

בעזהשי"ת

ספר

**TEH
MODERN
EREV RAV
V.1**

v

**Chevreh Mazakei harabim
Hoilumi
Mifal Oilumi L'hatzulas Hadas**

ט"ז תמוז תשס"ז
בית שמש

הוצאת:



"חברה מזכיי הרבנים העולמי"

מפעל עולמי להצלת הדת

מיסודו של הגה"צ רבי שלום יהודה גראס

כ"ק מרן אדמו"ר מהאלמין שליט"א

CHEVREH MAZAKEI HARABIM HOILUMI

MIFAL OILUMI L'HATZULAS HADAS

Under The Supervision Of Rabbi Sholom Yehuda Gross

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מצוה גדולה לזכות את הרבים

ולפרסם את כל ספרי הערב רב

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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 Eyeshutz, 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 Mashiah 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 Azazel; 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 WITHELD 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^a

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^a

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^a

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^a

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^a

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^a

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^a

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^a

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 scorers did not sit” Which is the seat of scorers? 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 Keddusha, 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 deceptively." (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 Hara (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 Drahbitsch 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 Sfate 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***

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"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)

A CALL TO SAVE 'KLAL YISROEL'

by Rabbi Shmuel Rubin

Chairman of the Board

"Foundation for Publishing the Books of Yehuda and Yisroel"
author of "Testimony of the Rabbis" (two volumes)

T"03

A Heart-Rending Cry to the Religious Public

Dear Fellow Jews!

Considering the difficult state of our generation, which suffered significantly with the loss of 6 million Jews, including the majority of our sages and scholars, the survivors, broken in body and spirit, hoped that their coming to America, the land of freedom, would enable them to live the rest of their lives in peace from the terrible sufferings, and be able to lead a fine religious-Jewish life.

Unfortunately, the bitter truth was revealed. The real exile, the Spiritual Exile (Golus) had just begun, by the rise, in several religious communities of bands of UNDERWORLD-persons, who got themselves into the religious leadership and thereby uprooted Yiddishkeit. They made a business from all that is holy to us, and exploited it for their own interest, masquerading as pious Hassidic Jews, so that people should trust them. (Some of these people are the friends of the former Kapos and Nazi-collaborators, obliterated be their name, whom Satan planted, seeing that he didn't completely succeed in carrying out what he wanted. And, the Jewish nation is being bled further...)

The Nazis, obliterated be their name, knew, that is only the spiritual leaders who inject a life-force into the people, and with this spiritual power, keep the nation alive. Thus their partners here turned upon the people's spiritual needs. They became spiritual leaders, knowing full well that a religious Jew is ready to pay high prices for religious articles, to be sure that he gets the best and the nicest, in order to fulfill the mitzvahs as commanded. As the Torah and Chazal (Sages) tell us, a beautiful *Sukkah*, a beautiful *Tzitzith*, *Tefillin* or *Mezuzah*. And, this is nothing compared to the food-industry, which is a millionaires' business. There the *R'shoim* (the wicked) took over completely. First of all they skin us. Kosher food should cost only a few PENNIES more to cover the supervision expense. But the fact is it costs several times as much as the non-kosher. And, instead of, at least, giving good service for this money, by hiring enough *Shochtim* (slaughterers) and supervisors, to make sure that it's kosher by the highest standards, so that the customer should get what he pays so much for — No! — these money-hungry greedy **gangsters** come, and put up a minimal number of *shochtim*, and rush these few *shochtim*, just like Pharaoh's overseers in Egypt, who yelled, "finish your work, put out quickly your mandated quota." And, if the *shochtim* go to complain to the certifying Rabbi, who gets a fat check to grant his seal that all is kosher, — he says to the *shochtim*, that anyone who can't work quickly, should become a truck-driver. In this manner, the *shochet* is completely in the

butcher's hands, in order to produce the mandated quota. This causes frightful errors and misdeeds. The *shochet* is super-lenient in the mandatory inspections—of his knife, of the lungs and of the slaughtering itself.

Even more was disclosed in recent years. Not only when it affects their pocketbook do they act at the expense of *kashrus*, but they are simply uncaring and indifferent to the laws of *kashrus*. They laugh at the whole thing; it doesn't interest them at all that the food should be kosher, even when it costs them nothing. This was revealed during the *Chelev* (tallow-forbidden fats) scandal. When it was discovered by expert *Manakrim* (deveiners, who remove blood veins and tallow) from Israel who raised a great cry, that the American deveining, even in the most Hassidic circles in New York, is IMPROPER, and the Hassidic community, which is seeking the real Glatt Kosher of the highest standards, is being stuffed with real, unquestionable *Chelev* which is forbidden by the Torah directly, and associated with the punishment of Koress—dying (G-d forbid) childless, a premature death.

The above was confirmed by the great *Tzaddik* and sage of our generation, the Rabbi of Kashow, Rabbi Refoel Bloom Shlita, who at the time established a *Beth Din* and thoroughly investigated the matter, seeking the counsel of all sides. The kosher-(mis)-certifying rabbis said, that it's all a matter of different customs between Israel and Hungary. He said that a *Beth din* (rabbinic court) in Israel had been convinced that this is a matter of real *chelev*, forbidden directly by the Torah with the punishment of *Kores*, and turned to all involved parties to point out the necessary correction. They totally ignored the cry of this famous *Gaon* and *Zaddik*. When he saw that all his words fall upon deaf ears, he sent a letter to all his students and warned them to stop eating meat, even from the best sources, because the situation, even there, is frightful. But, despite all this, everything remained unchanged, and the meats of unreliable slaughterings, with unquestionable blood and *chelev*, are being fed to *Shtreimel* wearing hassidim, to rabbis, roshe-yeshiva, B'nei Torah, and other fine Jews, and the *Admorim* (Hassidic Rabbis) hand it out as *Sh'rayim* at Shabbos-tables. And, it's all "hush - hush," because the money-grubbers and gangsters, want to make more money from Jewish sweat and blood, and take swollen prices on the excuse of high kashrus expenses, and, on the other hand reduce their kashrus expenses to a minimum, to earn on both sides. These same blood-suckers are ready experts in deception, and if a cry should be roused, they have the power to suppress it with money and terror, because, the

whole gang, with their gangsterish partners are at their disposal. Year after year, the process of feeding the people forbidden foods, goes on.

People didn't even dream about all this (and more.) After seeing the "holy" seals, they were sure that everything was in the best order. Who knows how long this stupefaction would have gone on, if not for the fact that among the *shochtim* a self-sacrificing young man was found, a great scholar and extremely pious man, who was greatly touched and deeply hurt by the irresponsible, neglected state of kashrus, which was getting ever worse, with no one doing anything to improve it. Grasping what was going on, he "turned-over worlds" and didn't rest, even though these bandits acted against him with all of their methods, while he was still living among them in Williamsburg. The methods ranged from physical grabbing to house-breaking. But nothing deterred him from his burning commitment to correct the situation and the *Chillul Hashem* (desecration of G-d's Name). He knocked on the doors of their rabbis and their rabbinical organization and demanded a *Beth Din* (rabbinical court of law) meeting, until he became convinced that he was talking to deaf ears.

Then he decided, having no other choice, to come out in the open, and he published notices and articles in the Torah publications about what is going on in the *sh'chita* world. Naturally, this soon bore good fruit, and a famous Williamsburg congregation immediately established its own slaughtering house, under a truly careful and high quality *sh'chita* under the supervision of the Rabbi. Still not satisfied, he worked hard until he published his cry of anguish to the Jewish world. His world-renowned book is entitled "Nefesh Yeshaya." This book contains a treasure of information about what is happening in the Kashrus field, as well as a compendium about the gravity of the prohibition of forbidden foods, both to the body and the soul, collected from various works, of our sages. The author is the well-known Rav, HaGaon Moreinu Horav Sholom Yehuda Gross, the Admo"r of Holmin, Shlit'a.

From the time the first book appeared some 15 years ago, the Holminer Rav doesn't rest. With super-natural strength he continuous to storm, demand, and awaken, and conducts an untiring campaign of clarification, to inform Klal Yisroel of what is taking place. He warns and calls, "Yiden, be on guard! Don't let yourselves be misled by the spiritual destroyers! Guard yourselves from the claws of the spiritually-surviving Nazis, who have set up spiritual crematoria to burn Jewish souls."

All the mis-leaders, for many years, who have already mislead half of American Jewry to the Goyish side, through assimilation, had no effect on the European Orthodox Jews. So the "*Sitra Achara*," (the Satan) with his nazi agents, had to set up physical destruction places, R"L. And when those saved from his claws reached America, the defiled spirit of those wicked Satan's agents didn't rest, but pursued them till here.

Satan took people from among the saved, who were spiritually drowned persons, and made them the powers over the kashrus industry, and they hired workers from anywhere, and gave them positions as butchers with fat profits, and in order to be able to capture the entire ultra-religious

community with no opposition, they took to throwing a fat sum to a bunch of "rabbis," who are ready to certify "kosher," for money, any defiled and forbidden food following the butchers' whim and many times they were the "Rebbes" (teachers) of these butchers, but the main profit goes to the Chassidesha Mafia, and they spend much money, not to enforce the kashrus, but to maintain the terror over the sincere Rabbis, who wanted several times to come out with a public cry of anguish, and over the few sincere community leaders, not to let them organize their own small *sh'chita* and *nikur* as they should, as it once was in every religious Jewish community.

By these various methods did they succeed to infiltrate and force their way into the most religious circles, equally among yeshiva-people and *Bnei Torah*, and the *hassidic* circles, and stuff them with strictly forbidden foods, *n'veilla* and *t'reifa* (improperly slaughtered), tallow and blood, *Yayin nesech* (defiled wine) and *chalav akum* (forbidden milk), and on and on.

The above mentioned *talmid-chochom* and *zaddik* of Holmin, *shlita*, seeing the matter from within, having been a *shochet* for many years in various markets, and being familiar with various problems, went in opposition to other rabbis, who remain silent because of the terror—declares a War of G-d upon Amalek ("the best of butchers is a partner of Amalek") against these wicked ones, knowing full well that they are a frightful and mighty band. Without fear that he is alone, he founded the "Kashrus Committee of the United Congregations," which has awakened the world from deep sleep, seeing the abysmal depth of the state of kashrus and other affairs.

The "Kashrus Committee" has demanded from all congregations, that they organize their own kashrus committees, which constantly inform the people about the situation and awaken and demand in matters of kashrus. After so many years of untiring work and effort, we must write the clear truth, that he succeeded with great self-sacrifice, that all the greater congregations opened kashrus committees, namely: Vishnitz, Tohsh, Kashow, Bobov, Belz, Sqwere, Lubavitch, Klausenburg and others. Even the "Hisachdus Horabonim" (Central Rabbinical Congregation of America), which had fought bitterly against the Kashrus Committee for publicizing facts of kashrus—negligence in products that are under their influence—and denied everything from A to Z and promised, as is their habit, that all is in best order—had to submit to the pressure of the religious ones among them and founded the "special beth din for affairs of kashrus," even though it really spoiled more than it corrected, as anyone knows who is familiar with the various products and checks into them.

It's well known that in a meeting of hundreds of rabbis in Eretz Yisroel, rabbis from America revealed, that the Holminer Rav is the greatest *Mezake Harabim* (bring merit to many) in the world, and a great part of kashrus in America is thanks to him. They also greatly praised his self-sacrifice for kashrus and for other things he does steadily, and for the secrets about *sh'chita* that the Holminer Rav has revealed.

The Klausenburger Rebbe, Shlita, thundered in his speech, that he has exhorted for over 30 years that in America even pious religious Jews eat *neveilos* and *treifos*. Also he is

well known in the campaign against mass production of *sefer-torahs*, *t'fillin* and *mezuzos*, as well as *sh'chitah*.

The Holminer Rov is constantly crying out, that kashrus of *S'Tam* (Torahs, T'fillin and Mezuzahs) and *sh'chita* mass produced is impossible.

In this matter he accomplished great ends. Many well known congregations have organized themselves, and now the cream of religious Jewery slaughter chickens, slowly, and properly: Pupa, Belz, Monroe Poultry, North 4, Sqwere, Vishnitz, Kiryas Tahsh, Kiryas Kashow, Lubavich, Bobov, Margareten, are among these congregations, along with others.

In matters of *S'Tam* he demanded, that they should similarly organize, and he printed 40,000 copies of a booklet about *S'Tam*.

Five years ago, the Holminer Rov had also founded, a beth din for *din torahs* and *sholom bayis* (family mediation) without charge, and printed thousands of books and placards about the false *din torahs* in America. He awakened amany congregations to create their own bet dins for *din torahs* (rabbinic judgement) without charge.

The following congregations followed this demand: Vishnitz-Monsey, Pupa, Ungvar, Belz, Merkaz Harabonim and others.

This is just a part of his practical and real accomplishments for the public good. The aforementioned campaign of clarification is going on full swing. Those who are on the Committee (among them many well experienced in public-works) who help the Rov in his work, relate astounding and unbelievable facts, which they see daily during this work of enlightening the public.

These public activists, who have already worked with the most prominent public figures in Greter New York and other cities, have seen how, in many instances, these people's activities, counsel and help result in bringing great results and benefit to communities worldwide.

But none of this can even compare with the untiring labors, of the Holminer Rov, seen daily, in his enlightenment-work in all *Yiddishkeit* affairs, which is done through sending books, booklets and circulars, which are distributed among all Jews all over the world. Anyone who sees the Holminer Rov at his difficult and holy labors understands that not in vain did he merit at such young age to publish over 300 books, because the work is being done at unusual self-sacrifice both of money and body, he is occupied day and night, he knows of no fatigue, no difficulties, distractions and trials are no obstacle when it comes to *Yiddishkeit*. If we didn't see it with our own eyes we wouldn't believe that a man has the ability to work such hard work, eighteen hours a day, and he often forgets to eat, and neglects his health (because time does not permit him to take care of himself.)

With all his soul: he gives away his time for learning for himself and for his children and is constantly at work writing books that are for the general need, and personally packing and mailing them to wherever they are needed.

These books are sent to anyone who requests them, and many send no payment for the books. Still, the shipments are not halted, in order to keep on informing the public about the the status of religion.

Also, the work of answering telephones, as questions come in about kashrus *din torahs*, family harmony, that are being asked from all corners of the earth, and in many cases the Rov is unable to answer immediately but must call back long distance; this costs money and blood.

The bottom line is that the Rov, the President, does everything, with his total forces of body and soul, to establish *Yiddishkeit*. Without reckoning with whether his health permits it, he works with super-natural strength and doesn't reckon with financial problems and takes away from himself and his family, who literally go hungry and don't have enough to eat. Still not enough, he went into debt for the fantastic sum of over a million dollars!!! To the question of friends, why does he do it, his answer is "*If someone has a relative who is in in danger, G-d forbid, and has to be saved, won't we do everything possible to save him, with no exccuses?*"

Today, unfortunately, there's the need to liberate *Am Yisroel* from the mis-leaders. We can't stay neutral, but must give ourselves totally to save. But, now, the situation is such, that there is no longer who to borrow from, and on the other hand the old creditors are demanding payments—the state of affairs is unbearable, "the waters have reached to the soul..."

There is no way to describe the gret merit in taking part in such holy work. Torah and *Yiddishkeit*, in ours and future generations, depends on this work.

Look in the book "Testimony of the Rabbis" (part 1 and 2) and see how rabbis in Eretz Yisroel and worldwide, write with great wonder that these important books are saving thousands of Jews from stumbling, and transgressing basic Torah Laws.

Take part in the great work and help spread the books on a broad scale.

Inform the wide public about all matters of *Torah - Yiddishkeit*, where much negligence and abandonment reign. Warn the masses of Torah-true Yiden, who want to be faithful Yiden. Exhort them to be on watch against all the evil winds that blow so that they shouldn't — G-d-forbid — breach the Torah-Wall and destroy Jewish homes.

... The Holminer Rov has already received letters of encouragement from over 3,000 rabbis, *shochtim*, *mash-gichim*, *shei-yeshivas*, etc. (These letters were printed in 7 deluxe volumes, size 11 x 8-½)

... His books made accomplishments — beyond estimate-worldwide.

... He has almost one million copies (of his books) in print; some of these books have been re-printed 7 to 10 times, over the years.

... Almost every Rov, Rosh Yeshiva, and Shul in the whole world, received his works.

... *This is why we appeal to you now! Take part in this holy work!!!*

Will we allow such a dynamic force for Torah-yiddishkeit to collapse, G-d forbid, under the yoke of debts? How will we stand with our tongues hanging, on the Judgement Day! When *Moshiach* comes on the great and terrible Day of Judgement, what will we answer that we did not do anything to halt the evildoers, and we allowed the activists to fall and did not encourage them. Especially an activist as great as the Holminer Rov, Shlita.

Therefore we call upon you:

Select one **Mitzvah** from among the 613 **mitzvos**, in which you want to take part, to awaken **Klal Yisroel!!!**

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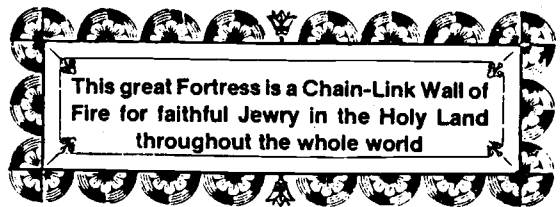
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... are Sanctifying G-d's Name before the whole World, declaring that Moshe is Truth and his Torah is Truth ("Emes").

... their glory fills the land... great strongholds against evil winds that blow on Klal Yisroel.

Contents

- ☐ Three thousand letters blessing and encouragement from the Great and Sages of our generation.
- ☐ Propaganda and distribution done by our offices in all the Diaspora.
- ☐ The number of works that were written and published by the grand Author during 18 years total 286 books.
- ☐ The number of copies printed and distributed FREE thru the Institute for Publishing the Books of Judah and Israel in the entire Jewish world, total 850,000 books.
- ☐ The cost of printing and mailing totals over 2 Million Dollars.
- ☐ The Deficit totals: \$1,500,000.00
- ☐ The Annual Budget for 1986 is \$1,750,000.00

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Please lend a hand to this lofty Foundation to partake in the publication of a Book in the Sainted memory of departed relatives for whose Souls this will be a great Uplifting and through which they will intercede for you to be saved in all manners from Above, for you and your worthy family and all the Nation of Israel, Amen.

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ביטע שיקט אריין אייער באשטייערונג צו דעם פאלגענדן אדרעס:
M.B.T., P.O.B. 331, Brooklyn, N.Y. 11219 / Tel: (718) 436-8086

EMERGENCY APPEAL

An Urgent Call to All Fellow Observant Jews

As Chairman of the Institute for Disseminating and Publishing the critical and acknowledged "Books of Yehuda and Yisrael," I present before the public my personal knowledge of the necessity for the Institute, the quality of its standard bearers, and the overwhelming financial burden it bears.

I have the privilege of knowing the president of the Institute, the Gaon and renowned Rav, Rabbi Sholom Yehuda Gross, the Admo"r of Holomein, Shlit"a. I first met him several years ago concerning a matter of Kashrus for which I acquired his counsel. From that date I became close to him. I have had the privilege of meeting many public figures in Greater New York who work in the Public's service faithfully and steadily. But none compare to the holy work of Harav Gross.

I learned from him: for the sake of upholding Yiddishkeit one must be ready to give up ones heart, soul, family — entire being in all respects. Foremost in his work is his acting as guardian over anything that pertains to religion, where the "ba'al dovor" (the forces of evil) seeks a niche through which to enter. Standing guard means two things: to exhort the (public) activists, and to cry out publicly through placards, the publication of books and pamphlets to awaken G-d's nation as to what is required of them to enable them to keep the destructive ills from entering their homes. By day he won't rest and at night he doesn't cease; there is no bother nor fatigue where the honor of Heaven is at stake. Had I not seen it with my own eyes, I would not have believed that a man of flesh and blood could have the ability to work 18 continuous hours on a daily basis, for the purpose of honoring Heaven, whether in regard to kashrus, tznius, T'fillin and M'zuzoth education, or (perverted) Rabbinical Court Judgements—and much, much more. This activity, is continuous... every day, week... all year long. Any time you call on Harav Gross you'll find him busy either on the telephone, or preparing books for publication, or sending them out to bring merit (Z'chus) to the public. This is a brief description of the character of this shining personality.

Interestingly, among those who ask for the books, many are religious Jews who have no funds; yet never was mailing books, even overseas, delayed for the sake of money; after all, for the honor of Heaven, money is irrelevant. Then there are the numerous telephone calls from all around the world to respond to difficult questions arising from the many books.

In summary, Harav Gross does all that is within the power of his spirit and soul to set religious observances in their proper state, with no consideration for his health or wealth. This has brought him to a very precarious position, as his debts have increased above all expectations and now total \$1,500,000.00. Despite this oppressive debt burden the Institute's president was ready to continue borrowing in order to bring merit upon Jews. However, now the lenders refuse his entreaties... The strength is faltering... "The waters have reached the soul..." and the strength to stand up is waning.

What shame the public will bear if this gigantic force of self-sacrifice for "K'lal Yisroel" which stands like a fortified wall against the evil spirits, will have to bend its knee under to the heavy yoke of great debts, while each one has the power to open his wide and generous hand and establish the Institute in its rightful position.

It's a known fact that we have never put out a hand to the public to ask for support, like some other institutions that do this at least once a year; and to the question of many, why didn't and why shouldn't an Institute that benefits every single one act, like any other public body. The answer is, that there is no time to spend on this, because every free minute is devoted to disseminating the books and placards to save the public from "Aveiras."

Tell me, my friend, did you ever hear such an answer, — in this day and age, this country—whose entire sense and value is the accumulation of wealth???

It is not an exaggeration, to say, that there is no family or even almost an individual who has not received some spiritual benefit directly or indirectly from this Institute, whether from awakening regarding kashrus, through which indirectly the kashrus of the foods they eat was corrected, or through the meticulous attention and zehirus in the kashrus of T'fillin and M'zuzoth etc.

Now, that the situation is so critical, because of a lack of funds which is the only thing not within the President's power, since the strength and will are in an individual's hands (G-d willing) but gold and silver were given, in trust, to the generous philanthropists to distribute where needed.

Therefore, we come now with every possible expression of appeal: take all this to heart and note that this is the first time we stretch out our hand to the public saying

HELP!

HELP!

GIVE!

GIVE!

To enable us to preserve and continue our multi-faceted activities, in strengthening areas of the Torah that are neglected and breached. In the merit of your kind deeds, may the scriptural prophecy soon be fulfilled, that "the earth will be filled with knowledge of G-d as the waters covering the sea," in our time, Amen.

Shmuel Rubin,
Chairman

מגבית הצלה

קריאה נרגשת להצבור הרחב יהדות החרדית שבכל העולם

בתור יושב ראש "מכון להוצאת ספרי יהודה וישראל" הנני להציע לקבל הצבור מאשר ידעותי בנפשי נחיצות המכון – מהות נושאי דגלה – והמצב הכספי אשר קשה כשאוּל סובלת סבלה. אני הקטן זכיתי להכיר נשיא המכון הרב הגאון המפורסם מוהר"ר **שלום יהודה גראס כ"ק אדמו"ר מהאלמין שליט"א** זה כמה שנים ע"י עובדא בענין כשרות שהוצ"כתי להזדקק להתייעצות שלו ומאז והלאה נתקרבתי אצלו וזכיתי להכיר דמותו וערכו דהאי גברא רבה.

כבר זכיתי להכיר הרבה עסקנים צבוריים בעיר הגדולה ניו יארק העוסקים בצרכי צבור באמונה ובקביעות. אבל אין כל השואה ודמיון לעבודת הקודש של נשיא מכון הלה.

מיום שזכיתי להכיר, זה אשר למדתי ממנו: לטובת העמדת הדת על תלה יש לאדם להשליך מנגד נפשו – מאודו – וכל ביתו בכל המובנים. ראשית מלאכתו לעמוד על המשמר בכל דבר הנוגע לדת והבעל דבר רוצה לפרוץ פרץ, והעמדה על המשמר תרתי משמע לעורר העסקנים וגם לצעוק בשוקים ורחובות בקול קורא וגם בהדפסת קונטרסים וספרים לעורר עם ד' המעשה אשר יעשו לבלתי תת משחית לבא אל הבתים. יומם לא ינוח ולילה לא ישקוט, אין עמל ואין עייפות במקום כבוד שמים. אילו לא ראיתי בעיני הבשר שלי לא האמנתי שביכולת בשר ודם לעבוד י"ח שעות רצופות לזכות העולם בכל דבר הנוגע לכבוד שמים אם הדבר נוגע לכשרות – או צניעות – או תפילין ומזוזות – או שבת או חינוך – או דין תורה, המעוקלים – ועוד ועוד. וכמעט בלי טעימה בכל משך הזמן רק לסדר חבילות ספרים ע"פ תבל זה כל מגמתו וחיותו.

ומובן שבין המבקשים הספרים חלק גדול ישראלים כשרים אשר אין כסף למו. אבל מעולם לא נתעכב שילוח ספרים-אפילו מעבר לים אם נתבקש – עבור בצע כסף כי במקום כבוד שמים הלא אין כסף נחשב למאומה. מלבד ריבוי הטלפונים מכל העולם להשיב עלי שאלות קשות בדבר הנוגע לעניינים הנידונים בהספרים.

ודברים הללו כסדר הזה נעשה לא יום או יומים אלא שנה בשנה בלי הרף. בכל פעם שתבקר הנשיא תמצא עסקו או בטלפון או בסידור ספרים לדפוס או בשילוחן החוצה לזכות הרבים. זהו מקצת דמות אישיות הבהיר הלה.

סך הכל הנשיא עושה כל שבכחו רוחו ונשמתו להעמיד הדת על תלה מבלי להתחשב עם בריאות גופו או שיעור נכסיו, וכ"ז הביאו למצב מכביד מאד כי החובות נצטברו עלו מעלה ראש והגיעו לסך: 1,500,000.00. ועם כל זה הי' הנשיא מוכן ללות הלאה כדי לזכות את ישראל, ברם דא עקא אשר כבר סגרו המלוים פתחיהם פעדו וכשל כח הסבל, באו מים עד נפש ואין מעמד.

כמה מהחרפה ישאו הצבור עליהם אם כח ענקי זה של השלכת נפש מנגד עבור כלל ישראל לעמוד כחומה בצורה נגד רוח הזדונים יצטרך לכרוע ברך תחת עול הכבד של חובות העצומים במקום שביד כל אחד לפתוח ידו הנדיבה והרחבה ולהעמיד המוסד על מכונו הראוי.

האמת ידוע לכל כי מעולם לא פשטנו יד מול הצבור לבקש תמיכה כדרך שאר מוסדות שעושים כן לפחות פעם אחד לשנה. ועל בקשת הרבה למה לא, ולמה לא תהא מוסד המסייע לכל אחד ואחד ממש כמוסד של צבור מרוכז ליהנות מיד הצבור. על זאת בא התשובה כי אין פנאי להתעסק בזה דכל זמן הפנוי מוקדש להפצת ספרים – וקול קורא'ס להציל הרבים ממכשול עון...

תגיד לי ידידי השמעת כבר מענה כזה – בזמן הזה – במדינה כזה – שכל מהותו ממון ודמים ???

לא אגזים אם אומר שאין משפחה או אפילו יחיד (כמעט) שלא נהנה הנאה רוחני באיזה צד ממוסד הלה אי מצד התעוררת בכשרות, שבעקיפין נתחזק עי"ז הכשרות למאכלים ומשקאות שהוא אוכל ושותה, או בענין תפילין ומזוזות – ועוד כנ"ל.

ועכשיו שהגיע המצב עד קצהו מחמת ממון שהוא דבר היחידי שאין ביד הנשיא, כי הכח והרצון ביד האדם בעזה"י אבל הכסף והזהב ניתנו פקדון ביד הנדיבים לחלק להנצרך.

ע"כ באנו בכל לשון של בקשה תנו לבבכם לכל הנכתב לעיל ותשימו לב שזה הפעם הראשון שאנו פושטים יד להצבור באמירת

"הצילו הצילו" תרומו תרומו!!!

למען נוכל להחזיק מעמד ולהמשיך פעלים גם בשאר מקצועות התורה הנזנחים והנפרצים ובזכות זה יתקיים במהרה ומלאה בארץ דעה את ד' כמים לים מכסים.

6

מיליאן
אידישע
גופים
פארברענט
געווארן
אין
אנטעסעמיטישע
לענדער
אין
יאר
תרצ"ט – תש"ה

קראַתִּי וַאִין עוֹנָה

זעקתו של רחמ"ד ווייסמאנדל
בתקופת השואה

„אחינו בני ישראל האם השתגעתם : האם
אינכם יודעים באיזה גיהנום אנחנו חיים ?
אתם שומרים את הכסף, למה אתם
ממתינים ?”

„ובזה למה אתם מחשים — ולמה אלו
המסילות אין פרץ ואין ניפוץ בהם...
ובתי חנק ושריפה עוסקים במלאכתם
ומה קל לפרוע את עבודתם ולנפצם”

„למראה הדבר הנורא הזה מי שדעתו
שפוי — צריך שישתגע, ומי שלא השתגע
עדיין — אין דעתו שפוי”

„בטוח אני כי אחרי ישועת ה' במהרה
תספקו גם אתם כף על ירך כי תראו כי
היה היכולת ביזכם להציל — והצל
לא הצלתם”

מתוך "מן המצר"

6

מיליאן
אידישע
נשמות
ווערן
פארברענט
אין
פרייען
אמעריקא
— תשמ"ט — ...

B"H

AN OPEN LETTER TO ALL WEALTHY JEWISH PHILANTHROPISTS

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INTERNATIONAL COMMITTEE FOR PRESERVATION OF JUDAISM

VAAD HAMERKAZI HOILUMI LEKIYUM HAIHADUS
c/o Rabbi Sholem Yuda Gross

4711 — 12th Ave., Suite A5, Brooklyn, N.Y. 11219
Telephone: (718) 436-8086

Brooklyn, New York

'47

בעזה"ת

A RESCUE MISSION HATZOLAS NE'FASHOS

*An Open Letter
to the Wealthy and
Philanthropic Members
of the Jewish Community*



"וועד המרכזי העולמי לקיום היהדות"

VAAD HAMERKAZI HOILUMI LEKIYUM HAIHADUS

c/o RABBI SHOLEM YUDA GROSS

4711 12th AVE., APT. A-5, BROOKLYN, N. Y. 11219

TEL.: (718) 436 8086



הו"ל בחמלת ה' עלי בזכות אבותי ורבותי הק' זי"ע

הק' שלום יודא גראס

רב דקהל "מגן שאול ד"האלמין" ור"מ בישיבה וכולל "בית ישעיה"
"מכון להוראה בשחיטות ובדיקות"

בעהמח"ס: אפיית המצות השלם (וי חלקים): גידולי יהודה (על הלכות ציצית); שו"ת זבחו
זבחי צדק (על הלכות שו"ב): חינוך ישראל סבא (מדריך לחינוך הבנים והבנות); מדריך
לצניעות; מזוות שלום (על הל' מזוהה); מנוחת שלום (הדרכה לכשרות); מנחת יהודה, (על
חומר איסור "חלב עכו"ם ו"סימילאק"); נפש ישעיה (על מאכלות אסורות, ה"ח); קדושת ישראל ועל
הלכות יחוד): ושי"ס

Brooklyn, New York

'89

בעזה"ת

קונטרס הצלת נפשות

..

אֵן אָפּענער בריף צו אַלע עשירים און פילאַנטראָפּען

..

"וועד המרכזי העולמי לקיום היהדות"

VAAD HAMERKAZI HOILUMI LEKIYUM HAIHADUS

c/o RABBI SHOLEM YUDA GROSS

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הלכות יחוד): ושי"ס

שנת תשמ"ט לפ"ק

..

ברוקלין נוא-יארק

קריאה נרגשת לעשירי העולם



אף פעם בהיסטוריה היהודית במדינות
הגלות עוד לא היה שפע של כסף כזה אצל
היהודים, בשנים האחרונות לבד, אצל יהודים
הקרויים חרדים, נחשבים כיום לאנשים
העשירים בעולם, הם יכלו לפתור את בעיות
המחסור והעוני של כל הנצרכים יחידים
ומוסדות תורה וחסד.

מוצאים כיום כמעט בכל בית כנסת
אנשים עשירים מאוד ביניהם מליונרים
ומליארדרים, ומנגד שומעים מגבאי צדקה
העובדים קשה מאוד על מנת לגייס את
הכספים שזקוקים על מנת לפתור את בעיות
הישוב הנחשב לישוב העשיר ביותר,
כשביניהם מליארדרים, ובתשובה אומרים אלו
לכותב שורות אלו, שישנם מתוכם כאלו
המתיחסים לכל בקשה ולעומתם ישנם כאלו
שאינם רוצים לכלל לשמוע, לבס לב אכן,
לעצמם מפזרים הון רב, אך כשמדובר באחרים
אינם רוצים לשמוע כלל, וכשלוחצים עליהם

הם מתחמקים בסכום קטן שהם נותנים, ויותר לא רוצים לשמוע.

אמר לי אחד ממנהלי המוסד לבעלי תשובה אור החיים, שבסכום של מליון דולר יכלו להפוך את כל ארץ ישראל, בעלי התשובה מעוניינים ורצים לפנות לחבריהם ולהחזירם בתשובה, אך לצערנו אין אפילו את הסכום הדרוש להוצאות בלבד.

גם הארגון הידוע "יד לאחים" שניהלו בעבר ישיבות בין הזמנים כששולחים בני ישיבות לכל חלקי הארץ, בכדי להראות לחילונים איך לומדים ואיך נראים בני ישיבה, הם נאלצו להפסיק את המבצע הזה בשל מחסור בתקציב.

גם החינוך החרדי יכל לגדול ולהתרחב, אך בשל המחסור בכסף אינם יכולים להרחיב את השורות, ולכן יש להם את אותו מספר ילדים בשלשים השנים האחרונות, העשירים אוחזים בידם את הכסף שניתן להם בפקדון, בכדי שיוכלו לתת להיכן שצריך.

ידוע שישנם מבין העשירים המתגאים שהם נותנים מעשר, שפירושו 10% מרכושם, ושואלים האם עוד יש לכם טענות אלינו, וע"כ אשיב ואומר שאינני מאמין שהם נותנים

מעשר, ואפילו אם הם נותנים מעשר, הם רחוקים מלצאת ידי חובה. כי המעשר נאמר עבור מישהו שאינו מרויח הרבה ואין באפשרותו לתת, הוא יוצא ידי חובה כשהוא נותן 10%, אבל מי שמרויח יותר מכדי פרנסה, הוא חייב לתת לפחות חומש שפירושו 20% מהכנסתו, אחרת עוברים על איסורים חמורים, כך פוסק הגאון מוילנא במכתב שהשאיר למשפחתו כשהוא היה בדרכו לארץ ישראל ואנו מצטטים כאן את דבריו:

...למעשה יש להוריד חומש מהרווחים כפי שציוויתי ולא להמרות את הוראתי, כי מי שנותן פחות עובר בכל רגע על הרבה לאוין ועשין וזה כאילו שכופרים בתורה הקודשה ח"ו עכ"ל, כך פסק רבנו הגר"א זצ"ל, וידעו זאת העשירים הליטאים, ויבחנו לעצמם האם הם עומדים בכך, כי אחרת הם בבחינת כופרים ר"ל. הוראתו של הגר"א מחייבת גם את החסידים מאחר והוא היה אז רשכבה"ג.

נצטט גם את דבריו של האור החיים הק' בפ' קרושים (יט יג) העשירים הם צינור אחד שדרכם תכננו לתת לנצרכים ולצדיקים, ולכן הקב"ה מזהיר אותנו לא תעשוק את רעך, אלו הם הצדיקים שהקב"ה קורא להם אחים

וידידים, כמו שכתוב למען אחי ורעי אז אם לא
נותנים את שזקוקים עוברים על לאו.

כמו"כ ידוע סיפור המעשה כפי שהוא
מובא בגמרא (מס' כתובות דף סו ע"ב) שר'
יוחנן בן זכאי כשיצא מירושלים רוכב על
חמורו, הוא ראה איך שאשה אחת יושבת
ואוספת תבואה שהניחו בפני הבהמות של
הערבים, ושאלה מר' יוחנן שיפרנס אותה,
שאל אותה ר' יוחנן מי את, השיבה אני בתו של
הצדיק נקדימון בן גוריון (שהגמרא בגיטין
מספרת עליו שכשנכנס לבית הכנסת והעריב
היום, האור חזר והאיר, הוא היה מהצדיקים
הגדולים ביותר שקיבל על עצמו לפרנס את
ירושלים 21 שנה), שאל אותה רבי יוחנן בן
זכאי, להיכן נעלמו כספי אביך?, השיבה האם
לא אמרו בירושלים משל זה, שאם מישוהו
ימלח את כספו ואינו נותן צדקה, האם לא
יחסר מלח לכספו, הרי המלח עושה שלדבר
יהיה קיום, כך כשנותנים צדקה הוא שומר על
הכסף שיהיה לו קיום, ובדרך אחרת "מלח
ממון חסר חסד", מי שרוצה למלוח את כספו
שיהיה לו קיום, שיחסר מכספו על ידי שיתן
לצדקה וחסד (ראה רש"י במקום).

המשיך רבי יוחנן ושאל אותה, ומה נהיה
 בכספו של חמיך? השיבה, בא זה ואיכר את
 זה, אמרה לו, רבי אתה זוכר כשאתה חתמת על
 הכתובה שלי, ענה ר' יוחנן לתלמידיו אני זוכר
 כשחתמתי על כתובתה היה כתובה שצד אביה
 מתחייב לתת מיליון דינרים חוץ ממה שחותנה
 מתחייב ליתן.

שואלת שם הגמרא האם נקדימון בן
 גוריון לא נתן צדקה?, הרי מספרים עליו
 שכשהוא היה הולך מביתו לבית המדרש
 ובחזרה, היו העניים מקבלים ממנו רכוש היו
 מוכרים אותו ומחלקים ביניהם, הרי רואים
 שהוא היה נותן צדקה, ואם כן מדוע כתו אמרה
 שהם לא נתנו צדקה ולכן הם הפכו לעניים,
 שהיא היתה נאלצת לאסוף חיטה ליד בהמות
 הערבים, הגמרא מספרת שרבי יוחנן בן זכאי
 בכה כשהוא ראה זאת ואמר, מאושרים אתם
 היהודים שאתם עושים רצונו של מקום, ולכן
 אף אומה בעולם אינה יכולה להכחידכם, אך
 כשאין עושים רצונו של מקום, הקב"ה
 משליכם לבהמות הערבים, ובכך הוא אישר
 שאביה לא עשה את רצונו של הקב"ה, ולכן
 נשאלת השאלה האם בשל כך מגיע לו עונש

שכזה, הרי בסופו של דבר הוא נתן הרבה צדקה?

משיבה הגמרא נכון, הוא נתן צדקה, אך לא כל כך כפי שהי' יכל לתת, והגמרא מביאה את האימרה, שלפי יכולת הנשיאה של הגמל כך מעמיסים עליו, אותו דבר גם האדם העשיר, כי היכולת שלו לשאת הוא חייב לשאת בעול הצדקה, ונקדימון בן גוריון לא נתן כפי שהוא יכלתו.

הגמרא בעצם בדכרים אלה מדכרת אל העשירים החסידים והמתנגדים, ומראה איך שעשירים יכולים לחיות בטעות, וצדיק כל כך גדול כמו נקדימון בן גוריון שחשב שהוא נתן די והותר, ובשכיל הטעות במחשבתו הוא הפסיד את כל רכושו ונשאר ללא פת לחם. וביתו חיתה בדחקות נורא. איזה תירוץ יהיה לעשירים כשישאלו אותם מדוע לא למדתם מנקדימון בן גוריון שחייבים לתת לפי האפשרויות, שזהו לפחות חומש 20% מההכנסות כפי שציטטנו מ"אגרת הגר"א".

וזה רק בשכיל צדיקים ועשירים כמו נקדימון בן גוריון, אך מי שידוע בנפשו שהוא חטא חטאים גדולים במיוחד ב"חטאת נעורים" החטא של ער ואונן כפי שכתוב

בתורה חייבים בשביל זה מיתה בידי שמים, ובשביל זה הם נפטרו כפי שכתוב בפרשת וישב וע"ז כתוב בספרים כל אשר יש לו יתן בעד נפשו שלקנות את הנפש נותן אדם את כל רכושו וע"ז לא נאמר המאמר חז"ל "המבזבז אל יבזבז יותר מחומש" רק מותר לתת אפילו את כל הרכוש ראה (תניא איגה"ק פט"ז).

דבר ידוע שהבתי כנסיות לחסידים בהעיר לעמבערג היו העשירים מחלקים את רכושם חציו לעצמם וחצים לעניים, וחוף מזה עזרו להם בכל צרכיהם, וכן עזרו לכל הארגונים שהיו בעיר, ואין ספק שאם היו שומרים את הכסף בבנקים, הם רק היו מאפשרים לגוים להמשיך ולעסוק בכספיהם, אבל על ידי שהתחלקו עם העניים הם השקיעו את כספם בענייני שמים ושם הרווחים צוברים הון לחיים העתידיים הנצחיים בגן עדן, כמו שאמרו חז"ל בב"ב אצל מונבז המלך שגנו הונו למעלה בגן עדן.

ובזה היה פחות או יותר בזמנים נורמליים היכן שיהודים היו גרים במקומות מאות בשנים, באותם המקומות היו היהודים מתחלקים בפת לחמם ולא חיפשו לאגור כספים בידעם את הפסוק (תהלים מט) יצבור

ולא ידע מי אוספם, היכן שדוד המלך ע"ה
אומר האדם הטיפש האוסף כספים ואינו יודע
בשביל מי הוא עושה זאת, אנו שואלים את
היהודים העשירים, בשביל מי אתם צוברים את
המליונים, בשביל הילדים והנכדים, אם מזלם
יהיה שיהיו עשירים יהיה להם בדיוק כפי שיש
לך, ובמיוחד בזמנים כאלה, כשהעולם עומד
בפני פצצת אטום, שאף אחד אינו יודע מתי
הוא יתפוצץ, ובאמת בזכות הצדקה העולם
הזה קיים, וא"כ למה אתם אווזים את הכסף
בכספות הבנקים, תוציאו מידכם את
המליונים, ותמסרו אותם למוסדות התורה
והחסד, ובזכות זה תזכו לקרב את הגאולה
השלמה שאנו מחכים לה זמן כה רב, ושזה
הדבר היחידי שיכול להציל את העולם
מקאטאסטרופה ח"ו שהקב"ה יעזור מיד,
וישלח את הגואל צדק שיגאלנו במהרה כב"א.

וע"ז בעה"ח יום א' פ' נצבים לסדר "לעשות את כל

דברי התורה הזאת" תשמ"ח לפ"ק

ובברכת כתיבה וחתימה טובה

ה"ק שלום יהודה גראס

אברק"ק האלמין יע"א

פרק א ענש הנמנע מלמחות

גדל הענשים המטמדים למונע מלמחות
בעולם הזה ובעולם הבא - מוסיף חטאים
יותר מסתם בני-אדם

(א) לפי כחו שיש לו על בני-אדם להשפיע תוכחה ואינו מוכיח
כל חטא קטן וגדול שעושין הרי הוא כמי שעשאו הוא. (שבת נד:
חנוך מנחם רלס, יורה-דעה שלד-מח)

ולפי זה כל שהרב גדול יותר ומחויבין אותו למקבד יותר
שעל-ידו זה מתרחב השפעתו יותר כידוע מוסיף להרבות חטאים
ופשעים כי לפום גדל הערצתו בעיני בני-אדם מתגדל השפעתו
ויבשאינו מוקה כל חטאתם צונם ופשעם אחד אסור לא ואחד
אסור ברת וסמילה הכל עולין על חשבוננו לעגש בעולם הזה
ובעולם הבא, ולפי זה אדם פשוט והדיוטי יותר נקי מחטאים
מאדם גדול ונכבד, כי אף שלראות האדם - האדם הגדול והצדיק
הוא מי שיושב ומתבודד באהליו של תורה ויראת-שמים ואין
מסתגל ממנו ולחורז והוא צמוס ממצוות ומעשים טובים ולצדיק
יחשב, מיהו לא מחשבות אדם מחשבות הקדוש-ברוך-הוא
והקדוש-ברוך-הוא מטיל על הצדיק חובת מחאה וכל שלא מקימו
חטאות וצונות אותם שיש לו השפעה עליהם רובצים כלם על
כתפיו ונתפס עליהם במבאר שם באר היטב. ולא די בפליטת
שפתי תוכחה מזמן לזמן וכל שהדור פרוץ יותר חובתו יותר וחוב
עליו להיות סרוד בזה יומם ולילה ממש כמו שכתוב בזהר הקדוש

(חלק א, דף כ) ובילקוט (שופטים סח) .

(ב) לפעמים נענש להרג אפלו (סנהדרין כ.) והוא בקלל ארוך (ויקרא כה כה).

(ג) כל רציחות ושפיכות דמים שנשפכין בישראל כאלו הוא עשאו. (ילקוט שופטים סח.) ומונע בנית ירושלים (שבת קט:).

(ד) אם עוד מחניף הרשע ראוי שיבואו עליו כל הקללות שבתורה (ילקוט דברים תשצג).

(ה) בשעת הגזרה נענש עם הקלל אפלו הוא צדיק גמור (שבת נד: מודש תנחומא משפטים, מודש תנחומא חקת, אומילת דרבי עקיבא א) ונלקה בצרעת (זכר הקדוש, חלק ב, דף מו:).

(ו) אין הקדוש-ברוך-הוא מספיק בידו לעשות תשובה (רמב"ם הלכות תשובה, פרק ד, הלכה א).

(ז) כל פעם שבידו להוכיח כגון שרואה משיחין בעת קדיש ושמונה-עשרה ואינו מוכיח עובר בשלשה לאוין (זכר הקדוש, חלק א, דף רלט:).

(ח) על-ידי שאינו מוחה מתגברת חסרון ידיעה בחמר העון וענשה ומתגרבים בעלי עברות שלהם כלם עולים על חשבוננו (רש"י סוטה מא:) ואם הרשע נתפס בעונו נחשב בשמים כאלו הוא הרגו לזה (יחזקאל ג).

(ט) מתקצרים שנותיו ומת קדם זמנו (אבות דרבי נתן פרק כט).

(י) מי שלא מחה בעובר עברה אף-על-גב ששכח הרשע לבסוף מרשעו אף-על-פי-כן הערב נענש על שלא הוכיח בזמנו, ודוקא ששכח הרשע מיראה (כמו שפן בימינו) אבל השב מאהבה גם לערב שלא מחה נמחל (מערכי לב דרוש ע, דף קנו, וספר יד ימין חלק ב, דף יג) ויש שכתבו סתם דאינו נמחל לו (יערות דבש דף עב).

