

## **WHEN THERE'S HATRED IN THE HEART WE VIOLATE CONSTANTLY THE MITZVAH OF NOT HATING OUR FELLOW**

The final redemption is delayed and hidden only because of baseless hatred. Furthermore, in the case of other sins, a person transgresses only when he is

actually committing them, but baseless hatred is always in a person's heart, so that at every moment he is violating (Leviticus 19:17) "Do not hate your brother [in your heart]" and is failing to fulfill the positive commandment of (ibid. v.18) "Love your fellow man as yourself." Further, the Rabbis said about this commandment (Yerushalmi Nedarim 9:4) that this is a major precept of the Torah on which everything depends. Moshe, our Teacher, merited all the levels that he attained only because he loved the people of Israel and was grieved by their troubles, as our Rabbis, of blessed memory, said on the verse (Exodus 2:11), "and he saw their suffering" and on the verse (ibid. 32:32) "And now, if You will forgive their sin - but if not, please erase me from Your book ... .. This is why he is considered equal to all of the Jewish People, as it is written; (Isaiah 63:11) "And He remembered the days of old, of Moshe and His people.-

**“WORDS THAT COME OUT OF THE  
HEART ENTER THE HEART”**

*THIS MEANS THAT THOSE WORDS IF TRUTHFUL ENTER THE SAME  
HEART THAT THEY CAME OUT FROM AND ADD TO IT MORE HOLINESS*

*(RABBI ELIMELECH MILIZENSK, NOAM ELIMELECH, PARSHAT TOLDOT)*