(יא) קל מי שאפשר למחות באנשי ביתו ולא מכה נתפס על אנשי ביתו, באנשי עירו נתפס על אנשי עירו, בכל העולם כלו נתפס על כל העולם (שם נד:).

(יב) ציון שאלות ותרשומות מהר"ם שיק (ארחי"ם סימן שג והלכה) הרבה פרטים בדיני חובת מחאה.



פרק ב שכר גדול למוחים

(א) מי שמוחה לכבוד שמים אין מלאך המות שולט בו כשאר בני אדם (זהר הקדוש חלק א, כט:) והקדוש ברוך הוא פורת עמו ברית ולזרעו אחריו כמו שעשה לפינחס (ראשית חכמה שער הקדושה פרק יב בשם מהר"י אבוהב) וזוהר לחלקו של הקדוש ברוך הוא (תמיד כח.) וממשיך ברכות וטובות לעולם (שם) ויוצא מקלל ארור לכלל ברוך (ויקרא רבה כה), נצול מקל גזרות קשות (לקוט רות על התוב נמת אלימלך) זוהר לבלות שנותיו בנעימים (אבות דרבי נתן פרק כט) כשיש גורדיו על הקלל הוא נצול (חומת אנה פרשת נח) וזוהר למלכות (סנהדרין קא:).



**IN THE DAYS BEFORE THE COMING OF
MOSHIACH IT WILL BE HARD NOT TO BE MISLED
BY PEOPLE WITH MISTAKEN BELIEFS AND
RELIGIOUS LEADERS (THE EREV RAV) WILL
PREACH FALSEHOOD**

**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)

**IN ORDER TO SAVE YOURSELF
SEPARATE FROM THEM AS MUCH AS
YOU CAN**

*BEFORE THE ARRIVAL OF MOSHIACH
THE LEADERS OF THE GENERATION
HAVE THE GREATEST YETZER HA RA
SO BE CAREFUL OF THOSE WHO CALL
THEMSELVES LEADER OF THE
GENERATION*

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.

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

(Raaya Mehemna-Sefer Ha Zohar)

THE LEADERS OF THE GENERATION BELONG TO THE EREV RAV

**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”.

**“...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)**

**PLEASE HASHEM SAVE US FROM THE EREV
RAV**

THE EREV RAV TODAY

BEWARE OF THE LEADERS OF THE GENERATION WHO PRETEND TO DO THINGS BECAUSE THEY LOVE THEIR FELLOW JEW

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 must be humble like the dust of the earth), according to the verse "And the waters prevailed greatly upon the earth" (Genesis 7:19).

**ALL THE KINDNESS THAT THE EREV
RAV DO THEY DO FOR THEMSELVES
AND NOT FOR THE JEWISH PEOPLE
DO NOT BELIEVE IN THOSE
CHASSIDIM WHO PRETEND TO BE
NICE AND FRIENDLY TO EVERYBODY**

**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

**THEY LEARNED FROM THE NATIONS TO DO
MARKETING INCLUDING MARKETING REGARDING
HASHEM AND THEY DO IT WITH GREAT SUCCESS BUT
THEY DO IT FOR THEMSELVES AND NOT FROM
HASHEM THEY WANT TO RULE AND HAVE HONOR
AND CONTROL THE JEWISH PEOPLE
MAY HASHEM SAVE US FROM THEIR HANDS**

WOE TO THE JEWS WHEN THE EREV RAV SWALLOW THEM UP IN EXILE

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

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.

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

(Raaya Mehemna-Sefer Ha Zohar)

BEWARE OF THE LEADERS OF THE GENERATION

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

“...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)

BEWARE OF THE LEADER OF THE GENERATION OF THE JEWS IN EXILE

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

But when AMALEK, who are the first born of Mitzraim, The EREV RAV are 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

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BE WARY OF ALL NEW CUSTOMS AND PRACTICES EVEN IF THEY COME FROM SEEMINGLY NICE ORTHODOX CHASSIDIC PEOPLE

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).

HASHEM SAVE US FROM THE EREV RAV AND BRING YOUR TRUE MOSHIACH, AMEN

JEWS BEWARE OF THE LEADERS OF OUR GENERATION

**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”.

**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)

MAY HASHEM SAVE US FROM THE EREV RAV

WHAT IS THE SATAN'S PERFECT PLAN??? TO MAKE EVIL CHASSIDIM

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 DEVISES 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 Hara (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

"The Erev Rav delay the redemption much more than all the nations of the World"
(Raaya Mehemna-Sefer Ha Zohar)

WE SHOULD NOT PRAISE THE WICKED LEADERS OF OUR GENERATION EVEN IF THEY HAVE HAD SUCCESS IN EXPANIDNG THEIR EVIL

**BEFORE THE COMING OF MASHIACH IT WILL BE HARD TO FIND AN
HONEST JEW, AS HARD AS FINDING 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)

**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)

**THE EVIL INCLINATION CONCENTRATES
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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.

**BEFORE THE COMING OF MOSHIACH IT WILL BE HARD TO
FIND AN HONEST JEW, AS HARD AS FINDING SOMEONE
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**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)

**THIS IS WHY PEOPLE FOLLOW DECEIVERS AND WHY THEIR CHASSIDIM
AND ORGANIZATIONS GROW SO MUCH**

**MAY HASHEM SAVE US FROM THOSE WHO ONLY LOOK TO DOMINATE
AND MAKE A NAME FOR THEMSELVES**

MAY HASHEM SAVE US FROM THE FALSE MOSHIACH

**“The Erev Rav delay the redemption much more than all the nations of the
World”**
(Raaya Mehemna-Sefer Ha Zohar)

THE LEADERS WHO SAY THEY WANT TO BRING THE REDEMPTION ARE THE ONES WHO DELAY THE REDEMPTION

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)

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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.

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THE LEADERS WHO SAY THEY WANT TO BRING THE REDEMPTION ARE THE ONES WHO DELAY THE REDEMPTION

**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...”
Sefer ha Brit

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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

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BEWARE OF THE RABBANIM OF THE EREV RAV WHO BUILD BIG SYNAGOGUES AND YESHIVOT ONLY FOR THEIR HONOR

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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 must be humble like the dust of the earth), according to the verse "And the waters prevailed greatly upon the earth" (Genesis 7:19).

THESE RABBANIM WILL GO TO ANY EXTREME IN ORDER TO DOMINATE PEOPLE EVEN IF IT ENTAILS INFLICTING 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)

BEWARE OF THE RABBANIM OF THE EREV RAV WHO SUPERVISE THE KASHRUT ESPECIALLY THE KASHRUT OF ALL TYPES OF MEAT

WHY HASN'T MASHIACH ARRIVED YET

In the book HABBIB, [Written by a visitor from the 10 tribes] they spoke about what was happening to our generation in Europe (mainly the problems with Kashrut): It said of Rabbi Natan Adler and his student Rabbi Moshe Sofer [The Chatam Sofer], that they were hidden Kabbalists, that Rabbi Adler wanted to disqualify the shochatim of the city of Frankfurt, and annul the seal of the Satan that dominated through those Shochatim according to the secret of "By your sword you shall live" But the Satan sent people to persecute him and Rabbi Adler and his student had to flee Frankfurt.... And if Rabbi Adler had succeeded in removing the shochatim that gave Nevela and Terefa to the Jews the MASHIACH Tzidkenu would have arrived. The author of Noda beYehuda was in Prague, and while alive, the Satan was not allowed to be there, but only occasionally and as a guest; now that the Tzaddik is not there anymore, the Satan reigns there. The Downfall began with a Chazan (whose prayers went to the side of the evil forces) and an evil president of the community...and all the synagogues under his influence should not be visited because all the prayers in them are blasphemy. It is like praying in the bathroom, and even worse because there they mention the name of G-d...

...The Man came walking, and left walking the day after Pesach (isru chag) right after Shachrit. We wanted him to take the train, but he would not receive money. He left a written notice saying he accomplished his mission, to spend Pesach with us, and return through the path of Cashwa, across Poland, Russia and Tibet."

IF THIS HAPPENED HUNDREDS OF YEARS AGO WHAT CAN WE SAY ABOUT TODAY WHEN EVEN A BLIND PERSON, OR A CHILD KNOWS THAT ALL KASHRUT IS BUSINESS AND NOBODY CARES ABOUT HASHEM?

***MAY HASHEM SAVE US FROM THE EREV RAV WHO
WANT TO DESTROY THE SOUL OF THE JEWISH PEOPLE***

BEWARE OF THE RABBANIM OF THE EREV RAV WHO SUPERVISE THE KASHRUT ESPECIALLY THE KASHRUT OF ALL TYPES OF MEAT

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."

THE MOST UPRIGHT BUTCHER IS A PARTNER OF AMALEK

See further the last chapter of Kiddushin (82a): "The most upright butcher is a partner of Amalek." Rashi explains that many cases of questionable [SAFEK] kashrut come to his hand, and in trying to save money, declares them kosher, and - sell them as such. We can see to what extent the Rabbis evaluate the pitfalls resulting from the butchers, that they did not hesitate to use the sharpest epithet when referring to them. The expression, "partner of Amalek," is, by far, the sharpest epithet used in the Talmud. One's hair can stand on end when one thinks about how far this matter extends. For a question of doubtful kashrut the Rabbis called him such a name, and not only a usual butcher, but "the most upright butcher " so that no one can be confident in himself and say that since he appointed a reliable butcher, no pitfalls can result from him, and it is accepted that a Torah scholar does not allow any pitfall to result from his doings, especially if the butcher is really learned, since the Rabbis say that a Torah scholar will commit a minor infraction in order to prevent an ignorant person from committing a major infraction.

***MAY HASHEM SAVE US FROM THE EREV RAV WHO
WANT TO DESTROY THE SOUL OF THE JEWISH PEOPLE***

**BEWARE OF THE RABBANIM OF THE
EREV RAV : YOU NEED TO HAVE GREAT
EMUNAH TO STILL BE CLOSE TO
HASHEM EVEN WHEN YOU SEE THE EREV
RAV DOING EVIL THINGS**

**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).

"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" (Berachot 17)

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**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)

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**BEWARE OF THE RABBANIM OF THE EREV RAV : YOU
NEED TO HAVE GREAT EMUNAH TO STILL BE CLOSE
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DOING EVIL THINGS**

**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)

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BEWARE OF THE RABBANIM OF THE EREV RAV :
THEY WILL FIGHT AGAINST THE REAL MASHIACH
WHEN HE COMES

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 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

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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 MOST UPRIGHT BUTCHER IS A PARTNER OF AMALEK Kiddushin (82a)

**MAY HASHEM SAVE US FROM THE EREV RAV WHO
WANT TO DESTROY THE SOUL OF THE JEWISH PEOPLE**

BEWARE OF THE RABBANIM OF THE EREV RAV :
THEY BUILT THE GOLDEN CALF AND WILL BE
DESTROYED BY HASHEM IN THE FUTURE

**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 did 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

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

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BEWARE OF THE RABBANIM OF THE EREV RAV :
THEY BUILT THE GOLDEN CALF AND WILL BE
DESTROYED BY HASHEM IN THE FUTURE

**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

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BS'D
THE ERUV REPRESENTS
UNION AMONG JEWS
THOSE WHO OPPOSE IT ARE ON THE
SAME FOOTING AS KORACH

The argument of Korach is referred to as Chatzerot (Courtyards)...And for this King Salomon decreed the Establishment of Eruvin that when there's a Kazait in the possession of one person many can associate to him and be able to carry in all places and all of them are thought to be one person, and about Korach it is written: "And Korach took" And the Targum translates: And Korach argued, because Korach separated from all other tribes and did not admit to the fact that one man can unite to a Tzaddik and through this reach the same levels as the tzaddik, but he thought that everyone is on his own, meaning that he didn't accept the Eruv, and remained Chatzerot (Courtyards) without Eruv, like houses with courtyards without walls, therefore the place where he argued was called Chatzerot.

Chidushei ha Rim Parashat Korach

THE ERUV UNITES ONE WITH THE
COMMUNITY OF ISRAEL

And the advice to reach purity of thought is ERAVTEN? That he will include himself in the community of Israel with love and unity...And through self annulment and friendship within the community of Israel he will see the merit of his friend and his own deficiency and through this he merits the abundance of Keddusha...

Yismach Israel Parashat Nasso

WHEN THE BREAD IS MIXED THE MINDS
ARE ALSO MIXED AND UNITED

And this is the essence of the Eruv that we take Bread from all the dwellers of the courtyard and it is considered as if all of them live in the place where the bread is placed, as our sages have said (Eruvin 49): "The mind of the person follows his bread" and they mix and unite their minds and they make only one entity to the will of Hashem with a complete heart...And through the union of every Jew and they annul one another a complete annulment and they talk among them and they feel the pain of each other with great love, and through this they merit the quality of truth...

The Maharsham

**BEWARE OF THE RABBANIM OF THE EREV RAV : THE
BREATH OF CHILDREN SUSTAINS THE WORLD AND IT
IS DAMAGED BECAUSE OF THE EREV RAV**

**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

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**MAY HASHEM SAVE US FROM THE EREV RAV WHO
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BEWARE OF THE RABBANIM OF THE EREV RAV : NO ONE CARES FOR THE HONOR OF HASHEM AND THEY ONLY CARE FOR THEIR OWN BENEFIT

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 dominate. 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.

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BEWARE OF THE RABBANIM OF THE EREV RAV :
WERE IT NOT FOR THE EREV RAV THE JEWS WOULD
HAVE LIVED FOREVER

**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 deceptively." (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 Moses 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, Beshallah 45b-46a

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BEWARE OF THE RABBANIM OF THE EREV RAV :
ESPECIALLY THAT GROUP OF CHASSIDIM WHO MAKE
PEACE WITH EVERYONE

**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).

**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.

'The Zohar ha Kaddosh, Beshalach 45b-46a

**AND WHEN WE SEE THOSE RABBONIM THAT BELONG
TO THE EREV RAV ACHIEVING GREAT SUCCESS, WE TRY
TO COPY THEIR WRONG AND EVIL PATHS AND THIS
DOES GREAT DAMAGE TO THE TORAH AND IS
DESPICABLE IN THE EYES OF HASHEM**

MAY HASHEM SAVE US FROM THE EREV RAV

BEWARE OF THE RABBANIM OF THE EREV RAV :
ESPECIALLY THAT GROUP OF CHASSIDIM WHO TALK
ABOUT MOSHIACH NOW ALL THE TIME

**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.

Sefer ha Brit

**AND WHEN WE SEE THOSE RABBONIM THAT BELONG
TO THE EREV RAV ACHIEVING GREAT SUCCESS, WE TRY
TO COPY THEIR WRONG AND EVIL PATHS AND THIS
DOES GREAT DAMAGE TO THE TORAH AND IS
DESPICABLE IN THE EYES OF HASHEM**

**MAY HASHEM SAVE US FROM THE EREV RAV FOR THEY
WANT TO CREATE A NEW RELIGION ALL TOGETHER**

THE TRUTH ABOUT THE EREV RAV THE SIMPLE JEWS ARE THE ONES WHO WILL GREET MASHIACH

THE SIMPLE JEWS ARE THE ONES WHO SUSTAIN THE WORLD IN THE DAYS PRIOR TO THE ARRIVAL OF THE MASHIACH

"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)

MAYBE YOU NEVER HEARD YOUR RABBI TALKING ABOUT THESE THINGS FOR IT MAY NOT BE IN HIS BEST INTEREST TO TELL YOU. SO EVEN IF YOUR RABBI RIDICULES YOU FOR KEEPING THE SHULCHAN ARUCH YOU SHOULD BE STRONG AND GO AHEAD FOR IT MAY BE THAT YOUR RABBI BELONGS TO THE EREV RAV AND HE JUST DOES NOT WANT YOU TO KEEP THE TORAH AS IT SHOULD BE FOR MAYBE HE WOULD BE EXPOSED AS A FAKE IN THE EYES OF THE OTHER CONGREGANTS WHEN THEY SEE THAT A COMMON PERSON KEEPS THE SHULCHAN ARUCH TO A GREATER EXTENT THAN THE RABBI. AND WE ARE NOT TALKING ABOUT PIOUS PRACTICES BUT WE ARE TALKING HERE ABOUT KEEPING THE SHULCHAN ARUCH, SPECIFICALLY CONCERNING THOSE AREAS WHERE THE RELIGIOUS LEADERS OF OUR TIME ARE LAX ABOUT. FOR EXAMPLE, TALKING IN THE SYNAGOGUE IN THE MIDDLE OF PRAYERS, DURING THE KADDISH, GIVING TORAH LESSONS TO MEN AND WOMEN WITHOUT A MECHITZA, HAVING A DEFICIENT MECHITZA IN SHUL, LOOKING AT WOMEN WHICH IS SOMETHING FORBIDDEN, ETC

THE BAAL SHEM TOV REVEALS TO US THE DIFFERENCE BETWEEN A REAL RABBI AND A RABBI THAT BELONGS TO THE EREV RAV:

**WHAT DOES YOUR RABBI CARE ABOUT? ABOUT HONOR?
PRESTIGE? HAVING A BIGGER BUILDING? TALKING ABOUT
MOSHIACH?**

ZAAM - ZEVICHA – ERUVIN - MIKVAOT

I heard about the students of the Baal Shem Tov that they were once sitting together and were discussing the things upon which the head and leader of the generation must be most watchful of. Some of the students said that the most important is to supervise the slaughtering of animals (ZEVICHA) that the Shochet will be G-d fearing and all the other details relating to the slaughter as well because G-d forbid, forbidden foods clog the heart and it becomes dull to the light of the Torah. Some of the students said that the most important thing for the leader was to be diligent about the laws of the Eruv (ERUVIN) because the laws of Shabbat are like Mountains that hang on a hair strand (Chagiga 10a) and this prohibition is very grave. And there are some students that said that the most important thing is to supervise the Mikvah (MIKVAOT) that it will be Kosher without any doubt, because when the foundation of the building that is man is G-d forbid built without Kashrut then it will be very difficult for that man to be able to vanquish the evil side, G-d save us. And after this the Master the Baal Shem Tov ZTK'L said: I give testimony that at this precise moment they were arguing in the Yeshiva of the heavens which of these things was the most important and they concluded that all of them were and as a sign of these three things there is the verse (CHABAKUK 3:12) : "BE ZAAM TITZAD ARETZ BE AF TADUSH GOYYIM" "You marched through the land in indignation, you threshed the nations in anger". And the word ZAAM has the first letters of the words ZEVICHA ERUVIN MIKVAOT. And all these are the foundation of the world.

Birkat Avraham Parasha Vaetchanan

Brought in the sefer Baal Shem Tov on the Torah Parashat Yitro

**DOES YOUR RABBI CHECK THE KASHRUT OF THE MIKVAH? DOES HE CHECK
WHERE THE FOOD THAT THE PEOPLE IN THE CITY EAT COMES FROM? IF IT IS
REALLY KOSHER OR NOT? DOES HE CARE ABOUT THE PEOPLE KEEPING
SHABBAT?**

**USE THE TEACHINGS OF THE BAAL SHEM TOV TO PROTECT
YOURSELF FROM THE EVIL LEADERS OF THE EREV RAV**

RABBI NACHMAN'S STORIES

(Sippurey Ma'asioth)

The Stories of Rabbi Nachman of Breslov

Translated

with notes based on Breslover works

by

Rabbi Aryeh Kaplan

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12

THE MASTER OF PRAYER*

Once there was a Master of Prayer.* He was constantly engaged in prayer, and in singing songs and praises to God.

Master of Prayer. This story was told on Saturday night, at the end of Rosh Chodesh Shevat, 5570 (January 6, 1810) (*Chayay Moharan* 15c, #59).

Rabbi Yosef, the cantor (*baal tefillah*) of Breslov, was with Rabbi Nachman, along with his other followers. The cantor had a torn caftan, and Rabbi Nachman said, "You are the cantor, through which everything comes about. Why don't you have a decent caftan?" He then began, "There was once a story about a prayer leader (*baal tefillah*)..."

He told the entire story that night. At first those present thought that he was relating a true anecdote, and did not realize that he was telling a story. However, as the story unfolded, they realized that he was telling one of his stories from "ancient times" (*Chayay Moharan* 16a #3; see *Tovoth Zikhronoth*, p. 25).

During that winter, Rabbi Nathan had been in Berdichev to collect a debt from Rabbi Nachman's brother-in-law (*Yemey Moharnat* 27b). When he returned from Berdichev after Chanukah, Rabbi Nachman said, "I know a story that was told prior to the time of the First Temple, and only the Prophet who told the story and I, know its secret." It was shortly after this that he told "The Master of Prayer." However, he said that this was not the story to which he was referring (*Sichoth HaRan* 198). During this winter, Rabbi Nachman told three stories, "The Exchanged Children," "The Master of Prayer," and "The Seven Beggars" (*Yemey Moharnat* 30b).

Rabbi Nachman himself said that this story is related to the 31st chapter in Isaiah (end of story).

There are ten characters in the story, relating to the Ten Sefiroth (end of story), as well as the Ten Commandments (*Parparoth LeChokhmah* on *Mekhilta, Yithro*). The ten characters are also the ten people of a minyan, who are led by the *baal tefillah* (*Likutey Halakhoth, Tefillah* 4:1).

It is also possible that the ten characters in the story parallel the ten men in Rabbi Shimon bar Yochai's circle (*Idra*). It is also told that the Ari had a similar circle of ten men (*Vayakhel Moshe*, introduction). As we shall see, Rabbi Nachman himself also sometimes identified with certain characters in this story.

Master of Prayer. *Baal Tefillah* (בעל תפילה) in Hebrew, a word that is usually used to denote a cantor or "prayer leader." Although he had many other good traits, and was a great

He lived away from civilization.* However, he would visit

saint, he is called the Master of Prayer, or the prayer leader (*Likutey Etzoth, Tefillah* 24). This is because prayer is the main rectification of all the fallen attributes (*Likutey Halakhoth, Tefillah* 4:12). Through prayer one can achieve the highest levels and accomplish all one's desires (*Likutey Moharan Tinyana* 111). The Baal Tefillah is thus the first character introduced in the book (end of story), and the leader of the king's group of ten in rectification (*Likutey Halakhoth, Tefillah* 4:1).

The Baal Tefillah is seen as the paradigm of the tzaddik, the righteous man or saint (*Likutey Etzoth, Tokhachah* 8). In some ways, he is modeled after the Baal Shem Tov, or Rabbi Nachman himself.

In a deeper sense, all the characters in the story relate to the Sefiroth, which are aspects through which we can understand God. The Talmud thus teaches that God Himself prays (*Berakhoth* 7a). Similarly, at the beginning of creation, after the chaos and void, which allude to the breaking of vessels, God said, "Let there be light" (Genesis 1:3), and this can be considered the first prayer. Hence, God Himself can be seen as a Master of Prayer (*Chokhmah U'Tevunah* 10).

The Master of Prayer is said to parallel the last of the Ten Commandments, "Do not covet" (Exodus 20:14), which according to the *Zohar* includes all the other commandments (*Zohar Chadash* 44c; *Parparoth LeChokhmah, Mekhila, Yithro*).

Among the Sefiroth, the Master of Prayer most probably relates to Malkhuth. Hence, the Master of Prayer "passes through the places" of all the characters in his descent, while the others do not pass through his place. Malkhuth is usually personified by King David, who was indeed the paradigm of a Master of Prayer.

away from civilization. Before the *tikkun*, civilized areas are far from the true goal. We thus say in the morning service, "All their deeds are chaos."

The Master of Prayer was also far from civilization conceptually. He did not concern himself with the things that people do. For him, fasting and prayer were the greatest enjoyments, the opposite of ordinary people.

This teaches that if a person truly wishes to serve God on the highest level, he must separate himself from people. If he cannot do so physically he should do so mentally. This is the concept of *hihtodeduth* — secluded meditation — that Rabbi Nachman taught.

Actually, we see that the great hurricane transformed desert into civilized areas and civilized areas into desert. Therefore, by remaining in the deserts, the Baal Tefillah was in what was a civilized area before the time of confusion (*Rimzey Maasioth*).

This teaches a general lesson that a tzaddik who wants to bring people close to God must keep away from civilization, if not physically, then conceptually (*Likutey Etzoth B, Tzaddik* 80).

In general, there is a dispute as to whether it is better to reject the world or to try to elevate it. The Baal Tefillah held that the best thing to do at such a time was to reject the world. This same dispute may have been the one that existed between Cain and Abel. After God cursed the earth (Genesis 3:17), Abel disassociated himself from the earth by becoming a shepherd (Genesis 4:2. Rashi *ad loc.*). Cain, on the other hand, became a

inhabited areas* on a regular basis. When he came, he would spend time with the people, usually those of low status, such as the poor.* He would have heart to heart discussions with them, speaking about the goal.* He would explain that the only true goal was to serve God all the days of one's life, spending one's days praying to God and singing His praise...

He would speak to an individual at great length, motivating him, so that his words entered the other's heart, and the individual would join him. As soon as a person agreed with him, he would take him and bring him to his place away from civilization.

For this purpose, the Master of Prayer had chosen for himself a place far from civilization. There was a river flowing there, as well as fruit trees, whose fruit [he and his followers] would eat.* He was not at all concerned about clothing.*

farmer, trying to rectify the curse. In a time of great upheaval, however, Cain's approach may not be successful (*Oneg Shabbath*, p. 40).

Since, as we shall see later, the world had fallen into errors, and each land was inhabited by a group with a different error, the Master of Prayer kept away from settled areas. It also seems that the faction that chose prayer as its goal (later in the story) did not settle any place. In the case of all the other factions, the story says that they settled in a land, but not this group. Later in the story we also see that they are traveling, rather than settled.

visit inhabited areas. Although the tzaddik must keep away from the ways of ordinary people, there are times he must behave like an ordinary person in order to bring others close to God. In this respect, he is entering "inhabited areas" (*Likutey Etzoth B, Tzaddik* 80).

the poor. It is best to bring great, intelligent people close to God, since these people have greater souls. Furthermore, when the great are attracted, others will automatically come. However, the Evil One makes this task very difficult; therefore, the tzaddik must begin working with the humble masses (*Likutey Etzoth, Tokhachah* 7).

the goal. As we shall see later, various factions in the world had chosen all sorts of false and warped goals for themselves.

would eat. They were thus not very concerned with eating and drinking, and needed no money to buy their necessities (cf. *Rimzey Maasioth*). In a sense, they were like Rabbi Shimon bar Yochai, who lived in a cave, nourished by a stream and a carob tree (*Shabbath* 33b). Earlier, we noted that the Baal Tefillah is like Rabbi Shimon bar Yochai because he was the leader of a group of ten as well.

clothing. Rabbi Nachman added this remark because the Breslover cantor's robe was torn,

It was the custom of [the Master of Prayer] to visit inhabited areas, and spread his ideas, convincing people to emulate him, serving God and constantly praying. Whenever people wanted to join him, he would take them to his place away from civilization, where their only activities would be praying, singing praise to God, confession,* fasting, self-mortification,* repentance, and similar occupations. He would give them his books* of prayers, songs, praises, and confessions, and they would occupy themselves with them at all times.

Among the people he brought there, he would find individuals who had the ability to lead others to serve God. He would allow such individuals* to visit inhabited places, and also bring people to serve God.

In this manner, the Master of Prayer constantly spread his teachings. He would constantly attract people and bring them away from civilization.*

Eventually, his teachings began to make an impression, and his activities became well known. People would suddenly vanish without a trace; no one knew where they were. A person might

and he, the cantor, was not concerned about it (*Chayay Moharan* 16a #3).

Rabbi Nachman generally taught that the desire for good clothing can lead a person to sin (*Sichoth HaRan* 100). Furthermore, the lust for wealth, which is the most difficult to rectify (as we see in the story) can be rectified by not being concerned with clothing (*Likutey Halakhoth*, *Genevah* 2:9. *Rimzey Maasioth*).

confession. Confessing their sins to God, the first stage of repentance.

fasting, self-mortification. Also used by the Kabbalists as a means of repentance and self-purification.

books. The Baal Tefillah himself wrote many of these prayer books, as we see later in the story (cf. *Likutey Etzoth* B. *Tefillah* 24).

allow such individuals. After the tzaddik's disciples have followed his regime of prayer and other practices, he can let them mingle with people to bring others close to God (*Likutey Etzoth* B. *Tokhachah* 7).

away from civilization. This involves *hithbodeduth* (isolated meditation), which is the only way to the goal (*Rimzey Maasioth*). Therefore, the Master of Prayer insisted that prayer be in isolated places (see *Likutey Moharan* 52 regarding *hithbodeduth* away from the city). Furthermore, when they are among other people, they are subject to adverse influences and cannot reach their full potential (*Likutey Etzoth* B. *Tokhachah* 7).

lose a son or a son-in-law, and not have any idea of his whereabouts. But finally people began to realize that all this was due to the Master of Prayer, who was attracting people to serve God.

People tried to capture him,* but it was impossible to recognize him. The Master of Prayer devised clever plans,* and he would constantly disguise himself* in different ways. Every time he visited a person, he would be disguised differently. With one person, he would be a pauper; with another a merchant; while with others, he would have different disguises.

On many occasions when he spoke to the people, he saw that he could not make any impression on them, and could not draw them to his goal. He would then engage in subterfuges, so they would not be aware of his intention. It would appear that his intent was not at all to bring people to God; it was totally impossible to recognize that this was his purpose. Although his main intent was only to draw people close to God, and this was his entire motivation, whenever he saw that he was not making any impression, he would use roundabout ways so that the person would not recognize his true intent.

The Master of Prayer kept this up until he began to make a major impression on the world. He also became quite famous. People tried to capture him, but it was not possible.

The Master of Prayer and his men lived far away from civilization. They would spend their time engaged only in prayer, song, praise to God, confession, fasting, self-mortification and repentance.

to capture him. Because the world is in confusion, people try to take the Baal Tefillah captive, rather than to emulate him. When a person is close to the goal, and tries to bring others to serve God, the forces of evil try to take him prisoner. However, a person must continually strive to bring others close to God, even if it means that others will try to capture him (*Rimzey Maasioth*).

clever plans. Or more literally, "conducted himself with wisdom." Since evil tries to trap the tzaddik who tries to bring others close to God, he must act with great wisdom (*Rimzey Maasioth*).

disguise himself. The tzaddik who wants to bring others to God must behave intelligently and occasionally use various disguises. If people recognize him, they might not listen to him at all, and they might even try to harm him (*Likutey Erzoth B. Tokhachah* 8).

The system of the Master of Prayer was to provide each [of his followers] with what he needed.* If he realized that one of his followers, according to [that follower's] mentality, needed to wear golden robes,* in order to serve God, then he would provide them for him. On the other hand, occasionally he would attract a wealthy person and bring him away from civilization. If he understood that he needed to wear torn, humble clothing, he would instruct him to do so.

This was his general custom. He would provide each one with what he understood to be necessary for him.

For the people he attracted to God, fasting and self-mortification were better and more precious than all worldly enjoyment. They would have greater pleasure* from fasting or self-mortification than from all worldly pleasures.

Meanwhile,* there was a land that had great wealth.* Everyone there was wealthy.

what he needed. The tzaddik gives all those who are close to him what each one needs (*Likutey Etzoth B. Tzaddik* 87). Thus, Rabbi Nachman gave each of his followers particular practices to do, each according to his needs (*Sichoth HaRan* 185).

golden robes. *Golden geshuik* in Yiddish. For special people (*anshei segulah*), he might give very fine clothing, even though in general he was not concerned with clothing (*Rimzey Maasioth*). For some people, he would understand that such things would help them serve God (*Likutey Etzoth B. Tzaddik* 87). Sometimes people must also wear "religious garments" to help them serve God better, while for others this can be detrimental.

greater pleasure. In this respect, he and his followers were very far from the ways of the civilized world (*Rimzey Maasioth*). Thus, the tzaddik took his people away from other people conceptually if not physically (*Likutey Etzoth B. Tzaddik* 80). Again, as we have seen, the great hurricane transformed desert into populated area and vice versa. Therefore, it also transformed pain into pleasure and vice versa. In suffering and fasting, if one brings it back to the time before the turnover, there is genuine pleasure of the highest sort.

Meanwhile. *VaYehi HaYom*, "and the day came." See Story #2, p. 62. The expression denotes evil.

great wealth. Every person needs money, but some people develop a lust for wealth and money and begin to think of it as a goal in life. This, as we shall see in the story, can lead to idolatry. People must realize that all wealth ultimately comes from God (see Psalms 75:7,8); *Likutey Halakhoth. Tefillah* 4:11).

Actually, the concept of wealth and its rectification forms one of the primary themes of this story (*Ibid.* 4:15).

It is significant to realize that the Hebrew word for wealth is *ashiruth* (עשירות), which is

spelled very much like *asiruth* (עסירות), denoting the concept of ten. This is because the lust for wealth goes diametrically against the good traits of the ten characters in this story, and conversely can only be rectified after all the ten come together (cf. *Ibid.* 4:20).

One reason for this is that wealth is now in the hands of the forces of evil (see *Sichoth HaRan* 4). People must earn a living, but the Evil One makes it very difficult; therefore earning a living can serve as a great hindrance to serving God (*Likutey Halakhoth, Keriya Sh'ma* 5:15).

Actually, the concept of wealth began to fall into the realm of Evil after the sin of Adam. When God cursed Adam, "By the sweat of your brow you will eat bread" (Genesis 3:17), the concept of earning a living fell into the realm of Evil (*Likutey Halakhoth, Purim* 6:9).

This curse was then reflected in Abraham's career. As soon as he came to the Holy Land (which parallels the Garden of Eden), he experienced a famine (Genesis 12:10). Thus, Abraham had to leave the Holy Land, very much like Adam had to leave the Garden of Eden.

Abraham then went down to Egypt (Genesis 12:10), which, as we see in the notes at the end of the story, represents the lust for wealth. Abraham had to go there to rectify this concept at its very root. When Abraham left Egypt, however, he left with great wealth (Genesis 13:2). This represents the refinement of the holy sparks of wealth (*Likutey Halakhoth, Shabbath* 7:75).

The Israelites as a nation also had to rectify the lust for wealth at its root; they therefore had to spend years of slavery in Egypt. They would then bring out great wealth and thus rectify the holy sparks, as God promised Abraham, "After that they will leave with great wealth" (Genesis 15:14). Nevertheless, the Israelites had too much lust for wealth. From an overabundance of unrefined wealth, they were led to make the Golden Calf (see Rashi on Deuteronomy 1:1). Thus, the lust for wealth had not yet been rectified (*Likutey Halakhoth, Purim* 6:9).

Before the Israelites went to Egypt, Joseph (possibly representing the King's Treasurer) went to Egypt to rectify the concept of wealth. Joseph was the one who was in charge of all the wealth of Egypt, as it is written, "Joseph gathered up grain like the sand of the sea..." (Genesis 41:49). Later, Joseph took over all the wealth in the land, as it is written, "Joseph gathered up all the money that was in the land of Egypt" (Genesis 47:14) (*Parparoth LeChokhmah, Mekhila, Yithro*).

The land of wealth was rectified by the King's Treasurer. It parallels the Commandment, "Do not steal" (Exodus 20:13). Alternatively, it parallels the commandment, "Remember the Sabbath" (Exodus 20:8), since the Sabbath provides the world with all bounty and wealth (*Parparoth LeChokhmah B, Ibid.*).

It is significant that when the different factions are mentioned later, that of wealth is not listed among them. This is discussed below, where the various sects are listed.

Kabbalistically, from the context, it appears that this kingdom represents the sefirah of Hod. Hod is the sefirah to which Evil is particularly attached. It represents the left foot. Just as the feet tread in filth, so Hod and Netzach touch upon the forces of Evil. This is particularly true of the left foot, since Evil has a stronger grasp on the left. That is why the angel which wrestled with Jacob, Samael, the angel of Evil, struck him in the left thigh (Genesis 32:26), which represents Hod (see *Zohar loc. cit.*).

This land, however, had very strange and unusual customs, since everything was made dependent on wealth. Thus, a person's status and worth were determined solely on the basis of his wealth. One who had thousands or ten thousands in cash had a certain rank, while others who had different amounts had a different rank. The entire order of social rank was thus determined by the amount of money that each one had. According to their constitution, the one with the [most] money was king.*

The people there had banners.* There was one banner that denoted a certain amount of money, and a certain rank associated with that banner. For a different sum of money, there would be a different banner, with a different rank associated with it. Thus, a person with one degree of wealth would have a banner conferring one rank, and one with a different degree of wealth would have a different banner, conferring a different rank. Each person's rank and status was thus determined by how much wealth he had.

Rank was determined in the following manner: If a person had a certain amount of money, he was considered an ordinary human being. If he had less than this, then he would be

This angel of Evil, Samael, is the angel of Esau. The source of this land of wealth is Esau who was immersed very deeply in the desire for wealth. He was very greedy (Genesis 33:11; *Bereshith Rabbah* loc. cit.), and murdered and plundered for the sake of money (cf. *Bava Bathra* 16b). His firstborn son, Eliphaz, was named for money. Eli-Phaz in Hebrew means my god-gold (Rabbi Rosenfeld).

Rabbi Nachman taught that the Malkhuth of evil is one that collects wealth, for money contains the holy sparks. Haman, who was a descendant of Esau, also sought much wealth (*Megillah* 10b; see *Likutey Moharan* 56).

The sefirah of Hod is personified by Aaron. It was Aaron who served in the Tabernacle, which was built of gold. Thus, in a sense, Aaron parallels the King's Treasurer, who works to rectify wealth. On the other hand, it was the other side of Aaron that built the Golden Calf, which represents unrectified wealth and the idolatry that follows it. Hod is thus related to the lust for wealth and its worship.

king. Therefore, unlike the other factions, they did not choose a king from outside their land.

banners. Very much like the ancient Romans, who had pennants displaying their social rank.

considered a bird or a beast. Some people even had the status of harmful animals and birds. If a person had only a small amount of wealth, he might be considered a human lion or the like. Thus, the poorest among them were considered no better than birds or beasts, since money was the most important thing to them, and status was decided solely on the basis of wealth.

News of this land began to spread. The Master of Prayer sighed* because of this and said, "Who knows how far they will go because of this and what great errors they will make!"

Some of the Master of Prayer's men visited that land without even seeking his advice. They wanted to bring the people back to the good way, since they had great pity on them for having fallen into such great error through their desire for wealth. They were all the more concerned since the Master of Prayer had said that [the people of that land] could fall into even greater error. These men therefore went to the land, hoping to be able to get them to improve their ways.

When they came to that land, they approached an individual. Most probably they approached a "wild beast," [that is, a person who had so little wealth and such low rank that he was considered a wild animal]. They began to speak to him in their way, telling him that [wealth] is no goal at all, and the only true goal is to serve God.

Master of Prayer sighed. One of the main themes of this story is how the Master of Prayer works to rectify this land. Prayer denotes faith, as it is written, "[Moses'] hands were faithful" (Exodus 17:12). Faith is the opposite of idolatry and the lust for wealth (see *Likutey Moharan* 23), and this is why it is a custom to give charity before worshipping. Charity is a means of breaking the lust for wealth and even of obtaining it in a holy manner (*Likutey Moharan* 13; cf. *Likutey Halakhoth, Tefillah* 4:14).

The Talmud compares one who has diminishing wealth to a sheep who has to cross the river. If he crosses laden with wool, he will absorb the water and drown. If however, the sheep is shorn prior to crossing, then he will be able to reach the other side. So too, giving charity enables one to overcome one's difficulties (*Gittin* 7a). Charity also opens up new opportunities. Therefore, one should give to charity before one begins any new venture (*Likutey Moharan Tinyana* 4).

The individual, however, would not listen to them at all. The belief that money was the main thing in life was too deeply rooted in the people there. They went to another individual and he too would not listen.

Finally, [one of the Master of Prayer's men] engaged a man in conversation, speaking to him at great length. The man eventually said, "I don't have any more time to speak to you."

"Why?" asked the other.

[The man] replied, "Because we are all preparing to move away from this land. We are migrating to another area. Since we realize that the main goal in life is only wealth, we have decided to move to a land where we can amass wealth. It is a place where gold and silver can be taken from the ground. We are all prepared to migrate to that land."

[Around this time] the people agreed that they wanted to establish [the rank of] stars and constellations.* If a person had a certain agreed-upon amount of wealth, he would be a star.

The logic was that one who had that much wealth had the power of a star, since a star can increase the amount of gold in the world. Wherever gold ore* exists, it is because the star made gold dust grow in that area. Therefore, gold is derived from the stars; hence, one who had a certain amount of wealth was considered to have the power of a star. Therefore, he himself was also a "star."

They also conferred the rank of "constellation." If a person had a certain determined amount of wealth, he would be a "constellation."

Eventually, they also established the rank of "angel."* This too depended on a person's wealth.

Finally, they also agreed to confer the rank of "gods."* If a

constellations. *Mazaloth*. Generally denoting signs of the zodiac.

gold ore. For the relationship between planets and metals, see Story #4.

Now that they were going to a land of gold ore, they wanted to give special status to the "stars" who produced wealth.

angel. This is important to our story, because they later find a land where the horses have as much wealth on them as an angel.

rank of "gods." The key verse thus speaks of "gods of gold and gods of silver" (Isaiah

person had a huge amount of wealth as set up in their rules, then he would be a "god." Since God had granted him such great wealth, that person would also be a "god."

Once this had been established, they agreed that it was not fitting for them to remain in the atmosphere of this world.* Moreover, it was not considered fitting for them to mix with other people in the world, since this would defile them. They considered all other people in the world to be unclean.

They therefore decided that they would search for the highest mountains in the world and live there. Then they would be higher than all the air in the world.

They sent out explorers to find the highest mountains. They explored and found very high mountains, and all the people of that land migrated to these mountains. On every mountain there was a group of people from that land.

Around each mountain they erected great fortifications.* They also made deep trenches around the mountain, so that it would be utterly impossible for anyone to approach them. The only approach was through a hidden path* to the mountain, so that no strangers would be able to come to them. Similar fortifications were also erected around all the other mountains.

Guards were stationed far from the mountains so that no strangers would be allowed to approach them. They lived there in the mountains and abided by their customs.

These people worshiped many gods. They were appointed on the basis of wealth. Since wealth was the main thing to these people, through a great amount of wealth, one could become a god.

30:22, see Isaiah 2:20,21; end of story).

If a person does not realize that wealth comes from God, he can end up worshiping wealth (cf. *Likutey Halakhoth*, *Tefillah* 4:11). The lust for money in itself is often seen as a form of idolatry (*Ibid.* 4:14; also see *Zimrath HaAretz*; *Likutey Moharan* 23). atmosphere of this world. "Gods" could not breathe the same air as ordinary humans. fortifications, *Chazakoth* in Hebrew.

hidden path. As in the story of The Humble King #6, p. 129.

This, however, brought about great concern about murder and robbery. * People would be very ready to kill and steal, since they could become gods with the stolen money. [They were afraid to, however.] because [the wealthy were considered gods]. They were thus considered to be able to protect themselves from robbery and assassination.

They set up a system of services and sacrifices to their "gods." They would also offer human sacrifices. * Many people would also voluntarily offer themselves as sacrifices to their "gods," believing that they would then become incorporated into them, and later be reincarnated as wealthy men.

They thus institutionalized their belief in wealth. They had services, sacrifice and incense* which were used to serve [the extremely wealthy people who were] their gods.

Nevertheless, there was much killing and robbery in the land. People who did not believe in their religion became murderers and thieves in order to amass wealth. Their main thing in life was money. With money, one could buy anything, whether it be food or clothing. According to their belief system, human existence was based on money.

Wealth was therefore the focus of their belief. Every effort was made that there not be any lack of money since it was their main object of faith and the focus of their gods. They made every effort to bring wealth from other places to their land. Merchants were therefore sent out to do business in other lands so as to earn money and bring it back to their homeland.

According to their religion charity was a very great sin. * They

robbery. Since this land paralleled, "Do not steal" (Exodus 20:13; *Parparoth LeChokhmah* on *Mekhila*).

human sacrifices. As many people indeed sacrifice their lives to the worship of money (*Likutey Eizoth B, Yirah VeAvodah* 40). Rabbi Nachman once said: "Man and his money cannot remain together. Either the money is taken from the man, or the man from the money" (*Sichot HaRan* 51) (Rabbi Rosenfeld).

sacrifice and incense. Later we shall see that these are aspects of the "kitchen" that rectifies these people.

charity was a very great sin. It is told that in France, it was forbidden to beg for alms.

believed that if a person gave charity, it would diminish* the influx of wealth that God had given him. The main goal was to have as much wealth as possible, and if one gave charity, it would blemish and diminish one's wealth. It was therefore forbidden in the strongest terms to give charity.

They also had officers. These officers were in charge of determining whether or not each person had as much wealth as he claimed. Each individual would have to be able constantly to demonstrate his wealth in order to retain his wealth-status.

Sometimes an animal would become a human being, and at other times, a human would become an animal. If a person lost his wealth, then he would become an animal, who did not have to have so much money. Similarly, if an "animal" amassed wealth, he could become a human being. This was true of all ranks; rank could be [gained or lost] depending on one's wealth.

Rather, one would have to sell some trinket, and the donor could pay as much as he wanted to donate (*B'Ibey HaNachal* 29).

The basic law of charity is to give one tenth (*ma'aser*) of the income. A higher level is *chomesh* or one-fifth (*Yoreh Deah* 249:1). The *chomesh* relates to the King and Master of Prayer, because through them comes about the complete rectification of all the different groups (Rabbi Rosenfeld).

The Talmud teaches that one should give tithes in order that one become wealthy (*Taanith* 9a). There was a wealthy man who commanded his son to give tithes. The field yielded one thousand *kurim* a year. After his passing, the son felt that one hundred *kurim* was too much to give away so he did not tithe that year.

The following year, the yield was one hundred *kurim*. When confronted with the poor yield, his family said, "Last year you gave tithes, the field was yours and the tithes God's. This year the field is God's and the tithe yours (*Tosafoth, ad loc.*) .

diminish. The Talmud further states, that one is permitted to test God in giving tithes, to see whether one's income will increase (*Ibid.*). Conversely, any loss of income a person will sustain is decreed on Rosh HaShanah. If he merits, it will go to charity (*Bava Bathra* 10a). "The door that does not open for charity, will open for the doctor" (*Yerushalmi*).

"You shall tithe what comes from *your fields*" (Deuteronomy 15:25). "If you tithe *your fields* it shall be yours. If not, the *field man*, Esau, will tithe it for you" (*Tosafoth Ibid.*) (Rabbi Rosenfeld).

Though wealth is a derivative of the charity one gives, here they sought to wipe out charitable acts.

No one ever became poor by giving charity (cf. *Gittin* 7a; *Yoreh Deah* 249).

These people also had images and icons of [the wealthy people who were] their gods. They would embrace these images and kiss them. This was part of their religious service.

The Master of Prayer's virtuous followers [who had visited the land of wealth] returned home and told the Master of Prayer about the foolishness and great error of the land. They related how these people had become confused because of their lust for wealth, and how they wanted to move to another land and set up the rank of stars and constellations.

The Master of Prayer replied that he was afraid that these people would become involved in even greater error.

Then he heard that they had made themselves into gods. The Master of Prayer said that this had been his original concern. He had great pity on these people and decided that he himself would go there, since he might be able to make them abandon their error.

When the Master of Prayer arrived in that land, he approached the guards who stood around the mountain. These watchmen were probably insignificant individuals of low rank, since they were allowed to breathe the atmosphere of the world. Citizens who had rank as a result of their wealth would not breathe the atmosphere of the world and could not mingle with other people, since they believed that this would defile them. They could not even speak to foreigners, since they believed that they would become defiled by their breath. [Therefore, the guards who stood outside the city must have been of very low rank.]

Nevertheless, the guards had images which they would constantly embrace and kiss. Belief in wealth was also their religion.

The Master of Prayer approached one guard, and began to discuss the goal of life. He explained that the main goal is only to serve God through Torah, prayer and good deeds. Wealth is mere foolishness, and is not the goal at all....

The guard would not listen to him at all. All his life he had been imbued with the belief that the main thing is wealth.

When the Master of Prayer went to a second guard and spoke to him, this guard also would not listen to him. He went to all the guards in this manner, but none of them* would pay any attention to him.

The Master of Prayer finally made up his mind that he would go into the city on the mountain.* When he arrived, the people considered it a great wonder. "How did you get here?" they asked. "It is impossible for any outsider to come here."

"I have already got in," he replied. "It does not matter how I did it. Why bother asking me about it?"

The Master of Prayer began to speak to one of the people about the goal of life, but the other refused to listen. He went to a second, and the same thing happened. None of them would listen to him, since they were totally immersed in their false belief.

The citizens of the city found it very surprising that someone would speak to them in this manner, which was directly opposed to their faith. Soon, however, people began to realize that this stranger might be the Master of Prayer. They had already heard that such a Master of Prayer existed.

The existence of the Master of Prayer was already well known in the world. Throughout the world, he was called, "The religious Master of Prayer."* However, it was [known that it was] impossible to recognize or capture him, since he would always appear in a different disguise. He would appear to one person as a merchant, and to another as a pauper.

[When the Master of Prayer realized that his identity had been discovered,] he immediately fled from the land.

Meanwhile, there was a Mighty Warrior.* Many other

none of them. Now there was no threat from the Warrior; he did not make any impression whatsoever. Fear helps to awaken one's perception.

into the city... As we shall see later, he did so with the power of the King's Hand.

The religious Master of Prayer. *Der frumer Baal Tefillah* in Yiddish. Also, "the devout prayer leader," or "the devout cantor."

Mighty Warrior. *Gibbor* in the original. In Hebrew, this has two connotations, both a

warriors* had joined him. The Mighty Warrior and his men were conquering one land after another.

The [Mighty Warrior] only demanded subjugation.* If the citizens of a land subjugated themselves to him, he would spare them; but if not, he would destroy them. He went and conquered. He did not want any wealth, only that the people subjugate themselves to him.

It was the custom of the Mighty Warrior to send soldiers to a land when he was still far away, some fifty miles distant. The message was that the populace must subjugate themselves to him. In this manner, he conquered many lands.

mighty person and a warrior. We therefore translate it as "mighty warrior."

Most commentaries state that the *gibbor* parallels the sefirah of Gevurah (strength), which would be the simplest interpretation (*Rimzey Maasioth, Hashmatoth; Chokhmah U'Tevunah* 3).

In a more general sense, he is seen as the Attribute of Justice (*Chokhmah U'Tevunah* 4; *Sichoth U'Sippurim*, p. 8). The Attribute of Justice is seen as the left hand, as is the sefirah of Gevurah. This is the opposite of the King's Hand. The storm came from the left hand, and the punishment for its results also comes from the left hand (*Chokhmah U'Tevunah* 13:56).

However, from the order of appearance, the Warrior is the second character. This would seem to indicate that he is the sefirah of Yesod, the second to last sefirah, since the story appears to go in an upward direction. Yesod parallels Joseph. Hence, the *gibbor* might represent the Messiah, son of Joseph, who will battle to rectify the world before it is rectified by the Messiah, son of David. Joshua, who was the first warrior and conquerer among the Israelites, was, similarly, from the tribe of Joseph. Likewise, the symbol of the Warrior later in the story is the bow, which always represents Yesod.

The Warrior is said to parallel the commandment, "Honor your father and mother" (Exodus 20:12). He becomes king over the body builders, and the body is the product of one's parents (*Parparoth LeChokhmah, Mekhilta, Yithro*).

other warriors. The faction of body builders, as we shall see.

demanding subjugation. This is the concept of the Attribute of Justice, that wants nothing except that we subjugate ourselves to God. It thus gives the world the choice, be subjugated or be destroyed.

Rabbi Nathan once said that for this reason, after the curses in Leviticus, the Torah says, "Then their uncircumcised heart will be subjugated" (Leviticus 26:41; *Rimzey Maasioth, Hashmatoth*).

The Attribute of Justice comes particularly to destroy the lust for wealth (*Chokhmah U'Tevunah* 4; *Sichoth Ve'Sippurim*, p. 8). That is why the curses in Leviticus deal primarily with the loss of wealth and sustenance.

When traders from the land [of wealth] returned home from doing business in other lands, they brought back reports of this Mighty Warrior. All the people were terrified.

Initially, they wanted to subjugate themselves to him. However, they then heard that he despised wealth, and did not want any wealth at all. This was diametrically opposed to their faith, and it was therefore impossible for them to subjugate themselves to him. To do so would be apostasy, since he did not at all believe in their faith, which was wealth.

Because of their great fear of him, they began to worship and bring sacrifice to their "gods." They took [people of lesser wealth whom they considered] "animals" and sacrificed them to their gods. They also engaged in other similar acts of worship.

Meanwhile, the Mighty Warrior was constantly coming closer to them. He began to send soldiers asking if they were willing to submit to his way, and they became terrified. They did not know what to do.

Their traders came forth with advice. They told them of a land where all the people were gods* who rode on angels.* All the

were gods. Egypt is seen as a paradigm of this land, since it was a land of great wealth. Egypt was therefore also filled with idolatry. Rabbi Nachman at the end of the story therefore says that this is alluded to in the verses, "Woe is to those who go down to Egypt for wealth and rely on horses...The Egyptians are men and not gods, and their horses are flesh and not spirit" (Isaiah 31:1,3).

The Exodus was thus seen as the breaking of the lust for wealth (cf. *Likutey Moharan Tinyana* 1). This is why the Paschal Lamb consisted of a sheep. The sheep was the god of Egypt (*Shemoth Rabbah* 11). Sheep also denote wealth, as it is taught, "Sheep make their owners wealthy" (*Chullin* 84). Since the Egyptians worshiped wealth, they made sheep their gods. The sacrifice of a sheep therefore annuls the lust for wealth.

For the same reason two sheep were sacrificed daily as the *tamid* offering (Numbers 28:3). The lust for wealth must be broken every day (*Likutey Halakhoth, Tefillah* 4:17).

Later, this land of wealth is represented by the Greeks. The lust for money is seen as quicksand, which is *yaven* (יָבֵן) in Hebrew (see Psalms 40:3). Rabbi Nachman taught that the lust for wealth is like apostasy, which was decreed by the Greeks (*Likutey Moharan* 23). Just as the Greeks wanted us to forget the Torah, so the lust for wealth makes one forget the Torah.

We were rescued from this by the Hasmonean (*Chashmonai*) priests, who denote the element of charity. The Hasmoneans are said to have come out of Egypt, as it is written.

people of that land, great and small alike, were so wealthy that according to the standards of the land of wealth, they would all be gods. [Even the lowliest among the people in that land was so wealthy that in the land of wealth he would be a god.]

The people of that land used "angels" for transportation. Their horses were bedecked with so much gold and treasure, that their ornamentation alone would be enough to confer the status of "angel" upon a person [in the land of wealth]. They therefore used "angels" for transportation. They would harness three pairs of "angels" to their coaches, and this would be their means of transportation.

"Therefore," [the trader said] "You must send messengers to this land. Since all the people in this land were gods, they would certainly be able to help you."

They believed that they would surely be helped by that land, since everyone there was a god.

Meanwhile, the Master of Prayer decided to return* to the [land of wealth], hoping to wean them away from their erroneous belief. When he arrived, he approached the guards and began to speak to them. He spoke to one guard in his normal manner, but the guard began to tell him about the Mighty Warrior, relating how terrified they were of him.

"What are you going to do?" asked the Master of Prayer.

"Chashmonim come up out of Egypt" (Psalms 68:32). Thus the lust for wealth was rectified by those who had "come out of Egypt" and had abandoned this lust (*Likutey Halakhoth, Avedah U-Metziah* 3:6).

It is significant that this land is not mentioned among the lands that were divided after the hurricane. From Rabbi Nachman's comments, it seems to represent a particularly strong power of evil. It may thus represent the galbanum (*chelbanah*), the eleventh of the incense spices, which had a vile odor. This is only rectified together with the other ten, as discussed earlier. Thus, there is nothing in the story that speaks about the rectification of this land.

on angels. As the verse concludes, "Their horses are flesh and not spirit" (Isaiah 31:3). "Spirit" in this verse denotes angel.

decided to return. Now that they are desperate, they might be more likely to repent. When people are afraid, they are more accessible to the truth.

The guard told him that they were planning to send a delegation to the land where all the people were gods.

The Master of Prayer laughed at him very much. "What great foolishness!" he said. "The people in that land are human beings, just like us. The same is true of you. Your gods are just human beings, not deities. There is only one God in the world, and that is the Creator, may His name be blessed. He alone deserves our worship, and to Him alone must we pray. This is the main goal."

The Master of Prayer spoke to the guard in this manner at some length, but the guard would not listen to him, since he had been immersed in his erroneous beliefs for a long time. Nevertheless, the Master of Prayer spoke to him for a long time, until the guard finally replied, "Besides, what can I do? I am only one [and they are many]!"

To some degree, these words were a consolation to the Master of Prayer. He understood that his words had begun to make an impression on the guard. The words that the Master of Prayer had spoken to this guard the previous time, combined with the words he spoke this time began to make a bit of an impression on his heart. The guard now had begun to have doubts* and to lean toward [the Master of Prayer's teachings] somewhat, as was evident from his reply.

The Master of Prayer went to the second guard, and spoke to him in the same manner, but this one would also not listen. However, in the end, he finally said, "But I am only a single person opposing all the people in the land..." In the end, all the guards gave him a similar reply.

The Master of Prayer then entered the city and began to speak to the people in his way. He told them that they were in great error, and theirs was not the true goal at all, since the main goal

to have doubts. When a person tries to correct others, even if his words do not have an immediate effect, they can cause people to have doubts. If he continues doing this, he can weaken their false beliefs, and eventually bring them back to God (*Rimzey Maasiyth*).

We thus find in the previous story, that when the true prince began to have thoughts of repentance, even though he did not act upon them, they began to haunt him.

was to engage in Torah and prayer. However, since all the people had been immersed in [their beliefs] for a very long time, they would not listen to him.

When they told him about the Mighty Warrior and their plan to send to the land where everyone was a god, he laughed at them. "This is foolishness," he said. "They are all mere human beings... and they will not be able to help you at all. They are not gods at all. You are human beings and they are human beings and not gods at all. There is only one God, may His name be blessed."

About the Mighty Warrior he said, "Can this be *the* Mighty Warrior?" [From the tone of his voice, it seemed as if he knew the Warrior.]

The people did not understand what he was getting at.

He also went to other people and spoke to them. Whenever the Warrior was mentioned, he would say, "Can this be *the* Mighty Warrior?" No one understood what his point was.

There was a great stir in the city, since there was someone there mocking their faith and preaching that there was only one God. He was also saying strange remarks about the Mighty Warrior. They understood that this was the Master of Prayer, since he was quite well known by this time.

Orders were given that he be found and captured. Although he was constantly disguising himself, [sometimes appearing as a merchant and at other times as a pauper,] they were already aware of his disguises. They gave orders that he be found and taken prisoner.

They searched for him, and when they captured him, they brought him before the ministers of state. When they began to speak to him, he told them that all of them had very foolish beliefs and were in error. "[Wealth] is not the goal of life at all," [he said]. "The only [goal] is the Creator, may His name be blessed... You may think the people of that land are gods, but they will not be able to help you at all, since they are only human beings..."

He was considered mad. The people in that land were so immersed in their belief in wealth that anyone who spoke against them was considered a madman.

They they asked him, "Whenever the Mighty Warrior is mentioned you ask, 'Can this be *the* Mighty Warrior?' What is the meaning of your words?"

"I was once with a king," he replied, "and he had a Mighty Warrior who was lost. If the warrior is this Mighty Warrior, then I know him. Furthermore, your faith in the land where you consider all the people gods, is mere foolishness. They will not be able to help you. In my opinion, if you trust in them, it will be your downfall."*

"How do you know that?" they asked.

He replied:*

The king with whom I was had a Hand.* That is, he had an

it will be your downfall. The key verse thus says, "The Egyptians are men and not gods, and their horses are flesh and not spirit, so when God shall stretch out His hand, the helper shall stumble, and the one being helped shall fall, and they shall perish together" (Isaiah 31:3).

He replied. Prayer reveals the concept of God's hand. It is for this reason that the first one to reveal the concept of the Hand was the Master of Prayer.

The Baal Tefillah parallels the Amidah, while the Hand is the Priestly Blessing. The Amidah "reveals" the Priestly Blessing, insofar as the Priestly Blessing is part of the Amidah (*Likutey Halakhoth, Tefillah* 4:24).

Hand. Rabbi Nachman said that this is the hand alluded to in the verse, "God shall stretch forth His hand, and the helper shall stumble, and the one being helped shall fall" (Isaiah 31:3).

The Zoharic literature also states that the Hand, which in Hebrew is *yad*, represents the letter *yod* in the Divine Name (*Tikkuney Zohar* 7b, 21, 46b; *Likutey Moharan* 66:2, from Psalms 145:16). The *yod* is the power of Chokhmah. However, *yod* also has a numerical value of ten, which represents the ten characters in this story (*Chokhmah U'Tevunah* 6).

Thus, the hand in general represents the constriction of God's infinite power. All the world thus came from God's hand, as it is written, "Also His hand founded the earth" (Isaiah 48:13) (*Chokhmah U'Tevunah* 5).

The Master of Prayer and the other men of the King knew everything from the Hand. The Hand is thus an aspect of prophecy. Thus, when Ezekiel had a prophetic vision, it is written, "God's hand came upon him" (Ezekiel 1:3).

Insofar as the Hand represents Wisdom, it represents the basis of all creation. It is thus written, "All of them were made with Wisdom" (*Chokhmah U'Tevunah* 16). It is through the Hand that the world is rectified (*Ibid.* 15).

As we have seen, the Hand represents faith and prayer. After the Exodus, which represents emerging from the desire of wealth, the Israelites saw, "the great Hand that

image of a Hand with five fingers.* The lines on the Hand*

God had set against Egypt, and they believed in God and in His servant Moses" (Exodus 14:31). They were then worthy of song, which is the way of the Master of Prayer (*Likutey Halakhoth, Tefillah* 4:21).

The Hand can thus be seen as an aspect of the Introductory Psalms (*Pesukei deZimra*) in the morning service. This is the power through which we elevate the sparks of holiness (*Likutey Halakhoth, Tefillah* 4:19, 20; see previous story).

Thus, the rectification of all groups is through the Hand. The Introductory Psalms have all the paths in the entire world. The reason for this is because the psalms were composed on King David's harp, which had ten strings (Psalms 92:4), paralleling the ten characters in the story. This is also an aspect of the Hand, as it is written, "David played with his *hand*, like every day" (1 Samuel, 18:10; see *Likutey Moharan* 54:6). In the Introductory Psalms we praise God for all creation on all levels (*Likutey Halakhoth, Tefillah* 4:20).

The Hand also represents the Temple, as it is written, "Your hand established a sanctuary" (Exodus 15:17). The center of the Temple was the Foundation Stone (*even shethiyah*), which had channels leading all over the world. Similarly, the hand has channels leading to the entire body, and for this reason, from the pulse beat, one can know about the condition of the entire body (see Story # 2). The pulse beat is also reflected in the lines on the hand (*Likutey Moharan* 56:9).

The lines on the hand come from the pulse beat, and are therefore very closely related to the effects of the heart on the hand. In this manner, the Hand is related to the breastplate of the High Priest, which was worn over his heart. The breastplate represents judgement, which is the rectification of the lust for wealth (*Likutey Halakhoth, Tefillah* 4:22).

The rectification of money-lust relates to the Hand in another way. Through the Hand, the Master of Prayer enters their city, and the Hand reveals the path of the Mighty Warrior, which is the rectification of this lust. The lust for wealth is a blemish in the Hand, since it involves the claim, "My strength and the power of my hand attained this wealth for me" (Deuteronomy 8:17) which is a denial of God's providence. This must be rectified by the Hand, which is an aspect of faith, and song. This is the concept of the Introductory Psalms (*Likutey Halakhoth, Tefillah* 4:23).

The lifting of the hands in the Priestly Blessing denotes the elevation of the concept of the "Hand" to rectify wealth. The Priestly Blessing comes from the Hand, as it is written, "Aaron lifted up his hands and blessed the people" (Leviticus 9:22; cf. *Likutey Moharan* 24). The Priestly Blessing therefore begins, "May God bless you" — with money — "and keep you" — from harmful forces. This means that one should have wealth, but that it should not be blemished by the forces of evil. Wealth can then be something holy, as it is written, "God's blessing gives wealth" (Proverbs 10:22).

The Priestly Blessing was first uttered by Aaron, who represents the Treasurer in this story. It is he who becomes king over the land of wealth, and initially tries to rectify it.

Some say that the Hand represents the Tetragrammaton, YHWH. Through this name, all can be known (*Chayay Nefesh* 26, p. 39).

five fingers. The Hand appears to represent the power of the Torah, with the five fingers

formed a map of the world.*

Everything that existed from the time Heaven and Earth were created until the end, and even what will exist after that, was inscribed on that Hand. The lines in the hand provided a picture of the structure of every universe with all its details, just like a map. The lines also formed letters,* like the inscriptions on a map, so that one can know what each thing is.

Thus, one can know that in one place there is a city, and elsewhere a river and the like. The lines in the Hand were like captions on a map, inscribed next to each detail on the Hand, so that one could know what it was. Inscribed with the lines on the Hand were the details of all the lands, cities, rivers, bridges, mountains* and other details, [in this world* and in other worlds]. Next to each detail there were letters describing it.

Also on the Hand were inscribed the names of all the people traveling in each land, as well as everything that happened to them. It also had inscribed all the paths* from one land to

representing the five books.

Also, the concept of the Hand is seen as the first *heh* in the Divine Name (*Sefer Baal Shem Tov*). This is the hand that gives. This *heh* represents Binah, the Divine Understanding. *Heh* has a numerical value of five, paralleling the five fingers.

lines on the Hand. The *Zohar* teaches that all the secrets of a person's entire body can be seen in the lines of his hand (*Zohar* 2:74b; *Sefer Chasidim* 162). These are said to be in the form of letters (*Ibid.*). Since man is a microcosm, the Divine "Hand" would contain all the secrets of creation (also see *Chayay Nefesh* 22, p. 34.). So secret was this science that the Ari would not teach it to Rabbi Chaim Vital (*Midbar Kadmutz. Chokhmah* 13).

map of the world. *Land kart* in Yiddish. Not only of the physical world, but of all worlds, as we later see (*Likutey Halakhoth. Tefillah* 4:20).

formed letters. *Zohar* 2:74b. These paralleled the letters on the *urim* and *thumim*, which would light up, revealing paths (*Likutey Halakhoth. Tefillah* 4:22). Some say that the *urim* and *thumim* actually contained a map (see *The Living Torah* on Exodus 28:30).

cities, rivers, bridges, mountains. On Tuesday, May 8, 1810, Rabbi Nachman left Breslov for Uman. He said, "There is a path like this outside the house, and from there to the mountain. From there it goes to a small river, and the bridge. From there it goes to Reb Shimon's house, and from there to Reb Zelig's house, and from there to Uman." He then said that this is the Hand that the King had, where all the paths were inscribed (*Chayay Moharan* p. #26).

in this world... Only in the Yiddish.

all the paths. Since the paths between places unify the world, the Hand thus contains the mystery of the Unity of all creation. Furthermore, people bring merchandise and produce

another, and from one place to another.

This is how I knew how to get into the city,* even though it would be impossible for anyone else to get in here. Also if you wished to send me to any other city, I would also know the way. Everything through this Hand.

Also inscribed on this Hand is the path from one world to another. There is a road and a path* upon which one can travel from earth to heaven.* [The only reason that it is impossible to go up to heaven is because people do not know the path; but on the Hand is inscribed the path to heaven.]

On it are written all the paths from one universe to another. Elijah went up to heaven* on one path, and that path is

along the paths. Thus, the Hand contains the secret of all divine influx.

Paths also contain the element of rectification. If a person does not know the right path to a place, he can be lost and injured. But if he knows the correct path, he will be successful and will reach his goal. This Hand therefore contained the secret of rectification.

In the morning psalms, we say, "For He commanded and they were created" (Psalms 148:5). In this aspect, the Introductory Psalms reveal the aspect of Unity in the Hand (*Likutey Halakhoth, Tefillah* 4:20).

Rabbi Nathan suggests that the lines on the Hand lit up to reveal the paths, just as the letters on the *urim* and *thumim* lit up to reveal a message. This detail, however, is not found in the story (*Likutey Halakhoth, Tefillah* 4:22).

I knew how... As we saw earlier.

One may ask, since the Master of Prayer could use the Hand for this purpose, why could he not use it to find the others? However, it appears that the Hand could not be used to sort out the effects of the storm. The Hand represents the power of prophecy, and they could see all that was decreed before creation, but they could not see what Evil would cause man to do through his free will.

This is very much like the case of Isaac, who was a great prophet, but still could not recognize the evil in Esau, nor the greatness of Jacob.

In Hebrew, the hurricane is a *sa'arah* (סערה), which is related to the word *Scir* (שער), denoting hair and Esau. The power of Esau is the hurricane, and this prevents one from using the Hand of prophecy to ascertain the truth (*Chokhmah U'Tevunah* 8).

road and a path. *Derekh* and *nethiv* in Hebrew. This is the "path (*nethiv*) which no bird of prey knows" (Job 28:7) (See above).

from earth to heaven. This is the "gate of heaven" (Genesis 28:17) that Jacob saw. Through the gate of heaven, there is the "ladder" (Genesis 28:12) which leads from earth to heaven (*Likutey Halakhoth, Tefillah* 4:22).

Elijah went up to heaven. "While they were still talking, there appeared a chariot of fire and horses of fire, which separated the two of them [Elijah and Elisha], and Elijah was carried up to heaven in a storm wind" (2 Kings, 2:11).

inscribed* on [the Hand]. Moses went up* on a different path, and that path is also inscribed. Enoch went up* to heaven in still another way, and that is also inscribed there. The paths from one world to another are also inscribed in the lines of the Hand.

Also inscribed on the Hand is everything as it existed at the time of creation, the way it exists now, and the way it will exist later. Thus, Sodom is inscribed as it was when it was inhabited, before it was destroyed. The destruction and upheaval of Sodom* is then inscribed, as well as the way Sodom exists after it was destroyed. Thus, inscribed on the Hand is what was, what is, and what will be.*

On the Hand I also saw the land which you described, where you claim that the people are gods, as well as all the men who are going to seek help from them. All of them will be annihilated* and destroyed.

that path is inscribed. Space comes from the constriction (*tzimtzum*), but the connection that transcends space comes from the Hand. This is why the Master of Prayer speaks at length of the various people who used the paths to go up to heaven (*Chokhmah U'Tevunah* 14).

It is also for this reason that prophecy is called God's Hand as mentioned earlier. Prophecy also involves traveling the path from earth to the spiritual dimension.

Moses went up. "And Moses went up to God" (Exodus 19:3). Moses went up to God to get the Torah, and remained there for forty days and forty nights.

Enoch went up. "Enoch walked with God, and he was no more, for God took him" (Genesis 5:24). It is taught that Enoch went up to heaven while he was still alive, and never died.

the destruction... of Sodom. Genesis 19:25.

what was, what is, and what will be. This is the meaning of the Tetragrammaton (*Orach Chaim* 5). Thus, the Hand represents the power of the Tetragrammaton (see *Chayay Nefesh* 26, p. 39).

Rabbi Nachman said that learned men should be able to know the future from the Torah. "*Kedem, yadati me-eydotechah*," I knew beforehand (what will be), from Your Torah (the Hand) (Psalms 119:152) (*Likutey Moharan Tinyana* 35).

The Hand thus had the mystery of rectifying all the groups that had fallen into error (*Likutey Halakhoth, Tefillah* 4:20).

will be annihilated. "God shall stretch out His hand, the helper shall stumble, and the one being helped shall fall" (Isaiah 31:3) (see end of story).

The Hand therefore teaches that the road to salvation for these people, to save them from the Warrior, is not to go to the land of the money-gods but instead to go along the

(All the above was the answer that the Master of Prayer gave them.)

This was a great wonder to them. They realized that he was speaking the truth, since they were aware that everything could be drawn on maps. They also recognized his words as being true, because they saw that it was possible to bring together and connect two lines on the hand and form a letter. [They realized that it would have been impossible for him to make up such an account. It was therefore a great wonder to them.]

"Where is your king?" they asked. "Maybe he can tell us how to gain more wealth."

"You still want wealth!" he replied. "I don't want you to mention wealth at all!"

"Still," they insisted, "where is the king?"

"Actually, I don't know where the king is," he answered. "This is what happened."

[The Master of Prayer then related the following story:]

There was* a King* and Queen,* and they had an only

path of the Warrior himself. This path is known only through the Hand (*Likutey Halakhoth, Tefillah* 4:23).

This is somewhat difficult to understand. Later in the story, they do go to the land of the money-gods, and they are not destroyed. Rather, they end up meeting the Treasurer, who takes them to the path of the Warrior. Through this the entire group of the King is once again reunited.

However, it is possible to say that when the "gods" of the land of wealth threw themselves into graves, as we see at the end of the story, this represents death (*Chokhmah U'Tevunah* 12). It is thus taught in the Talmud that humiliation is equivalent to death (*Bava Metzia* 58b).

Moreover, although there is no mention of the downfall of the land of the money-gods, it may be that the unification of the King's group leads to the rectification, and this itself was the downfall of this land.

There was. Now the Master of Prayer begins to describe the rest of the characters in the story. As Rabbi Nachman points out at the end of the story, the characters in the story, in the order of appearance, are: [1] The Master of Prayer; [2] the Mighty Warrior; [3] the Treasurer; [4] the Wise Man; [5] the Bard; [6] the Faithful Friend; [7] the Queen's Daughter; [8] her Son; [9] the Queen; and [10] the King. This is the order in which the characters are discovered by the Master of Prayer and reunited. Rabbi Nachman says that this represents the order of the World of Rectification (*Olam HaTikkun*).

Daughter. * When she came of age, they sought advice from their counselors as to who would be fit to marry her. I was among the advisors, since the King was very fond of me.

My advice was that she should marry the Mighty Warrior. * The Mighty Warrior had captured many lands, and brought great

There are ten characters, because prayer must have a quorum (minyan) of ten, all led by the Prayer Leader (Baal Tefillah) (*Likutey Halakhoth, Tefillah* 4:1). These parallel the ten sefiroth (*Ibid.* 4:2). They also parallel the ten types of songs that are found in the Psalms. These ten types of songs are the universal rectification (*tikkun hakellali*) (*Likutey Moharan* 205, *Likutey Moharan Tinyana* 92; *Sichoth HaRan* 141; *Likutey Halakhoth, Tefillah* 4:20).

The King and his men also represent the ten times the word praise (*hallel*) appears in Psalm 150 (*Likutey Halakhoth, Ibid.* 4:20).

King. The first person mentioned by the Master of Prayer. The King represents the first of the Ten Commandments. "I am God your Lord, who brought you up out of the land of Egypt" (Exodus 20:2). He eventually became king of the group who thought that the goal of existence was honor (*Parparoth LeChokhmah, Mekhilta, Yithro*).

Kabbalistically, the King represents the sefirah of Kether, the Crown. Therefore, the Master of Prayer sees a crown as the symbol of the King, later in the story.

Queen. The second person mentioned. The Queen represents the sixth commandment, the first on the second tablet. This is the commandment, "Do not kill" (Exodus 20:13). She eventually became queen over the group that maintained that murder was the purpose of existence (*Parparoth LeChokhmah, Mekhilta, Yithro*).

Kabbalistically, the Queen appears to represent Chokhmah, the second of the sefiroth.

The symbol of the Queen was a pool of blood, which was made by her tears. Tears come from the eyes, and hence represent Chokhmah, because the eyes are Chokhmah. Blood also comes from Chokhmah and Binah (*Shaar HaMitzvoth, Bereshith*). But since the blood comes from tears, it is related primarily to Chokhmah.

There is also a Wise Man, who may be related to Chokhmah, but as we shall see, the Wise Man is actually Netzach. There is some confusion because of this.

Daughter. The Daughter is the third one mentioned. She parallels the commandment, "Do not commit adultery" (Exodus 20:13). She eventually becomes queen over the group that takes female beauty as the goal of existence (*Parparoth LeChokhmah, Ibid.*).

Following the order, she would represent the sefirah of Binah. Since she gives birth to the infant, she is the "mother," and Binah is called a mother, as it is written, "And to Binah call a mother" (Proverbs 2:3). She is also the paradigm of the mother, since her breasts form the pool of milk (cf. *Zohar* 2:122b).

marry the Mighty Warrior. "I am Binah; Might is mine" (Proverbs 8:14). The *Zohar* teaches that, "Binah reaches down to Hod" (*Zohar* 3:223b). Thus, she must connect with the next sefirah, which is Yesod, represented by the Warrior, as above. It is also taught that "Binah takes Hod and Gevurah" (*Tikkuney Zohar* 69, 107a).

benefits [to the kingdom], and therefore, it would be proper to have him marry the Queen's Daughter. My advice was well taken and everyone agreed to it. There was a great joy, since a husband had been found for the Queen's Daughter. She married the Mighty Warrior.

The Queen's Daughter gave birth to a Child,* and the infant was extremely beautiful. His beauty was beyond all human bounds.* His hair was gold with all colors* in it, and his face was as bright as the sun. His eyes were like stars.*

The Child was born with a fully developed intellect. [As soon as he was born] it was recognized that he was fully intelligent. When people said something humorous, he would laugh. They recognized that he had a great intellect, except that he did not yet have the coordination of an adult enough to speak, etc.

The King had a Bard,* an orator who was a master of rhetoric

Child. The fourth one mentioned. The child represents the commandment, "Do not have any other gods besides Me" (Exodus 20:3), the second of the Ten Commandments (*Parparoth LeChokhmah*). He became king over the land that felt that fine food was the goal of existence.

Kabbalistically, the Child would represent Chesed. Since Chesed is the first day of creation, it is seen as a newborn child. Chesed also represents Abraham, who also involved the birth of a new concept in the world.

The symbol of the Child was the pool of milk. Milk also represents Chesed (*Pardes Rimonim* 23:8).

beyond all human bounds. Literally, "Was not human beauty at all."

gold with all colors. See below, regarding the seven hairs which the Warrior found.

like stars. Literally, "other lights."

Bard. *Melitz* in Hebrew. The fifth character described by the Master of Prayer. A Bard was a person who sang, recited, and composed verses in honor of the achievements of warriors and kings, and accompanied such recital with music.

The word *melitz* can also denote an interpreter or translator.

The Bard paralleled the ninth commandment, "Do not bear false witness" (Exodus 20:13). This commandment on the tablets was opposite the commandment, "Remember the Sabbath" (Exodus 20:8), because one's speech on the Sabbath should not be like one's weekday speech.

It is also possible to say that the Bard represents the commandment, "Do not steal" (Exodus 20:13). With his speech, the Bard can swindle people and steal their wealth. The *Zohar* states that this commandment represents Binah (*Zohar Chadash* 44d), as it is

and poetry. He could speak and compose wonderful poems, as well as songs and praise to the King. Although the Bard was very skillful in his art in his own right, the King showed him a path* through which he could ascend and receive poetic skills. As a result he became an extremely skilled bard.

The King also had a Wise Man.* The Wise Man was very intelligent in his own right, but the King showed him a path through which he could ascend and receive wisdom. Through this, he became an extraordinarily wise man.

The Mighty Warrior* was also a warrior in his own right. But

written, "To understand parable and *melitzah*" (Proverbs 1:6) (*Parparoth LeChokhmah, Mekhilta, Yithro*).

The Bard eventually becomes king over the group that maintains that the goal of existence is speech.

The Bard appears to represent the sefirah of Tifereth in the order of rectification. This represents Jacob, who was the perfection of speech, as it is written, "The voice is the voice of Jacob."

After having published the *Likutey Tefilloth*, someone remarked to Rabbi Nathan that he must be the *Baal Tefillah*. Rabbi Nathan said: "The Rebbe (Rabbi Nachman) is the *Baal Tefillah*. If I am considered to be among the men of the King I am the *Meilitz*" (*Chokhmah U'Tevunah* 1; *Sichoth MeInyaney Rabbeinu zal; Likutey Moharan* 3 #5, pp. 23,24).

showed him a path. The King knew this path through the Hand. The same was true of all the other men of the King. They all received their power through the paths that the King knew from the Hand (*Likutey Halakhoth, Tefillah* 4:20).

Wise Man. The sixth one described by the Master of Prayer. He represents the third commandment, "Do not take God's name in vain" (Exodus 20:7). God's name is an aspect of Wisdom (*Zohar Chadash* 3d). It is also written, "Better a good name than good oil" (Ecclesiastes 7:1), and oil is an aspect of Wisdom. Secular wisdom is thus an aspect of taking God's name in vain.

Alternatively, it can be said that he represents the commandment, "Do not bear false witness" (Exodus 20:13) because testimony involves Wisdom (*Parparoth LeChokhmah, Mekhilta, Yithro*).

The Wise Man becomes king over the faction that maintains that the goal of existence is wisdom.

Kaballistically, the Wise Man refers to the sefirah of Netzach (and not Chokhmah). Netzach is the sefirah of Moses, who was God's sage and lawgiver. Also Netzach parallels the fourth day, when the stars were created, and astronomy is an aspect of wisdom, as it is written, "The children of Issachar who know wisdom of the times" (1 Chronicles, 12:32).

The Mighty Warrior. The seventh one mentioned. He is discussed earlier in the story.

the King showed him a path * through which he could ascend and receive great strength. Through this he became an extraordinarily fearsome warrior.

There is a sword * that is suspended in midair. This sword has three powers. When the sword is lifted, all the enemy's officers flee in panic, * and the enemy is automatically defeated. Without any leadership, they cannot do battle.

Still, it is possible for the survivors to get together and do battle. But the sword has two edges, and these have two additional powers. One edge makes the entire [enemy army] fall. * The other edge causes them to become emaciated, * with their flesh falling away.

One need only stand still and swing the sword toward the enemy, and each edge has this effect.

a path. As we shall see, this is the path through which the desire for wealth is rectified (see *Likutey Halakhoth*, *Tefillah* 4:20-4:23). It may be because the Warrior has this power that he was chosen to be the King's son-in-law.

sword. This is the sword alluded to in the key verse, "Then Assyria shall fall by the sword, not by man" (Isaiah 31:8). The Midrash states that the sword of Eden is circumcision (*Bereshith Rabbah* 21:9). Hence it is related to Yesod, which is the aspect of the Warrior.

The Midrash also states that the sword is the Torah (*Bereshith Rabbah* 21:5). To some degree, this sword might represent the power of prayer, as it is written, "High praise of God in their lips, a two-edged sword in their hand" (Psalms 149:6). Jacob also said that he conquered Shechem with "my sword and my bow" (Genesis 48:22), and this sword is interpreted as prayer (Rashi).

The sword may also be the sword at the entrance to the Garden of Eden (Genesis 3:24). This sword represents purgatory-Gehenom (Bachya). The Warrior (tzaddik-Yesod) conquers with the fear of Gehenom.

The *Zohar* states that the sword is God's name, the Tetragrammaton, which has the power to destroy all His enemies (*Zohar* 3:274b).

officers flee in panic. The first power. This is denoted in the key verse, "He shall flee from the sword, and his young men shall become captives" (Isaiah 31:8) (Rabbi Nachman, end of story).

fall. The second power alluded to in the verse, "Assyria shall fall by the sword, not by man" (Isaiah 31:8).

emaciated. This is the sickness known as *dar*, which means emaciation. It is alluded to in the verse, "His rock shall pass away from terror" (Isaiah 31:9) (see end of story). It may also be alluded to in the verse, "The sword, not of man, shall devour him" (Isaiah 31:8). In this verse alone, the word "sword" is mentioned three times.

The King showed the Mighty Warrior the path to that sword. It is from there that he received his great strength in battle.

The same was true of me.* The King showed me the path to my occupation. From there I received what I needed.*

The King also had a Faithful Friend.* The bond of friendship between him and the King was wonderful and awesome, so that it was impossible for them to go without seeing each other for any length of time. Nevertheless, there were times when they had to be separated to some extent. Therefore, they had portraits * made of themselves together. Whenever they were separated from each other, they would have great pleasure from these pictures.

The pictures showed the great friendship between the King and his Friend, how they hugged and kissed each other with great affection. These images had the power that anyone looking at

me. The Master of Prayer mentions himself eighth.

I received what I needed. Maybe this is how the Master of Prayer knew the path to the land of wealth through the Hand.

Faithful Friend. The ninth one mentioned. The Faithful Friend parallels the commandment, "Remember the Sabbath..." (Exodus 20:8). It is thus written, "How fair and how pleasant are you, friend, for delights" (Song of Songs 7:7). Delight refers to the delight of the Sabbath. The Sabbath is also love, as we say in Kiddush, "Your holy Sabbath, with love and desire You gave us."

The Faithful Friend, later in the story, sits in a sea of wine and becomes king over the group which maintains that joy is the goal of existence. It is taught that the commandment, "Remember the Sabbath," denotes "remembering it over wine" (*Pesachim* 106a).

Alternatively, the Faithful Friend represents, "Do not take God's name in vain" (Exodus 20:7). The Talmud states that this commandment parallels the commandment, "You shall love God your Lord with all your heart" (Deuteronomy 6:5) in the Sh'ma, since one who loves the King does not swear falsely by his name (*Parparoth LeChokhmah, Mekhilta, Yithro*).

The Friend represents Gevurah in the order of rectification.

portraits. If the Faithful Friend represents the Sabbath, then this is the concept that one must do things to remember the Sabbath all week long (*Betzah* 16b; *Parparoth LeChokhmah, Ibid.*).

Significantly, the Treasurer is not mentioned by the Master of Prayer. This may have been because he was speaking to the group involved in money, and the Treasurer was destined to become their king. However, later, when the soldier tells of the groups, he does not mention the group that took money as the goal of existence. Again, this may have been because they were about to attack the land of wealth.

them would have feelings of extremely deep love. [That is, the attribute of love would come to whoever gazed at these images.] The Faithful Friend also received love from the place that the King showed him.

There came a time when each of [the King's men] went to the place where he would receive his power. The Bard, the Mighty Warrior, and all the other King's men went to their places to renew their powers.

At that time, there was a powerful hurricane,* which threw the whole world into confusion. It transformed* sea into dry

hurricane. In general, the hurricane represents the breaking of the vessels (see Story #1), when the original sefirot were shattered, and their light left its proper place (*Likutey Halakhoth, Tefillah* 4:1.3).

This is alluded to in the verse, "The earth was chaos and void, with darkness on the face of the deep, and God's *wind* blew on the face of the earth" (Genesis 1:2). After this, God began the ten sayings through which He created the world, and these parallel the ten characters in the story (*Chokhmah U'Tevunah* 7). Thus, although the breaking of vessels created evil, it also brought about the physical world, which resulted in an even greater rectification (*Chokhmah U'Tevunah* p. 115).

The storm wind also represents the sin of Adam, which was a reflection of the breaking of the vessels. This caused the sparks to fall still more (*Likutey Halakhoth, Purim* 6:9).

The storm also represents the power of Esau. In Hebrew, hurricane is a *saarah*, which is related to *sa'arah*, meaning hair. Esau was a "hairy man" (Genesis 27:11), and was referred to as *se'ir* (Genesis 32:4) (*Chokhmah U'Tevunah* 8). The verse, "And the earth was emptiness and void" also denotes the four exiles (*Bereshith Rabbah* 1). Thus the storm represents the exiles, particularly, the Roman Exile (*Chokhmah U'Tevunah* 10).

Historically, if we assume that the King and his men represent Rabbi Shimon bar Yochai and his group, then the storm wind could represent the Roman persecutions that made him hide in the cave (*Shabbath* 33b). It might also be reflected by the Spanish expulsion before the time of the Ari, and Chmelnitzky massacres, Shabbethai Tzvi, and the Haidemak pogroms, before the time of the Baal Shem Tov.

There is a Breslover tradition that this also represents false accusations that were leveled against Rabbi Nachman during the summer of 1806. Rabbi Nachman taught that false accusations and the blemish of speech create a storm wind (*Likutey Moharan* 38:2; *Chokhmah U'Tevunah* 1).

transformed. Thus, what people think to be civilized territory is really desert and vice versa. When the Master of Prayer went out to the desert, he was in a truly civilized area (*Rimzey Maasioth*). Therefore, everyone's values are confused (*Likutey Etzoth B, Yirah VeAvodah* 40).

This transformation is very much like the exchange of the children in the previous story.

land, and dry land into sea; desert into inhabited land, and inhabited land into desert. The entire world was thus turned upside-down.

When this hurricane struck the King's palace, it did not do any damage. However, when the storm struck, it carried away the Child* of the Queen's Daughter. In the middle of the panic caused when the beautiful child was carried away, the Queen's Daughter ran after it. The King and Queen [also pursued].* They became scattered, and no one knows where they are.*

The rest of us were not there at the time, since each of us had gone up to his place to renew his power. When we returned, we could not find them. The Hand was also lost* at that time. Since that time, we became scattered, and none of us can go to his place to renew his power. The whole world was turned upside-down and thrown into confusion, where all the places were exchanged, the sea becoming dry land [and the like]. It is certainly impossible

carried away the Child. Some say that the Child represents Malkhuth, which is an aspect of the moon. The loss of the Child therefore parallels the reduction of the moon. The upper three sefirot (the King, Queen and Princess) thus scattered voluntarily to find the Child, while the rest of the group were scattered involuntarily. In the breaking of vessels, only the lower seven were shattered, while the upper three were merely reduced (*Chokhmah U'Tevunah* 9).

According to our contention, however, that the Child is Chesed, this would refer to the "chaos and void" and "darkness" on the first day of creation. The main blemish was in Chesed, making it even a word for incest (Leviticus 20:17).

King and Queen [also pursued]. There is a Breslover tradition that the child in the story represents Rabbi Nachman's child, Shlomo Ephraim, who died in Sivan 1806 of tuberculosis. After that Rabbi Nachman traveled to Navritch, and just before Shavuoth of 1807, his wife, Sasha (the Queen), died. Then, on the way back, Rabbi Nachman himself (the King) contracted tuberculosis, which he said would kill him. Thus, the King and Queen pursuing the Child represent Rabbi Nachman and his wife dying after Shlomo Ephraim. This was caused by the denunciation of the Shpoler in the summer of 1806 (*Chokhmah U'Tevunah* 1).

no one knows where they are. Although only the lowest seven sefirot were shattered, the upper three (the King, Queen, and Princess) were also blemished (*Likutey Halakhoth, Tefillah* 4:2).

Hand was also lost. Hence the Master of Prayer had to know the way to the land of wealth from before the storm.

now to go up on the original paths; now that places have been altered and exchanged, we need different paths.

Therefore, we are no longer able to return to the places where we renew our powers. Nevertheless, the trace* that remains with each of us is still very great.

Now if this warrior is the King's Mighty Warrior, he is certainly a very great warrior.*

[All this was the Master of Prayer's reply to the men.] When they heard what he was saying, they were very astounded. They kept the Master of Prayer with them and did not allow him to leave. [They realized that the Mighty Warrior advancing on them might just be the warrior whom the Master of Prayer knew.]

Meanwhile, the Mighty Warrior was coming closer and closer, constantly sending messengers. Finally he arrived and camped right outside the city. When he sent his emissaries, [the people] were terrified.

They asked the Master of Prayer for some advice. He told them to investigate the ways and customs of this warrior, so as to determine whether or not he was the Mighty Warrior [of the King].

The Master of Prayer left and went out to the Mighty Warrior. When he came to the Mighty Warrior's camp, he began to speak to one of the Warrior's guards, [to determine if he was the King's Warrior]. The Master of Prayer asked him, "What is your occupation? How did you join up with this Warrior?"

[The soldier]* replied to the Master of Prayer, [telling him this story]:

It all happened in this manner:

trace. Reshimah. As the Ari taught, after the *tzimtzum*, even though the sefiroth were not in the vacated space, there was a trace of them (*Etz Chaim, Drush Egoim Veyoasher* 2). **very great warrior.** In the text, Rabbi Nathan adds, "It appears to me that something is missing." See below.

[The soldier]. After telling this story, Rabbi Nachman asked those present, "Who told the

In our chronicles* it is written that there was a great hurricane* in the world. This hurricane turned the whole world upside-down. Sea was transformed into dry land, and dry land into sea. Desolate areas became inhabited, [while inhabited areas became desolate]. It threw the whole world into confusion.*

After this period of panic and confusion, where all the world was disoriented, the people of the world decided to elect a king.* They then delved into the question as to who would be most fit to be elected king. Upon deliberation, they finally said, "The most important consideration is the goal of life. Therefore the person who strives the most toward this goal is the most fit to be king."*

But then they had to determine the goal of life. Regarding this question, there were many factions.

story written in their chronicles about the groups formed as a result of the storm?" Those present answered that one of the Mighty Warrior's soldiers told it to the Master of Prayer. Rabbi Nachman then nodded, as if to say that they had it right. From this they understood that every word in the story teaches a great lesson (*Sichoth HaRan* 148).
chronicles. *Kroinikesh* in Yiddish.

great hurricane. The same one mentioned above. The groups that existed later were the broken vessels that formed the evil husks (*klipoth*) (*Likutey Halakhoth, Tefillah* 4:2).

confusion. Just as dry land was transformed into sea, etc., all good traits were transformed into evil ones. All false beliefs come from this breaking of the vessels (*Likutey Halakhoth, Tefillah* 4:2).

Thus, all the evil traits in the world are fallen attributes. All types of false ideologies come from the broken sefiroth. Every person has a trait that is worst in him (*Likutey Halakhoth, Tefillah* 4:13).

Thus, there are many groups in different times and places, which have different ideologies that take them away from God. These ideologies can also make it very difficult for the individual to serve God (*Rimzey Maasioth*). However, ultimately, every evil ideology and bad trait has its root in the realm of Holiness (*Zimrath HaAretz*).

elect a king. Since the true king had been lost.

fit to be king. Although many of the people chosen were certainly not fit to rule, as Rabbi Nachman himself says in the stories.

The idea that the person closest to the goal is fittest to be ruler is a true concept. Everyone agrees that the main thing is the goal. However, from this time, the goals had been confused (*Likutey Etzoth B, Yirah VeAvodah* 40).

At the beginning of the story, we thus find the Master of Prayer urging people to seek the true goal.

One faction said that the main goal is honor.* In the world, the main consideration is honor. If a person is not given proper honor, or if people say something that impinges on his honor, he can even commit murder. He is *mortally* offended, because honor is most important among people.

Even after death the main consideration is honor. People are careful to honor the dead, burying him with honor. [They even say to him, "Whatever is being done is being done for your sake, for your honor."] The dead have nothing more to do with wealth or pleasure, but still, people are very careful to honor the dead. Therefore honor is the main goal of life. They also had other [confused, foolish] "logical" reasons.

(The same was true of all the other groups, * which shall be discussed

honor. *Kavod* in Hebrew. This is the first group. The King became their leader. Thus, we find some people devoting their lives to the pursuit of honor. This is why people want wealth. People even become rabbis and teachers in order to attain honor (*Likutey Halakhoth, Tefillah* 4:13).

This concept fell from the holy concept of honor, where we must honor God and His Torah. The whole world was created for honor — the honor of God, as it is taught, "Everything that God created, He created for no other reason than for His honor" (*Avoth* 6:11).

Therefore, the main concept of honor is that a person must minimize his own honor so as to honor God. It is thus written, "God said, 'I will honor those who honor Me' " (1 Samuel. 2:30) (*Likutey Halakhoth, Tefillah* 4:31) (see *Likutey Moharan* 6).

Honor is therefore like the King's scepter, and no commoner may use it. This was the worst of all the groups, since it could only be rectified by the King himself. Therefore, at the end of the story, the King himself becomes king over this group (*Zimrath HaAretz*).

This group represents the first commandment, "I am God your Lord" (Exodus 20:2; *Parparoth LeChokhmah, Mekhilta*).

The Midrash also mentions that when the Israelites were in the desert they had ten things: [1] the manna; [2] the quail; [3] the well; [4] the Torah; [5] the Tabernacle; [6] the Divine Presence; [7] priests; [8] Levites; [9] a king; [10] clouds of glory (*Shir HaShirim Rabbah* on 3:6; cf. *Tanchuma Shemoth* 14). These represent the ten men of the King and the ten groups here.

Of these, the Divine Presence (Shekhinah) represents the land of honor (*Parparoth LeChokhmah, Mekhilta*).

all the other groups. This was because all the factions were based on true concepts, but the truth was reversed. Therefore some of these arguments are so logical that people could actually be misled by them even today (*Likutey Halakhoth, Tefillah* 4:2).

presently. They also had logical arguments for their confused, foolish opinions. Some of them are discussed, but the Rebbe, of blessed memory, did not want to present all the confused logic for these opinions. Some of the logic is so twisted that it would be possible for people to take it seriously and fall into error.)

They were thus led to agree that the main goal is honor. They therefore felt that they would have to seek an honored man who also pursued honor.* [Such an "honored man"] would be one who pursued honor and also gained honor. If he was an honored man who already had honor, then when he pursued honor, and desired it, his nature would help him attain it. Since the goal is honor, such a man would be striving for the goal and also attaining it. [In their foolish and confused opinion] such a man would be most fitting as king.

They went out to find such a man. They finally discovered an old gypsy beggar who was being carried and followed by some five hundred gypsies. The beggar was blind, crippled and mute, and the people following him were all members of his clan. They were his brothers and sisters, as well as the children that he had sired. These were the people who followed him and carried him.

This beggar was very particular about his honor. He had a nasty temper and was always angry at them and scolding them. He constantly ordered different people to carry him, and then became angry with them.

Obviously, this old beggar was a highly honored person. He also pursued honor, since he was so particular about it. This faction therefore felt that it would be best to accept him as their king.

The land itself also had influence. Some lands had an influence that was particularly conducive to honor, while other lands were conducive to other traits. Therefore, the group [which had determined that the main goal was honor] sought a land

pursued honor. *Rodef kavod*. The expression *rodef kavod* is reminiscent of the teaching, "Whoever runs after honor, honor runs away from him."

conducive to honor. They found a land which was particularly good in this respect, and settled there.

Another faction decided that honor was not the main goal. Instead, they concluded that the main goal was murder.*

It is obvious that all things come to an end and decay. Everything in the world, whether herbs, plants, or people, deteriorates and decays. Therefore, the final goal of everything is decay and destruction.

Hence, a murderer who kills people and destroys lives is doing very much to bring the world to its goal. [This group] therefore concluded that the goal of life is murder. The man who would be most qualified to be king would be a murderer who was easily provoked and was fiercely jealous. [According to their warped opinion] such a person would be qualified to be king.

murder. This is the second group. Eventually the Queen became their leader.

Rabbi Nachman once said that he found in a book that people exist who consider murder a virtue. This is the other side of the concept that there is anger and vengeance that is holy. It is thus written, "God is jealous and vengeful" (Nahum 1:2). It is also considered an act of virtue for the courts to administer the death penalty. This is a rectification of all worlds, insofar as the four modes of execution rectify the four letters of the Tetragrammaton. This group, however, had transformed this concept into actual murder (*Likutey Halakhoth, Tefillah* 4:4).

This group ultimately took the Queen as its ruler, because she was sitting in a sea of blood. The *Zohar* states that the Queen is "the law of the land is the law" (*Zohar* 2:118a; see *Nedarim* 28a), which is the death penalties given over to the courts. This is the virtue of the Levites, who even killed their brothers when it was demanded of them (Exodus 32:28,29) (*Zimrath HaAretz*).

We find this concept among people. Some are literally murderers, fighting, hating, and taking away the livelihood of others (*Likutey Halakhoth, Tefillah* 4:13). They found death more powerful than wealth, because when a person dies, he cannot take his wealth with him (*Likutey Halakhoth, Ibid.* 4:14).

Also, death is a rectification of all sins (end of story, "They dig themselves graves").

This group parallels the sixth commandment, "Do not kill" (Exodus 20:13). Among the ten things the Israelites had in the desert, it paralleled the Tabernacle. This rectified the concept of murder, as it is written, "Whoever comes to the Tabernacle shall die" (Numbers 17:28). However, the Tabernacle cannot rectify wanton murder, as it is written, "If a person purposely kills another, you shall take him even from My altar to put him to death" (Exodus 21:14; *Parparoth LeChokhmah, Mekhilta*).

While seeking such a person, they heard an outcry. "What is this loud outcry?" they asked.

They were told, "The reason for this outcry is that a man just slit the throats of his father and mother!"

"Could there be a murderer with a harder heart or a fiercer temper than this?" they exclaimed. "Here is a man who killed his own father and mother!"

According to their opinion, this man had attained the goal of life, and it was good in their eyes. They accepted him to be their king.

They then chose a land that was conducive to murder. It was a hilly, mountainous land, where murderers lived. They settled there with their king.

Another faction maintained that the person best qualified to be king was one who had a great abundance of food,* but who

food. This is the third group. The Child eventually becomes their ruler.

Here too, eating is very important. The true tzaddikim break their desire for food, eating only a little, so that it seems that they are not eating human food. This is the concept of, "A man ate the food of the mighty [angels]" (Psalms 78:25). It is also taught, "The Torah was only given to those who ate the manna" (*Mekhilta*). If a person has a pure mind, the food he eats is the food of angels (*Sefer HaMiddoth, Akhilah 5; Likutey Halakhoth 4:6*).

There are, of course, times when it is a virtue to eat, as it is on the Sabbath and festivals. It is thus written, "A tzaddik eats to satisfy his soul" (Proverbs 13:25), since there are people who derive purely spiritual benefits from their eating. It is also written, "You shall eat and be satiated, and bless God your Lord for the good land He gave you" (Deuteronomy 8:10). On the other side, Esau is seen as a glutton, selling his birthright for a bowl of pottage. He represents this group, which saw eating as the main goal of existence (*Zimrah HaAretz*).

The group parallels the commandment, "Do not have any other gods besides Me" (Exodus 20:3). Idolatry began because people thought that God's influence was too intangible, and therefore they needed other gods to make it palatable for humans.

Among the ten things in the desert, this is represented by the manna (*Parparoth LeChokhmah, Mekhila, Yithro*).

It is significant that, at the end of the story, the nation of wealth is rectified by special food.

It also appears that these last two groups tried to raise up the curses of Adam to virtues. Thus the group of murderers took the decree of death, "On the day you eat of it,

did not eat the food of ordinary people, but highly refined food [such as milk, which does not make the mind too physical]. Such a person would be qualified to be king.

They could not, however, immediately find a person who was nourished in such a manner. They therefore chose as a temporary king a wealthy man who had a great abundance of food. He would rule until they could find the kind of person whom they desired, who did not eat like other men. Meanwhile, until they found a person with the full qualifications, this wealthy man would be king, after which he would resign.

They accepted this man as king and chose a land that was conducive toward their goal, settling there.

Another faction maintained that a beautiful woman* was most qualified to rule. They held that the main goal was that the land be populated, since it was for this reason that the world was

you will die," as a virtue, making murder their prime virtue. This group took the curse, "By the sweat of your brow you will eat bread" (Genesis 3:19) and made it their prime virtue. It is taught that Adam was cursed with ten curses, and they may all be represented among these ten groups.

beautiful woman. This is the fourth group, and the Queen's Daughter eventually became their ruler. Not only was she the paradigm of beauty, but also of motherhood, which was important for this group.

These people felt that feminine beauty was conducive to sex, and sex can be a virtue. In some cases it is, since the first commandment in the Torah is to "be fruitful and multiply" (Genesis 1:28). It is also written, "It was not created for emptiness, but it was formed to be inhabited" (Isaiah 45:18). God wanted the world to be populated and it is a virtue to have sex to bear children, but these people turned it upside-down (*Likutey Halakhoth, Tefillah* 4:5).

Besides the commandment to have children, there is also a commandment to have conjugal relations (Exodus 21:10) to strengthen the love bond between husband and wife.

We also see that feminine beauty is extolled in the Torah, as in the case of Rachel (Genesis 29:17). Beauty comes from a holy light on high (*Likutey Moharan* 27). It is thus taught that ten measures of beauty were given to the world, and that Jerusalem took nine of them (*Kiddushin* 49b). The Holy Land is also seen as a center of beauty (*Zimrat HaAretz*).

This group parallels the commandment, "Do not commit adultery" (Exodus 20:13). Among the ten things that the Israelites had in the desert, this parallels the King; one who guards the covenant is worthy of royalty (*Parparoth LeChokhmah, Mekhilta, Yithro*).

created. Since a beautiful woman arouses the desire to populate the world, she brings about the goal, and such a beautiful woman is best qualified to rule.

They chose a beautiful woman and she became their queen. They then sought out a land conducive to this, and settled there.

Another group maintained that the main goal was speech.* The primary advantage that man has over other animals is that he is able to speak. They accordingly sought an orator who was expert in language, who knew many languages, and spoke them all the time. Such a person would be closest to the goal.

They went and found a crazy Frenchman* who was

speech. Language has the power of good and evil. A person who writes a novel, for example, can influence people for both good and bad. Rabbi Nachman said that there are masters of language who are sinners, as it is written, God said that "Your masters of language (*melitzim*) sinned against Me" (Isaiah 43:27). Most atheistic philosophers were linguists.

On the holy side, however, the power of speech can do very much to draw a person to God. Language can have this power as well. One who speaks good for a person is called a *melitz*, since he must know the right language in which to frame his pleas. Similarly, when one prays to God, the right words are very helpful. But this group took the other side of it. Similarly, today, there are many poets and writers who use this power to draw people away from Torah (*Likuvey Halakhoth*, *Tefillah* 4:7).

In addition, saints are able to rectify worlds with their speech. It is thus written, "I have placed my word in your mouth...to spread out the heavens..." (Isaiah 51:16) (*Zohar* 1:4b). The Hebrew language is the perfection of speech (*Likutey Moharan* 19; *Zimrath HaAretz*).

This group represents the perversion of the commandment, "Do not bear false witness" (Exodus 20:13). Among the ten things in the desert, it represents the Levites, who sang praises to God (*Parparoth LeChokhmah*).

This is the fifth group, which eventually took the Bard as its ruler.

Frenchman. Rabbi Nachman was concerned with France, because Napoleonic conquests were going on at the time (see beginning of previous story). On Shavuoth, 1806, Rabbi Nachman spoke about France, which is *Frank* in Yiddish. He said that *Frank* (פֿרַנק), is spelled out by the final letters of the verse: (כֶּסֶף וּבַחַר לִשָּׁן צַדִּיק) *kesef nivchar leshon tzaddik* — "Chosen silver is the tongue of the righteous" (Proverbs 10:20). Thus the rectification of speech is the praise of the tzaddik (*Chayay Moharan* 7c #20).

France is a country where there is sexual immorality and a lack of charity; therefore, its speech is attached to the side of Evil. Begging is not allowed in France, and therefore they are involved in sexual immorality. Therefore, the king chosen by the group that had perverted speech was a Frenchman.

constantly talking to himself. They asked him if he knew languages, and he did.

[According to their foolish, confused opinion] he had reached the goal. He was a master of language and knew many languages. Moreover, he spoke very much, since he was constantly talking to himself. He was very good in their opinion, and they accepted him as king. They also chose for themselves a land that was conducive to their concept, and they settled there with their king. One can be sure that he led them in a straight path!

Another faction maintained that the main goal was joy.* When a child is born, people are joyous. When there is a wedding,

Speech is only rectified by praising the tzaddik. Therefore, this land was rectified by the Bard, who would constantly praise the King, who is the true tzaddik (*B'Yhey HaNachal* 29). Joy. This is the sixth group. They eventually took the King's Faithful Friend as their ruler.

Here again, their goal has a root in holiness, since the joy of holiness is very great. God thus said that the Israelites would be punished, "Because you did not serve God with joy..." (Deuteronomy 29:47). Similarly, it is written, "God's teachings are upright, they give joy to the heart" (Psalms 19:9), and "I will rejoice in God" (Psalms 104:34). There are many such passages.

But there is also joy that is wrong. It is thus written, "What point is there in joy?" (Ecclesiastes 2:2), and the Talmud says that this is joy which is not associated with a good deed (*Shabbath* 30b; *Likutey Halakhoth*, *Tefillah* 4:8).

Joy is associated with the King's Faithful Friend. Joy and love are closely associated on the side of holiness, as it is written, "Those who love Your name shall rejoice" (Psalms 5:12). They made the Faithful Friend king because he was sitting in a sea of wine. The wine came from consoling the King, which was a good deed, and it therefore represented the joy of a good deed (*Zimrath HaAretz*).

This group represents a perversion of the commandment, "Remember the Sabbath" (Exodus 20:8). The Sabbath is a day of delight and joy, this being the concept of "joy of the Sabbath." "The day of your rejoicing" (Numbers 10:10) is said to denote the Sabbath and the *Zohar* teaches that the Sabbath brings joy to all worlds. The sea of wine represents the wine of the Kiddush recited on the Sabbath, which is the joy of a good deed.

Alternatively, this group can be seen as a perversion of the commandment, "Do not take God's name in vain" (Exodus 20:7).

Among the ten things that the Israelites had in the desert, this parallels the well. The water of the well had the taste of all beverages (see "The Sophisticate and the Simpleton"), and thus rectified the false joy of drunkenness. It is also written, "You shall draw water in joy" (Isaiah 12:3) (*Parparoth LeChokhmah*, *Mekhila*, *Yithro*).

they are joyous. When they conquer a land, they are joyous. Therefore, the goal of everything is joy. They therefore sought a man who was always happy. He would be closest to the goal, and was best qualified to be king.

They went and found a heathen* wearing a filthy shirt [and carrying a bottle of whisky]. A number of heathens were following him. [Since he was very drunk,] this heathen was very happy. When they saw that this heathen was very happy and had no worries, he was very good in their opinion, since he had attained the goal of joy. They accepted him as their king. One can be sure that he led them in the straight path!

They also chose a land which was conducive to their concept. It was a place of vineyards [and the like], which they could use to make wine. Out of the seeds* they made brandy, so that nothing would go to waste. Their main goal was to become drunk and thus always be happy. Actually, of course, this had nothing to do with their concept of joy,* since they had nothing for which to be happy. Still, they felt that they were attaining their goal by being happy even though they had no reason. They therefore chose a land conducive to this, and they went and settled there.

Another faction maintained that the most important thing was wisdom.* They sought for themselves a very wise man and

heathen. *Arel* in Hebrew, denoting one who is uncircumcised. In Yiddish, *goy*, a gentile.

seeds. Thus, grape seeds are forbidden to a Nazirite (Numbers 6:4).

nothing...joy. Such false joy actually brings no satisfaction.

wisdom. This is the seventh group. They eventually were rectified by the King's Wise Man.

Wisdom, of course, is very great in the service of holiness. We say to God, "How great are Your works: You made them all with wisdom" (Psalms 104:24). Wisdom is the life force of all things, as it is written, "Wisdom gives life" (Ecclesiastes 7:12). But wisdom is mainly to fear God, as it is written, "The beginning of wisdom is the fear of God" (Psalms 111:10) (*Likutey Halakhoth, Tefillah* 4:9). Otherwise, wisdom can be perverted, as we see in the story of the Sophisticate and the Simpleton.

Moreover, at times, some of these traits are needed to reach the highest levels of holiness. It is thus taught that the Divine Presence (prophecy) can only rest on one who is wise, strong and wealthy (*Shabbath* 92a). These represent the next three groups, those of wisdom, body builders, and wealth (*Zimrath HaAretz*). However, when wisdom is used for

made him their king. They also sought a land which was conducive to wisdom and they settled there.

Another faction maintained that the main goal was to pamper* oneself with food and drink,* and thus develop large muscles. They therefore sought a man who had large muscles, and who exercised to enlarge them, since such a person would have large limbs, thus having a greater portion in the world, [taking up more space in the world]. The person with the largest limbs would therefore be closest to the goal, and should be king.

They went and found a very tall athlete,* and he was good in their opinion. He was a person with large limbs, and close to the goal, so they accepted him as king. They also sought a land that

secular subjects, it can be perverted (*Chokhmah U'Tevunah* 10).

This is a perversion of Netzach.

This group parallels the commandment, "Do not take G-d's name in vain" (Exodus 20:7). Alternatively, it parallels the commandment, "Do not bear false witness" (Exodus 20:13).

Among the ten things in the desert, it parallels the Torah (*Parparoth LeChokhmah; Mekhila, Yithro*).

pamper. *Piliven* in Yiddish.

food and drink. This is the eighth group mentioned, and it was eventually rectified by the Mighty Warrior.

On the side of holiness, a person should eat so as to be able to serve God. Sometimes it is a virtue to eat, such as on the Sabbath and on festivals. It is also a virtuous deed to eat matzah on Passover. From this, however, can come the error that eating a lot is generally good. Before telling this story, Rabbi Nachman once said that there was a king who said, "Give me a belly so that I will be able to eat a lot" (*Likutey Halakhoth, Tefillah* 4:10).

Also, the concept of body building and having a large body has its place in holiness. Thus, the members of the great Sanhedrin had to be tall (*Sanhedrin* 17a). Moses was also very tall, as was Abraham, who was called, "The man great among giants" (Joshua 14:15). It is taught that Jacob had two hands like two pillars of marble (*Bereshith Rabbah* 65:17); while regarding King Saul it is written that "he was head and shoulders higher than all the other men" (1 Samuel, 9:2). It is also taught that Rabbi Eliezer, the son of Rabbi Shimon bar Yochai was an extremely large person (*Zimrath HaAretz; Bava Metzia* 86a).

This group is a perversion of the commandment, "Honor your father and your mother" (Exodus 20:12), because a person's body comes from his parents. Among the ten things in the desert, it parallels the quail, since a person's body is enlarged when he eats meat (*Parparoth LeChokhmah; Mekhila*).

athlete. *Vinger* in Yiddish.

was conducive to this, and they went and settled there.

There was another faction who maintained that none of this could be the goal of life. The main goal was to pray to God * and to be humble and lowly.... They sought for themselves a prayer leader* and made him their king.*

(If one examines this, one will understand that each of these factions was greatly in error except for this last group. Their goal was a true one; happy are they.)

All this was what one of the soldiers told the Master of Prayer. [The soldier] explained that [the soldiers who had joined the Mighty Warrior] belonged to the faction of body builders, who took as their king a man with a large body.

One day,* a group of these men were following the main group with the supply wagons * carrying food, drink and the like.

to pray to God. This is the ninth group mentioned, and they eventually made the Master of Prayer their ruler.

This parallels the commandment, "Do not covet" (Exodus 20:14). Through prayer one can have what one needs, and one will not covet that which belongs to others. Among the ten things in the desert, it parallels the priests, who led the prayers and the divine service (*Parparoth LeChokhmah, Mekhilta*).

prayer leader. *Baal Tefillah*, the same word which we usually translate as Master of Prayer.

Significantly, although the story stresses that each of the other groups chose themselves a land, it does not say that about this group.

their king. The one group not mentioned here is the group which had made wealth the goal of existence. The soldier may not have mentioned it, since they were outside the city of this group. Alternatively, the Rebbe may not have mentioned it because he had already discussed it at length.

The faction of wealth was a perversion of the commandment, "Do not steal" (Exodus 20:13). Alternatively, it is a perversion of the commandment to remember the Sabbath, since the Sabbath is one day on which one must refrain from amassing wealth. Indeed, we see that the prime motivation people have in violating the Sabbath is to increase their wealth.

Among the ten things in the desert, the faction of wealth parallels the Clouds of Glory. This is discussed further when the Treasurer is introduced.

There is a significant parallel here. Just as the group of money is not mentioned among the others, so is the Treasurer not mentioned earlier among the King's men.

One day. Literally, "A day came." "And it was the day." See Story #2, p. 62.

supply wagons. *Ibaz* in Yiddish. See story #1, p. 44.

In general, people were very much afraid of these body builders, since they were large, powerful men. Whoever encountered them would turn aside from the road to avoid them.

As this camp was traveling, they encountered a warrior. When he encountered the camp, he did not turn aside from the road. Instead, he went right into the middle of the camp, and scattered the men in all directions. The men of the camp were very much afraid of him.

He then went into the wagons that were following the camp, and ate all their provisions. This was all a great wonder in their eyes. [He was so strong that he was not afraid of the entire camp. He went right into the middle of them and ate all their provisions.]

[The men] immediately fell before him and exclaimed, "Long live the king!" They knew that this Mighty Warrior was certainly qualified as king, since in their opinion, the main goal was to be a body builder. Therefore, the king would relinquish the kingdom, since they had found a Mighty Warrior who was such a body builder to rule them.

[The Mighty Warrior] whom they encountered was thus accepted as the king* of the group [who had concluded that the main thing was to be a body builder].

[The soldier concluded,] "He is the Mighty Warrior with whom we are now conquering the world. But he said that he had an ulterior motive for wanting to conquer the world. His intent is not that the world be subject to him. Rather he has a completely different motive."

"This Mighty Warrior who is your king," asked the Master of Prayer, "what sort of power does he have?"

He replied to him, "There was one land that did not want to surrender to him. The Mighty Warrior took his sword, and it has three powers. When he lifted it, all the enemy officers fled...." [He

the king. The Warrior was thus the first one of the King's men whom we learned became a king. Each of the King's men became king over one of the ten factions into which the world divided, so that each of them would be able to rectify his group.

then described the three powers of the Mighty Warrior's sword, as discussed earlier.]

When the Master of Prayer heard this, he realized that this was certainly the Mighty Warrior who had been with his king.

The Master of Prayer asked if it would be possible for him to meet with the Mighty Warrior who was their king. They replied that they would have to speak to the Mighty Warrior and ask if he would grant an audience. When they asked, he granted the audience.

When the Master of Prayer came* to the Mighty Warrior, they immediately recognized each other. They were both very happy at being reunited. Their joy, however, was intermingled with tears; when they remembered the king and his men, they wept. Therefore, the two of them rejoiced and wept.

The Master of Prayer and the Mighty Warrior then discussed how they had come to be where they were.

The Mighty Warrior told the Master of Prayer that at the time of the great hurricane, they had all been scattered. When he came back from the place he had gone to renew his power, he did not find the king or any of his men. However, as he traveled he passed by [the King and] all his men. [Although he could not actually find them there,] he understood that these were the places of each of the men.

Thus, when he passed by one place, he understood that the King was certainly there, but he could not search for him* so as to find him. When he passed by another place, he understood that the Queen had been there, but he could not find her. Similarly, he passed by the places of all [the King's] men. "However," he concluded [to the Master of Prayer], "I did not pass near your place."*

Master of Prayer came. This meeting was the beginning of the rectification. As we said, the Master of Prayer is Malkhuth and the Warrior is Yesod. The unification of Yesod and Malkhuth is the beginning of the rectification.

search for him. Literally, "He could not seek him and find him." From the wording, not only could he not find him, but he could not even look for him.

The Master of Prayer replied [to the Mighty Warrior], "I also passed by the places of all of them, as well as your place. *

"I passed by one place and saw the King's crown* there. I understood that the King was certainly there. However, I had no way of seeking him or finding him.

"I went further and passed a sea of blood. * I understood that this was certainly made from the tears of the Queen,* who had wept because of all that had happened. The Queen was certainly there, but it was not possible to seek and find her.

"Similarly, I passed a sea of milk. * I understood that this was certainly made from the milk of the Queen's Daughter,* whose son was lost. She was strained by her abundance of milk, and this produced the sea of milk. The Queen's Daughter was certainly there, but it was not possible to seek and find her.

"I went further and saw some of the infant's golden hairs* lying on the ground. I did not take any of them. I knew for certain that the infant* was there, but it was not possible to seek and find him.

"I traveled further and passed a sea of wine.* I knew for

I did not pass near your place. We thus see that in his descent from the King (Kether), the Warrior passed by all the places except that of the Master of Prayer. We therefore see that the Warrior's place is directly above the Master of Prayer. Since the Master of Prayer is Malkhuth, as we shall see, the Warrior must be Yesod.

as well as your place. Since only prayer can rectify everything, only the Master of Prayer can pass by all the places of the King's men (*Likutey Etzoth* B, *Tefillah* 24).

From here we see that the Master of Prayer alludes to Malkhuth. Malkhuth is the lowest of the sefiroth, and must therefore pass through the places of all in its descent. **crown.** From here we see that the King represents Kether. He was the first one that the Master of Prayer encountered in his descent.

sea of blood. See above.

Queen. Here we see that the Queen is the second sefirah, which is Chokhmah.

milk. See above.

Queen's Daughter. She is thus the third sefirah, which is Binah.

golden hairs. See below.

infant. The fourth sefirah, Chesed.

sea of wine. This also pertains to the True Friend. See above. Just as the Queen's Daughter and the Child are related, so are the Friend and the Bard. The Friend is the fifth sefirah, Gevurah.

certain that this was made from the words of the Bard,* who consoled the King and Queen, and then consoled the Queen's Daughter. These words produced the sea of wine [as it is written, 'The roof of your mouth is like the finest wine' (Song of Songs 7:10)]. However, I could not find him.*

"I traveled further and saw standing, a stone upon which was engraved an image of the King's Hand,* with all its lines. I realized that [the King's] Wise Man* was there, and that he had engraved an image of the Hand on a stone for himself. However, it was impossible to find him.

"I also traveled further, and saw, arranged on a mountain, golden tables* and credenzas* and other treasures* of the King. I understood that the [King's] Treasurer* was certainly there, but it was not possible to find him."

The Mighty Warrior replied, "I also passed by all these places. I took some of the child's golden hairs. I took* seven hairs,* each of a different color, and they are very precious to me. I remained in my place, and nourished myself with grass and the like as much as possible. Finally, when I did not have anything else to eat, I went on my way. However, when I left my place, I forgot my bow."*

Bard. The sixth sefirah, Tifereth.

I could not find him. Here it does not say that he could not seek him.

image of the King's Hand. This was the one that the Wise Man made. See below.

Wise Man. The seventh sefirah, Netzach.

golden tables. Like in the Temple.

credenzas. Show cupboards. *Krudentzin* in Yiddish. Perhaps alluding to the Holy Ark, which held the tablets, which were the greatest treasure.

other treasures. The golden vessels of the Temple.

Treasurer. The eighth sefirah, Hod. This parallels Aaron, who was in charge of the Temple's vessels.

Significantly, this is the first mention of the Treasurer. He is not listed among the other King's men. Similarly, the land of wealth is not listed with the other groups.

I took. The Warrior took them because, as the Queen's Daughter's husband, he was the father of the Child.

seven hairs. The *Tikkuney Zohar* (70, 123b, end) states that King David had seven colors of gold in his hair. These are the seven hairs that the Mighty Warrior took (*Rimzey Maasioth. Hashmatoth*).

bow. The bow is a sign of Yesod. We thus see that the Warrior had two weapons, the bow

"I saw the bow," replied the Master of Prayer, "and I knew for certain that it was your bow. But I could not find you."

The Mighty Warrior told the Master of Prayer what happened after he left there. "I was traveling continuously until I came to the camp [of the body builders]. When I entered the camp, I was ravenously hungry, and I had to eat something. But as soon as I came in, they made me their king. I am now conquering the world. In doing so, I hope that I will be able to find the King and his men."

The Master of Prayer spoke to the Mighty Warrior about what could be done* with the people [of the land which had fallen into the desire for money to such an extent that they made the wealthiest citizens into gods. He told him about all their foolish beliefs.]

The Mighty Warrior told the Master of Prayer that he had heard from the King* that when a person becomes entrapped by any desire, it is possible to pull him out. However, if somebody becomes trapped by the lust for wealth,* it is totally impossible to get him out of it. Therefore nothing can be done for these people. It is totally impossible to get them away from [their error].

and the sword, just as Jacob did (Genesis 48:22, Rashi *ad loc.*).

It is interesting to note that the Master of Prayer does not mention passing the place of the Faithful Friend. However, we see that the Faithful Friend is associated with joy. This would indicate that a person must never be without joy. If one cannot find a reason to be happy, then one must force oneself, even with foolish means (*Sichoth HaRan*). "One does not stand to pray, except with happiness" (*Berakhoth* 24b) (Rabbi Chaim Kramer). **what could be done.** The rectification involves the land of wealth. This is Hod, to which evil is particularly attached, as discussed earlier.

heard from the King. Ultimately all rectification comes from the King (Kether).

lust for wealth. It is possible to escape from any desire, except for the desire for wealth (*Likutey Halakhoth, Tefillah* 4:11).

One may raise a question here. There are two very strong desires, that for money and that for sex. In most places, however, Rabbi Nachman speaks of sex as being the stronger desire. Therefore, why does he indicate here that the desire for money is the worst?

From childhood on, a person's main test in life involves sexual desire. However, if a person succumbs to sexual desire, he also begins to want money. Once he falls into the lust

However, he had also heard from the King that [the one remedy] is the path to the sword,* from which he received his

for money, he cannot get out (*Likutey Halakhoth, Kiddushin* 3:3, p. 45; also see *Likutey Moharan* 23).

Thus, even though a person may be immersed in sexual desire, one can speak to him about religion. However, when a person falls into the lust for money, he will not listen to any discussion of holiness (*Likutey Halakhoth, Kiddushin* 3:4).

The three watches of the night are divided into various analogies. A mule braying, a dog barking and a woman speaking with her husband (*Berakhoth* 3a). Rabbi Nachman relates these to the three major desires of man. A mule braying to the desire for money, the dog barking to the desire for food, and the woman speaking — to man's lust for woman (*Likutey Moharan Tinyana* 1). The *Parparoth LeChokhmah* (ad. loc.) explains that the lust for money is always present even in old age. Not only that, but a person who desires money will boast and brag about his desires as a mule brays (Rabbi Rosenfeld).

For this reason, the rectification of the lust for money also involves the rectification of one's sexual desires (*Likutey Halakhoth, Genevah* 2:9).

Thus, other desires can be sublimated or raised, but the lust for money must be broken from without.

path to the sword. This was known only from the Hand, so that the main rectification was from the King's Hand (*Likutey Halakhoth, Tefillah* 4:20).

As we saw earlier, the Mighty Warrior represents the sefirah of Yesod. This is also the path to the sword.

Therefore, the rectification of the lust for money is only through the subjugation of one's sexual desires, this being the path of the sword (*Likutey Halakhoth, Genevah* 2:9). This is an aspect of the Mighty Warrior (*gibbor*), since it is taught, "Who is a Mighty Warrior (*gibbor*)? He who controls his lust" (*Avoth* 4:1).

This is alluded to in the verse, "It is in vain for you who rise up early and stay up late, you who eat the bread of toil... Children are God's heritage, the fruit of the womb is a reward. Like arrows in the hand of a Mighty Warrior, so are the children of one's youth" (Psalms 127:2-4; *Likutey Halakhoth, Kiddushin* 3:3).

Another aspect of Yesod is the tzaddik, as it is written, "The tzaddik is the foundation (Yesod) of the universe" (Proverbs 10:25). Hence, this path is the advice of the tzaddik, which began to be revealed from the time of the Ari (Rabbi Yitzchak Luria, 1534-1572). (*Likutey Halakhoth, Keriyath Sh'ma* 5:15).

Another aspect of Yesod is charity, which is *tzedakah* (coming from the same root as tzaddik). Rabbi Nachman thus taught that the lust for money could be cured by charity (*Likutey Moharan* 13). This is also the path of the Mighty Warrior (*Likutey Halakhoth, Kiddushin* 3:4).

This is alluded to in the Exodus, which was the rectification for the lust for money, as we have seen. The Exodus was only accomplished by the sword which killed the firstborn. We thus say in the Passover Haggadah, "With an outstretched arm (Deuteronomy 26:8) —

power. Through this [path] he could get a person out of the desire for wealth, even though he has fallen into it and is immersed in it.

The Mighty Warrior then sat together with the Master of Prayer for a while. Regarding the respite that the citizens had asked the Master of Prayer to gain for them, he got the Mighty Warrior to grant it,* and to spare the citizens for a period of time. The Master of Prayer and the Mighty Warrior then established a code with which they could communicate with each other, and the Master of Prayer went on his way.

Along the way,* the Master of Prayer saw people walking* and praying. They were carrying prayer books. He was afraid of them, and they were afraid of him.

He stood up and prayed. They also prayed. Then he asked them, "Who are you?"

They replied, "At the time of the great hurricane, all the people of the world were divided into different factions, each with its own ideology. (These were the various groups mentioned earlier.) We chose for ourselves to pray constantly to God. We found ourselves a prayer leader and made him king."

When the Master of Prayer heard this, it was very good in his

this is the sword." Thus, the lust for money can only be rectified through the sword (cf. *Shabbath*).

The sword also represents Gehenom, as we have seen. From the story itself, we see that the path of the Mighty Warrior (*gibbor*) branched off to Gehenom. Since a person cannot take his money with him when he dies, purgatory is the true rectification for money-lust, grant it. Through prayer, one can ameliorate justice, and gain a respite from divine retribution (*Rimzey Maasioth*). The attribute of prayer always stands up for a person to gain time for him to rectify his deeds (*Chokhmah U'Tevunah* 4).

This is alluded to in the last verse in the prophets, where God says, "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of God. And he will turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest I come and smite the land with utter destruction" (Malachi 3:23,24).

Along the way. It seems that the Master of Prayer had to travel a distance to the Warrior.

It also appears that the Master of Prayer could not become a king in his own right until after he had come together with the Warrior. Kabbalistically, Malkhuth (the Master of Prayer) is not complete until it is rectified by Yesod (the Warrior).

walking. As mentioned earlier, the group of prayers did not have a homeland.

eyes, since this was also what he desired. He began to speak to them, and revealed to them the way he prayed, as well his works and ideas. When they heard his words, their eyes were opened, and they realized the greatness of the Master of Prayer. Their king abdicated, and they immediately made [the Master of Prayer] their king,* since they realized that he was a very great person.

The Master of Prayer taught them and enlightened them, making them into very great saints. They were righteous people before, [since they engaged only in prayer,] but the Master of Prayer enlightened them so that they became awesome saints.

The Master of Prayer sent a note to the Mighty Warrior informing him how he had discovered this group and had become their king.

Meanwhile, the people of the Land of Wealth became even more devout in their practices and modes of worship. The deadline that the Mighty Warrior had set was coming closer and closer, and they were extremely frightened. They performed their services, offered sacrifice, incense and prayers, worshipping their gods.

They agreed among themselves that they had no other choice but to [carry out their original plan and] send to the land of extraordinary wealth, where they considered all the people gods. Since all these people were gods, they would certainly be able to help them. They sent emissaries to that land.

On the way, the emissaries got lost.* As they traveled, they

their king. It is only after the Master of Prayer becomes king that the process of rectification begins (cf. *Likutey Etzoth* B, *Yirah VeAvodah* 40). Although the *Gibbor-Warrior* had to become king first, the process of rectification began only after the Master of Prayer became king. Only then could they begin to find the others.

The reason for this is that prayer includes all ten concepts of holiness embodied by the King and his men (*Zimrath HaAretz*). The Master of Prayer brings them together, just as a prayer leader brings together the congregation.

Breslover tradition states that the beginning of the rectification was Rabbi Nachman's return from Lemberg, in the summer of 1808, when he re-married (*Chokhmah U'Tevunah* 1).

got lost. The Master of Prayer had told them that if they sought help they would be

encountered a stranger, walking with a staff.* The staff was worth more than all of their gods' wealth. It contained precious stones that were worth more than the wealth of all of their gods [both in their homeland, and the gods to whom they were going. This staff was worth more than the wealth of all of them].

[The stranger] was also wearing a hat* set with precious stones that was also worth an enormous amount.

[The emissaries] immediately fell before him, bowing and prostrating themselves. This stranger had such extraordinary wealth that in their opinion he could be the god over all their gods.

[Actually, the stranger that they met was the Treasurer* of the Master of Prayer's King.]

"Do you find this surprising?" remarked the stranger. "Come with me. I will show you real wealth!"

He took them to the mountain where he had set out the King's treasures, and he showed them to [the emissaries]. They immediately fell down, bowing and prostrating themselves. According to their beliefs, this was the god over all gods. [This

destroyed. This, however, occurs later, when they come to the path of the Mighty Warrior. Meanwhile, the seeds of this are planted when they now meet the Treasurer (*Chokhmah U'Tevunah* 12).

staff. Since the Treasurer is Aaron, this might represent Aaron's staff, which is the sign of his position. Aaron's staff grows buds and leaves (Numbers 17:23).

hat. *Kapulish.* The hat may be represent the Clouds of Glory which rained down precious stones to the Israelites in the desert (*Parparoth LeChokhmah; Mekhilta, Yithro*).

Treasurer. He is the third character (see end of story), and hence represents Hod, the third to last sefirah. He is represented by Aaron. He eventually becomes king over the land of wealth.

He parallels the commandment, "Do not steal" (Exodus 20:13). Alternatively he parallels the commandment, "Remember the Sabbath" (Exodus 20:8).

Among the ten things in the desert, he parallels the Clouds of Glory. Rain is from clouds, and God said, "God will open His good treasury, and give you rain in its time" (Deuteronomy 28:12). The Clouds of Glory also provided the Israelites with precious stones (*Parparoth LeChokhmah; Mekhilta, Yithro*).

Furthermore, Israel is considered God's treasure, as He said, "You will be My treasure from among all nations" (Exodus 19:5). Hence, the Clouds of Glory were actually protecting God's treasure.

was their false belief in money and wealth, discussed earlier.]

Nevertheless, they did not offer sacrifice to him there. [Although they considered him the god of gods, and would have sacrificed themselves to him,] these emissaries had been warned before leaving that they should not offer sacrifice. There was concern that if they offered sacrifice on their journey, none of them would survive. Perhaps they will find some treasure on the way. One of them might go to the bathroom and find a treasure there, [and he would be considered a god]. If they began to sacrifice themselves to it, not one of them would survive. Therefore [the people of the land] warned the emissaries that they should not offer any sacrifice at all along the way. This is why the emissaries did not offer sacrifice to the Treasurer.

Nevertheless, because of his tremendous wealth, it seemed obvious to them that he was the god of all gods. The emissaries therefore decided that it would be unnecessary for them to go to the "gods," that is, to the land of extraordinary wealth where they considered everyone to be gods. This stranger could certainly help them, since he was the greatest god of them all [according to their twisted belief. After all, he had more wealth than all of them]. They therefore asked him to accompany them back to their land. He agreed and went with them.*

When they arrived home, the citizens were very happy to have found such a god. They were certain that he would bring them great salvation, since [with such tremendous wealth] he was obviously a most powerful god.

[The King's Treasurer, whom the people took for a god] issued orders that prior to the carrying out of certain reforms in the land, they should not offer sacrifices at all. [Actually, the Treasurer was an extremely righteous person, since he was one of the King's men, who were all great saints. He detested all the evil and foolish customs of this land, but was not able to make them

went with them. The land of wealth thus subjugated itself totally to the Treasurer, and made him their king. This was the beginning of their rectification (*Parparoth LeChokhmah. Mekhila. Yithro*).

change their evil ways. But the least he could do at the time was to stop them from bringing sacrifices.]

The citizens began to ask him about the Mighty Warrior who was threatening them. The Treasurer also answered, "It is possible that this is the Mighty Warrior [whom I know]."

The Treasurer went out to the Mighty Warrior. He asked the Warrior's men if it would be possible to meet with him.

They said that they would inform him, and when they asked him, he gave permission. When the Treasurer came to the Mighty Warrior, they recognized each other, and there was great joy and weeping. The Mighty Warrior told the Treasurer, "I have also seen our saintly Master of Prayer, and he has become a king."

The Treasurer told the Mighty Warrior that he had passed by the places of the King and all his people, but he had not passed by* the places of the Master of Prayer or the Mighty Warrior. He had not passed near either of these two places.

The Treasurer and the Mighty Warrior discussed the Land [of Wealth] and spoke about how they had become so confused until they believed in utter nonsense.

The Mighty Warrior gave the Treasurer the same reply that he had given the Master of Prayer, telling him that the King had said that if a person is immersed in such a lust for wealth, it is impossible to bring him out except through the path to the sword [where he got his power for battle]. This was the only way to get people out of it.

[The Mighty Warrior] extended the deadline.* The Treasurer spoke to the Mighty Warrior, asking him to extend the deadline,

had not passed by. From this we see that the Treasurer is the third from the last sefirah, that is, Hod.

extended the deadline. Giving them further respite. Together with the Master of Prayer, he is able to increase the respite and give them further time to repent (*Rimzey Maasiot*, Hashmatot).

The Treasurer may represent charity. The Master of Prayer (prayer) and the Treasurer (charity) together have the power to grant a respite from the evil decree (*Chokhmah U'Tevunah* 4). Through giving *ma'aser*, tithes, one is saved from one's enemies (*Likutey Moharan* 221) (Rabbi Chaim Kramer).

and the Mighty Warrior did so.

The Treasurer and the Mighty Warrior then set up a code between them. The Treasurer then left the Mighty Warrior and returned to the Land [of Wealth].

[The Treasurer admonished them for their evil ways, telling them that they were in error and totally confused in their lust for wealth, but it did not help at all. They were already too deeply immersed in it. However, since both the Master of Prayer and the Treasurer had admonished them so much, they became perplexed.* Even though they maintained their beliefs very strongly and did not want to turn away from their error, they would say, "If this is true, please get us out of our mistaken beliefs." Whenever they were admonished, they would reply, "If it is as you say, and we are in such great error, do something to change our beliefs."]

[The Treasurer] was able to give them advice,* telling them that he knew the source of the Mighty Warrior's power, and the place from which he received his power to wage war. He told them about the sword from which the Mighty Warrior had the power to be victorious, concluding, "Therefore, let us all go — all of you and myself — to the place of the sword. We will then be able to gain power against him."

The Treasurer's intent was that if he could bring them there, he would be able to release them from their erroneous beliefs. [He knew that the path to the sword was the only remedy for the lust for wealth.]

[The citizens] accepted his advice and agreed to [go with him to the sword]. The Treasurer thus set off, along with the greatest people of the land, who were considered gods. [These "gods" were bedecked with gold and silver jewelry] as they traveled together.

they became perplexed. Since both prayer and charity are rectifications for the lust for money (*Likutey Halakhoth. Tefillah* 4:20; *Kiddushin* 3:1).

give them advice. Again, charity is what leads them to the true path. Also, since *klipoth* are attached to Hod, he can lead them. Aaron brought people to Torah (*Avoth* 1:12).

The Treasurer informed the Mighty Warrior that he was taking the people to the place of the sword, and that his intent was that along the way they might be successful in finding the King and his men.

"I will go with you," declared the Mighty Warrior.

The Mighty Warrior disguised himself so that the people accompanying the Treasurer would not recognize that he was the Warrior. He disguised himself and accompanied the Treasurer.

They then decided that they would inform the Master of Prayer. When they informed him, he said that he would also go with them. The Master of Prayer went to them, instructing his men to pray* to God to make their mission successful so that they would be worthy of finding the King and his men. This had always been the supplication of the Master of Prayer, and he had instructed his men to pray for this and had composed appropriate prayers. But now that he was setting out with the Treasurer and the Mighty Warrior, he told them that they must pray even more at all times that he should be worthy of finding [the King].

When the Master of Prayer came to the Treasurer and the Warrior there was great joy and weeping. The three of them, the Treasurer, the Mighty Warrior, and the Master of Prayer, set off* along with the wealthiest people of the land, who were considered gods.

They continued traveling until they came to a land surrounded by guards. They asked the guards about the affairs of the land as well as the identity of their king.

The guards replied that when there was the great hurricane that divided the human race into different factions, the people of their land concluded that the main thing in life was wisdom. They

to pray. Since prayer is the main rectification of the fallen attributes. It is eventually these prayers that help the King's men become reunited (*Likutey Halakhoth, Tefillah* 4:12). **set off.** Although the "gods," which represent the *klipoth*, are attached to Hod (the Treasurer), he cannot bring them up to the other higher sefiroth without Yesod and Malkhuth. Hod is the priest, Elijah, while Yesod is *Moshiach ben Yoseph*, and Malkhuth is *Moshiach ben David*. All of them are necessary for the final redemption and rectification.

had originally accepted upon themselves a great sage as king. However, recently, they had discovered a great Wise Man,* who had extraordinary intelligence. Their king had abdicated his throne, and they had accepted this Wise Man as their king. For them the main thing in life was wisdom, and therefore, since they had discovered such an extraordinary Wise Man, they accepted him as their king.

The three of them, [the Treasurer, the Mighty Warrior and the Master of Prayer] observed, "It seems that this is our Wise Man." [It seemed that this was the Wise Man of their King.] They asked if it would be possible to meet with him.

[The guards] replied that they would inform him and seek his permission. They went, and when they asked, he granted an audience.

[The three] went to the Wise Man who was king of that land, and they immediately recognized each other. This sage was the Wise Man of their King. There was obviously great joy and weeping. They wept since they did not know how they would be able to find the King and his other men.

They asked the Wise Man if he knew where the King's Hand was.

He answered that he had the Hand with him. However, since the time that they had been scattered by the great hurricane and the King had been concealed from them,... he no longer looked at the Hand, since it was only meant to be used by the King. But he had engraved an image of the Hand* on a stone, so that to some degree he would be able to use it for his own purposes. He would not gaze at the Hand itself at all.

Wise Man. He is the fourth one to be found. Hence, the Wise Man is Netzach, personified by Moses. See above. Among the festivals, this denotes Chanukah, because of Greek wisdom. The Mighty Warrior is Rosh HaShanah; the Master of Prayer is Yom Kippur; and the Treasurer is Sukkoth.

image of the Hand. If the Hand is the Torah, as above, then Moses had the entire Torah. But now, he did not have the Torah, as it was in heaven, but only stone tablets. This denotes the restoration of the Tablets which have been lost since the destruction of the First Temple.

They spoke to the Wise Man and asked him how he had come to this land. He told them that at the time of the great hurricane, he traveled on his way. [As he traveled, he passed by the entire group, except for the places of those three, * the Master of Prayer, the Mighty Warrior, and the Treasurer, whom he did not pass.] Finally, the people of this land found him and took him as their king. Now he must lead them according to their way, which is the way of wisdom, until after a long time he would be able to bring them back to the truth.

They spoke to the Wise Man about the people of the land which had erred and had become confused by the worship of wealth. They said, "If all of us had been isolated and scattered only to make that land good again, it would be enough for us, since they have become so foolish and imbued with their error."

Actually, all the factions were in error and confused, and needed to be brought back to the true goal. This was true even of the group that had chosen wisdom as a goal. Even this group had not attained the true goal and still needed rectification and repentance, since they had chosen for themselves secular wisdom and heresy.* Nevertheless, all the other groups were relatively easy to bring back from their errors. The group of money worshippers, however, were so immersed in it that it would be virtually impossible to get them out of it.

[The Wise Man also told them that he had heard from the King that it was possible to get a person out of any desire except for the desire for wealth. If one has fallen into that desire, one can only be brought out through the path to the sword.]

It is asked, that since the Wise Man did not look at the King's Hand, how could he have made a copy of it? However, this is likened to the light of the sun, which a person cannot see. However, one can see the light of the sun reflected in the moon. The Wise Man saw the Hand reflected in all creation, and with his wisdom, was able to reproduce it (*Chokhmah U'Tevunah* 13).

The stone copy of the Hand may also be reflected in the Foundation Stone (*even shethiyah*), which contains all the paths in the world (*Ibid.*). the places of those three. From here we see that he was the fourth from the lowest sefirah. heresy. *Apikorsus*.

The Wise Man also wanted to go with them, so all four set out together. The foolish "gods" also went with them.

They traveled on until they came to another land. There they also asked about the land and the identity of its king. The people replied, "Ever since the great hurricane, the people of this land concluded that the main thing in life is speech and therefore they sought a master of language as king. Finally, they found a master of language and poetry who was an extraordinary speaker, and appointed him as king. Since this man was such a great speaker, the [previous] king abdicated his throne for him."

The four observed, "This is our Bard."* [They realized that this was their King's Bard,] and they asked if it would be possible for them to meet with this king. The people said that they would inform him and seek permission; when they asked, he granted an audience.

The four went to the king of this land, and they saw that he was their King's Bard. They recognized one another, and there was great joy and weeping among them.

The Bard joined them, and they traveled on, hoping to find the rest of the King's men. They saw that God had granted them success, and that they had already been successful in finding some of their companions. They realized that this was due to the merit of their saintly Master of Prayer, who was always praying for this; through his prayers they had been worthy of finding their companions. They thus traveled on, hoping that they would also be worthy of finding the others.

Eventually they came to a land, and they inquired about the land and the identity of its king. They were answered that this was the group that had chosen for themselves joy and drink as their goal. Their king therefore had been a drunkard who was always happy. They had then found a man sitting in a sea of wine. This

Bard. He was the fifth one to be reunited (see end of story). Hence he is the fifth from the bottom sefirah, that is, Tifereth.

He represents Pesach, which is *peh sach* (פה סח), "a mouth speaking."

was very good in their opinion, since this man must be an extraordinary drunkard, so they accepted him as their king.

They asked to meet with him, and were granted an audience. [The five companions] went to this king, and discovered that he was their King's Faithful Friend.* He was sitting in the sea of wine* made from the words of consolation* spoken by the Bard. [The people of that land had seen him in the sea of wine, and had thought him to be an unusual drunkard; therefore they appointed him king.]

They recognized one another and there was great joy and weeping.

The Faithful Friend joined the others and they continued their journey, and came to another land. They asked the guards, "Who is your king?"

[The guards] replied that their ruler was a beautiful woman. She brought people closer to the goal, since the goal was to populate the world. At first they had chosen a beautiful woman as queen, but they had later found a very extraordinarily beautiful

Faithful Friend. He was the sixth one to be reunited (see end of story). Hence he is the next sefirah in an upward direction, Gevurah. This might seem surprising, but the *Zohar* teaches that love begins with Gevurah, as it is written, "His left hand (Gevurah) is under my head, and with his right hand he embraces me" (Song of Songs 2:6, 8:3; *Zohar* 1:244a, 245a). Therefore, tefillin, which are a sign of this love, are worn on the left hand.

The group that chose joy as their goal took him as their leader, since joy is an aspect of true friendship, as it is written, "All those who love Your name shall rejoice" (Psalms 5:12) (*Kedushath Shabbath* 18d). However, it is supreme irony that they exchanged a common drunkard as king for the King's Faithful Friend. The Friend denotes the festival of Shemini Atzereth.

sea of wine. Wine is related to love, as it is written, "Remember your love from wine" (Song of Songs 1:4; *Kedushath Shabbath* 18d).

Furthermore, wine represents secrets, since both the Hebrew word for wine, *yayin* (יַיִן), and word for secret, *sod* (סֵד), have numerical values of seventy. One's faithful friend is a person to whom one tells all one's secrets. Wine is also Gevurah (*Zohar* 3:41a), the attribute of the Faithful Friend.

According to those who say that the Friend represents the Sabbath, the wine represents the wine of Kiddush (*Parparoth LeChokhmah, Mekhila, Yithro*).

Alternatively, he represents the festival of Purim.

words of consolation. This is the joy of doing a good deed (*Zimrath HaAretz*).

woman to be queen. [The companions] understood that this must be the Queen's Daughter,* so they asked to meet with her and were granted an audience.

When they came to the queen, they recognized that she was the Queen's Daughter. Their great joy was beyond estimation: "How did you get here?" they asked her.

She answered, that when the hurricane came that snatched away the precious infant [from its crib], she had gone out after the infant in the panic, but she could not find him. Her breasts were engorged with milk, and this created the sea of milk. Then the people of this land found her, and accepted her as their ruler.

There was great joy [at the reunion], but they also wept very much because the precious infant was lost, and because she did not know the whereabouts of her father and mother.

The Mighty Warrior, who was this queen's husband, had now arrived, and the land now had a king.

The Queen's Daughter [who was queen of this land] asked the Master of Prayer to cleanse this land of its lasciviousness. Since their main goal involved beautiful women, they were very much immersed in sexual desire. She therefore asked the Master of Prayer to cleanse them at least temporarily, so that they not become engrossed in lust; it was a matter of faith to them that this was the goal of existence.

[Each of the factions had chosen a bad trait as their goal, and each one treated their trait as a matter of faith.] Therefore, they were very much immersed in it. [The queen] therefore asked [the Master of Prayer] to cleanse them of their trait to some degree at this time.

After this, they all set out to seek the King and the other ones.

They traveled and finally came to a land, asking, "Who is your king?"

[The people] answered that their king was a "yearling." This

Queen's Daughter. She is the seventh to be reunited. Significantly, she is found before her Child. However, it appears that she is Binah rather than Chesed.

was the faction that had chosen for themselves as king a person who had an abundance of food, and who did not eat the food of other people. They had temporarily accepted a wealthy man as king, but later they had discovered a person sitting in a sea of milk, and this was very good in their eyes. All his life, this person had been nourished by the milk, and therefore, he was not sustained by the food of the rest of the world. The people therefore accepted him as king. They called him "the yearling," since he was nourished by milk like a one year old child.

They understood that this was the lost Child,* and they asked to meet with him. He was asked, and they were granted an audience. When they went in, they recognized one another. [The infant who had become king] recognized them even though he had been a tiny infant when he was separated from them. Still, he had possessed a high intelligence from the time of his birth, having been born with a fully developed intellect. He therefore was able to recognize them. They certainly recognized him and there was awesome joy. But they still wept, since they still did not know anything about the King and Queen.

"How did you get here?" they asked him.

He replied that the great hurricane had snatched him up and carried him someplace. He sustained himself with whatever he could find, in any way possible. Finally, he came to a sea of milk, and he understood that this milk was certainly from his mother. She had become engorged with this milk, and it had produced this sea. He had sat in that sea of milk, and had sustained himself with it, until the people of this land had come and taken him as their king.

They continued traveling until they came to another land. When they asked, "Who is your king," the people answered that they had chosen murder as their goal, and had set a murderer as their king. Then, they had found a woman sitting in a sea of

Child. He is the eighth to be reunited and is Chesed. He was called the yearling, *ben shanah* in the original, which means "son of a year." Year, however, denotes Binah (*Zohar* 3:253a), and as the son of Binah (the Queen's Daughter), he was literally, "son of a year."

blood, and had accepted her as their ruler. Since she was sitting in a sea of blood, she must have been a very fierce murderess.

They also asked to meet her, and were granted an audience. When they went to her, they saw that she was the Queen.* She was constantly weeping, and out of her tears the sea of blood was formed. When they recognized one another there was very great joy, but they still wept, since they still did not know anything about the King.

They went further, and came to another land. They asked, "Who is your king?" and the people replied that they had chosen for themselves an honored man as king, since for them, the main goal was honor. Then they had found in a field an old man sitting with a crown on his head. Such a man appeared very honored, and he was good in their eyes, since he wore his crown even in a field, so they accepted him as king.

The companions realized that this was certainly their King.* They asked if it would be possible to meet him, and they were granted an audience. When they went in, they recognized that it was the King. The joy that they experienced is impossible to imagine.

The [wealthy leaders of the Land of Wealth, who were gods in their land], who were accompanying them, did not have any idea* of what was happening and the reason for this joy.

Now the entire holy gathering* had come together. They sent* the Master of Prayer* to all lands [which had chosen evil

Queen: The ninth one to be found. She is Chokhmah.

King: The tenth and final one to be reunited. He is Kether. Once he is found, everything can be rectified (*Likutey Halakhoth, Tefillah* 4:24).

did not have any idea. Those immersed in evil have no idea of the joy of holiness.

holy gathering. That is, all ten characters in the story. Everything is rectified by a minyan of ten men who come together to pray. Whenever ten people come together to pray, they also bring together the ten men of the King, who are then with them (*Likutey Halakhoth, Tefillah* 4:12). Moreover, the entire group came together because of the prayers of the Master of Prayer (*Parparoth LeChokhmah; Mekhilta, Yithro*).

They sent. Although all the King's men were very great, they all agreed that the rectification had to be accomplished by the Master of Prayer (*Likutey Eizoth B. Tefillah* 24).

traits as their goals in life] so that he would rectify and purify them, and get them to repent their foolishness. Each land had its own foolishness and error, but the Master of Prayer had the power* to go to them and bring them to repent. He had power and permission from all the kings of these lands, since their kings* were all members of [the Holy Gathering of the King. The King had now been restored and had assembled his men, who were kings over all the factions].

The Master of Prayer left with their authority to cleanse their lands and bring them to repent.

The Mighty Warrior spoke to the King about the people in the land which had fallen into the worship of wealth. The Warrior said to the King, "I heard from you that the only way to release those who are immersed in the worship of the lust for wealth is through the path that I have to the sword."

"That is true," replied the King. The King then told the Mighty Warrior that on the road to the sword there is a path to the side. That path leads to a Mountain of Fire* upon which

the Master of Prayer. The main rectification of all the groups is through the Master of Prayer, who leads the ten in prayer. When ten men worship together, led by a proper *baal tefillah* (prayer leader), they can rectify all worlds (*Likutey Halakhoth, Tefillah* 4:12). Ultimately, everything is accomplished through the King and the Master of Prayer, the first and last characters in the story (*Parparoth LeChokhmah, Mekhilta, Yithro*).

This also stresses the importance of praying with a minyan (Rabbi Rosenfeld). **had the power.** First the Master of Prayer had brought the King's household together; now he could rectify everything else. All the attributes had fallen, and this was a reflection of the scattering of the King and his household. But now that the King and his men had been reunited, the fallen attributes could also be re-elevated (*Likutey Halakhoth, Tefillah* 4:12). Through prayer, one can break all bad traits (*Ibid.* 4:13).

their kings. Each of the King's men had become king over one of the fallen factions. Therefore, each one had the power to rectify one fallen attribute (*Likutey Halakhoth, Tefillah* 4:12).

Mountain of Fire. Rabbi Nachman also speaks of a mountain of fire elsewhere, in terms of a barrier to be overcome (*Sichoth HaRan* 191).

At the end of the story, Rabbi Nachman said that God has a fire in one place and an oven in another place, as it is written, "The word of God whose fire is in Zion and whose oven is in Jerusalem" (Isaiah 31:9) (end of story).

crouches a lion.*

Moreover, the Talmud states that the "fire" in this verse denotes purgatory, while the "oven" represents the entrance to purgatory (*Eruvin* 19a). Some say that this is a purgatory that will even exist in the World to Come (*Bereshith Rabbah* 6:6; 26:6).

The fire is on the path of the sword. As we noted earlier, the sword also represents purgatory (cf. *Targum Yonathan* on Genesis 3:24). The mountain here may be the mountain in the verse, "God of Hosts will come down to fight on Mount Zion and on its mountain" (Isaiah 31:4). This is the mountain associated with the lion, and hence the fire in the verse, "God whose fire is in Zion" (Isaiah 31:9). Thus, it is a mountain of fire.

In general, Rabbi Nachman taught that fire is a revelation of all colors, which is a revelation of God's greatness (*Likutey Moharan* 25, *Likutey Halakhoth*, *Maakheley Akum* 3:1,2). Actually, the Baal Shem Tov taught that purgatory is the shame that a sinner feels when he becomes aware of God's greatness (see *Likutey Moharan* 10).

[The colors of the fire may be related to the colors of the Child's hair, which the Mighty Warrior took. Both pertain to the path of the Warrior.]

Sexual passion is also likened to fire (cf. *Kiddushin* 81a). It is therefore quenched by the fire that represents God's greatness. This fire is the rectification of sexual desire, which in turn rectifies the lust for wealth (*Likutey Halakhoth*, *Genevah* 2:9). The Evil Urge is also likened to a mountain (*Sukkah* 52a).

The fire also represents the fire of charity, which cools the heart of the lust for money (*Likutey Moharan* 13, *Likutey Halakhoth*, *Kiddushin* 3:1).

This concept is also reflected in the Paschal Lamb. As we discussed earlier, the lamb represents wealth, and hence was the god of Egypt, which was the land of the "gods of wealth." God commanded that the Paschal Lamb (*korban Pesach*) be roasted over fire. The idolatry of money worship is very strong, and can only be broken by fire (*Likutey Halakhoth*, *Tefillah* 4:17).

The fire is also reflected in the *charoseth* into which the *maror* is dipped (*Pesachim* 114b; *Orach Chaim* 473:4). The *charoseth* is made of fruits, which have all the colors of fire. The bitter herb (*maror*) represents the bitterness of Egypt, which is the lust for money. This is rectified through the *charoseth* (*Likutey Halakhoth*, *Choshen Mishpat*; *Harshaah* 4:18, p. 106).

lion. Rabbi Nachman said that this is alluded to in the key chapter, "A lion growls over its prey: even though many shepherds are called against it, it will not be frightened of their voices nor humble himself because of their noise. So will the God of Hosts come down to fight on Mount Zion and on its mountain" (Isaiah 31:4). Zion is the place of the fire, as it is written, "whose fire is in Zion" (31:9). Therefore the fire and the lion are together.

The reference to the lion may be to the fire on the altar, which had the form of a lion (*Yoma* 21b). The *Zohar* says that this lion appeared to eat the sacrifices (*Zohar* 3:211a). This was also in Jerusalem. The name "God of Hosts" in this verse denotes Netzach and Hod.

The root of the word *korban* (sacrifice) is *karev* to draw close the Jews to their Father in heaven. This is accomplished through repentance. Therefore every sacrifice must be

When the lion wants to eat, he attacks the flocks taking the sheep and cattle and eating them. The herdsmen* know this, and watch their sheep very carefully because of him. The lion, however, does not pay any attention whatsoever to this. Whenever he wants to eat, he attacks the flocks, and even though the herdsmen strike him and shout at him, the lion does not pay any attention. He takes whatever sheep and cattle he wants, roars and eats them.

The Mountain of Fire is totally invisible.

There is another path off to the side leading to a Kitchen.*

accompanied with confession and repentance (Rabbi Rosenfeld).

Rabbi Nachman explains that there are six parts of the *nefesh* (*Likutey Moharan* 13). The lion represents the desires of the soul, that are drawn together and collected by the lion, as the lion on the altar accepts the sacrifice. The lion collects the bitterness and the blemishes of the soul and elevates it to give forth a good fragrance.

This also represents the angel Michael, the guardian of Israel, who is represented by the lion in the heavenly chariot (Rabbi Rosenfeld).

herdsmen. Literally, shepherds. These may refer to the Patriarchs, or the Seven Shepherds, who try to protect their "sheep" from the lion of purgatory. But even the merit of the Patriarchs does not help.

This may be related to the teaching that Abraham sits at the entrance to purgatory, and does not allow anyone in who is circumcised. But if a person has sinned, he removes the mark of circumcision from him (*Eruvin* 19a).

Kitchen. *Kech* in Yiddish; *beth habishul* in Hebrew. This is the "oven in Jerusalem" (Isaiah 31:9) in the key chapter (end of story). The Midrash states explicitly that the "oven" in this verse is the type of oven used for baking bread (*Tanchuma, Bamidbar* 2). The Talmud says that this is the entrance to purgatory (*Eruvin* 19a).

The concept of fire is that of consuming evil. When the fire is directed toward a kitchen, however, it turns bitter into sweet, and inedible into edible. This is the concept of Gehenom, which turns the wicked into righteous.

As discussed earlier, the desire for money comes from the curse, "By the sweat of your brow you will eat bread" (Genesis 3:19). Therefore, the desire for money is very closely related to food. It can thus be rectified by the food from the holy kitchen.

The holy kitchen also refers to charity. Rabbi Chiya once told his wife to run to a poor person and bring him sustenance, so that people will do so to her children. She asked, "Are you cursing us that our children should be poor?" He answered, "The wheel of fortune constantly turns" (*Shabbath* 151b).

Giving tithes assures one of increasing one's income, even to the point of saturation. "I will give.... until you say enough" (*Taanith* 9a). When one is satiated, one says enough. This breaks the desire for money (Rabbi Rosenfeld).

There are all kinds of food* in that Kitchen, but no fire. The food is cooked by the Mountain of Fire, and although the Mountain of Fire is very far away, there are channels and pipes* from the Mountain of Fire to the Kitchen, and these cook the food.

The Kitchen is also invisible. However, there is a sign of where the Kitchen is; birds* hover over it, and one can thus know the location of the Kitchen. By flapping their wings, the birds make the fire burn more fiercely or bank it so that it will not burn more fiercely than necessary. They thus make the fire burn as required by the food. One type of food may need one heat, while another needs a different heat, depending on the food. They make the fire burn accordingly.

[All this was what the King told the Mighty Warrior. Speaking of the "gods" of the Land of Wealth who had accompanied the

food. This food may be the food alluded to in the verse, "They saw the God of Israel, and they ate and drank" (Exodus 24:11). The *Zohar* speaks about this as the level of being nourished by the radiance of the divine (*Zohar* 1:135b). Rabbi Nachman also said that there are spiritual joys so great that they can nourish a person like food. When a person eats this spiritual "food" he no longer has any desire for the physical, especially not of material wealth.

This food is reflected in the sacrifices, which the *Zohar* calls "food of the king." The main point of the sacrifices is their fragrance, as it is written, "a fire offering, a pleasant fragrance to God" (Numbers 28:6). In the service, it represents the sacrificial readings (*Likutey Halakhoth, Tefillah* 4:15).

The Paschal Lamb also was to be roasted over an open fire, so as to provide a pleasant fragrance (*Likutey Halakhoth, Tefillah* 4:17; *Purim* 6:9).

The idea of this food is also, "Taste and see that God is good" (Psalms 34:9). **channels and pipes.** Like the heat of the heart that is brought to the stomach to "cook" the food.

The *chayoth* sweat in fear, and this sweat makes the river Dinur (*Chagigah* 13b). **birds.** In the key chapter these are alluded to in the verse, "As birds hovering, so will God of Hosts protect Jerusalem. He will deliver it as He protects it, and He will rescue it as He passes over it" (Isaiah 31:5).

Jerusalem is the place of the oven, as it is written, "Whose oven is in Jerusalem" (Isaiah 31:9). The birds protect Jerusalem. That is, they make sure that the fire is hot enough, but not so hot as to burn the food. Thus, purgatory is hot enough to atone and cleanse a person of sin, but not hot enough to destroy the sinners.

Also see "The Seven Beggars," the third day, p. 387; *Likutey Halakhoth, Melamdin* 4:13.

others, the King said,] "You must bring them in this manner. First bring them downwind [from the Kitchen] so that the fragrance* of the food will reach them. Then, when you give them the food, they will denounce the lust for wealth."

The Mighty Warrior* did as he had been bidden. He took the leaders of the Land of Wealth, who were gods in their land. These "gods" were there because they had accompanied the Treasurer. When they had left their land with the Treasurer, the citizens had given them authority to do anything necessary, and the people of the land would abide by anything these emissaries did. These emissaries [were the most important people in their land, as well as their gods.] and no one would refute whatever they did.

The Mighty Warrior took these men who were considered gods in their land because of their wealth, and brought them along his path. When they came near the food Kitchen, he brought them downwind so that the fragrance of the food reached

fragrance. This is the "pleasant fragrance" of the sacrifice. A sacrifice was like a fine, since it involved a major monetary expenditure in ancient times (see *Sifra*, Rashi on Leviticus 6:1). However, in spending money for sacrifices, one also breaks the desire for money (*Likutey Halakhoth, Tefillah* 4:15).

The fragrance also represents the incense that was burned in the Temple (Exodus 30:34). Incense is a concept of joy, as it is written, "Incense makes joy" (Proverbs 27:9). This is diametrically opposed to money, which leads to sadness, as it is written, "In sadness (*itzavon*) you will eat" (Genesis 3:18). Thus, the lust for money can be broken by the joy of the incense (cf. *Likutey Moharan* 13).

The incense also rectifies wealth and brings it to holiness, as it is taught, "The incense brings wealth" (*Yoma* 26). As long as a person has a lust for money, he is never wealthy; he is always in debt to his desires. It is thus taught, "The more money, the more worry" (*Avoth* 2:7). The only time one is wealthy is when one has broken this desire, as it is taught, "Who is wealthy? He who has joy in his portion" (*Avoth* 4:1). This joy comes from the incense (*Likutey Halakhoth, Tefillah* 4:16).

Thus, when the Messiah comes and the Temple is rebuilt so that sacrifices and incense are offered once again, the lust for money will be totally rectified (*Likutey Halakhoth, Genevah* 2:9).

It is significant that the people of the land of wealth also brought sacrifices and incense to their gods, as we see earlier. It seems that they were trying to pervert this concept.

Mighty Warrior. The concept of Yesod. This is because Gehennom is also related to Yesod (see *Kehillath Yaakov*, s.v. Gehennom).

their nostrils. They began to beg that he give them some of these delicious foods.

Then he brought them away from the wind. They began to cry out that there is a horrible stench. He once again brought them in the path of the wind, and when they smelled the delicious fragrance of the food, they again asked that he give them some. He again took them away from the wind, and they cried out that there was a very awful stench.

"Don't you see that there is nothing here with a vile odor?" exclaimed the Mighty Warrior. "The vile odor is coming from you yourselves. There is nothing else here that has a foul odor."

He then gave them some of the food. * As soon as they ate * it, they began to throw away all their gold and silver. * Each one dug himself a hole.

Each person then buried himself* in the hole out of great

food. Rabbi Nathan states that this is why we recite the Sh'ma as part of the *Korbanoth* in the morning service. The concept of the *Korbanoth* is to break the idolatry of money worship, and this is enhanced by reciting the Sh'ma (*Likutey Halakhoth, Tefillah* 4:18). Afterward, we recite the Introductory Psalms (*Pesukei deZimra*), since the psalms and songs separate the good from the bad. After we break the lust for money we can elevate the sparks of holiness in the wealth (*Likutey Halakhoth, Tefillah* 4:19).

As soon as they ate. There are some forms of spiritual nourishment that, when tasted, cause a person to cast away his entire desire for money (*Likutey Etzoth B, Mamon U'Parnassah* 22).

gold and silver. This is alluded to in the key chapter in the verse, "For on that day, each man shall cast away his idols of silver and his idols of gold, which your own hands have made for you as a sin" (Isaiah 31:7) (end of story).

This happens on the Mighty Warrior's way to the sword, since the very next verse states, "Assyria shall fall by the sword, not by man..." (Isaiah 31:8), which, as we have seen, speaks of the Mighty Warrior's sword.

Another allusion to this is the verse, "They shall cast their silver in the streets, and their gold shall be like an unclean thing; their silver and gold shall not be able to deliver them in the day of God's wrath; neither shall it fill their insides" (Ezekiel 7:19; *Likutey Halakhoth, Genevah* 2:9). Now that the food fills their insides, the silver and gold have no room.

buried himself. "Then men shall go into the caves of rocks, and into holes in the earth, before the terror of God... On that day, each person shall cast away his idols of silver and his idols of gold... and leave them to the moles and the bats. To go into the clefts of the rocks and into the crevices of the crags..." (Isaiah 2:19-21) (see end of story).

shame. As a result of tasting the food, the money smelled as vile [as excrement]. * They tore at their faces and buried themselves, and could not lift their faces at all.

Each one was ashamed of the other. In that place, wealth is the greatest shame. If someone wants to insult another, he says that the other has money. Money is so great a shame, that the more money a person has, the greater his shame. Because of their great shame, they buried themselves. They could not bear to face even their friends, and much more so, the Mighty Warrior.

Each one who had a gulden* or a grush* immediately got rid of it and threw it away as fast as he could.

The Mighty Warrior then came and took them out* [of their holes and graves]. He said to them, "Come with me. Now you no longer have to be afraid of the Mighty Warrior. I myself am the Mighty Warrior."

They asked the Mighty Warrior to give them some of the food to bring back to their land. They themselves now totally rejected wealth, but they also wanted all the people of their land to abandon the lust for wealth.

The burial is also symbolic of the fact that wealth cannot follow a person beyond death. Death and burial are thus the ultimate rejection of wealth (*Likutey Halakhoth, Tefillah* 4:14). Jumping into the holes was a sort of symbolic death (see *Rimzey Maasioth, Hashmatoth; Chokhmah U'Tevunah* 12). The only true wealth that can be taken with a person is Torah and good deeds (*Avoth* 6) (Rabbi Rosenfeld).

excrement. "You shall defile your graven images overlaid with silver, and your molten images plated with gold; you shall reject them like something unclean, and say to them, 'get away from here' " (Isaiah 30:22) (see end of story). It is also written, "They shall all be ashamed of a people that cannot profit them, that are neither a help nor a profit, but a shame and a reproach" (Isaiah 30:5).

The reason that it stank so much is because they had money as a form of idolatry. However, it is taught that idolatry is just like excrement; hence, for them, money was like excrement (*Parparoth LeChokhmah, Pesachim* 118).

gulden. Yiddish. *Dinar* in Hebrew.

grush. Yiddish. *Gadol* in Hebrew.

took them out. The Mighty Warrior, *Gibbor* in Hebrew, took them out. In the Amidah, we say to God, "You are a *Gibbor* forever, O God... You bring the dead to life." Bringing the people out of the holes is an aspect of the resurrection, and this is done through the attribute of the *Gibbor* (*Rimzey Maasioth, Hashmatoth*).

He gave them the food, and they brought it back to their land. As soon as the people were given this food, they began to throw away their gold and silver. Out of great shame they hid themselves in dirt caves.*

The wealthiest ones, who were their gods, were all the more ashamed.* The inferior ones who were considered beasts were also ashamed for feeling inferior because of their lack of wealth. Now it was revealed that wealth is the main thing of which to be ashamed. This was because the foods had the special power that anyone who ate them would become extremely repulsed by money, and to him it would have a stench like excrement and filth.

They then “cast away their gods of silver and their gods of gold” (Isaiah 2:20).*

[The Mighty Warrior] then sent for the Master of Prayer,* who gave them a means of repentance and rectification, and thus purified them.

The King ruled over the entire world. The whole world returned to God, and occupied itself only with Torah, prayer,* repentance and good deeds.

Amen, may this be His will. Blessed be God forever, Amen and Amen.

The Scripture states that God has an oven in one place and that the fire is in another place, far from the oven. It is thus written, “The word of God, whose fire is in Zion and whose oven is in Jerusalem” (Isaiah 31:9).

dirt caves. *Mechiloth* (מְחִילוֹת) in Hebrew. The Talmud uses this expression for the caves through which people outside the Holy Land will crawl to the land (*Kethuboth* 111a). **ashamed.** The Baal Shem Tov thus taught that the main punishment of the wicked in the next world is shame (see *Likutey Moharan* 10).

Isaiah 2:20. Also see Isaiah 31:7. See end of story.

Master of Prayer. In the morning service, the food represents the sacrificial reading. Then the Master of Prayer must rectify them completely through the rest of the service (see *Likutey Halakhoth*, *Tefillah* 4:19).

Torah, prayer. Once the lust for money is rectified, then everything else is rectified (*Zimrath HaAretz*).

One should consult this entire chapter, since it relates to the concept of this story.

It is written, "Woe is to those who go down to Egypt for help, and rely on horses" (Isaiah 31:1). "The Egyptians are humans, and not gods, and their horses are flesh, and not spirit" (Isaiah 31:3). This is speaking of the land which the Land of Wealth thought would help them. They assumed that all the people were gods and their horses were angels, as we see in the story. This is why the verse concludes, "The Egyptians are humans, and not gods, and their horses are flesh..." Understand this.

"God shall stretch out His Hand, and the helper shall stumble, and the one being helped shall fall, and they shall perish together" (Isaiah 31:3). This relates to the Hand in the story. On the Hand, [the Master of Prayer] saw that both the helper and the ones seeking help would be destroyed, as mentioned in the story.

"A lion growls over its prey, even though many shepherds are called against it..." (Isaiah 31:4). "As birds fly..." (Isaiah 31:5). [This relates to the lion and the birds in the story.] Look at the story well and you will understand it. "On that day, each man shall cast away his gods of silver and his gods of gold..." (Isaiah 31:7).

"Assyria shall fall by the sword not by man...and she shall flee from the sword... and his rock shall pass away in terror" (Isaiah 31:8,9). This relates to the three powers of the sword in the story. [The expressions, "shall fall" and "shall flee" denote these powers. "His rock shall pass away in terror" denotes the emaciation, where one loses one's strength and power.] The expression "rock" here denotes strength. [This is the third power of the sword.] Look at this carefully, and you will understand.

The section then concludes, "The word of God, whose fire is in Zion and whose oven is in Jerusalem" (Isaiah 31:9). This is the oven and fire in the story. If you look, see and understand, you will find that this chapter explains the entire story.

[All these are the words of the Rebbe, of blessed memory.]

The Rebbe, of blessed memory, said explicitly that the entire story, from beginning to end, is alluded to in this chapter (Isaiah 31). He said

everything in the story can be found in various other verses, but the main story is from the above mentioned chapter. However, no one knows how this is true except where he revealed it explicitly.

There are also other concepts in the story that are alluded to in this chapter, but we were not worthy of comprehending them. However, he said explicitly that the entire story is alluded to there.

The order* of the King and his men in the story is: The Master of

order. The ten characters in this story parallel the ten sayings with which the world was created (*Chokhmah U'Tevunah* 7). They also parallel the Ten Commandments, as well as the ten things that the Israelites had in the desert (*Parparoth LeChokhmah: Mekhila, Yithro*). They furthermore parallel the ten levels of holiness in the Holy Land (*Zimrath HaAretz*).

The following material is found at the end of the story in Hebrew:

Many concepts in the story are alluded to in verses such as, "You shall defile your graven images overlaid with silver, and your molten images plated with gold, you shall reject them like something unclean" (Isaiah 30:22). And, as it is written, "On that day, each person shall cast away his idols of silver and his idols of gold... to the digger of fruits... to go into the clefts of the rocks..." (Isaiah 2:20,21). That is, they will throw away the desire for money, which is literally idolatry. They will hide themselves in holes that were dug... as mentioned above, for money stinks, literally, like excrement. It is thus written, "They will make it strange like uncleanness. They will say to it 'Get out' " (Isaiah 30, above) and the like. One can find all the words of this above story in verses, etc.

The order of the King with his men, mentioned above, is this: The Master of Prayer and the Warrior, the Treasurer and the Wise Man, the Bard and the Faithful Friend, the Queen's Daughter with her Child, the King and the Queen.

This is their order. This is the concept of the World of Rectification (*Olam HaTikkun*).

They are ten things and they are not set in order, that is, that they are not set (the above mentioned ten) according to the order mentioned in the books of Kabbalah. However, there is a hidden meaning.

The sacred texts also teach that when the influx (*shefa*) of one attribute passes through a second attribute, and the first influx remains there, then the second attribute sometimes takes on the name of the first one. It is because of this that the order of the characters in this story [is not necessarily the same as the order of the Sefirot].

There are also other concepts in this that are clear to those who are very expert in the sacred texts. All this our Rabbi, of blessed memory, said explicitly.

I also understood from his words that this story alludes to the death of the "Kings" and their rectification.

Prayer and the Mighty Warrior, the Treasurer and the Wise Man, the Bard and the Faithful Friend, the Queen's Daughter and her Child and the King and Queen.

This is their order. It is related to the World of Rectification (*Olam HaTikkun*).

Both the concept of the destruction and the concept of the rectification are related so that the destruction and rectification are depicted as they are on high. This involves the reasons discussed earlier.

Still, the words are hidden and sealed up. He did not reveal the mystery of this story at all. He only enlightened our eyes with verses and the above mentioned concepts so that we would know that in this story there are great, hidden, awesome mysteries. There is none among us who understands why. Happy is he who is worthy to understand something of the mysteries of these stories mentioned in this book. All of them are wondrous new concepts, very, very awesome; deep, deep, who can find them. What shall we say and what shall we speak? Who heard such as this and who saw such as these?

LOS CUENTOS DEL RABÍ NAJMÁN

(Sipurey Ma'asiot)

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12

EL SEÑOR DE LA PLEGARIA

(Baal Tefilá)

Había una vez un Señor de la Plegaria. [Su ocupación] constante era la oración, las canciones y las alabanzas al Santo, bendito sea.

Vivía lejos de la civilización, pero con frecuencia visitaba los pueblos y ciudades, donde pasaba el tiempo con la gente y en general con los pobres y los desdichados. Hablaba con ellos acerca del sentido de la vida. Les explicaba que el único verdadero objetivo era servir al Santo, bendito sea, todos los días de la vida, pasando los días en oración y en Su alabanza...

Las palabras del Señor de la Plegaria emocionaban a la gente, llegando hasta su mismo corazón, al punto que la persona terminaba uniéndose a él. Tan pronto como una persona aceptaba sus ideales, él la llevaba a su lugar, lejos de la civilización.

Para ésto, el Señor de la Plegaria había elegido un lugar alejado de la civilización. Había allí un río y árboles frutales, de los cuales se alimentaban él y sus discípulos. En cuanto a la vestimenta, les resultaba sencillo: cada uno llevaba aquello con lo que vino de casa.

Era costumbre del Señor de la Plegaria visitar los lugares habitados y difundir sus ideas, influyendo sobre la gente para que lo imitase, sirviendo al Santo, bendito sea y orando continuamente. Cuando alguien deseaba unírsele, él lo llevaba a su lugar, lejos de la civilización, donde sus únicas actividades serían la plegaria, cantar alabanzas al Santo, bendito sea, confesarse, ayunar, dedicarse al autosacrificio, al arrepentimiento y a otras ocupaciones similares. Él les daría sus libros de oraciones, canciones, alabanzas y confesiones y ellos se dedicarían a ello durante todo el tiempo.

Había entre la gente que él traía, individuos que tenían la habilidad de guiar a otros hacia el servicio del Santo, bendito sea. Él les permitía entonces visitar los lugares habitados y acercar también a la gente hacia el servicio del Santo, bendito sea.

Y así el Señor de la Plegaria difundía sus enseñanzas, atrayendo a la gente y alejándolos de la civilización.

Finalmente sus enseñanzas se hicieron notar y sus actividades se hicieron conocidas. La gente solía desaparecer de improviso sin dejar rastro alguno; nadie sabía dónde podían estar. Alguien podía perder un hijo o un yerno y no tener información alguna respecto a su paradero. Al final la gente comenzó a darse cuenta que todo ello se debía al Señor de la Plegaria, quien estaba llevando a la gente hacia el servicio del Santo, bendito sea.

Intentaron capturarlo pero les era imposible reconocerlo. El Señor de la Plegaria era muy inteligente e ideó varios planes para no ser descubierto; constantemente cambiaba de vestimentas y se disfrazaba también. Cada vez que visitaba a una persona, lo hacía vestido de una manera diferente. Con una persona se mostraba como alguien pobre; con otra como un

mercader; mientras que con otras vestía diferentes disfraces. Muchas veces, al ver que no podría causar impresión alguna en la gente con la cual hablaba y que no podría llevarlos hacia su objetivo, desviaba entonces la atención [de sus interlocutores] mediante algún subterfugio evitando así que se diesen cuenta de su objetivo. Parecía entonces que no tenía intención alguna de atraer a la gente hacia el Santo, bendito sea; era imposible reconocer que éste era su propósito. Aunque su solo interés era acercar a la gente al Santo, bendito sea y era ésta su única motivación, cuando comprendía que no estaba haciendo impresión alguna, solía utilizar rodeos para evitar que la persona reconociese su verdadera intención.

El Señor de la Plegaria continuó con esto hasta que comenzó a dejar una gran impresión en el mundo. También se volvió famoso. La gente trataba de capturarlo, pero era en vano.

El Señor de la Plegaria y sus hombres vivían muy lejos de la civilización, dedicando su tiempo a la plegaria, a las canciones, a las alabanzas al Santo, bendito sea, a la confesión, el ayuno, la mortificación y el arrepentimiento.

El sistema del Señor de la Plegaria consistía en darle a cada uno de sus seguidores aquello que esa persona necesitaba. Si uno de sus seguidores necesitaba, de acuerdo a la mentalidad de esa persona, usar vestimentas doradas para servir al Santo, bendito sea, él se las proveía. A veces también una persona adinerada era atraída hacia él, alejándose de la civilización. Si veía [que esta persona] necesitaba de harapos y de vestimentas humildes, él la instruía en ello.

Esta era su costumbre, a cada uno le daba aquello que sabía que le era necesario.

Para esa gente que él atraía hacia el Santo, bendito sea, el ayuno y la mortificación eran mejores y más preciados que

todas las delicias del mundo. Obtenían un gran placer del ayuno y de la mortificación, más que de todos los placeres mundanos.

Mientras tanto, había un país que tenía una gran riqueza. Todos allí eran ricos.

Sin embargo, esta tierra tenía costumbres muy extrañas y poco usuales, dado que todo allí dependía de la riqueza. Así, la posición de una persona y su valía estaban determinadas únicamente sobre la base de su riqueza. Aquél que tenía miles o cientos de miles en efectivo poseía un determinado rango, mientras que otros que poseían montos diferentes estaban ubicados en rangos diferentes. Toda la escala social estaba determinada por la cantidad de dinero que cada uno poseía. De acuerdo a sus estatutos, aquél que más dinero poseía, ese era su rey.

Los habitantes de ese país poseían estandartes. Cada estandarte denotaba una cierta cantidad de dinero y un cierto rango social. Distintos estandartes denotaban diferentes sumas de dinero y diferentes rangos sociales. De manera que una persona con un cierto grado de riqueza tenía un estandarte que le confería un determinado rango y otra persona con un diferente grado de riqueza tenía otro estandarte, distinto y que le confería un rango diferente. La posición y el rango de cada persona estaban determinados por la cantidad de dinero que cada uno poseía.

El rango se determinaba de la siguiente manera: si la persona tenía una cierta cantidad de dinero, era considerada un ser humano común. Si tenía menos que ello, era considerada como un pájaro o como un animal. Algunas personas llegaban incluso a tener el rango de animales y pájaros dañinos. Si una persona tenía sólo una pequeña cantidad de dinero, podía ser considerada como un león humano o algo parecido. Así, los más

pobres de entre ellos no eran considerados más que como pájaros o bestias, dado que el dinero era lo más importante para ellos y la posición social era determinada sólo sobre la base de la riqueza.

[Fue entonces que] comenzaron a difundirse noticias de la existencia de ese país. El Señor de la Plegaria suspiró [al enterarse] y dijo: “¡Quién sabe cuán lejos llegarán debido a ésto y cuántos enormes errores cometerán!”

Algunos de los seguidores del Señor de la Plegaria visitaron ese país sin siquiera pedirle su consejo. Ellos deseaban hacer retornar a la gente hacia la buena senda, dado que sentían una gran compasión por ellos por haber caído en un error tan grande debido a su deseo de riquezas. Estaban muy preocupados por lo que escucharon decir al Señor de la Plegaria respecto a que la gente de ese país podía llegar a caer en un error aún mayor. De manera que estos hombres fueron a esa tierra, con la esperanza de poder influir sobre ellos y hacer que mejorasen en su comportamiento.

Al llegar a ese país, se acercaron a un individuo. Este era probablemente un “animal salvaje,” (*jaiá*) es decir, una persona con tan poco dinero y con un rango tan bajo que era considerada un animal salvaje. Comenzaron a hablar con él como era su costumbre, diciéndole que la riqueza no era objetivo alguno y que el único verdadero objetivo era servir al Santo, bendito sea.

Pero el individuo no los escuchaba en absoluto, pues creer que el dinero era el principal objetivo de la vida era algo profundamente arraigado en la gente de ese lugar. De modo que se acercaron a otro individuo pero éste tampoco los escuchó.

Finalmente, uno de los seguidores del Señor de la Plegaria logró entablar conversación con un hombre, hablándole

durante un largo rato. Pero el hombre acabó por decirle, "No tengo más tiempo para hablar con usted."

"¿Por qué?" le preguntó el otro.

Y el hombre le contestó, "Pues nos estamos preparando para mudarnos de esta tierra. Estamos emigrando a otra zona. Dado que sabemos que el único y principal objetivo en la vida es la riqueza, hemos decidido trasladarnos a una tierra en donde podamos amasar una fortuna mayor. Y ese es un lugar donde el oro y la plata pueden tomarse del suelo. De manera que estamos preparándonos para mudarnos allí."

Fue en esa época que la gente de ese país acordó establecer el rango de "estrellas" y de "constelaciones." Si la persona alcanzaba una determinada cantidad de riquezas sería entonces una estrella.

La lógica era que uno que poseyera semejante fortuna tendría el poder de una estrella, dado que ellos creían que las estrellas podían aumentar la cantidad de oro en el mundo. Donde fuera que existiese el oro, ello se debía a que la estrella hacía que el polvo de oro creciera en esa zona. De modo que el oro provenía de las estrellas; y así, el que tuviera una determinada cantidad de riquezas sería considerado como poseedor del poder de una estrella y también él mismo sería una "estrella."

También conferían el rango de "constelaciones" (*mazalot*). La persona que tuviese cierta cantidad de riquezas sería una "constelación."

Eventualmente llegaron a establecer el rango de "ángel," el que también dependía de la riqueza de la persona.

Finalmente, acordaron conferir el rango de "dioses" (*elokut*). Si la persona poseía una enorme riqueza, tal como ellos lo reglamentaban, esa persona sería también un "dios." Dado

que Dios le había dado tamaña riqueza, esa persona también sería un "dios."

Una vez que ésto fue establecido, acordaron entonces que no era digno de ellos permanecer en la atmósfera de este mundo. Más aún, mezclarse con las otras personas del mundo era algo indigno, pues ello podría contaminarlos, ya que consideraban que el resto de los habitantes del mundo eran impuros.

De modo que decidieron buscar las montañas más elevadas del mundo e irse a vivir allí. Así estarían más arriba que el aire del resto del mundo.

Enviaron exploradores para buscar las montañas más altas, quienes encontraron picos muy elevados, hacia donde emigró toda la gente de ese país. En cada una de esas montañas habitaba un grupo de gente de ese país.

Construyeron grandes fortificaciones (*jazakot*) alrededor de cada montaña, las que rodearon con profundas trincheras, de manera que fuera imposible acercárseles. Sólo un camino oculto llevaba a la montaña, de manera que ningún extranjero pudiese llegar hasta ellos. Fortificaciones similares fueron construidas alrededor de cada una de las demás montañas.

[También] dispusieron guardianes alejados de las montañas para [evitar] que algún extraño pudiese acercárseles. Esta gente vivía allí, en las montañas y se regían por sus costumbres.

[Esta gente] adoraba a muchos dioses [los cuales] eran elegidos sobre la base de la riqueza. Pues la riqueza era lo más importante para [ellos], de modo que con una gran fortuna era posible llegar a ser un dios.

Esto, sin embargo, generó una gran preocupación respecto del homicidio y del robo. La gente estaba dispuesta a matar y a

robar, dado que podían llegar a ser dioses mediante el dinero así obtenido. Pero temían hacerlo, pues los ricos eran considerados dioses y se los creía capaces de protegerse a sí mismos del robo y del asesinato.

Establecieron un sistema de servicios y de sacrificios [dedicados] a sus "dioses." [Los que también incluían] sacrificios humanos. Mucha gente se ofrecía voluntariamente como sacrificio a sus "dioses," creyendo que de esta manera se incorporarían a ellos y podrían así, más tarde, reencarnar como hombres ricos.

De manera que institucionalizaron la creencia en la riqueza. Tenían servicios, sacrificios e incienso que eran utilizados para servir a los extremadamente ricos, [los cuales] eran [considerados como] sus dioses.

Sin embargo, [la tierra estaba llena de] asesinatos y robos. Las personas que no creían en su religión se volvían asesinos y ladrones para obtener así su fortuna. Su principal objetivo en la vida era el dinero. Con dinero, uno podía comprar de todo, comidas o vestimentas. De acuerdo a su sistema de creencias, la existencia humana estaba fundamentada en el dinero.

La riqueza constituía el centro de su creencia. Hacían uso de todas sus fuerzas para evitar que faltase el dinero, pues ello era el principal objetivo de su fe y [lo esencial] en sus dioses. Todo esfuerzo era poco para traer riquezas desde otros lugares. Se enviaban mercaderes para comerciar en otras tierras y ganar dinero, trayéndolo de regreso a su madre patria.

De acuerdo a su religión, la caridad (*tzedaka*) constituía un gran pecado. Ellos creían que si la persona practicaba la caridad, ello disminuiría el flujo de riquezas que Dios le había dado. Lo principal era tener la mayor cantidad de riquezas posible y si uno daba [dinero para] caridad ello dañaba y disminuía la

propia riqueza. De manera que la caridad estaba prohibida, [bajo] los términos más estrictos.

También tenían inspectores. Su tarea era determinar si una persona tenía la riqueza que declaraba poseer. Cada individuo debía ser capaz de demostrar a cada instante el nivel de su riqueza para poder mantener así su rango.

A veces un animal se convertía en hombre y otras veces un hombre se volvía animal. Si la persona perdía su riqueza, se transformaba entonces en un animal, el cual no necesitaba tener tanto dinero. De manera similar, si un animal juntaba riquezas, podía entonces volverse un ser humano. Esto sucedía con todos los rangos; podían ser ganados o perdidos de acuerdo a la riqueza disponible.

Esta gente poseía también imágenes e iconos de las personas ricas que eran sus dioses. Abrazaban y besaban estas imágenes y ello formaba parte de su servicio religioso.

Los virtuosos seguidores (*anashim casherim*) del Señor de la Plegaria, [que habían visitado ese país], volvieron a su tierra y le contaron al Señor de la Plegaria respecto de la locura de esa gente y del gran error en el que estaban inmersos. Le relataron cómo esa gente había llegado a confundirse debido a su deseo de riquezas y cómo ahora intentaban mudarse a otra tierra y establecer el rango de estrellas y constelaciones.

El Señor de la Plegaria les contestó que temía que esa gente se viera envuelta en un error aún mayor.

Más tarde escuchó que los habitantes de ese país se habían endiosado a sí mismos. El Señor de la Plegaria dijo entonces que esa había sido su mayor preocupación desde un principio. Sentía una gran compasión por esa gente y decidió que él mismo iría [hasta allí], pues tal vez él pudiese hacerlos dejar su error.

Y allí fue el Señor de la Plegaria. Al llegar [a las trincheras que rodeaban las fortificaciones] se acercó a los guardias que cuidaban la entrada a las montañas. Era probable que estos guardias fuesen individuos insignificantes de rangos inferiores, dado que se les permitía respirar el aire del mundo. Los habitantes de mayor jerarquía, resultado de sus riquezas, no respirarían en absoluto la atmósfera del mundo y tampoco se mezclarían con otra gente, dado que creían que ello los impurificaría. Ni siquiera podían hablar con extranjeros, pues creían que su mismo aliento los podría ensuciar. De manera que los guardias que estaban fuera de la ciudad deberían pertenecer a rangos muy inferiores.

Pero esos guardias tenían imágenes que constantemente abrazaban y besaban. La creencia en la riqueza era también su religión.

El Señor de la Plegaria se acercó a un guardia y comenzó a hablarle respecto al objetivo de la vida. Le explicó que lo principal era servir al Santo, bendito sea, mediante la Torá, la plegaria y las buenas acciones y que la riqueza no era más que locura y que en absoluto era un objetivo...

El guardia no lo escuchaba pues había sido educado en la creencia de que la riqueza era el objetivo principal en la vida.

El Señor de la Plegaria se acercó a otro guardia que tampoco lo escuchó. Así fue acercándose a todos los guardias pero ninguno de ellos le prestó atención.

Finalmente decidió entrar a la ciudad, en la montaña. Cuando llegó, la gente lo consideró una gran maravilla. "¿Cómo pudo llegar?" preguntaban. "Es imposible que un extraño llegue hasta aquí."

"Ya estoy aquí," les contestaba. "Poco importa cómo lo logré. ¿Para que molestarse en preguntármelo?"

El Señor de la Plegaria comenzó a hablar con una de las personas respecto al objetivo de la vida, pero ésta se negó a escucharlo. Fue a una segunda y lo mismo sucedió. Nadie quería escuchar, pues estaban completamente sumergidos en sus falsas creencias.

Los habitantes de la ciudad encontraban sorprendente que alguien les hablase de esa manera, algo que se oponía por completo a sus creencias. Pronto, sin embargo, comenzaron a pensar que este extranjero debería ser el Señor de la Plegaria, pues ya habían oído hablar de él.

La existencia del Señor de la Plegaria era algo ya muy conocido en todas partes. En todo el mundo lo llamaban “El religioso Señor de la Plegaria” (*der frumer baal tefilá*). Y sabido era lo imposible de reconocerlo o capturarlo, dado que siempre se aparecía con un disfraz diferente. A unos se mostraba como mercader y a otros como pobre.

Cuando el Señor de la Plegaria se dio cuenta que había sido descubierto huyó inmediatamente de ese país.

Mientras tanto, había un Poderoso Guerrero (*guibor*) al cual se le habían unido muchos otros guerreros. Este Poderoso Guerrero con sus hombres estaban conquistando una tierra tras otra.

El Poderoso Guerrero sólo demandaba sumisión. Si los habitantes de un país se le sometían, los dejaba tranquilos; pero de lo contrario los destruía. Él llegaba y conquistaba. No deseaba riqueza alguna, sólo quería que la gente se le sometiese.

Era costumbre del Poderoso Guerrero que antes de llegar a un país y cuando aún se encontraba a cincuenta millas de distancia, enviar soldados con un mensaje. Este mensaje decía que la gente debía someterse. De esta manera conquistaba muchas tierras.

Cuando algunos comerciantes de la tierra de la riqueza volvieron a su país luego de negociar con otras naciones y trajeron noticias sobre este Poderoso Guerrero, todos quedaron aterrorizados.

En un principio quisieron sometérselo, pero escucharon que él despreciaba la riqueza y que no la deseaba en absoluto. Esto era algo diametralmente opuesto a su fe, de manera que les era imposible aceptarlo. Ello sería apostatar [y renegar de sus dioses], pues él no creía en su fe en la riqueza.

Y debido al gran temor que les produjo, comenzaron a adorar y a traer sacrificios a sus "dioses." Tomaban gente de menor riqueza, a quienes consideraban "animales" y los sacrificaban a sus dioses. También se volcaron a otros actos similares de adoración.

Mientras tanto, el Poderoso Guerrero se acercaba rápidamente. Comenzó a enviar soldados preguntando si estaban dispuestos a sometérselo, de modo que quedaron aterrorizados y no supieron qué hacer.

Sus mercaderes les dijeron, "Hay una tierra donde todos sus habitantes son dioses que cabalgan sobre ángeles. Toda la gente de esa tierra, tanto grandes como pequeños, posee tanta riqueza que, de acuerdo a los parámetros de la tierra de la riqueza, todos son dioses. Hasta el más pobre de los habitantes de ese país es tan rico que en la tierra de la riqueza hubiera sido un dios.

"La gente de esa tierra utiliza "ángeles" (*malajim*) para transportarse. Sus caballos están enjaezados con tanto oro y piedras preciosas, que su sola ornamentación es suficiente como para conferir el rango de "ángel" a una persona de la tierra de la riqueza. De manera que usan "ángeles" para transportarse.

Ellos suelen enjaezar sus carrozas con tres pares de "ángeles", siendo éste su medio de transporte.

"[Nuestro consejo] es enviar mensajeros a esa tierra, pues dado que todos en ese país son dioses, de seguro que serán capaces de ayudar."

La cosa pareció buena a sus ojos pues creían que podrían obtener ayuda de parte de ellos, pues todos eran dioses.

Mientras tanto, el Señor de la Plegaria decidió retornar a la tierra de la riqueza con la esperanza de lograr alejarlos de sus erradas creencias. Al llegar, se acercó a los guardias y se dedicó a hablar con ellos. Comenzó a hablar con uno [de los] guardianes en los términos que solía hacerlo, pero éste [lo interrumpió y] comenzó a contarle sobre el Poderoso Guerrero y cuán aterrorizados se sentían frente a él.

"¿Qué es lo que piensan hacer al respecto?" les preguntó el Señor de la Plegaria.

El guardia le contó que estaban planeando enviar una delegación al país cuyos habitantes eran dioses.

El Señor de la Plegaria se rió de buena gana. "¡Qué gran tontería!" les dijo. "También los habitantes de ese país son seres humanos, tal como nosotros. Y lo mismo sucede con ustedes. Sus dioses no son sino seres humanos, no deidades. Sólo hay Uno en el mundo y ése es el Creador, bendito sea Su nombre. Sólo Él merece nuestro servicio y sólo a Él debemos orar. Este es el objetivo esencial."

El Señor de la Plegaria habló con el guardia durante un largo rato, pero éste no lo escuchaba, pues había estado inmerso en sus erradas creencias durante mucho tiempo. Sin embargo, el Señor de la Plegaria continuó hablándole hasta que finalmente el guardia le replicó: "Bueno, pero ¿qué puedo hacer yo? ¡Yo soy uno y ellos son muchos!"

Estas palabras fueron, hasta cierto punto, un consuelo para el Señor de la Plegaria. Comprendió que sus palabras estaban comenzando a dejar una impresión en el guardia. Aquellas palabras que el Señor de la Plegaria le había dicho la primera vez, combinadas con las palabras que le dijera ahora, habían comenzado a dejar una pequeña impresión en su corazón. El guardia comenzaba ahora a tener dudas y a inclinarse de alguna manera hacia las enseñanzas del Señor de la Plegaria, tal como era evidente a partir de sus palabras.

El Señor de la Plegaria se acercó al segundo guardia y le habló de la misma manera. Al comienzo tampoco éste lo escuchó. Pero finalmente le dijo: "Pero yo soy sólo una persona oponiéndome a todos los habitantes del país..." Todos los guardias terminaron por responderle de manera similar.

El Señor de la Plegaria entró entonces en la ciudad y comenzó a hablar con la gente. Les dijo que estaban en un gran error y que el suyo no era el verdadero objetivo, pues el principal objetivo no era otra cosa que el dedicarse a la Torá y a la plegaria. Pero sus palabras no eran escuchadas, pues la gente había estado inmersa mucho tiempo en sus [erradas] creencias.

Al oír respecto del Poderoso Guerrero y sobre el plan de esta gente para enviar mensajeros a la tierra donde todos eran dioses, se rió de ellos y les dijo: "Esto es una tontería. Ellos son meros seres humanos... y no serán capaces de ayudarlos de manera alguna. No son dioses en absoluto. Ustedes son seres humanos y ellos también son seres humanos y ninguno de ustedes o de ellos es un dios. Sólo hay Uno, bendito sea Su Nombre."

Y dijo respecto al Poderoso Guerrero: "¿Es posible que éste sea *el* Poderoso Guerrero?" Del tono de su voz se hacía evidente que él conocía a este Guerrero.

La gente no entendía qué era lo que quería decir.

[El Señor de la Plegaria] se acercó a otras personas y conversó con ellas. Cada vez que se hacía mención del Poderoso Guerrero, él decía: “¿Es posible que éste sea *el* Poderoso Guerrero?” Y nadie comprendía qué quería decir con ello.

Una gran conmoción recorrió la ciudad pues había [llegado] alguien que se burlaba de su fe y predicaba la existencia de un solo [Dios]. También hacía extrañas referencias sobre el Poderoso Guerrero. Comprendieron entonces que éste era el Señor de la Plegaria, quien era muy conocido en ese tiempo.

Se dieron órdenes para encontrarlo y capturarlo. Aunque constantemente cambiaba de disfraz, apareciendo a veces como mercader y otras como pobre, ellos ya se habían percatado de sus diversas personalidades. Dieron órdenes de encontrarlo y hacerlo prisionero.

Lo buscaron por todos lados hasta que finalmente lograron capturarlo, llevándolo entonces frente a los ministros del estado. Cuando comenzaron a hablarle, él les dijo que todas sus creencias eran muy tontas y que estaban equivocados. “No es la riqueza el objetivo de la vida, en absoluto,” les dijo. “El único objetivo es el Creador, bendito sea Su Nombre... Ustedes pueden pensar que los habitantes de esa tierra son dioses, pero ellos no serán capaces de ayudarlos de manera alguna, pues sólo son seres humanos...”

Pensaron entonces que estaba loco. La gente de esa tierra estaba tan sumergida en su creencia en la riqueza que cualquiera que hablase en contra de ello era considerado un loco.

Le preguntaron: “Cada vez que se menciona al Poderoso Guerrero, tú preguntas ‘¿Podrá ser *el* Poderoso Guerrero?’ ¿Qué quieres decir con esas palabras?”

“Yo estuve antes con un rey,” les contestó. “[Este rey] tenía con él a un Poderoso Guerrero. [Y debido a cierta circunstancia, el Guerrero] se perdió. Si éste es ese Poderoso Guerrero, entonces yo lo conozco. Y [de ser así,] vuestra confianza en la tierra donde consideran que sus habitantes son dioses es una locura, pues ellos no podrán ayudarlos [de manera alguna]. En mi opinión, vuestra confianza en ellos será vuestra perdición.”

“¿Cómo lo sabes?” le preguntaron.

Les respondió entonces:

“El rey con quien yo estaba poseía una Mano. Es decir, poseía la imagen de una mano, [completa], con cinco dedos. Y las líneas de esa mano formaban un mapa del mundo (*land kart*).

“Todo estaba inscripto en esa mano, todo lo que existe, desde el momento de la creación del cielo y de la tierra hasta su final. Incluso [todo] aquello que existirá después. Las líneas de la mano mostraban un cuadro de la estructura de cada universo, con todos sus detalles, tal como un mapa. Esas líneas también formaban letras, tal como las inscripciones en un mapa, de manera que uno podía saber qué representaba cada cosa.

“Así, uno podía saber que en cierto lugar había una ciudad y en otro [lugar] un río. Las líneas de la mano eran como indicaciones en un mapa, inscriptas junto a cada detalle de la Mano, de manera que uno podía enterarse de lo que era. Inscriptos en las líneas de la Mano se encontraban los detalles de cada país, ciudad, río, puente, montaña y otros detalles, en éste y en los otros mundos. Y junto a cada detalle se encontraban las letras que lo describían.

“También estaban inscriptos en la Mano los nombres de todas las personas que viajaban por cada país, al igual que todo lo que allí les sucedía. Y tenía indicados todos los senderos que llevaban de un país al otro y de un lugar a otro.

“Así fue como supe cómo entrar a esta ciudad, [cosa que sería] algo imposible para cualquier otra [persona]. Y si ustedes quisieran enviarme a otra ciudad, yo [también] conocería el camino. Todo gracias a esa Mano.

“También se encuentra grabado en esa Mano el camino que lleva de un mundo a otro. Existe un camino y un sendero (*derej venativ*) por el cual se puede viajar de la tierra al cielo. El único motivo por el cual es imposible llegar al cielo es debido a que la gente no conoce la senda; pero en esa Mano se halla grabado el camino al cielo.

“En ella están inscriptos todos los senderos que llevan de un universo a otro. Elías subió al cielo por un sendero y ese sendero se encuentra grabado en la Mano. Moshé subió por un sendero diferente el cual también se encuentra grabado allí. Enoj utilizó otro sendero y también éste se halla inscripto allí. [Todos] los senderos que llevan de un mundo a otro están inscriptos en las líneas de la Mano.

“También se encuentra grabado en la mano todo lo que existió en el momento de la Creación, la manera en que existe ahora y la manera como existirá en el futuro. Así, Sodoma está inscripta como cuando estaba habitada, antes de ser destruida. Luego está registrada la destrucción y el aniquilamiento de Sodoma, al igual que la manera en que Sodoma existió después de ser destruida. De manera que en esa Mano está lo que fue, lo que es y lo que será.

“También pude ver en la Mano el país que ustedes describen, allí donde ustedes dicen que sus habitantes son dioses. [Y también] a los hombres que van a buscar ayuda de ellos. Todos serán destruidos y aniquilados.”

(Todo ésto fue la respuesta que les diera el Señor de la Plegaria.)

Esto fue algo maravilloso para ellos. Se dieron cuenta que lo que [él] decía era verdad, pues bien sabían que todo podía ser registrado en un mapa. También reconocieron que sus palabras eran verdaderas pues vieron que era posible unir y conectar dos líneas de la mano y formar así una letra. Comprendieron que hubiera sido imposible que [él] inventase semejante historia. De manera que ello fue algo maravilloso a sus ojos.

“¿Dónde está tu rey?” le preguntaron. “Quizás pueda enseñarnos cómo adquirir más riquezas.”

“¡Aún desean riquezas!” les contestó. “¡No quiero que vuelvan a mencionar la riqueza!”

“Pero, ¿dónde está el rey?” insistieron.

“De hecho no sé dónde está el rey,” les contestó. “Esto es lo que sucedió.”

[El Señor de la Plegaria relató entonces la siguiente historia:]

“Había un Rey y una Reina que tenían una única Hija. Cuando ella llegó a la edad necesaria, consultaron con sus consejeros respecto a quién sería el hombre adecuado para casarse con ella. Yo me encontraba entre esos consejeros, pues mucho me apreciaba el Rey.

“Fue mi consejo que ella debía casarse con el Poderoso Guerrero. Este Guerrero había capturado numerosas tierras y aportado grandes beneficios para el reino, de manera que lo apropiado era que fuese él quien contrajese matrimonio con la Hija de la Reina. Mi consejo fue bien recibido y todos estuvieron de acuerdo. Hubo una gran alegría en todo el reino, pues se había encontrado un marido para la Hija de la Reina. Y ella se casó con el Poderoso Guerrero.

“La Hija de la Reina dio a luz a un Niño extremadamente hermoso. Su belleza se encontraba más allá de todo lo humano. Su cabello era dorado con reflejos de todos los colores y su rostro era brillante como el sol. Sus ojos parecían estrellas.

“El Niño nació con su inteligencia totalmente desarrollada e inmediatamente pudo verse que era un sabio perfecto (*jajam gamur*). Pues era que cuando la gente decía algo, si ello era gracioso, él entonces se reía. Reconocieron que tenía un gran intelecto, salvo que aún no podía hablar pues no poseía la coordinación de un adulto.

“Y también había junto al Rey un Poeta (*melitz*), un orador experto en retórica y poesía. [Este Poeta] podía recitar y componer estupendos poemas, lo mismo que canciones y alabanzas al Rey. Aunque el Poeta era muy capaz en su arte, el Rey le mostró un camino por el cual podía ascender y recibir capacidades en la sabiduría poética. Como resultado de ello [el Poeta] se convirtió en un bardo extremadamente capaz.

“También tenía el Rey a un Sabio (*jajam*). Este Sabio era muy inteligente de por sí, pero el Rey le mostró un camino mediante el cual él podía ascender y recibir sabiduría. Y con ésto se volvió un hombre extremadamente sabio.

“El Guerrero era también, de por sí, un poderoso guerrero. Pero el Rey le mostró un camino mediante el cual podía ascender y recibir una gran fuerza (*guevurá*). Y con ésto se volvió un temible y extraordinario guerrero.

“Pues existe una espada suspendida en el aire. Esta espada posee tres poderes. Al ser levantada, todos los oficiales del ejercito enemigo huyen con pavor y el enemigo es derrotado automáticamente, pues sin nadie que los guíe, no son capaces de luchar.

“Aún así, es posible que los sobrevivientes se reagrupen y presenten batalla. Pero la espada posee dos filos y éstos tienen dos poderes más. Uno de los filos hace que el ejército enemigo caiga. El otro filo hace que se agoten y que toda su carne se les desprenda. Lo único que hace falta es mantenerse de pie y mover la espada hacia el enemigo y cada filo hará su efecto. El Rey le mostró al Poderoso Guerrero el camino hacia esa espada. Es de allí que él recibe su gran fuerza en la batalla.

“Lo mismo sucede conmigo. [También a mí] el Rey me mostró el camino hacia mi tarea y de allí recibí lo que necesitaba.

“También tenía el Rey un Amigo Fiel (*ohev neeman*). El lazo de amistad que los unía era algo tan maravilloso y sobrecogedor, que les era imposible separarse. Pero había momentos en los que debían alejarse durante un tiempo. De manera que tenían imágenes que los retrataban juntos y toda vez que estaban separados, sentían un gran placer al observar estos retratos.

“Los retratos mostraban la gran amistad que existía entre el Rey y su Amigo Fiel, cómo se abrazaban y besaban con gran afecto. Estas imágenes tenían el poder de que todo aquél que las mirase se sintiese imbuido de sentimientos de un extremo y profundo amor. Es decir que el atributo del amor (*midat hahavá*) invadía a quienquiera que observase estas imágenes. También el Amigo Fiel recibió amor del lugar que le indicó el Rey.

“Cierta vez, cada uno de los hombres del Rey se fue al lugar en el cual recibiría su poder. El Poeta, el Poderoso Guerrero y todos los [demás] hombres del Rey fueron a sus [respectivos] lugares para renovar sus poderes.

“Y hubo un tremendo huracán (*ruaj saará*) que dejó al mundo entero en la confusión (*bilbul*). El mar fue transformado en tierra seca y la tierra seca fue transformada en mar; el desierto

se volvió una zona habitada y la tierra habitada se volvió un desierto. El mundo entero fue dado vuelta.

“Y el huracán sopló sobre el palacio del Rey pero no le produjo daño alguno. Sólo se llevó al Niño, el hijo de la Hija de la Reina. Ante el pánico generado al ser arrebatado el Niño, la Hija de la Reina corrió tras él. También la Reina y el Rey corrieron detrás. De manera que fueron dispersados y nadie sabe dónde están.

“El resto de nosotros no estábamos allí en ese momento, dado que cada uno había ascendido a su lugar para renovar sus poderes. Pero al volver no pudimos encontrarlos. También la Mano se había perdido. Desde ese entonces [todos los hombres del Rey] nos hemos dispersado y ninguno de nosotros puede ir a su lugar para renovar su poder. El mundo entero fue dado vuelta y arrojado a la confusión, todos los lugares fueron intercambiados, el mar se volvió tierra seca y demás. Es de hecho imposible subir ahora por los senderos originales; ahora que los lugares han sido alterados e intercambiados necesitamos senderos nuevos.

“De manera que ya no somos capaces de retornar a los lugares donde renovamos nuestros poderes. Sin embargo, el resto (*reshimo*) que aún queda en cada uno de nosotros es muy grande.

“Ahora, si este guerrero es el Poderoso Guerrero del Rey, de seguro que es un guerrero muy grande.”

[Todo ésto fue lo que el Señor de la Plegaria les contestó a los hombres] y muy asombrados quedaron de escuchar lo que les decía. Mantuvieron al Señor de la Plegaria con ellos y no permitieron que se fuese. [El Poderoso Guerrero estaba avanzando hacia ellos y era muy probable que ese fuese el guerrero conocido por el Señor de la Plegaria].

Mientras tanto, el Poderoso Guerrero continuaba acercándose cada vez más y constantemente enviaba sus mensajeros. Finalmente llegó, acampó frente a la ciudad y les envió sus emisarios. La gente quedó aterrorizada.

Acudieron entonces al Señor de la Plegaria para que les aconsejase [sobre lo que debían hacer]. Él les dijo que investigasen las costumbres y maneras de ese guerrero, para poder determinar si era o no el Poderoso Guerrero [del Rey].

El Señor de la Plegaria salió y fue hacia el Poderoso Guerrero. Cuando llegó al campamento del Poderoso Guerrero, comenzó a hablar con uno de los guardias, para determinar si su jefe era [verdaderamente] el Guerrero del Rey. El Señor de la Plegaria le preguntó entonces: "¿Cuál es tu ocupación? ¿Cómo es que te uniste a este Guerrero?"

El soldado le respondió al Señor de la Plegaria con la siguiente historia:

Todo sucedió de esta manera:

Está escrito en nuestras crónicas que hubo un gran huracán. Este huracán trastornó el mundo entero. El mar fue transformado en tierra seca y la tierra seca fue transformada en mar. Las áreas desoladas se volvieron habitadas mientras que las áreas habitadas quedaron desiertas. El mundo entero cayó en la confusión.

Luego de este período de pánico y confusión, durante el cual todo el mundo estaba desorientado, la gente decidió elegir un rey. Debatieron entonces respecto a quién sería el más apropiado para ser elegido como monarca. Finalmente, luego de deliberar, dijeron [lo siguiente]: "Lo más importante a tomar en cuenta [para la elección de un rey] es el objetivo de la vida. Por lo tanto, la persona que más se dedique a buscar y alcanzar ese objetivo será la más capacitada para reinar."

Pero entonces debieron determinar cuál era el objetivo de la vida. Respecto a ésto surgieron varios grupos (*kitot*).

Un grupo decía que el objetivo más importante era el honor (*cavod*). [Pues] si a la persona no se le presta el debido honor o si la gente dice algo que menoscaba su honor, la persona será capaz de hasta cometer un asesinato. Se sentirá mortalmente humillada, pues el honor es lo más importante entre la gente.

[Esto se demuestra también en el hecho de que] incluso luego de la muerte, lo más importante [sigue siendo] el honor. La gente es muy cuidadosa respecto al honor de quien está muerto, sepultándolo con honor. Incluso llegan a decirle: "Todo lo que se está haciendo es en tu honor, para ti." Los muertos ya no tienen nada que hacer con el dinero o los placeres, pero aún así, la gente es muy cuidadosa respecto a su honor. De manera que el honor era [considerado como] el principal objetivo de la vida. [Este grupo esgrimía] al respecto otras confusas, tontas y "lógicas" razones [para demostrar su punto de vista].

(Lo mismo sucedía con todos los otros grupos, tal como serán tratados más adelante. También tenían argumentos lógicos para justificar sus confusas y tontas opiniones. Algunos de ellos son tratados aquí, pero el Rebe, de bendita memoria, no quiso presentar toda la confusa lógica de estas creencias. Algunas de sus razones son tan tortuosas que sería posible que la gente las tomase en serio y cayese así en el error.)

De manera que llegaron a aceptar el honor como al principal objetivo de la vida. [Aquel que fuese su rey debería ser una] "persona honorable" que buscase el honor (*rodef cavod*) y que [fuese capaz] de lograrlo [de parte de los demás]. Si era un hombre honorable el cual ya fuese honrado [en su persona], [sería capaz] entonces, de alcanzar el honor que anhelase pues

su misma naturaleza lo ayudaría a lograrlo. Dado que el honor es el objetivo principal [de la vida], un hombre así andaría constantemente tras él y también lo alcanzaría. En su tonta y confusa creencia, tal hombre sería el adecuado para ser su rey.

Salieron entonces a la búsqueda de un hombre así. Finalmente descubrieron a un viejo mendigo gitano que era llevado por un grupo de quinientos gitanos. El mendigo era ciego, tullido y mudo y las personas que lo seguían eran todos miembros de su clan. Ellos eran sus hermanos, hermanas e hijos engendrados por él. Esta era la gente que lo estaba llevando.

Este mendigo era muy puntilloso respecto de su honor. Era muy irascible y siempre estaba enojado con todos, regañándolos a cada instante. Constantemente les estaba ordenando que lo cargasen diferentes personas y luego se enfurecía con ellos.

Se veía que este viejo mendigo era una persona muy honrada por todos. También él buscaba el honor, dado que estaba tan preocupado por ello. Esta facción sintió entonces que lo mejor sería aceptarlo a él como rey.

También la tierra misma, [el ámbito geográfico], ejercía su influencia. Algunas tierras tenían una influencia particularmente propicia para el honor, mientras que otras tierras eran más propicias para otros rasgos. De manera que el grupo que había determinado que el objetivo principal era el honor, buscó una tierra propicia para el honor. Encontraron una tierra que era particularmente buena al respecto y allí se asentaron.

Otro de los grupos opinaba que no era el honor el principal objetivo sino el asesinato (*retzijá*).

Era obvio que todas las cosas llegaban a su fin y se destruían. Todo lo que existe en el mundo, tanto hierbas, como

plantas o gente, todo se deteriora y termina destruido. De manera que [claramente podía deducirse que] el objetivo final de todo [lo existente] era la decadencia y la destrucción.

Por lo tanto, un asesino que mata gente y destruye vidas está ayudando en mucho a llevar el mundo hacia su objetivo final. Este grupo decidió entonces que el asesinato era el objetivo principal de la vida. La persona más apropiada para ser su rey sería un asesino que fuese fácil de provocar y ferozmente celoso. De acuerdo a su distorsionada opinión [sólo] una persona así sería la adecuada para ser su rey.

Mientras buscaban una persona de esas características escucharon un grito. "¿Qué es ese grito?" preguntaron. Les dijeron entonces, "¡La razón de ese grito es que un hombre acaba de degollar a su padre y a su madre!"

"¿Es posible que exista un asesino con un corazón más duro y con un temperamento más feroz que éste?" exclamaron. "¡He aquí un hombre que ha asesinado a su propio padre y a su propia madre!" De acuerdo a su opinión, este hombre había alcanzado el objetivo de la vida y ello era bueno a sus ojos. De manera que lo aceptaron como rey.

Eligieron entonces una tierra que fuese propicia al asesinato. Era una tierra montañosa, donde vivían asesinos. Allí se asentaron junto con su rey.

Otro grupo sostenía que la persona más calificada para reinar sería aquella que tuviese una gran abundancia de comidas, pero que no se alimentase con la comida de la gente común sino solamente con productos altamente refinados [tales como la leche, pues éstos no hacen que la mente se vuelva demasiado material]. Tal persona sería la calificada para reinar.

Pero en un comienzo no pudieron encontrar a nadie que se alimentase de tal manera. Por lo tanto y temporariamente,

eligieron [como su rey] a un hombre muy adinerado que poseía gran abundancia de alimentos. [Este hombre] reinaría [sobre ellos] hasta tanto encontrasen a la persona indicada que ellos deseaban, quien no comería como los demás hombres. Mientras tanto y hasta que pudiesen hallar una persona totalmente calificada, este hombre adinerado sería su rey, luego de lo cual debería abdicar.

Aceptaron a este hombre como rey, eligieron una tierra que fuese propicia a su objetivo y allí se asentaron.

Otra facción sostenía que una mujer hermosa (*ifat-toar*) era la más calificada para reinar. Sostenían que el objetivo primordial [de la vida] era poblar la tierra, dado que para ello había sido creado el mundo. Y en vista de que una mujer hermosa despierta el deseo de poblar el mundo, ella era quien permitía alcanzar el objetivo. De manera que ella sería la más calificada para reinar.

Eligieron a una mujer hermosa y la hicieron su reina. Buscaron entonces una tierra propicia para ésto y allí se asentaron.

Otro grupo sostenía que el habla (*hadibur*) constituía el principal objetivo [de la vida], dado que la principal ventaja del hombre por sobre todos los animales era su capacidad de hablar. Buscaron, por lo tanto, un orador experto en el lenguaje, que conociese muchos idiomas y que los hablase todo el tiempo. Una persona así estaría lo más cerca posible del objetivo.

Encontraron entonces a un Francés demente que hablaba todo el tiempo consigo mismo. Le preguntaron si conocía otros idiomas y les contestó que sí.

[De acuerdo con su tonta y extraviada opinión] este hombre ya había alcanzado el objetivo [de la vida]. Era un experto del lenguaje y conocía muchos idiomas. Más aún,

hablaba mucho, pues constantemente hablaba consigo mismo. En su opinión, [este hombre se presentaba como] muy bueno y lo aceptaron como rey. También eligieron una tierra propicia a sus ideas y allí se asentaron con su rey. ¡Uno puede estar seguro que él los llevó por el camino correcto!

Otra facción sostenía que la alegría (*simja*) era el objetivo primordial [en la vida]. Cuando nace un niño, la gente se alegra. Cuando hay una boda, la gente se alegra. Cuando conquistan una tierra también se alegran. De manera que [sólo] la alegría era el objetivo [final] de todo. Buscaron entonces un hombre que estuviese siempre alegre. [Esta persona] estaría muy cerca del objetivo y sería la más calificada para reinar.

Encontraron entonces a un pagano (*arel*) vestido con una sucia camisa, llevando una botella de aguardiente y seguido por una cierta cantidad de otros paganos. Y este pagano estaba muy alegre, gracias a su borrachera. Al verlo tan alegre y sin preocupaciones, lo consideraron muy bueno a sus ojos, pues había alcanzado el objetivo de la alegría y lo aceptaron entonces como rey. ¡Uno puede estar seguro que él los llevó por el camino correcto!

Escogieron una tierra propicia para sus ideas. Era ése un lugar de viñas y plantaciones por el estilo que podían utilizar para hacer [su] vino. De las semillas hacían brandy, de manera que nada se desperdiciaba. Su principal objetivo era emborracharse y estar así siempre alegres. Por supuesto que ésto no tenía nada que ver con su concepto de la alegría, pues no tenían nada por lo cual alegrarse. Pero, aún así, ellos creían que estaban alcanzando su objetivo, sintiéndose alegres aunque no tuviesen motivo alguno. Buscaron entonces una tierra propicia para ésto y allí se asentaron.

Otro grupo sostenía que lo más importante era la sabiduría (*jojma*). Eligieron como rey a un hombre muy sabio. También buscaron y se asentaron en una tierra propicia para la sabiduría.

Otra de las facciones sostenía que el objetivo más importante era el regalarse con comidas y bebidas y desarrollar así grandes musculaturas. Buscaron entonces un hombre que tuviese grandes músculos y que se ejercitase para agrandarlos más aún, pues una persona así tendría miembros muy voluminosos, ocupando una porción más grande y un espacio mayor en el mundo. Aquella persona cuyos miembros fuesen los más voluminosos sería la más cercana al objetivo y debería ser su rey.

Buscaron hasta encontrar a un atleta muy alto que les pareció bueno a sus ojos. [Esta] era una persona de miembros voluminosos y [muy] cercana a su objetivo, de modo que la aceptaron [para ser su] rey. También ellos buscaron una tierra propicia para ésto y allí se asentaron.

Había otro grupo que sostenía que nada de lo anterior podía ser el objetivo de la vida. Lo principal era orar al Santo, bendito sea y ser humildes... Buscaron para sí un guía de oraciones (*baal tefilá*) al cual hicieron su rey.

(Si se examina todo ésto, se podrá ver que cada una de estos grupos se encontraba en un gran error; a excepción del último, cuyo objetivo era uno verdadero; felices de ellos.)

Esto fue lo que le contó el soldado al Señor de la Plegaria.

[Este] le explicó que [todos aquellos que se habían unido al Poderoso Guerrero] formaban parte del grupo de los musculosos, los que habían tomado como rey al hombre de músculos voluminosos.

Cierto día, un grupo de estos hombres iba detrás del grupo principal, llevando una carreta de provisiones, cargada de

comida, bebida y demás. En general, toda la gente les temía a estos hombres corpulentos pues eran hombres muy grandes y poderosos. Cualquiera que se los encontrase se hacía a un lado para evitarlos.

Mientras viajaban se cruzaron con un guerrero, el cual no sólo no se hizo a un lado cuando llegaron a donde él estaba, sino que se lanzó hacia el centro del grupo y los dispersó en todas direcciones. Los hombres se asustaron mucho de él.

[El guerrero] fue directamente hacia las carretas que seguían al grupo y se comió todas las provisiones. Esto era algo maravilloso para ellos. [Este hombre era tan fuerte que no tenía miedo ni del campamento entero. Y más aún, se había introducido en medio mismo de ellos y les había comido todas sus provisiones].

[Los hombres] se postraron inmediatamente frente a él y exclamaron: "¡Larga vida al rey!" Comprendieron que este Poderoso Guerrero era de hecho el más calificado para ser su rey, dado que en su opinión, el objetivo principal era ser un hombre musculoso. De manera que el otro rey debió renunciar a su puesto pues habían encontrado para gobernarlos a un Poderoso Guerrero con un enorme y musculoso cuerpo.

Fue así que [el Poderoso Guerrero] que encontraron fue aceptado como rey del grupo [que había decidido que el principal objetivo era ser un hombre de musculatura voluminosa].

[El soldado terminó así su relato:] "Él es el Poderoso Guerrero con el cual estamos conquistando el mundo. Pero él dice que tiene otro motivo para querer conquistar el mundo. No es su deseo que el mundo se le someta, sino que su motivo es muy diferente."

“Este Poderoso Guerrero que es vuestro rey,” preguntó el Señor de la Plegaria, “¿qué clase de poder tiene?”

“Había un país,” le respondió, “que no quiso rendírsele. El Poderoso Guerrero tomó entonces la espada que tiene tres poderes. Al levantarla, todos los oficiales enemigos huyeron...” [Y le describió entonces los tres poderes de la espada del Poderoso Guerrero, tal como antes se explicara].

El Señor de la Plegaria escuchó ésto y comprendió que éste era el verdadero Poderoso Guerrero que había estado con su rey.

El Señor de la Plegaria le preguntó entonces si era posible que él se reuniese con su rey, el Guerrero. Le respondieron que deberían consultarlo con él y pedirle una audiencia. Al consultarlo éste aceptó recibirlo.

Cuando el Señor de la Plegaria estuvo frente al Poderoso Guerrero, ambos se reconocieron de inmediato. Ambos estaban muy felices de volver a unirse, pero su alegría, sin embargo, estaba mezclada con lágrimas; lloraron al recordar al Rey y a sus hombres. De manera que ambos se alegraron y lloraron.

El Señor de la Plegaria y el Guerrero conversaron entonces sobre cómo habían llegado hasta allí.

El Guerrero le contó al Señor de la Plegaria que al retornar del lugar adonde había ido a renovar sus poderes, [no encontró allí ni] al Rey ni a ninguno de sus hombres, los que se habían dispersado a causa del gran huracán. Pero a lo largo de sus viajes, hubo de pasar junto al Rey y a todos sus hombres, aunque, de hecho, no había podido encontrar a ninguno de ellos. De todas maneras se había dado cuenta que esos eran los lugares de cada uno de [los hombres del Rey].

Así, al pasar junto a cierto lugar, se había dado cuenta que allí estaba el Rey, pero no había podido encontrarlo. Pasando

junto a otro lugar, comprendió que la Reina había estado allí, pero no la pudo encontrar. De manera similar, pasó junto a los lugares de todos los hombres del Rey. "Sin embargo," terminó diciéndole al Señor de la Plegaria, "nunca pasé junto a tu lugar."

El Señor de la Plegaria le respondió al Poderoso Guerrero: "Yo también pasé por todos sus lugares y también por el tuyo.

"Pasé por cierto lugar y vi la corona (*keter*) del Rey. Comprendí que de hecho el Rey estaba allí. Pero no tuve manera de buscarlo ni de encontrarlo.

"Fui más allá y pasé por un mar de sangre. Comprendí que estaba hecho de las lágrimas de la Reina, quien lloró por todo lo sucedido. De seguro que la Reina estaba allí pero me fue imposible buscarla ni encontrarla.

"También pasé por un mar de leche. Comprendí que [ese mar] era producto de la leche de la Hija de la Reina, cuyo hijo se había perdido. Ella estaba turgente por su abundancia de leche y ésto produjo el mar de leche. Con seguridad que la Hija de la Reina estaba allí, pero no era posible encontrarla.

"Viajé más lejos aún y vi, caídos en el suelo, algunos de los dorados cabellos del Niño, pero no tomé ninguno de ellos. Supe con certeza que el niño estaba allí, pero no me fue posible buscarlo ni encontrarlo.

"Más lejos viajé y pasé por un mar de vino. Supe con certeza que [este mar] estaba hecho de las palabras del Poeta, quien consolaba al Rey y a la Reina y que más tarde consoló a la Hija de la Reina. Estas palabras produjeron el mar de vino, [tal como está escrito: 'La bóveda de tu boca es como el mejor vino' (Cantar de los Cantares 7:10)]. Pero no pude encontrar [al Poeta].

"Seguí viajando y vi una piedra erguida, en la cual estaba grabada la Mano del Rey, con todas sus líneas. Comprendí que el Sabio del Rey estaba allí y que había grabado para sí, en esa

piedra, la imagen de la Mano. Pero no me fue posible encontrarle.

“Más lejos viajé y vi, ordenadas sobre una montaña, mesas de oro y credenciales y otros tesoros del Rey. Comprendí que el Tesorero del Rey estaba allí, pero [tampoco] me fue posible encontrarlo.”

El Guerrero le contestó: “También yo pasé por todos esos lugares. Tomé algunos de los dorados cabellos del infante. Siete cabellos, cada uno de [los cuales tiene] un color diferente siéndome todos ellos muy queridos y preciados.

“Me quedé en mi lugar, alimentándome con hierbas lo más posible. Finalmente, cuando no tuve más nada para comer, seguí mi camino. Pero al dejar mi lugar, olvidé mi arco.”

“Yo vi el arco,” replicó el Señor de la Plegaria. “Y yo sabía que era tu arco. Pero no podía encontrarte a ti.”

El Poderoso Guerrero le contó al Señor de la Plegaria lo que le había sucedido luego que se fuera de allí. “Viajé continuamente hasta encontrarme con el contingente de los hombres musculosos. Me sentía terriblemente hambriento y al entrar en su campamento tuve que comer algo. Pero tan pronto como llegué me hicieron su rey. Ahora estoy conquistando el mundo. De esta manera espero poder encontrar al Rey y a sus hombres.”

El Señor de la Plegaria discutió con el Guerrero respecto de qué podía hacerse con la gente de la tierra que había caído en el deseo del dinero, [quienes ya habían llegado] al punto de hacer dioses de sus ciudadanos más ricos. Le contó respecto a todas sus tontas creencias.

El Guerrero le dijo al Señor de la Plegaria que había escuchado al Rey cuando decía que siempre era posible rescatar a una persona si caía atrapada por algún deseo. Pero que si

alguien caía atrapado en el deseo por la riqueza, era [entonces] totalmente imposible extraerlo de allí. De manera que nada podía hacerse por esa gente. Era totalmente imposible sustraerlos a su error.

Pero también había escuchado decir al Rey que el único remedio [para ello] era la senda hacia la espada, [espada] de la cual él había recibido su poder. Mediante este camino era posible lograr que una persona saliera del deseo por las riquezas, aunque hubiera caído en ello y se hallase sumergida allí.

El Guerrero y el Señor de la Plegaria se sentaron juntos durante un tiempo y éste último logró que el Poderoso Guerrero concediese la tregua que los ciudadanos [de la Tierra de la Riqueza] le habían rogado al Señor de la Plegaria que les consiguiese, dejando tranquila a esta gente durante un tiempo. Ambos establecieron entonces un código de reconocimiento entre ellos y el Señor de la Plegaria siguió su camino.

En su viaje, el Señor de la Plegaria se encontró con un grupo de personas que caminaban y oraban y que llevaban libros de plegarias. Sintió temor de ellos y ellos también se asustaron de él.

Se detuvo y oró. También ellos oraron. Les preguntó entonces: “¿Quiénes son ustedes?”

Le respondieron: “En el momento del gran huracán, toda la gente del mundo se dividió en diferentes grupos, cada una con su propia ideología. (Estos eran los diferentes grupos mencionados anteriormente.) Nosotros elegimos orar constantemente al Santo, bendito sea. Encontramos un guía de plegaria y lo hicimos nuestro rey.”

Esto fue algo muy bueno a los ojos del Señor de la Plegaria pues era lo que él también deseaba. Comenzó a hablarles y les

reveló la forma como él oraba, al igual que sus obras e ideas. Cuando estos hombres escucharon sus palabras, sus ojos se abrieron y comprendieron la grandeza del Señor de la Plegaria. Su rey abdicó e inmediatamente hicieron del Señor de la Plegaria su nuevo rey, pues habían comprendido que era una gran persona.

El Señor de la Plegaria les enseñó y los iluminó, haciendo de ellos muy grandes santos (*tzadikim*). Ya antes habían sido personas rectas, dado que sólo se dedicaban a la plegaria, pero el Señor de la Plegaria los iluminó de manera que llegaron a ser santos muy grandes.

El Señor de la Plegaria le envió una nota al Poderoso Guerrero, informándole sobre cómo había descubierto este grupo y cómo había llegado a ser su rey.

Mientras tanto, la gente de la Tierra de la Riqueza se volcó más aún hacia sus prácticas y modos de adoración. La fecha límite impuesta por el Poderoso Guerrero se estaba acercando cada vez más y se sentían extremadamente asustados. Adoraban a sus dioses cumpliendo con sus servicios, ofreciendo sacrificios, incienso y plegarias.

Acordaron entre ellos que no tenían otra opción más que continuar con su plan original y enviar emisarios a la tierra de la riqueza extraordinaria, al lugar donde todos sus habitantes eran vistos como dioses. Y dado que todos ellos eran dioses, seguramente podrían ayudarlos. De manera que enviaron emisarios a esa tierra.

Estos emisarios equivocaron la ruta y se extraviaron. Encontraron [entonces] a un extranjero que caminaba con un bastón. Ese bastón valía más que todas las riquezas de sus dioses. Tenía unas piedras preciosas más valiosas que toda la riqueza de sus dioses, tanto los de su país como los del país hacia

donde estaban viajando. Este bastón era más precioso que toda la riqueza de ellos.

El extranjero usaba también un sombrero (*kapulish*) cubierto de piedras preciosas de un valor incalculable.

Los emisarios cayeron inmediatamente delante de él, inclinándose y prosternándose. Este extranjero poseía una riqueza tan grande que, en su opinión, podría ser el dios de todos sus dioses.

De hecho, el extranjero que encontraron era el Tesorero del Rey (*memuné shel ha melej*) del Señor de la Plegaria.

“¿Encuentran ésto sorprendente?” les dijo el extranjero. “Vengan conmigo. ¡Yo les mostraré la verdadera riqueza!”

Los llevó a la montaña donde había dejado el tesoro del Rey y se lo mostró a los emisarios. Inmediatamente cayeron sobre sus rostros, inclinándose y prosternándose. De acuerdo a sus creencias, éste era el dios por sobre todos los dioses. Esta era su falsa creencia en el dinero y en la riqueza, tal como tratamos anteriormente.

Sin embargo, no le ofrecieron ningún sacrificio. Aunque lo consideraban como el dios de los dioses y se hubieran sacrificado a sí mismos delante de él, estos emisarios habían sido advertidos cuando partieron que no debían ofrecer sacrificio alguno. La preocupación consistía en el temor de que si ofrecían sacrificios durante el viaje, ninguno de ellos sobreviviría. Pues era posible que encontrasen algún tesoro en el camino. Uno de ellos podría ir a evacuar el vientre y encontrar allí un tesoro y sería entonces considerado un dios. Los demás comenzarían a sacrificarse a ello y ninguno lograría sobrevivir. Por lo tanto, aquellos que los enviaron les prohibieron ofrecer sacrificios en todo el viaje. Es por ésto que los emisarios no ofrecieron sacrificios al Tesorero.

Sin embargo, debido a su tremenda riqueza, era obvio para ellos que él era el dios de los dioses. Los emisarios decidieron entonces que no era ya necesario llegar hasta los "dioses," es decir, a la tierra de la extraordinaria riqueza donde creían que todos eran dioses. De seguro que este extranjero podía ayudarlos, dado que él era el dios más grande, de acuerdo con su distorsionada creencia. Después de todo, él tenía más riquezas que todos ellos. Le pidieron entonces que los acompañase de retorno a su tierra. Él aceptó y fue con ellos.

Al llegar a casa, los ciudadanos se alegraron mucho de haber encontrado semejante dios. Estaban seguros que les traería una gran salvación, dado que con semejante riqueza era obvio que él era el dios más poderoso.

El Tesorero del Rey, a quien la gente tomó por un dios, emitió órdenes para que, antes de hacer ciertas reformas en el país, dejaran de ofrecer sacrificios. De hecho, el Tesorero era una persona extremadamente recta, dado que era uno de los hombres del Rey, quienes eran todos grandes santos. Detestaba todas las costumbres tontas y malsanas de esa tierra pero no era capaz de hacerles cambiar sus malos caminos. Pero lo menos que podía hacer en ese momento, era impedir que continuasen con los sacrificios.

Los habitantes comenzaron a preguntarle sobre el Poderoso Guerrero que los estaba amenazando. El Tesorero les respondió también: "¿Es posible que éste sea el Poderoso Guerrero que yo conozco?"

El Tesorero salió para encontrar al Poderoso Guerrero. Les preguntó a los soldados del Guerrero si era posible una entrevista con él.

Le contestaron que se lo informarían y al consultarlo, el Poderoso Guerrero dio su permiso. Cuando el Tesorero llegó

frente al Poderoso Guerrero, ambos se reconocieron y hubo una gran alegría y llanto. El Poderoso Guerrero le dijo al Tesorero: "También he visto al santo Señor de la Plegaria y él se ha vuelto un rey."

El Tesorero le contó al Poderoso Guerrero que él también había pasado por los lugares del Rey y de toda su gente, pero que no había pasado por el lugar del Señor de la Plegaria ni por el del Poderoso Guerrero. No había pasado cerca de ninguno de estos lugares.

El Tesorero y el Poderoso Guerrero trataron entonces el tema de la Tierra de la Riqueza y de cómo habían llegado sus habitantes a confundirse tanto llegando a creer en semejante tontería.

El Poderoso Guerrero le contestó al Tesorero lo mismo que le había contestado al Señor de la Plegaria, contando que el Rey había dicho que si la persona se hundía de esa manera en el deseo de riquezas, era imposible sacarla de allí excepto mediante el camino de la espada de donde él tomaba su poder para la batalla. Esa era la única manera de sacar a la gente de allí.

El Poderoso Guerrero volvió entonces a ampliar la tregua. El Tesorero habló con él pidiéndole que extendiera esa tregua y el Poderoso Guerrero así lo hizo.

El Tesorero y el Poderoso Guerrero establecieron entonces un código de reconocimiento entre ellos. El Tesorero dejó al Guerrero y volvió a la Tierra de la Riqueza.

[Una vez allí], el Tesorero recriminó a sus habitantes por el mal camino [que estaban llevando], diciéndoles que estaban en un error y totalmente confundidos en su deseo de riquezas. Pero ello no sirvió de nada. Ya estaban demasiado sumergidos [en su error]. Sin embargo y dado que ambos, el Señor de la

Plegaria y el Tesorero los habían estado amonestando durante tanto tiempo, [todos ellos] quedaron perplejos. Aunque aún mantenían fuertemente sus creencias y no querían apartarse de su error, ahora decían: "Si ésto es verdad, líbranos tú, por favor, de nuestras erradas creencias." Cada vez que eran amonestados respondían: "Si es como ustedes dicen y nuestro error es tan grande, hagan algo para cambiar nuestras creencias."

El Tesorero les aconsejaba y les decía que él conocía la fuente del poder del Poderoso Guerrero y el lugar de donde recibía su poder para hacer la guerra. Les contó sobre la espada de la cual obtenía el Guerrero su poder de victoria, concluyendo: "Vayamos juntos entonces, ustedes y yo, al lugar de la espada. Y así obtendremos un poder contra él."

La intención del Tesorero era llevarlos allí y librarlos de sus erradas creencias. Él sabía que el camino hacia la espada era el único remedio contra el deseo de riquezas. Los ciudadanos [de la Tierra de la Riqueza] aceptaron su consejo y decidieron ir con él al lugar de la espada. De manera que hacia allí partieron el Tesorero junto con las más grandes personalidades del país, aquellos que ya eran considerados como dioses. (Estos "dioses" viajaban engalanados de oro, plata y joyas preciosas, algo que era esencial para ellos).

El Tesorero le hizo saber al Poderoso Guerrero que estaba llevando a la gente hacia el lugar de la espada y que era su intención que en el camino pudiesen encontrar al Rey y a sus hombres.

"Yo iré contigo," declaró el Poderoso Guerrero.

El Guerrero decidió disfrazarse para que la gente que acompañaba al Tesorero no lo reconociese como Guerrero. De manera que se disfrazó y acompañó al Tesorero.

Decidieron entonces informar al Señor de la Plegaria quien también les dijo que los acompañaría. Este partió con ellos, instruyendo a sus hombres para que orasen al Santo, bendito sea, pidiendo que su misión fuese exitosa y fueran dignos de encontrar al Rey y a sus hombres. Esta había sido siempre la súplica del Señor de la Plegaria e instruyó a sus hombres para orar por ello, componiendo él mismo las plegarias apropiadas. Pero ahora que estaba partiendo con el Tesorero y el Guerrero, les indicó que debían orar más aún, en todo momento, suplicando para que pudiesen ser dignos de encontrar al Rey.

Cuando el Señor de la Plegaria se unió al Tesorero y al Guerrero, hubo gran alegría y llanto. Los tres, el Tesorero, el Poderoso Guerrero y el Señor de la Plegaria, viajaron entonces con las personas más adineradas de la Tierra, aquellas que eran consideradas como dioses.

Continuaron su viaje hasta llegar a una tierra rodeada de guardias. Preguntaron a esos guardias sobre los asuntos de esa tierra y por la identidad de su rey.

Los guardias respondieron que cuando el gran huracán había dividido a la raza humana en diferentes grupos, la gente de su tierra había llegado a la conclusión que lo más importante en la vida era la sabiduría. Originalmente aceptaron como rey a un gran sabio. Pero recientemente habían descubierto a un gran Hombre Sabio, quien tenía una extraordinaria inteligencia. Su rey abdicó al trono y ellos habían aceptado entonces a ese Hombre Sabio como su nuevo rey. Para ellos, el principal objetivo en la vida era la sabiduría y dado que habían encontrado a un Hombre Sabio tan extraordinario, [inmediatamente] lo aceptaron como rey.

Los tres, (el Tesorero, el Poderoso Guerrero y el Señor de la Plegaria,) dijeron: "Parece que éste es nuestro Hombre

Sabio." Era posible que éste fuese el Hombre Sabio de su Rey. Preguntaron si era posible encontrarse con él.

Los guardias respondieron que debían consultarlo y obtener su permiso. Consultado el Hombre Sabio, éste les concedió la audiencia.

Los tres fueron a encontrarse con el Hombre Sabio, rey de esa tierra, y de inmediato se reconocieron. Este sabio era de hecho el Hombre Sabio de su Rey. Hubo entonces mucha alegría y llanto. Lloraban pues no sabían cómo harían para encontrar al Rey y a los otros hombres.

Le preguntaron al Hombre Sabio si él sabía dónde estaba la Mano del Rey.

Les respondió que él la tenía. Sin embargo, desde el momento en que habían sido dispersados por el gran huracán y el Rey había sido ocultado... no había vuelto a consultar la Mano, dado que sólo debía ser usada por el Rey. Pero él había grabado en una piedra la imagen de la Mano, de manera que hasta cierto punto, él era capaz de utilizarla para sus propias búsquedas. Pero en absoluto miraría en la Mano misma.

Hablaron entonces con el Hombre Sabio y le preguntaron cómo había hecho para llegar a esa tierra. Les contó que luego del gran huracán había [decidido] salir a viajar solo y que en sus viajes había pasado junto [a los lugares] de todo el grupo del Rey, excepto por los lugares de ellos tres, del Señor de la Plegaria, del Poderoso Guerrero y del Tesorero. Finalmente, los habitantes de esa tierra lo encontraron y lo hicieron su rey. Ahora debía guiarlos de acuerdo al camino de ellos, que era el camino de la sabiduría, hasta que, luego de mucho tiempo, pudiera traerlos de regreso a la verdad.

[Los tres] le hablaron entonces respecto a la gente de la tierra que se había confundido y errado con la adoración de la

riqueza. Le dijeron: "Si todos nosotros hubiéramos sido dispersados y separados sólo para ser capaces de hacer que esa tierra sea buena otra vez, hubiera sido suficiente, dado que se han vuelto tan tontos y se han hundido tanto en su error."

De hecho, todas las facciones estaban equivocadas y confundidas y necesitadas de ser traídas al verdadero objetivo. Esto era verdad incluso para el grupo que había elegido a la sabiduría como meta. Incluso ese grupo no había alcanzado el verdadero objetivo y también necesitaba rectificación y arrepentimiento, dado que habían elegido para ellos la sabiduría mundana y la herejía. Sin embargo, todos los demás grupos eran relativamente fáciles de rectificar en sus errores. Pero el grupo de los adoradores del dinero estaba tan inmerso en ello que era virtualmente imposible sacarlos de allí.

El Hombre Sabio les contó que también él había escuchado decir al Rey que era posible extraer a una persona de cualquier deseo excepto del deseo de la riqueza. Si alguien caía en ese deseo, sólo podía ser sacado de allí mediante la senda hacia la espada.

El Hombre Sabio quiso acompañarlos, de manera que los cuatro viajaron juntos. También los "dioses" tontos fueron con ellos.

[Juntos] viajaron hasta llegar a otra tierra. También allí preguntaron sobre el país y la identidad de su rey. La gente les contestó: "Desde el gran huracán, la gente de este país llegó a la conclusión de que el principal objetivo en la vida era el habla, de manera que habían elegido como rey a un experto hablador. Finalmente encontraron un experto en el lenguaje y en la poesía, el cual era un extraordinario orador y lo hicieron su rey. Dado que este hombre era un orador tan extraordinario, el rey anterior debió abdicar ante él."

“Este es nuestro Poeta,” comentaron los cuatro. Comprendieron que éste era el Poeta de su Rey y preguntaron si era posible tener una entrevista con él. La gente les dijo que debían informarle y obtener su permiso. Cuando lo hicieron, el Poeta les concedió la audiencia.

Los cuatro fueron a entrevistarse con el rey de esa tierra y comprobaron que efectivamente era el Poeta del Rey. Todos se reconocieron y hubo gran alegría y llanto entre ellos.

El Poeta se les unió y siguieron su viaje, con la esperanza de encontrar a los otros hombres del Rey. Vieron que el Santo, bendito sea, les había otorgado éxito hasta ese momento y que ya habían podido encontrar a algunos de sus compañeros. Comprendieron que todo ésto se debía al mérito del santo Señor de la Plegaria, quien siempre estaba orando para ello; fue mediante sus plegarias que llegaron a ser dignos de encontrar a los demás.

Siguieron juntos, entonces, con la esperanza de merecer encontrar al resto

Arribaron entonces a un país y preguntaron por esa tierra y por la identidad de su rey. Les contestaron que ese era el grupo que había elegido como objetivo la alegría y la bebida. Su rey había sido un borracho que siempre estaba contento. Pero habían encontrado a un hombre sentado en un mar de vino. Eso era, en su opinión algo muy bueno, dado que ese hombre debería ser un extraordinario bebedor, de manera que lo aceptaron como su nuevo rey.

Pidieron entrevistarse con él y se les otorgó la audiencia. Los cinco compañeros fueron a ver al rey y descubrieron que era el Amigo Fiel del Rey. Estaba sentado en un mar de vino formado por las palabras de consuelo dichas por el Poeta. Los habitantes del país lo habían visto en ese mar de vino y pensaron

que era un bebedor nada común, de manera que lo hicieron su rey.

Todos se reconocieron y hubo mucha alegría y llanto.

El Amigo Fiel se unió al grupo y continuaron su viaje. Llegaron así a otro país y les preguntaron a los guardias: "¿Quién es vuestro rey?"

Los guardias les respondieron que su gobernante era una hermosa mujer. Ella había llevado a la gente más cerca de su objetivo pues su meta era poblar el mundo. Al comienzo habían elegido como reina a una mujer hermosa, pero más tarde encontraron a una mujer [mucho más bella] y extraordinariamente hermosa y a ella la nombraron reina. Los compañeros comprendieron que ella debería ser la Hija de la Reina, de manera que pidieron encontrarse con ella y la audiencia les fue concedida.

Cuando llegaron frente a la reina comprobaron que ella era, efectivamente, la Hija de la Reina. Su alegría fue indescriptible. "¿Cómo llegaste aquí?" le preguntaron. Ella les contó que cuando el huracán arrancó a su precioso niño de la cuna, ella había salido corriendo despavorida tras él, pero que no había podido encontrarlo. Sus pechos se llenaron de leche y ello formó el mar de leche. Fue entonces que la gente de esa tierra la había encontrado y aceptado como a su gobernante.

Gran alegría hubo en esa reunión pero mucho llanto también debido a la pérdida del precioso niño y porque tampoco sabían nada sobre el paradero del padre y de la madre. [Pero, por el momento,] había llegado el Poderoso Guerrero, esposo de esta reina, de modo que esa tierra ya tenía un rey.

La Hija de la Reina, que era la gobernante de esa tierra, le pidió al Señor de la Plegaria que limpiase ese país de la lujuria. Dado que su principal objetivo incluía mujeres hermosas,

[todos ellos] se hallaban inmersos en el deseo sexual. De manera que ella le pidió al Señor de la Plegaria que los limpiase, al menos temporariamente, para que no aumentase más su lujuria; pues era una cuestión de fe para ellos la idea de que ese era el objetivo de la existencia.

Cada uno de esos grupos había elegido un rasgo negativo como objetivo y cada uno de ellos consideraba ese rasgo como un artículo de fe. De modo que se hallaban muy sumergidos en ello. La reina le pidió entonces al Señor de la Plegaria que los limpiase, un poco al menos, de ese rasgo [negativo].

Luego de ésto, todos salieron a buscar al Rey y a los demás.

Finalmente llegaron a un país donde preguntaron: "¿Quién es vuestro rey?"

La gente les contestó que su rey era un "niño." Esta era la facción que había elegido como rey a una persona que poseía abundancia de alimentos y que no comía lo que otra gente comía. Habían aceptado como rey a un hombre rico, pero más tarde descubrieron a alguien sentado en un mar de leche, cosa que fue muy buena a sus ojos. Esta persona había estado alimentándose con leche durante toda su vida, de manera que no vivía con el alimento del resto del mundo. De manera que lo aceptaron como rey y lo llamaron el "niño," dado que se alimentaba de leche como un niño de un año de edad.

Comprendieron que éste era el Niño perdido y solicitaron un encuentro con él. Fue consultado y otorgó la audiencia. Al encontrarse, todos se reconocieron. El niño que había llegado a ser rey los reconoció [también], aún cuando había sido sólo un pequeño infante al momento de ser separado de ellos. Aún así, desde su nacimiento, tuvo una gran inteligencia, habiendo nacido con un intelecto totalmente desarrollado. De manera que fue capaz de reconocerlos. Por supuesto que ellos lo

reconocieron a él y hubo una extraordinaria alegría. Pero aún lloraban dado que todavía no sabían nada del Rey ni de la Reina.

“¿Cómo llegaste hasta aquí?” le preguntaron.

Les respondió que el gran huracán lo había arrastrado y llevado a algún lugar. Allí se había mantenido con lo que pudo encontrar, de la manera que fuese. Finalmente llegó a un mar de leche y comprendió que esa leche provenía indudablemente de su madre. Ella había estado repleta de esa leche y había generado ese mar. Estuvo sentado en ese mar de leche y allí se quedó, alimentándose de ella hasta que la gente de ese país lo había tomado como rey.

El Niño se unió al grupo y continuaron viajando hasta llegar a otras tierras. Cuando preguntaron: “¿Quién es vuestro rey?”, la gente les respondió que ellos habían elegido el asesinato como objetivo y que habían puesto a un asesino como rey. Pero que luego habían encontrado a una mujer sentada en un mar de sangre y que la habían aceptado como reina. Dado que ella estaba sentada en un mar de sangre era evidente que debía ser una feroz asesina.

Pidieron entonces una entrevista con ella, cosa que les fue otorgada. Cuando se encontraron, vieron que ella era la Reina. Ella estaba llorando constantemente y de sus lágrimas se había formado el mar de sangre. Cuando se reconocieron hubo una gran alegría, pero aún lloraban pues nada sabían del Rey.

Siguieron más adelante y llegaron a otro país. Preguntaron: “¿Quién es vuestro rey?” y la gente les respondió que ellos habían elegido como rey a un hombre honorable, pues el honor era su principal objetivo. Habían encontrado entonces a un anciano con una corona en su cabeza sentado en el campo. Tal hombre parecía muy honorable y fue bueno a sus ojos, dado

que llevaba su corona, incluso en el campo, de manera que lo aceptaron como rey.

Los compañeros comprendieron que éste era con certeza su Rey. Preguntaron si era posible entrevistarse con él y se les concedió una audiencia. Cuando entraron, reconocieron que efectivamente era su Rey. La alegría que experimentaron fue algo imposible de imaginar.

Los hombres ricos de la Tierra de la Riqueza que viajaban con ellos, (aquellos que eran dioses en su tierra,) no tenían ni idea de lo que estaba sucediendo ni de la causa de semejante alegría.

Ahora se había reunido toda la santa congregación. Enviaron al Señor de la Plegaria a todas las tierras que habían elegido rasgos negativos como el objetivo de sus vidas, para que los rectificase y purificase e hiciese que se volvieran de su locura. Cada tierra tenía su propia locura y error, pero el Señor de la Plegaria tenía el poder de acercarse a ellos y hacer que se arrepintiesen. Tenía el poder y el permiso otorgado por todos los reyes de esas tierras, dado que sus reyes eran todos miembros de la Santa Congregación del Rey. El Rey había vuelto a ser restituido y había agrupado a sus hombres, los cuales eran reyes de todas las facciones.

El Señor de la Plegaria partió con las autorizaciones para depurar sus tierras y llevarlos al arrepentimiento.

El Poderoso Guerrero habló con el Rey respecto a la gente de la tierra que había caído en la adoración de la riqueza. El Guerrero le dijo al Rey: "He escuchado de usted que la única manera de librar a aquellos que se encuentran inmersos en la adoración del deseo de riquezas es mediante el sendero que yo tengo hacia la espada."

"Es verdad," le contestó el Rey. Y le contó entonces al Poderoso Guerrero que del camino hacia la espada se desprendía un sendero y que ese sendero era el que llevaba hacia la Montaña de Fuego sobre la cual se encuentra sentado un león.

Cuando el león desea comer, ataca a los rebaños tomando las ovejas y el ganado y devorándolos. Los pastores conocen ésto y cuidan muy bien a sus ovejas. Pero el león no le presta atención alguna a todo ello. Cuando tiene hambre ataca a los rebaños y aunque los pastores lo golpean y le gritan, él no les presta ninguna atención. Toma la oveja y la vaca que desea, ruge y se las devora.

La Montaña de Fuego es totalmente invisible.

Existe otro sendero que sale del costado y que lleva a una Cocina. En esa Cocina hay toda clase de comidas, pero no hay fuego. El alimento es cocinado por la Montaña de Fuego y aunque la Montaña de Fuego se encuentra muy lejos, existen canales y tuberías desde la Montaña de Fuego hasta la Cocina y mediante éstos se cocina el alimento.

También la Cocina es invisible. Sin embargo, hay una señal que indica dónde ella se encuentra; los pájaros la sobrevuelan y uno puede saber mediante ellos dónde está la Cocina. Mediante su aleteo, esos pájaros hacen que el fuego arda con más fuerza o lo aplacan para que no queme más de lo necesario. De manera que hacen que el fuego arda tal como lo requiere el alimento. Una clase de comida puede necesitar de determinado calor, mientras que otra puede requerir de uno distinto, todo de acuerdo con el alimento. Ellos hacen que el fuego arda de acuerdo a la necesidad.

Todo ésto fue lo que el Rey le contó al Poderoso Guerrero. Y [agregó] entonces respecto a los "dioses" de la Tierra de la

Riqueza, que habían llegado acompañando a los demás: “Debes llevarlos de la siguiente manera. Primero llévalos hacia la Cocina, con el viento frente a ellos, de manera que les pueda llegar la fragancia de los alimentos. Luego, cuando les des de esa comida, ellos mismos van a repudiar el deseo de riquezas.”

El Poderoso Guerrero hizo lo que se le ordenó. Tomó a los líderes de la Tierra de la Riqueza, quienes eran dioses en su país. Estos “dioses” estaban allí pues habían acompañado al Tesorero. Al dejar sus tierras junto con el Tesorero, los ciudadanos los autorizaron para hacer lo necesario, de manera que la gente de ese país haría lo que los emisarios hiciesen. Estos emisarios eran las personas más importantes de su tierra y eran también sus dioses, de manera que ninguno rechazaría lo que hicieran, fuera lo que fuese.

El Poderoso Guerrero tomó a estos hombres, considerados como dioses en su tierra debido a sus riquezas y los condujo por su sendero. Cuando llegaron cerca de la Cocina, los llevó para que recibiesen el viento de frente, de manera que la fragancia de los alimentos entrara en sus narices. Ellos comenzaron entonces a rogarle que les diese algunas de esas deliciosas comidas.

Fue entonces que los condujo lejos del viento, [de espaldas a él]. En ese momento comenzaron a gritar diciendo que allí había un olor insoportable. Nuevamente los trajo al sendero del viento y volvieron a sentir la deliciosa fragancia de las comidas, pidiéndole nuevamente que les hiciese probar algunas de ellas. Otra vez los llevó lejos del viento y volvieron a gritar diciendo que había un asqueroso hedor.

“¿No ven acaso que aquí no hay nada que tenga mal olor?” exclamó el Poderoso Guerrero. “El mal olor proviene de ustedes. Aquí no hay nada que tenga mal olor.” Fue entonces

que les dio algo de comer. Tan pronto como comieron, comenzaron a arrojar y a deshacerse de todo su oro y plata. Cada uno de ellos se metió entonces en un pozo.

Cada uno se enterró en un agujero debido a su extrema vergüenza. Como resultado de haber probado la comida, el dinero les comenzó a oler como excremento. Se arañaban sus rostros y se enterraban, sin poder levantar sus cabezas.

Cada uno se sentía avergonzado del otro. En ese lugar, la riqueza constituye la mayor vergüenza. Si alguien quiere insultar a otra persona, dice que el otro tiene dinero. El dinero es tan vergonzante, que cuanto más dinero posee una persona, más grande es su vergüenza. Y era debido a su gran vergüenza que se enterraban. No podían soportar enfrentarse con sus amigos y mucho menos aún con el Poderoso Guerrero.

Todo aquél que tenía un *gulden* o un *groshen* se deshacía inmediatamente de él y lo arrojaba lejos de sí tan rápido como podía.

El Poderoso Guerrero los sacó entonces de sus agujeros y tumbas y les dijo: "Vengan conmigo. Ya no deben temerle más al Poderoso Guerrero. Yo soy el Poderoso Guerrero."

Le pidieron entonces al Poderoso Guerrero que les diese algo de esa comida para llevarla de regreso a su tierra. Ellos mismos rechazaban ahora la riqueza y querían que también la gente de su tierra abandonara el deseo de las riquezas.

Les dio la comida y la llevaron de retorno a su tierra. Tan pronto como la gente comió de ella comenzaron a arrojar su oro y su plata y con una gran vergüenza se escondían en agujeros de basura (*mejilot*).

Los más ricos de entre ellos, aquellos que eran sus dioses, eran los que más avergonzados se sentían. Los inferiores, aquellos considerados bestias, también estaban avergonzados

por haberse sentido inferiores debido a su falta de riqueza. Ahora se había revelado que la riqueza era la cosa de la que más avergonzados debían estar. Esto se debía a que los alimentos tenían el especial poder de hacer que aquél que los comiera se sintiese totalmente asqueado del dinero, teniendo para él el olor a excremento y basura.

Arrojaron lejos entonces a sus dioses de plata y a sus dioses de oro. El Poderoso Guerrero mandó llamar entonces al Señor de la Plegaria, quien les dio un medio de arrepentimiento y rectificación y así los purificó.

El Rey gobernó sobre el mundo entero. Todo el mundo retornó al Santo, bendito sea y sólo se ocupó de Torá, plegaria, arrepentimiento y buenas acciones.

Amén, que así sea Su voluntad. Bendito sea el Santo por siempre, Amén y Amén.

* *

[Agregado por el Rabí Natán a la edición original]

Las escrituras afirman que el Santo, Bendito sea, posee un horno (*tanur*) en un lugar y el fuego en otro, lejos del horno. Como está escrito, "La palabra de Dios, cuyo fuego se encuentra en Sión y cuyo horno está en Jerusalem" (Isaías 31:9).

Es necesario consultar este capítulo, pues se relaciona con el concepto de esta historia.

Está escrito, "¡Ay de aquellos que bajan a Egipto por ayuda y en caballos se apoyan!" (Isaías 31:1). "Los Egipcios son humanos y no dioses y sus caballos son carne y no espíritu" (Isaías 31:3). Esto hace referencia al país en el cual confiaba la Tierra de la Riqueza para su salvación. Suponían que todos sus habitantes eran dioses y que sus caballos eran ángeles, tal como vemos en la historia. Es por ésto que el versículo concluye, "Los Egipcios son humanos y no dioses y sus caballos son carne..." Comprende ésto.

"Dios extenderá Su Mano y aquél que ayuda tropezará y el ayudado caerá y juntos perecerán" (Isaías 31:3). Esto se relaciona con la Mano del cuento. En esa Mano, [el Señor de la Plegaria] vio que ambos serían destruidos, tanto el que ayuda como el que busca ayuda, tal como se menciona en la historia.

"El león ruge sobre su presa, aún cuando muchos pastores son llamados contra él..." (Isaías 31:4). "Como vuelan los pájaros..." (Isaías 31:5). [Esto se relaciona con el león y los pájaros del cuento.] Mira bien en la historia y lo comprenderás. "En ese día arrojará todo hombre sus dioses de plata y sus dioses de oro..." (Isaías 31:7).

"Asiria caerá por la espada mas no de hombre... y ella huirá de la espada... y su roca pasará aterrorizada" (Isaías 31:8;9). Esto se relaciona con los tres poderes de la espada del cuento. [Las expresiones, "caerá" y "huirá" denotan estos poderes. "Su roca pasará aterrorizada" denota el debilitamiento, donde uno pierde su fuerza y poder.] La expresión "roca" denota fuerza. [Este es el tercer poder de la espada.] Observa cuidadosamente y comprenderás.

La sección concluye entonces, "La palabra de Dios, cuyo fuego se encuentra en Sión y cuyo horno está en Jerusalem" (Isaías 31:9). Este es el horno y el fuego de la historia. Si miras, observas y comprendes, encontrarás que este capítulo explica toda la historia.

[Todas estas son las palabras del Rebe, de bendita memoria.]

El Rebe, de bendita memoria, dijo explícitamente que toda la historia, desde el principio al fin se encuentra aludida en este capítulo (Isaías 31). Dijo que todo en la historia puede encontrarse en otros versículos, pero que la historia principal deriva del capítulo arriba mencionado. Pero, sin embargo, nadie sabe cómo es ésto en verdad excepto allí donde él lo revelara de manera explícita.

También hay otros conceptos en la historia que se encuentran aludidos en este capítulo, pero no hemos sido dignos de comprenderlos. Sin embargo, él afirmó de manera explícita que toda la historia se encuentra allí aludida.

Muchos conceptos de la historia se encuentran aludidos en versículos tales como, "Entonces profanarás tus imágenes talladas

cuertas con láminas de plata y tus imágenes fundidas revestidas de oro, las rechazarás como cosa asquerosa" (Isaías 30:22). Y como está escrito, "En ese día cada persona arrojará sus ídolos de plata y sus ídolos de oro... para meterse en las hendiduras de las rocas y en los hoyos de la tierra..." (Isaías 2:20:21). Es decir que arrojarán el deseo de dinero, el cual es literalmente, una idolatría. Se esconderán en hoyos... tal como se mencionó más arriba, pues el dinero hiede, literalmente, como excremento. De manera que está escrito, "Las desechará como cosa asquerosa; ¡Afuera! les dirás" (Isaías 30:22). Uno puede encontrar todas las palabras de la historia en los versículos.

El orden del Rey y de sus hombres, mencionados más arriba, es el siguiente: El Señor de la Plegaria y el Guerrero, el Tesorero y el Hombre Sabio, el Poeta y el Amigo Fiel, la Hija de la Reina y su Hijo, el Rey y la Reina.

Este es su orden. Este es el concepto del Mundo de la Rectificación (*Olam HaTikún*).

Ellos son diez cosas y no están dispuestos en orden, es decir, que no están dispuestos (los diez arriba mencionados) de acuerdo al orden descripto en los libros de Kabalá. Sin embargo, hay un significado oculto [en todo ésto.]

Los textos sagrados enseñan también que cuando el influjo (*shefa*) de un atributo pasa a través de un segundo atributo y el primer influjo permanece allí, el segundo atributo toma a veces el nombre del primero. Es debido a ésto que el orden de los personajes en esta historia [no es necesariamente el mismo orden de las Sefirot.]

También hay otros conceptos en ésto que son claros para aquellos expertos en los textos sagrados. Todo ésto fue dicho explícitamente por nuestro Rabí, de bendita memoria.

También comprendí a partir de sus palabras que esta historia alude a la muerte de los "Reyes" y a su rectificación.

Ambos conceptos, el de destrucción y el de rectificación, se encuentran relacionados de manera que la destrucción y la rectificación se hallan descriptas tal como son arriba. Esto está relacionado con las razones discutidas más arriba.

Pero aún así, las palabras están ocultas y selladas. [El Rebe] no reveló en absoluto el misterio de esta historia. Sólo iluminó nuestros ojos con los versículos y los conceptos antes mencionados de manera que pudiésemos saber que en esta historia existen grandes, ocultos y tremendos misterios. No hay nadie entre nosotros que comprenda el por qué. Feliz de aquél que es digno de comprender algo de los misterios de los cuentos mencionados en este libro. Todos ellos son nuevos y maravillosos conceptos, muy profundos; "profundo, profundo, ¿Quién puede encontrarlos?" ¿Qué podemos decir o qué podemos expresar? ¿Quién ha escuchado algo parecido o quién a visto algo igual?

* * *

LOS SIETE MENDIGOS

(*HaSheva Betlers*)

Les contaré cómo [solía] alegrarse la gente.

Había una vez un rey que tenía un único hijo. Este rey quiso transferirle en vida el reino a su hijo.

[El día de la coronación de su hijo, el rey] organizó un gran baile. Siempre que el rey organizaba un baile [ello generaba] un gran regocijo. Pero ahora que el rey estaba transfiriéndole en vida el reino a su hijo, esta alegría era inmensa. Todos los ministros reales, los duques y los oficiales estaban allí y mucho se alegraron en esta fiesta.

[A todos en el reino] les resultó agradable. El hecho de que el rey le transfiriese en vida el reino a su hijo constituía [en sí] un gran evento histórico [que] producía una enorme alegría. El baile [incluía] toda clase de entretenimientos, tales como bandas (*kapelesh*), comediantes (*kamediesh*) y cosas por el estilo; todo con la finalidad de alegrar a la gente.

En el momento en que esta alegría alcanzó su punto culminante, el rey se puso de pie y le dijo a su hijo, "Yo soy experto en astrología y veo que estás destinado a perder tu reino. Cuando pierdas tu poder, cuídate de no deprimirte; debes mantenerte [siempre] alegre. Si te mantienes feliz,

**IN THE DAYS BEFORE THE COMING OF
MOSHIACH IT WILL BE HARD NOT TO BE MISLED
BY PEOPLE WITH MISTAKEN BELIEFS AND
RELIGIOUS LEADERS (THE EREV RAV) WILL
PREACH FALSEHOOD**

**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)

**IN ORDER TO SAVE YOURSELF
SEPARATE FROM THEM AS MUCH AS
YOU CAN**

*BEFORE THE ARRIVAL OF MOSHIACH
THE LEADERS OF THE GENERATION
HAVE THE GREATEST YETZER HA RA
SO BE CAREFUL OF THOSE WHO CALL
THEMSELVES LEADER OF THE
GENERATION*

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.

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

(Raaya Mehemna-Sefer Ha Zohar)

THE LEADERS OF THE GENERATION BELONG TO THE EREV RAV

**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”.

**“...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)**

**PLEASE HASHEM SAVE US FROM THE EREV
RAV**

THE EREV RAV TODAY

BEWARE OF THE LEADERS OF THE GENERATION WHO PRETEND TO DO THINGS BECAUSE THEY LOVE THEIR FELLOW JEW

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 must be humble like the dust of the earth), according to the verse "And the waters prevailed greatly upon the earth" (Genesis 7:19).

**ALL THE KINDNESS THAT THE EREV
RAV DO THEY DO FOR THEMSELVES
AND NOT FOR THE JEWISH PEOPLE
DO NOT BELIEVE IN THOSE
CHASSIDIM WHO PRETEND TO BE
NICE AND FRIENDLY TO EVERYBODY**

**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

**THEY LEARNED FROM THE NATIONS TO DO
MARKETING INCLUDING MARKETING REGARDING
HASHEM AND THEY DO IT WITH GREAT SUCCESS BUT
THEY DO IT FOR THEMSELVES AND NOT FROM
HASHEM THEY WANT TO RULE AND HAVE HONOR
AND CONTROL THE JEWISH PEOPLE
MAY HASHEM SAVE US FROM THEIR HANDS**

WOE TO THE JEWS WHEN THE EREV RAV SWALLOW THEM UP IN EXILE

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

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.

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

(Raaya Mehemna-Sefer Ha Zohar)

BEWARE OF THE LEADERS OF THE GENERATION

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

“...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)

BEWARE OF THE LEADER OF THE GENERATION OF THE JEWS IN EXILE

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

But when AMALEK, who are the first born of Mitzraim, The EREV RAV are 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

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BE WARY OF ALL NEW CUSTOMS AND PRACTICES EVEN IF THEY COME FROM SEEMINGLY NICE ORTHODOX CHASSIDIC PEOPLE

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).

HASHEM SAVE US FROM THE EREV RAV AND BRING YOUR TRUE MOSHIACH, AMEN

JEWS BEWARE OF THE LEADERS OF OUR GENERATION

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THE TIME WHEN THE JEWS LEFT EGYPT, SO IN OUR TIMES MOST OF
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**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)

MAY HASHEM SAVE US FROM THE EREV RAV

WHAT IS THE SATAN'S PERFECT PLAN??? TO MAKE EVIL CHASSIDIM

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 DEVISES 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

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(Raaya Mehemna-Sefer Ha Zohar)

WE SHOULD NOT PRAISE THE WICKED LEADERS OF OUR GENERATION EVEN IF THEY HAVE HAD SUCCESS IN EXPANIDNG THEIR EVIL

**BEFORE THE COMING OF MASHIACH IT WILL BE HARD TO FIND AN
HONEST JEW, AS HARD AS FINDING 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)

**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)

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

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**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)

**THIS IS WHY PEOPLE FOLLOW DECEIVERS AND WHY THEIR CHASSIDIM
AND ORGANIZATIONS GROW SO MUCH**

**MAY HASHEM SAVE US FROM THOSE WHO ONLY LOOK TO DOMINATE
AND MAKE A NAME FOR THEMSELVES**

MAY HASHEM SAVE US FROM THE FALSE MOSHIACH

**“The Erev Rav delay the redemption much more than all the nations of the
World”**
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THE LEADERS WHO SAY THEY WANT TO BRING THE REDEMPTION ARE THE ONES WHO DELAY THE REDEMPTION

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 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.

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THE LEADERS WHO SAY THEY WANT TO BRING THE REDEMPTION ARE THE ONES WHO DELAY THE REDEMPTION

**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...”
Sefer ha Brit

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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

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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 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 must be humble like the dust of the earth), according to the verse "And the waters prevailed greatly upon the earth" (Genesis 7:19).

THESE RABBANIM WILL GO TO ANY EXTREME IN ORDER TO DOMINATE PEOPLE EVEN IF IT ENTAILS INFLICTING 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)

BEWARE OF THE RABBANIM OF THE EREV RAV WHO SUPERVISE THE KASHRUT ESPECIALLY THE KASHRUT OF ALL TYPES OF MEAT

WHY HASN'T MASHIACH ARRIVED YET

In the book HABBIB, [Written by a visitor from the 10 tribes] they spoke about what was happening to our generation in Europe (mainly the problems with Kashrut): It said of Rabbi Natan Adler and his student Rabbi Moshe Sofer [The Chatam Sofer], that they were hidden Kabbalists, that Rabbi Adler wanted to disqualify the shochatim of the city of Frankfurt, and annul the seal of the Satan that dominated through those Shochatim according to the secret of "By your sword you shall live" But the Satan sent people to persecute him and Rabbi Adler and his student had to flee Frankfurt.... And if Rabbi Adler had succeeded in removing the shochatim that gave Nevela and Terefa to the Jews the MASHIACH Tzidkenu would have arrived. The author of Noda beYehuda was in Prague, and while alive, the Satan was not allowed to be there, but only occasionally and as a guest; now that the Tzaddik is not there anymore, the Satan reigns there. The Downfall began with a Chazan (whose prayers went to the side of the evil forces) and an evil president of the community...and all the synagogues under his influence should not be visited because all the prayers in them are blasphemy. It is like praying in the bathroom, and even worse because there they mention the name of G-d...

...The Man came walking, and left walking the day after Pesach (isru chag) right after Shachrit. We wanted him to take the train, but he would not receive money. He left a written notice saying he accomplished his mission, to spend Pesach with us, and return through the path of Cashwa, across Poland, Russia and Tibet."

IF THIS HAPPENED HUNDREDS OF YEARS AGO WHAT CAN WE SAY ABOUT TODAY WHEN EVEN A BLIND PERSON, OR A CHILD KNOWS THAT ALL KASHRUT IS BUSINESS AND NOBODY CARES ABOUT HASHEM?

***MAY HASHEM SAVE US FROM THE EREV RAV WHO
WANT TO DESTROY THE SOUL OF THE JEWISH PEOPLE***

BEWARE OF THE RABBANIM OF THE EREV RAV WHO SUPERVISE THE KASHRUT ESPECIALLY THE KASHRUT OF ALL TYPES OF MEAT

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.”

THE MOST UPRIGHT BUTCHER IS A PARTNER OF AMALEK

See further the last chapter of Kiddushin (82a): "The most upright butcher is a partner of Amalek." Rashi explains that many cases of questionable [SAFEK] kashrut come to his hand, and in trying to save money, declares them kosher, and - sell them as such. We can see to what extent the Rabbis evaluate the pitfalls resulting from the butchers, that they did not hesitate to use the sharpest epithet when referring to them. The expression, "partner of Amalek," is, by far, the sharpest epithet used in the Talmud. One's hair can stand on end when one thinks about how far this matter extends. For a question of doubtful kashrut the Rabbis called him such a name, and not only a usual butcher, but "the most upright butcher " so that no one can be confident in himself and say that since he appointed a reliable butcher, no pitfalls can result from him, and it is accepted that a Torah scholar does not allow any pitfall to result from his doings, especially if the butcher is really learned, since the Rabbis say that a Torah scholar will commit a minor infraction in order to prevent an ignorant person from committing a major infraction.

***MAY HASHEM SAVE US FROM THE EREV RAV WHO
WANT TO DESTROY THE SOUL OF THE JEWISH PEOPLE***

**BEWARE OF THE RABBANIM OF THE
EREV RAV : YOU NEED TO HAVE GREAT
EMUNAH TO STILL BE CLOSE TO
HASHEM EVEN WHEN YOU SEE THE EREV
RAV DOING EVIL THINGS**

**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).

"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" (Berachot 17)

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**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)

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**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)

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BEWARE OF THE RABBANIM OF THE EREV RAV :
THEY WILL FIGHT AGAINST THE REAL MASHIACH
WHEN HE COMES

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 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

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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 MOST UPRIGHT BUTCHER IS A PARTNER OF AMALEK Kiddushin (82a)

**MAY HASHEM SAVE US FROM THE EREV RAV WHO
WANT TO DESTROY THE SOUL OF THE JEWISH PEOPLE**

BEWARE OF THE RABBANIM OF THE EREV RAV :
THEY BUILT THE GOLDEN CALF AND WILL BE
DESTROYED BY HASHEM IN THE FUTURE

**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 did 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

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

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BEWARE OF THE RABBANIM OF THE EREV RAV :
THEY BUILT THE GOLDEN CALF AND WILL BE
DESTROYED BY HASHEM IN THE FUTURE

**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

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BS'D
THE ERUV REPRESENTS
UNION AMONG JEWS
THOSE WHO OPPOSE IT ARE ON THE
SAME FOOTING AS KORACH

The argument of Korach is referred to as Chatzerot (Courtyards)...And for this King Salomon decreed the Establishment of Eruvin that when there's a Kazait in the possession of one person many can associate to him and be able to carry in all places and all of them are thought to be one person, and about Korach it is written: "And Korach took" And the Targum translates: And Korach argued, because Korach separated from all other tribes and did not admit to the fact that one man can unite to a Tzaddik and through this reach the same levels as the tzaddik, but he thought that everyone is on his own, meaning that he didn't accept the Eruv, and remained Chatzerot (Courtyards) without Eruv, like houses with courtyards without walls, therefore the place where he argued was called Chatzerot.

Chidushei ha Rim Parashat Korach

THE ERUV UNITES ONE WITH THE
COMMUNITY OF ISRAEL

And the advice to reach purity of thought is ERAVTEN? That he will include himself in the community of Israel with love and unity...And through self annulment and friendship within the community of Israel he will see the merit of his friend and his own deficiency and through this he merits the abundance of Keddusha...

Yismach Israel Parashat Nasso

WHEN THE BREAD IS MIXED THE MINDS
ARE ALSO MIXED AND UNITED

And this is the essence of the Eruv that we take Bread from all the dwellers of the courtyard and it is considered as if all of them live in the place where the bread is placed, as our sages have said (Eruvin 49): "The mind of the person follows his bread" and they mix and unite their minds and they make only one entity to the will of Hashem with a complete heart...And through the union of every Jew and they annul one another a complete annulment and they talk among them and they feel the pain of each other with great love, and through this they merit the quality of truth...

The Maharsham

**BEWARE OF THE RABBANIM OF THE EREV RAV : THE
BREATH OF CHILDREN SUSTAINS THE WORLD AND IT
IS DAMAGED BECAUSE OF THE EREV RAV**

**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

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**MAY HASHEM SAVE US FROM THE EREV RAV WHO
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BEWARE OF THE RABBANIM OF THE EREV RAV : NO ONE CARES FOR THE HONOR OF HASHEM AND THEY ONLY CARE FOR THEIR OWN BENEFIT

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 dominate. 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.

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BEWARE OF THE RABBANIM OF THE EREV RAV :
WERE IT NOT FOR THE EREV RAV THE JEWS WOULD
HAVE LIVED FOREVER

**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 deceptively." (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 Moses 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, Beshallah 45b-46a

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BEWARE OF THE RABBANIM OF THE EREV RAV :
ESPECIALLY THAT GROUP OF CHASSIDIM WHO MAKE
PEACE WITH EVERYONE

**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).

**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.

'The Zohar ha Kaddosh, Beshalach 45b-46a

**AND WHEN WE SEE THOSE RABBONIM THAT BELONG
TO THE EREV RAV ACHIEVING GREAT SUCCESS, WE TRY
TO COPY THEIR WRONG AND EVIL PATHS AND THIS
DOES GREAT DAMAGE TO THE TORAH AND IS
DESPICABLE IN THE EYES OF HASHEM**

MAY HASHEM SAVE US FROM THE EREV RAV

BEWARE OF THE RABBANIM OF THE EREV RAV :
ESPECIALLY THAT GROUP OF CHASSIDIM WHO TALK
ABOUT MOSHIACH NOW ALL THE TIME

**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.

Sefer ha Brit

**AND WHEN WE SEE THOSE RABBONIM THAT BELONG
TO THE EREV RAV ACHIEVING GREAT SUCCESS, WE TRY
TO COPY THEIR WRONG AND EVIL PATHS AND THIS
DOES GREAT DAMAGE TO THE TORAH AND IS
DESPICABLE IN THE EYES OF HASHEM**

**MAY HASHEM SAVE US FROM THE EREV RAV FOR THEY
WANT TO CREATE A NEW RELIGION ALL TOGETHER**

THE TRUTH ABOUT THE EREV RAV THE SIMPLE JEWS ARE THE ONES WHO WILL GREET MASHIACH

THE SIMPLE JEWS ARE THE ONES WHO SUSTAIN THE WORLD IN THE DAYS PRIOR TO THE ARRIVAL OF THE MASHIACH

"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)

MAYBE YOU NEVER HEARD YOUR RABBI TALKING ABOUT THESE THINGS FOR IT MAY NOT BE IN HIS BEST INTEREST TO TELL YOU. SO EVEN IF YOUR RABBI RIDICULES YOU FOR KEEPING THE SHULCHAN ARUCH YOU SHOULD BE STRONG AND GO AHEAD FOR IT MAY BE THAT YOUR RABBI BELONGS TO THE EREV RAV AND HE JUST DOES NOT WANT YOU TO KEEP THE TORAH AS IT SHOULD BE FOR MAYBE HE WOULD BE EXPOSED AS A FAKE IN THE EYES OF THE OTHER CONGREGANTS WHEN THEY SEE THAT A COMMON PERSON KEEPS THE SHULCHAN ARUCH TO A GREATER EXTENT THAN THE RABBI. AND WE ARE NOT TALKING ABOUT PIOUS PRACTICES BUT WE ARE TALKING HERE ABOUT KEEPING THE SHULCHAN ARUCH, SPECIFICALLY CONCERNING THOSE AREAS WHERE THE RELIGIOUS LEADERS OF OUR TIME ARE LAX ABOUT. FOR EXAMPLE, TALKING IN THE SYNAGOGUE IN THE MIDDLE OF PRAYERS, DURING THE KADDISH, GIVING TORAH LESSONS TO MEN AND WOMEN WITHOUT A MECHITZA, HAVING A DEFICIENT MECHITZA IN SHUL, LOOKING AT WOMEN WHICH IS SOMETHING FORBIDDEN, ETC

THE BAAL SHEM TOV REVEALS TO US THE DIFFERENCE BETWEEN A REAL RABBI AND A RABBI THAT BELONGS TO THE EREV RAV:

**WHAT DOES YOUR RABBI CARE ABOUT? ABOUT HONOR?
PRESTIGE? HAVING A BIGGER BUILDING? TALKING ABOUT
MOSHIACH?**

ZAAM - ZEVICHA – ERUVIN - MIKVAOT

I heard about the students of the Baal Shem Tov that they were once sitting together and were discussing the things upon which the head and leader of the generation must be most watchful of. Some of the students said that the most important is to supervise the slaughtering of animals (ZEVICHA) that the Shochet will be G-d fearing and all the other details relating to the slaughter as well because G-d forbid, forbidden foods clog the heart and it becomes dull to the light of the Torah. Some of the students said that the most important thing for the leader was to be diligent about the laws of the Eruv (ERUVIN) because the laws of Shabbat are like Mountains that hang on a hair strand (Chagiga 10a) and this prohibition is very grave. And there are some students that said that the most important thing is to supervise the Mikvah (MIKVAOT) that it will be Kosher without any doubt, because when the foundation of the building that is man is G-d forbid built without Kashrut then it will be very difficult for that man to be able to vanquish the evil side, G-d save us. And after this the Master the Baal Shem Tov ZTK'L said: I give testimony that at this precise moment they were arguing in the Yeshiva of the heavens which of these things was the most important and they concluded that all of them were and as a sign of these three things there is the verse (CHABAKUK 3:12) : "BE ZAAM TITZAD ARETZ BE AF TADUSH GOYYIM" "You marched through the land in indignation, you threshed the nations in anger". And the word ZAAM has the first letters of the words ZEVICHA ERUVIN MIKVAOT. And all these are the foundation of the world.

Birkat Avraham Parasha Vaetchanan

Brought in the sefer Baal Shem Tov on the Torah Parashat Yitro

**DOES YOUR RABBI CHECK THE KASHRUT OF THE MIKVAH? DOES HE CHECK
WHERE THE FOOD THAT THE PEOPLE IN THE CITY EAT COMES FROM? IF IT IS
REALLY KOSHER OR NOT? DOES HE CARE ABOUT THE PEOPLE KEEPING
SHABBAT?**

**USE THE TEACHINGS OF THE BAAL SHEM TOV TO PROTECT
YOURSELF FROM THE EVIL LEADERS OF THE EREV RAV**

A CALL TO SAVE 'KLAL YISROEL'

by **Rabbi Shmuel Rubin**

Chairman of the Board

"Foundation for Publishing the Books of Yehuda and Yisroel"
author of "Testimony of the Rabbis" (two volumes)

T"03

A Heart-Rending Cry to the Religious Public

Dear Fellow Jews!

Considering the difficult state of our generation, which suffered significantly with the loss of 6 million Jews, including the majority of our sages and scholars, the survivors, broken in body and spirit, hoped that their coming to America, the land of freedom, would enable them to live the rest of their lives in peace from the terrible sufferings, and be able to lead a fine religious-Jewish life.

Unfortunately, the bitter truth was revealed. The real exile, the Spiritual Exile (Golus) had just begun, by the rise, in several religious communities of bands of UNDERWORLD-persons, who got themselves into the religious leadership and thereby uprooted Yiddishkeit. They made a business from all that is holy to us, and exploited it for their own interest, masquerading as pious Hassidic Jews, so that people should trust them. (Some of these people are the friends of the former Kapos and Nazi-collaborators, obliterated be their name, whom Satan planted, seeing that he didn't completely succeed in carrying out what he wanted. And, the Jewish nation is being bled further...)

The Nazis, obliterated be their name, knew, that is only the spiritual leaders who inject a life-force into the people, and with this spiritual power, keep the nation alive. Thus their partners here turned upon the people's spiritual needs. They became spiritual leaders, knowing full well that a religious Jew is ready to pay high prices for religious articles, to be sure that he gets the best and the nicest, in order to fulfill the mitzvahs as commanded. As the Torah and Chazal (Sages) tell us, a beautiful *Sukkah*, a beautiful *Tzitzith*, *Tefillin* or *Mezuzah*. And, this is nothing compared to the food-industry, which is a millionaires' business. There the *R'shoim* (the wicked) took over completely. First of all they skin us. Kosher food should cost only a few PENNIES more to cover the supervision expense. But the fact is it costs several times as much as the non-kosher. And, instead of, at least, giving good service for this money, by hiring enough *Shochtim* (slaughterers) and supervisors, to make sure that it's kosher by the highest standards, so that the customer should get what he pays so much for — No! — these money-hungry greedy **gangsters** come, and put up a minimal number of *shochtim*, and rush these few *shochtim*, just like Pharaoh's overseers in Egypt, who yelled, "finish your work, put out quickly your mandated quota." And, if the *shochtim* go to complain to the certifying Rabbi, who gets a fat check to grant his seal that all is kosher, — he says to the *shochtim*, that anyone who can't work quickly, should become a truck-driver. In this manner, the *shochet* is completely in the

butcher's hands, in order to produce the mandated quota. This causes frightful errors and misdeeds. The *shochet* is super-lenient in the mandatory inspections—of his knife, of the lungs and of the slaughtering itself.

Even more was disclosed in recent years. Not only when it affects their pocketbook do they act at the expense of *kashrus*, but they are simply uncaring and indifferent to the laws of *kashrus*. They laugh at the whole thing; it doesn't interest them at all that the food should be kosher, even when it costs them nothing. This was revealed during the *Chelev* (tallow-forbidden fats) scandal. When it was discovered by expert *Manakrim* (deveiners, who remove blood veins and tallow) from Israel who raised a great cry, that the American deveining, even in the most Hassidic circles in New York, is IMPROPER, and the Hassidic community, which is seeking the real Glatt Kosher of the highest standards, is being stuffed with real, unquestionable *Chelev* which is forbidden by the Torah directly, and associated with the punishment of Koress—dying (G-d forbid) childless, a premature death.

The above was confirmed by the great *Tzaddik* and sage of our generation, the Rabbi of Kashow, Rabbi Refoel Bloom Shlita, who at the time established a *Beth Din* and thoroughly investigated the matter, seeking the counsel of all sides. The kosher-(mis)-certifying rabbis said, that it's all a matter of different customs between Israel and Hungary. He said that a *Beth din* (rabbinic court) in Israel had been convinced that this is a matter of real *chelev*, forbidden directly by the Torah with the punishment of *Kores*, and turned to all involved parties to point out the necessary correction. They totally ignored the cry of this famous *Gaon* and *Zaddik*. When he saw that all his words fall upon deaf ears, he sent a letter to all his students and warned them to stop eating meat, even from the best sources, because the situation, even there, is frightful. But, despite all this, everything remained unchanged, and the meats of unreliable slaughterings, with unquestionable blood and *chelev*, are being fed to *Shtreimel* wearing hassidim, to rabbis, roshe-yeshiva, B'nei Torah, and other fine Jews, and the *Admorim* (Hassidic Rabbis) hand it out as *Sh'rayim* at Shabbos-tables. And, it's all "hush - hush," because the money-grubbers and gangsters, want to make more money from Jewish sweat and blood, and take swollen prices on the excuse of high *kashrus* expenses, and, on the other hand reduce their *kashrus* expenses to a minimum, to earn on both sides. These same blood-suckers are ready experts in deception, and if a cry should be roused, they have the power to suppress it with money and terror, because, the

whole gang, with their gangsterish partners are at their disposal. Year after year, the process of feeding the people forbidden foods, goes on.

People didn't even dream about all this (and more.) After seeing the "holy" seals, they were sure that everything was in the best order. Who knows how long this stupefaction would have gone on, if not for the fact that among the *shochtim* a self-sacrificing young man was found, a great scholar and extremely pious man, who was greatly touched and deeply hurt by the irresponsible, neglected state of kashrus, which was getting ever worse, with no one doing anything to improve it. Grasping what was going on, he "turned-over worlds" and didn't rest, even though these bandits acted against him with all of their methods, while he was still living among them in Williamsburg. The methods ranged from physical grabbing to house-breaking. But nothing deterred him from his burning commitment to correct the situation and the *Chillul Hashem* (desecration of G-d's Name). He knocked on the doors of their rabbis and their rabbinical organization and demanded a *Beth Din* (rabbinical court of law) meeting, until he became convinced that he was talking to deaf ears.

Then he decided, having no other choice, to come out in the open, and he published notices and articles in the Torah publications about what is going on in the *sh'chita* world. Naturally, this soon bore good fruit, and a famous Williamsburg congregation immediately established its own slaughtering house, under a truly careful and high quality *sh'chita* under the supervision of the Rabbi. Still not satisfied, he worked hard until he published his cry of anguish to the Jewish world. His world-renowned book is entitled "Nefesh Yeshaya." This book contains a treasure of information about what is happening in the Kashrus field, as well as a compendium about the gravity of the prohibition of forbidden foods, both to the body and the soul, collected from various works, of our sages. The author is the well-known Rav, HaGaon Moreinu Horav Sholom Yehuda Gross, the Admo"r of Holmin, Shlit'a.

From the time the first book appeared some 15 years ago, the Holminer Rav doesn't rest. With super-natural strength he continuous to storm, demand, and awaken, and conducts an untiring campaign of clarification, to inform Klal Yisroel of what is taking place. He warns and calls, "Yiden, be on guard! Don't let yourselves be misled by the spiritual destroyers! Guard yourselves from the claws of the spiritually-surviving Nazis, who have set up spiritual crematoria to burn Jewish souls."

All the mis-leaders, for many years, who have already mislead half of American Jewry to the Goyish side, through assimilation, had no effect on the European Orthodox Jews. So the "*Sitra Achara*," (the Satan) with his nazi agents, had to set up physical destruction places, R"L. And when those saved from his claws reached America, the defiled spirit of those wicked Satan's agents didn't rest, but pursued them till here.

Satan took people from among the saved, who were spiritually drowned persons, and made them the powers over the kashrus industry, and they hired workers from anywhere, and gave them positions as butchers with fat profits, and in order to be able to capture the entire ultra-religious

community with no opposition, they took to throwing a fat sum to a bunch of "rabbis," who are ready to certify "kosher," for money, any defiled and forbidden food following the butchers' whim and many times they were the "Rebbes" (teachers) of these butchers, but the main profit goes to the Chassidesha Mafia, and they spend much money, not to enforce the kashrus, but to maintain the terror over the sincere Rabbis, who wanted several times to come out with a public cry of anguish, and over the few sincere community leaders, not to let them organize their own small *sh'chita* and *nikur* as they should, as it once was in every religious Jewish community.

By these various methods did they succeed to infiltrate and force their way into the most religious circles, equally among yeshiva-people and *Bnei Torah*, and the *hassidic* circles, and stuff them with strictly forbidden foods, *n'veila* and *t'reifa* (improperly slaughtered), tallow and blood, *Yayin nesech* (defiled wine) and *chalav akum* (forbidden milk), and on and on.

The above mentioned *talmid-chochom* and *zaddik* of Holmin, *shlita*, seeing the matter from within, having been a *shochet* for many years in various markets, and being familiar with various problems, went in opposition to other rabbis, who remain silent because of the terror—declares a War of G-d upon Amalek ("the best of butchers is a partner of Amalek") against these wicked ones, knowing full well that they are a frightful and mighty band. Without fear that he is alone, he founded the "Kashrus Committee of the United Congregations," which has awakened the world from deep sleep, seeing the abysmal depth of the state of kashrus and other affairs.

The "Kashrus Committee" has demanded from all congregations, that they organize their own kashrus committees, which constantly inform the people about the situation and awaken and demand in matters of kashrus. After so many years of untiring work and effort, we must write the clear truth, that he succeeded with great self-sacrifice, that all the greater congregations opened kashrus committees, namely: Vishnitz, Tohsh, Kashow, Bobov, Belz, Sqwere, Lubavitch, Klausenburg and others. Even the "Hisachdus Horabonim" (Central Rabbinical Congregation of America), which had fought bitterly against the Kashrus Committee for publicizing facts of kashrus—negligence in products that are under their influence—and denied everything from A to Z and promised, as is their habit, that all is in best order—had to submit to the pressure of the religious ones among them and founded the "special beth din for affairs of kashrus," even though it really spoiled more than it corrected, as anyone knows who is familiar with the various products and checks into them.

It's well known that in a meeting of hundreds of rabbis in Eretz Yisroel, rabbis from America revealed, that the Holminer Rav is the greatest *Mezake Harabim* (bring merit to many) in the world, and a great part of kashrus in America is thanks to him. They also greatly praised his self-sacrifice for kashrus and for other things he does steadily, and for the secrets about *sh'chita* that the Holminer Rav has revealed.

The Klausenburger Rebbe, Shlita, thundered in his speech, that he has exhorted for over 30 years that in America even pious religious Jews eat *neveilos* and *treifos*. Also he is

well known in the campaign against mass production of *sefer-torahs*, *t'fillin* and *mezuzos*, as well as *sh'chitah*.

The Holminer Rov is constantly crying out, that kashrus of S'Tam (Torahs, T'fillin and Mezuzahs) and *sh'chita* mass produced is impossible.

In this matter he accomplished great ends. Many well known congregations have organized themselves, and now the cream of religious Jewery slaughter chickens, slowly, and properly: Pupa, Belz, Monroe Poultry, North 4, Sqwere, Vishnitz, Kiryas Tahsh, Kiryas Kashow, Lubavich, Bobov, Margaretan, are among these congregations, along with others.

In matters of S'Tam he demanded, that they should similarly organize, and he printed 40,000 copies of a booklet about S'Tam.

Five years ago, the Holminer Rov had also founded, a beth din for *din torahs* and *sholom bayis* (family mediation) without charge, and printed thousands of books and placards about the false *din torahs* in America. He awakened amany congregations to create their own bet dins for *din torahs* (rabbinic judgement) without charge.

The following congregations followed this demand: Vishnitz-Monsey, Pupa, Ungvar, Belz, Merkaz Harabonim and others.

This is just a part of his practical and real accomplishments for the public good. The aforementioned campaign of clarification is going on full swing. Those who are on the Committee (among them many well experienced in public-works) who help the Rov in his work, relate astounding and unbelievable facts, which they see daily during this work of enlightening the public.

These public activists, who have already worked with the most prominent public figures in Greter New York and other cities, have seen how, in many instances, these people's activities, counsel and help result in bringing great results and benefit to communities worldwide.

But none of this can even compare with the untiring labors, of the Holminer Rov, seen daily, in his enlightenment-work in all *Yiddishkeit* affairs, which is done through sending books, booklets and circulars, which are distributed among all Jews all over the world. Anyone who sees the Holminer Rov at his difficult and holy labors understands that not in vain did he merit at such young age to publish over 300 books, because the work is being done at unusual self-sacrifice both of money and body, he is occupied day and night, he knows of no fatigue, no difficulties, distractions and trials are no obstacle when it comes to *Yiddishkeit*. If we didn't see it with our own eyes we wouldn't believe that a man has the ability to work such hard work, eighteen hours a day, and he often forgets to eat, and neglects his health (because time does not permit him to take care of himself.)

With all his soul: he gives away his time for learning for himself and for his children and is constantly at work writing books that are for the general need, and personally packing and mailing them to wherever they are needed.

These books are sent to anyone who requests them, and many send no payment for the books. Still, the shipments are not halted, in order to keep on informing the public about the the status of religion.

Also, the work of answering telephones, as questions come in about kashrus *din torahs*, family harmony, that are being asked from all corners of the earth, and in many cases the Rov is unable to answer immediately but must call back long distance; this costs money and blood.

The bottom line is that the Rov, the President, does everything, with his total forces of body and soul, to establish *Yiddishkeit*. Without reckoning with whether his health permits it, he works with super-natural strength and doesn't reckon with financial problems and takes away from himself and his family, who literally go hungry and don't have enough to eat. Still not enough, he went into debt for the fantastic sum of over a million dollars!!! To the question of friends, why does he do it, his answer is "*If someone has a relative who is in in danger, G-d forbid, and has to be saved, won't we do everything possible to save him, with no exccuses?*"

Today, unfortunately, there's the need to liberate *Am Yisroel* from the mis-leaders. We can't stay neutral, but must give ourselves totally to save. But, now, the situation is such, that there is no longer who to borrow from, and on the other hand the old creditors are demanding payments—the state of affairs is unbearable, "the waters have reached to the soul..."

There is no way to describe the gret merit in taking part in such holy work. Torah and *Yiddishkeit*, in ours and future generations, depends on this work.

Look in the book "Testimony of the Rabbis" (part 1 and 2) and see how rabbis in Eretz Yisroel and worldwide, write with great wonder that these important books are saving thousands of Jews from stumbling, and transgressing basic Torah Laws.

Take part in the great work and help spread the books on a broad scale.

Inform the wide public about all matters of *Torah - Yiddishkeit*, where much negligence and abandonment reign. Warn the masses of Torah-true Yiden, who want to be faithful Yiden. Exhort them to be on watch against all the evil winds that blow so that they shouldn't — G-d-forbid — breach the Torah-Wall and destroy Jewish homes.

... The Holminer Rov has already received letters of encouragement from over 3,000 rabbis, *shochtim*, *mash-gichim*, *shei-yeshivas*, etc. (These letters were printed in 7 deluxe volumes, size 11 x 8-½)

... His books made accomplishments — beyond estimate-worldwide.

... He has almost one million copies (of his books) in print; some of these books have been re-printed 7 to 10 times, over the years.

... Almost every Rov, Rosh Yeshiva, and Shul in the whole world, received his works.

... *This is why we appeal to you now! Take part in this holy work!!!*

Will we allow such a dynamic force for Torah-yiddishkeit to collapse, G-d forbid, under the yoke of debts? How will we stand with our tongues hanging, on the Judgement Day! When *Moshiach* comes on the great and terrible Day of Judgement, what will we answer that we did not do anything to halt the evildoers, and we allowed the activists to fall and did not encourage them. Especially an activist as great as the Holminer Rov, Shlita.

Therefore we call upon you:

Select one **Mitzvah** from among the 613 **mitzvos**, in which you want to take part, to awaken **Klal Yisroel!!!**

THE PRICE OF A BOOK ON A MITZVA IS
\$2.00
(each copy)

☐ **Yes, I want to help, as follows:**
Emergency Appeal:

According to your gift, you become a full partner in the work of spreading nearly a million books in matters of

Kashrus, Sta'M, Tzizith, Shabbos, Nikur, and more,
and all our accomplishments until today.

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Yes!!! I want to have a part in sending books to our holy land as follows:

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| <input type="checkbox"/> | 100,000 Yiden in E.Y. | \$200,000 |
| <input type="checkbox"/> | 10,000 Ba'al T'shuvus in E.Y..... | \$20,000 |
| <input type="checkbox"/> | 3,500 shuls in the U.S.A. | \$7,000 |
| <input type="checkbox"/> | 900 Mosdos (institutions) and Canada..... | \$1,800 |
| <input type="checkbox"/> | 100,000 Yiden in the U.S. | \$200,000 |
| <input type="checkbox"/> | 1,200 rabbis in the U.S. | \$2,400 |
| <input type="checkbox"/> | 900 yeshiva-teachers in the U.S. | \$1,800 |
| <input type="checkbox"/> | 1,000 kollel members/students in the U.S. | \$2,000 |
| <input type="checkbox"/> | 100 shuls..... | \$200.00 |
| <input type="checkbox"/> | 50 shuls..... | \$100.00 |
| <input type="checkbox"/> | 10 shuls..... | \$20.00 |
| <input type="checkbox"/> | 5 shuls..... | \$10.00 |
| <input type="checkbox"/> | others..... | |

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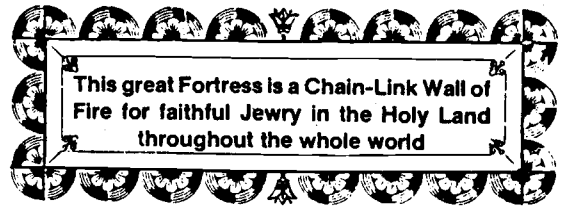
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Please send in your contributions to the following address:

M.B.T., P.O. BOX 331 Brooklyn, N.Y. 11219

Telephone (718) 436-8086

SAVING YIDDISHKEIT



Here is mirrored the great work that the great Admor Shlita founded and is carrying on with literal self-sacrifice until this day.

... standing in the front lines and leading the unending battle to break the wall that obstructs those who want to pour the foundations for true, real Kashrus.

... are Sanctifying G-d's Name before the whole World, declaring that Moshe is Truth and his Torah is Truth ("Emes").

... their glory fills the land... great strongholds against evil winds that blow on Klal Yisroel.

Contents

- ☐ Three thousand letters blessing and encouragement from the Great and Sages of our generation.
- ☐ Propaganda and distribution done by our offices in all the Diaspora.
- ☐ The number of works that were written and published by the grand Author during 18 years total 286 books.
- ☐ The number of copies printed and distributed FREE thru the Institute for Publishing the Books of Judah and Israel in the entire Jewish world, total 850,000 books.
- ☐ The cost of printing and mailing totals over 2 Million Dollars.
- ☐ The Deficit totals: \$1,500,000.00
- ☐ The Annual Budget for 1986 is \$1,750,000.00

THE DEBTS HAVE ACCUMULATED ABOVE OUR HEADS! PLEASE! COME AND TAKE PART IN UPHOLDING THE FOUNDATION FOR PUBLISHING BOOKS FOR THE MERIT OF MANY IN THE ENTIRE WORLD, AND GREAT IS THE SHARE OF EACH ONE WHO AIDS IN SUCH A GIGANTIC AND LOFTY UNDERTAKING OF SAVING JEWISH SOULS.

Please lend a hand to this lofty Foundation to partake in the publication of a Book in the Sainted memory of departed relatives for whose Souls this will be a great Uplifting and through which they will intercede for you to be saved in all manners from Above, for you and your worthy family and all the Nation of Israel, Amen.

די פרייז פון א ספר אויף א מצוה איז \$2.00 (יעדער טופט)

☐ יא, איך וויל העלפן ווי פאלגענד:
מגבית הצלה: לויט וויפיל איר גיט ווערט איר א פולער שותף אין דער ארבעט פון פארשפרייטן קרוב צו א מיליאן ספרים בעניני כשרות. סתים, ציצית, שבת, ניקור ועוד, און אלע אנוערע אויפטוען ביזן היינטיקן טאג.

יא!!! איך וויל האבן א חלק אין שיקן ספרים אין ארצינו הקדושה ווי פאלגענד:

- | | | |
|-----------------|------------------------------------|--------------------------|
| \$10,000 | 5,000 שוהלן אין א"י | <input type="checkbox"/> |
| \$1,400 | 700 ישיבות ומוסדות אין א"י | <input type="checkbox"/> |
| \$1,300 | 650 רבנים אין א"י | <input type="checkbox"/> |
| \$200,000 | 100,000 אידן אין א"י | <input type="checkbox"/> |
| \$20,000 | 10,000 בעלי תשובה אין א"י | <input type="checkbox"/> |
| \$7,000 | 3,500 שוהלן אין אמעריקע און קאנאדע | <input type="checkbox"/> |
| \$1,800 | 900 מוסדות אין אמעריקע און קאנאדע | <input type="checkbox"/> |
| \$200,000 | 100,000 אידן אין אמעריקע | <input type="checkbox"/> |
| \$2,400 | 1,200 רבנים אין אמעריקע | <input type="checkbox"/> |
| \$1,800 | 900 מלמדים אין אמעריקע | <input type="checkbox"/> |
| \$2,000 | 1,000 בני הכולל אין אמעריקע | <input type="checkbox"/> |

די פרייז פון א ספר איז \$2.00 (יעדער טופט) אדער:

- | | | |
|-------------|------------|--------------------------|
| \$200 | 100 שוהלען | <input type="checkbox"/> |
| \$100 | 50 שוהלען | <input type="checkbox"/> |
| \$20 | 10 שוהלען | <input type="checkbox"/> |
| \$10 | 5 שוהלען | <input type="checkbox"/> |
| | און אנדערע | <input type="checkbox"/> |

שם _____
כתובת _____
עיר _____ **זיפ** _____ **טלפון** _____
ביטע שיקט אריין אייער באשטייערונג צו דעם פאלגענדן אדרעס:
M.B.T., P.O.B. 331, Brooklyn, N.Y. 11219 / Tel: (718) 436-8086

EMERGENCY APPEAL

An Urgent Call to All Fellow Observant Jews

As Chairman of the Institute for Disseminating and Publishing the critical and acknowledged "Books of Yehuda and Yisrael," I present before the public my personal knowledge of the necessity for the Institute, the quality of its standard bearers, and the overwhelming financial burden it bears.

I have the privilege of knowing the president of the Institute, the Gaon and renowned Rav, Rabbi Sholom Yehuda Gross, the Admo"r of Holomein, Shlit"a. I first met him several years ago concerning a matter of Kashrus for which I acquired his counsel. From that date I became close to him. I have had the privilege of meeting many public figures in Greater New York who work in the Public's service faithfully and steadily. But none compare to the holy work of Harav Gross.

I learned from him: for the sake of upholding Yiddishkeit one must be ready to give up ones heart, soul, family — entire being in all respects. Foremost in his work is his acting as guardian over anything that pertains to religion, where the "ba'al dovor" (the forces of evil) seeks a niche through which to enter. Standing guard means two things: to exhort the (public) activists, and to cry out publicly through placards, the publication of books and pamphlets to awaken G-d's nation as to what is required of them to enable them to keep the destructive ills from entering their homes. By day he won't rest and at night he doesn't cease; there is no bother nor fatigue where the honor of Heaven is at stake. Had I not seen it with my own eyes, I would not have believed that a man of flesh and blood could have the ability to work 18 continuous hours on a daily basis, for the purpose of honoring Heaven, whether in regard to kashrus, tznius, T'fillin and M'zuzoth education, or (perverted) Rabbinical Court Judgements—and much, much more. This activity, is continuous... every day, week... all year long. Any time you call on Harav Gross you'll find him busy either on the telephone, or preparing books for publication, or sending them out to bring merit (Z'chus) to the public. This is a brief description of the character of this shining personality.

Interestingly, among those who ask for the books, many are religious Jews who have no funds; yet never was mailing books, even overseas, delayed for the sake of money; after all, for the honor of Heaven, money is irrelevant. Then there are the numerous telephone calls from all around the world to respond to difficult questions arising from the many books.

In summary, Harav Gross does all that is within the power of his spirit and soul to set religious observances in their proper state, with no consideration for his health or wealth. This has brought him to a very precarious position, as his debts have increased above all expectations and now total \$1,500,000.00. Despite this oppressive debt burden the Institute's president was ready to continue borrowing in order to bring merit upon Jews. However, now the lenders refuse his entreaties... The strength is faltering... "The waters have reached the soul..." and the strength to stand up is waning.

What shame the public will bear if this gigantic force of self-sacrifice for "K'lal Yisroel" which stands like a fortified wall against the evil spirits, will have to bend its knee under to the heavy yoke of great debts, while each one has the power to open his wide and generous hand and establish the Institute in its rightful position.

It's a known fact that we have never put out a hand to the public to ask for support, like some other institutions that do this at least once a year; and to the question of many, why didn't and why shouldn't an Institute that benefits every single one act, like any other public body. The answer is, that there is no time to spend on this, because every free minute is devoted to disseminating the books and placards to save the public from "Aveiras."

Tell me, my friend, did you ever hear such an answer, — in this day and age, this country—whose entire sense and value is the accumulation of wealth???

It is not an exaggeration, to say, that there is no family or even almost an individual who has not received some spiritual benefit directly or indirectly from this Institute, whether from awakening regarding kashrus, through which indirectly the kashrus of the foods they eat was corrected, or through the meticulous attention and zehirus in the kashrus of T'fillin and M'zuzoth etc.

Now, that the situation is so critical, because of a lack of funds which is the only thing not within the President's power, since the strength and will are in an individual's hands (G-d willing) but gold and silver were given, in trust, to the generous philanthropists to distribute where needed.

Therefore, we come now with every possible expression of appeal: take all this to heart and note that this is the first time we stretch out our hand to the public saying

HELP!

HELP!

GIVE!

GIVE!

To enable us to preserve and continue our multi-faceted activities, in strengthening areas of the Torah that are neglected and breached. In the merit of your kind deeds, may the scriptural prophecy soon be fulfilled, that "the earth will be filled with knowledge of G-d as the waters covering the sea," in our time, Amen.

Shmuel Rubin,
Chairman

מגבית הצלה

קריאה נרגשת להצבור הרחב יהדות החרדית שבכל העולם

בתור יושב ראש "מכון להוצאת ספרי יהודה וישראל" הנני להציע לקבל הצבור מאשר ידעותי בנפשי נחיצות המכון – מהות נושאי דגלה – והמצב הכספי אשר קשה כשאוּל סובלת סבלה. אני הקטן זכיתי להכיר נשיא המכון הרב הגאון המפורסם מוהר"ר **שלום יהודה גראס כ"ק אדמו"ר מהאלמין שליט"א** זה כמה שנים ע"י עובדא בענין כשרות שהוציאתי להזדקק להתייעצות שלו ומאז והלאה נתקרבתי אצלו וזכיתי להכיר דמותו וערכו דהאי גברא רבה.

כבר זכיתי להכיר הרבה עסקנים צבוריים בעיר הגדולה ניו יארק העוסקים בצרכי צבור באמונה ובקביעות. אבל אין כל השואה ודמיון לעבודת הקודש של נשיא מכון הלה.

מיום שזכיתי להכיר, זה אשר למדתי ממנו: לטובת העמדת הדת על תלה יש לאדם להשליך מנגד נפשו – מאודו – וכל ביתו בכל המובנים. ראשית מלאכתו לעמוד על המשמר בכל דבר הנוגע לדת והבעל דבר רוצה לפרוץ פרץ, והעמדה על המשמר תרתי משמע לעורר העסקנים וגם לצעוק בשוקים ורחובות בקול קורא וגם בהדפסת קונטרסים וספרים לעורר עם ד' המעשה אשר יעשו לבלתי תת משחית לבא אל הבתים. יומם לא ינוח ולילה לא ישקוט, אין עמל ואין עייפות במקום כבוד שמים. אילו לא ראיתי בעיני הבשר שלי לא האמנתי שביכולת בשר ודם לעבוד י"ח שעות רצופות לזכות העולם בכל דבר הנוגע לכבוד שמים אם הדבר נוגע לכשרות – או צניעות – או תפילין ומזוזות – או שבת או חינוך – או דין תורה, המעוקלים – ועוד ועוד. וכמעט בלי טעימה בכל משך הזמן רק לסדר חבילות ספרים ע"פ תבל זה כל מגמתו וחיותו.

ומובן שבין המבקשים הספרים חלק גדול ישראלים כשרים אשר אין כסף למו. אבל מעולם לא נתעכב שילוח ספרים-אפילו מעבר לים אם נתבקש – עבור בצע כסף כי במקום כבוד שמים הלא אין כסף נחשב למאומה. מלבד ריבוי הטלפונים מכל העולם להשיב עלי שאלות קשות בדבר הנוגע לעניינים הנידונים בהספרים.

ודברים הללו כסדר הזה נעשה לא יום או יומים אלא שנה בשנה בלי הרף. בכל פעם שתבקר הנשיא תמצא עסקו או בטלפון או בסידור ספרים לדפוס או בשילוחן החוצה לזכות הרבים. זהו מקצת דמות אישיות הבהיר הלה.

סך הכל הנשיא עושה כל שבכחו רוחו ונשמתו להעמיד הדת על תלה מבלי להתחשב עם בריאות גופו או שיעור נכסיו, וכ"ז הביאו למצב מכביד מאד כי החובות נצטברו עלו מעלה ראש והגיעו לסך: 1,500,000.00. ועם כל זה הי' הנשיא מוכן ללות הלאה כדי לזכות את ישראל, ברם דא עקא אשר כבר סגרו המלוים פתחיהם פעדו וכשל כח הסבל, באו מים עד נפש ואין מעמד.

כמה מהחרפה ישאו הצבור עליהם אם כח ענקי זה של השלכת נפש מנגד עבור כלל ישראל לעמוד כחומה בצורה נגד רוח הזדונים יצטרך לכרוע ברך תחת עול הכבד של חובות העצומים במקום שביד כל אחד לפתוח ידו הנדיבה והרחבה ולהעמיד המוסד על מכונו הראוי.

האמת ידוע לכל כי מעולם לא פשטנו יד מול הצבור לבקש תמיכה כדרך שאר מוסדות שעושים כן לפחות פעם אחד לשנה. ועל בקשת הרבה למה לא, ולמה לא תהא מוסד המסייע לכל אחד ואחד ממש כמוסד של צבור מרוכז ליהנות מיד הצבור. על זאת בא התשובה כי אין פנאי להתעסק בזה דכל זמן הפנוי מוקדש להפצת ספרים – וקול קורא'ס להציל הרבים ממכשול עון...

תגיד לי ידידי השמעת כבר מענה כזה – בזמן הזה – במדינה כזה – שכל מהותו ממון ודמים ???

לא אגזים אם אומר שאין משפחה או אפילו יחיד (כמעט) שלא נהנה הנאה רוחני באיזה צד ממוסד הלה אי מצד התעוררת בכשרות, שבעקיפין נתחזק ע"י הכשרות למאכלים ומשקאות שהוא אוכל ושותה, או בענין תפילין ומזוזות – ועוד כנ"ל.

ועכשיו שהגיע המצב עד קצהו מחמת ממון שהוא דבר היחידי שאין ביד הנשיא, כי הכח והרצון ביד האדם בעזה"י אבל הכסף והזהב ניתנו פקדון ביד הנדיבים לחלק להנצרך.

ע"כ באנו בכל לשון של בקשה תנו לבבכם לכל הנכתב לעיל ותשימו לב שזה הפעם הראשון שאנו פושטים יד להצבור באמירת

"הצילו הצילו" תרומו תרומו!!!

למען נוכל להחזיק מעמד ולהמשיך פעלים גם בשאר מקצועות התורה הנזנחים והנפרצים ובזכות זה יתקיים במהרה ומלאה בארץ דעה את ד' כמים לים מכסים.

קראתי ואין עונה

זעקתו של רחמ"ד ווייסמאנדל
בתקופת השואה

6
מיליאן
אידישע
גופים
פארברענט
געווארן
אין
אנטעסעמיטישע
לענדער
אין
יאר
תרצ"ט – תש"ה

„אחינו בני ישראל האם השתגעתם : האם
אינכם יודעים באיזה גיהנום אנחנו חיים ?
אתם שומרים את הכסף, למה אתם
ממתינים ?”

„ובזה למה אתם מחשים — ולמה אלו
המסילות אין פרץ ואין ניפוץ בהם...
ובתי חנק ושריפה עוסקים במלאכתם
ומה קל לפרוע את עבודתם ולנפצם”

„למראה הדבר הנורא הזה מי שדעתו
שפוי — צריך שישתגע, ומי שלא השתגע
עדיין — אין דעתו שפוי”

„בטוח אני כי אחרי ישועת ה' במהרה
תספקו גם אתם כף על ירך כי תראו כי
היה היכולת ביזכם להציל — והצל
לא הצלתם”

מתוך "מן המצר"

6
מיליאן
אידישע
נשמות
ווערן
פארברענט
אין
פרייען
אמעריקא
— תשמ"ט — ...

B"H

AN OPEN LETTER TO ALL WEALTHY JEWISH PHILANTHROPISTS

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INTERNATIONAL COMMITTEE FOR PRESERVATION OF JUDAISM

VAAD HAMERKAZI HOILUMI LEKIYUM HAIHADUS

c/o Rabbi Sholem Yuda Gross

4711 — 12th Ave., Suite A5, Brooklyn, N.Y. 11219

Telephone: (718) 436-8086

Brooklyn, New York

'47

בעזה"ת

A RESCUE MISSION HATZOLAS NE'FASHOS

*An Open Letter
to the Wealthy and
Philanthropic Members
of the Jewish Community*



"וועד המרכזי העולמי לקיום היהדות"

VAAD HAMERKAZI HOILUMI LEKIYUM HAIHADUS

c/o RABBI SHOLEM YUDA GROSS

4711 12th AVE., APT. A-5, BROOKLYN, N. Y. 11219

TEL.: (718) 436 8086



הו"ל בחמלת ה' עלי בזכות אבותי ורבותי הק' זי"ע

הק' שלום יודא גראס

רב דקהל "מגן שאול ד"האלמין" ור"מ בישיבה וכולל "בית ישעיה"
"מכון להוראה בשחיטות ובדיקות"

בעהמח"ס: אפיית המצות השלם (וי חלקים): גידולי יהודה (על הלכות ציצית); שו"ת זבחו
זבחי צדק (על הלכות שו"ב): חינוך ישראל סבא (מדריך לחינוך הבנים והבנות); מדריך
לצניעות; מזוות שלום (על הל' מזוזה); מנחות שלום (הדרכה לכשרות); מנחת יהודה, (על
חומר איסור "חלב עכו"ם ו"סימילאק"); נפש ישעיה (על מאכלות אסורות, ה"ח); קדושת ישראל ועל
הלכות יחוד): ושי"ס

Brooklyn, New York

'89

בעזה"ת

קונטרס הצלת נפשות

..

אֶן אָפּענער בריף צו אַלע עשירים און פילאַנטראָפּען

..

"וועד המרכזי העולמי לקיום היהדות"

VAAD HAMERKAZI HOILUMI LEKIYUM HAIHADUS

c/o RABBI SHOLEM YUDA GROSS

4711 12th AVE., APT. A-5, BROOKLYN, N. Y. 11219

TEL.: (718) 436 8086

..

הוי"ל בחמלת ה' עלי בזכות אבותי ורבתי הק' זי"ע

הק' שלום יודא גראס

רב דקהל "מגן שאול ד"האלמין" ור"מ בישיבה וכולל "בית ישעיה"
"מכון להוראה בשחיטות ובדיקות"

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חומר איסור "חלב עכו"ם ו"סימילאק"); נפש ישעיה (על מאכלות אסורות, הי"ח); קדושת ישראל (על
הלכות יחוד): ושי"ס

שנת תשמ"ט לפ"ק

..

ברוקלין נוא-יארק

קריאה נרגשת לעשירי העולם



אף פעם בהיסטוריה היהודית במדינות
הגלות עוד לא היה שפע של כסף כזה אצל
היהודים, בשנים האחרונות לבד, אצל יהודים
הקרויים חרדים, נחשבים כיום לאנשים
העשירים בעולם, הם יכלו לפתור את בעיות
המחסור והעוני של כל הנצרכים יחידים
ומוסדות תורה וחסד.

מוצאים כיום כמעט בכל בית כנסת
אנשים עשירים מאוד ביניהם מליונרים
ומליארדרים, ומנגד שומעים מגבאי צדקה
העובדים קשה מאוד על מנת לגייס את
הכספים שזקוקים על מנת לפתור את בעיות
הישוב הנחשב לישוב העשיר ביותר,
כשביניהם מליארדרים, ובתשובה אומרים אלו
לכותב שורות אלו, שישנם מתוכם כאלו
המתיחסים לכל בקשה ולעומתם ישנם כאלו
שאינם רוצים לכלל לשמוע, לבס לב אכן,
לעצמם מפזרים הון רב, אך כשמדובר באחרים
אינם רוצים לשמוע כלל, וכשלוחצים עליהם

הם מתחמקים בסכום קטן שהם נותנים, ויותר לא רוצים לשמוע.

אמר לי אחד ממנהלי המוסד לבעלי תשובה אור החיים, שבסכום של מליון דולר יכלו להפוך את כל ארץ ישראל, בעלי התשובה מעוניינים ורצים לפנות לחבריהם ולהחזירם בתשובה, אך לצערנו אין אפילו את הסכום הדרוש להוצאות בלבד.

גם הארגון הידוע "יד לאחים" שניהלו בעבר ישיבות בין הזמנים כששולחים בני ישיבות לכל חלקי הארץ, בכדי להראות לחילונים איך לומדים ואיך נראים בני ישיבה, הם נאלצו להפסיק את המבצע הזה בשל מחסור בתקציב.

גם החינוך החרדי יכל לגדול ולהתרחב, אך בשל המחסור בכסף אינם יכולים להרחיב את השורות, ולכן יש להם את אותו מספר ילדים בשלשים השנים האחרונות, העשירים אוחזים בידם את הכסף שניתן להם בפקדון, בכדי שיוכלו לתת להיכן שצריך.

ידוע שישנם מבין העשירים המתגאים שהם נותנים מעשר, שפירושו 10% מרכושם, ושואלים האם עוד יש לכם טענות אלינו, וע"כ אשיב ואומר שאינני מאמין שהם נותנים

מעשר, ואפילו אם הם נותנים מעשר, הם רחוקים מלצאת ידי חובה. כי המעשר נאמר עבור מישהו שאינו מרויח הרבה ואין באפשרותו לתת, הוא יוצא ידי חובה כשהוא נותן 10%, אבל מי שמרויח יותר מכדי פרנסה, הוא חייב לתת לפחות חומש שפירושו 20% מהכנסתו, אחרת עוברים על איסורים חמורים, כך פוסק הגאון מוילנא במכתב שהשאיר למשפחתו כשהוא היה בדרכו לארץ ישראל ואנו מצטטים כאן את דבריו:

...למעשה יש להוריד חומש מהרווחים כפי שציוויתי ולא להמרות את הוראתי, כי מי שנותן פחות עובר בכל רגע על הרבה לאוין ועשין וזה כאילו שכופרים בתורה הקודשה ח"ו עכ"ל, כך פסק רבנו הגר"א זצ"ל, וידעו זאת העשירים הליטאים, ויבחנו לעצמם האם הם עומדים בכך, כי אחרת הם בבחינת כופרים ר"ל. הוראתו של הגר"א מחייבית גם את החסידים מאחר והוא היה אז רשכבה"ג.

נצטט גם את דבריו של האור החיים הק' בפ' קרושים (יט יג) העשירים הם צינור אחד שדרכם תכננו לתת לנצרכים ולצדיקים, ולכן הקב"ה מזהיר אותנו לא תעשוק את רעך, אלו הם הצדיקים שהקב"ה קורא להם אחים

וידידים, כמו שכתוב למען אחי ורעי אז אם לא נותנים את שזקוקים עוברים על לאו.

כמו"כ ידוע סיפור המעשה כפי שהוא מובא בגמרא (מס' כתובות דף סו ע"ב) שר' יוחנן בן זכאי כשיצא מירושלים רוכב על חמורו, הוא ראה איך שאשה אחת יושבת ואוספת תבואה שהניחו בפני הבהמות של הערבים, ושאלה מר' יוחנן שיפרנס אותה, שאל אותה ר' יוחנן מי את, השיבה אני בתו של הצדיק נקדימון בן גוריון (שהגמרא בגיטין מספרת עליו שכשנכנס לבית הכנסת והעריב היום, האור חזר והאיר, הוא היה מהצדיקים הגדולים ביותר שקיבל על עצמו לפרנס את ירושלים 21 שנה), שאל אותה רבי יוחנן בן זכאי, להיכן נעלמו כספי אביך?, השיבה האם לא אמרו בירושלים משל זה, שאם מישאו ימלח את כספו ואינו נותן צדקה, האם לא יחסר מלח לכספו, הרי המלח עושה שלדבר יהיה קיום, כך כשנותנים צדקה הוא שומר על הכסף שיהיה לו קיום, ובדרך אחרת "מלח ממון חסר חסד", מי שרוצה למלוח את כספו שיהיה לו קיום, שיחסר מכספו על ידי שיתן לצדקה וחסד (ראה רש"י במקום).

המשיך רבי יוחנן ושאל אותה, ומה נהיה
 בכספו של חמיך? השיבה, בא זה ואיכר את
 זה, אמרה לו, רבי אתה זוכר כשאתה חתמת על
 הכתובה שלי, ענה ר' יוחנן לתלמידיו אני זוכר
 כשחתמתי על כתובתה היה כתובה שצד אביה
 מתחייב לתת מיליון דינרים חוץ ממה שחותנה
 מתחייב ליתן.

שואלת שם הגמרא האם נקדימון בן
 גוריון לא נתן צדקה?, הרי מספרים עליו
 שכשהוא היה הולך מביתו לבית המדרש
 ובחזרה, היו העניים מקבלים ממנו רכוש היו
 מוכרים אותו ומחלקים ביניהם, הרי רואים
 שהוא היה נותן צדקה, ואם כן מדוע כתו אמרה
 שהם לא נתנו צדקה ולכן הם הפכו לעניים,
 שהיא היתה נאלצת לאסוף חיטה ליד בהמות
 הערבים, הגמרא מספרת שרבי יוחנן בן זכאי
 בכה כשהוא ראה זאת ואמר, מאושרים אתם
 היהודים שאתם עושים רצונו של מקום, ולכן
 אף אומה בעולם אינה יכולה להכחידכם, אך
 כשאין עושים רצונו של מקום, הקב"ה
 משליכם לבהמות הערבים, ובכך הוא אישר
 שאביה לא עשה את רצונו של הקב"ה, ולכן
 נשאלת השאלה האם בשל כך מגיע לו עונש

שכזה, הרי בסופו של דבר הוא נתן הרבה צדקה?

משיבה הגמרא נכון, הוא נתן צדקה, אך לא כל כך כפי שהי' יכל לתת, והגמרא מביאה את האימרה, שלפי יכולת הנשיאה של הגמל כך מעמיסים עליו, אותו דבר גם האדם העשיר, כי היכולת שלו לשאת הוא חייב לשאת בעול הצדקה, ונקדימון בן גוריון לא נתן כפי שהוא יכלתו.

הגמרא בעצם בדכרים אלה מדברת אל העשירים החסידים והמתנגדים, ומראה איך שעשירים יכולים לחיות בטעות, וצדיק כל כך גדול כמו נקדימון בן גוריון שחשב שהוא נתן די והותר, ובשכיל הטעות במחשבתו הוא הפסיד את כל רכושו ונשאר ללא פת לחם. וביתו חיתה בדחקות נורא. איזה תירוץ יהיה לעשירים כשישאלו אותם מדוע לא למדתם מנקדימון בן גוריון שחייבים לתת לפי האפשרויות, שזהו לפחות חומש 20% מההכנסות כפי שציטטנו מ"אגרת הגר"א".

וזה רק בשכיל צדיקים ועשירים כמו נקדימון בן גוריון, אך מי שידוע בנפשו שהוא חטא חטאים גדולים במיוחד ב"חטאת נעורים" החטא של ער ואונן כפי שכתוב

בתורה חייבים בשביל זה מיתה בידי שמים, ובשביל זה הם נפטרו כפי שכתוב בפרשת וישב וע"ז כתוב בספרים כל אשר יש לו יתן בעד נפשו שלקנות את הנפש נותן אדם את כל רכושו וע"ז לא נאמר המאמר חז"ל "המבזבז אל יבזבז יותר מחומש" רק מותר לתת אפילו את כל הרכוש ראה (תניא איגה"ק פט"ז).

דבר ידוע שהבתי כנסיות לחסידים בהעיר לעמבערג היו העשירים מחלקים את רכושם חציו לעצמם וחצים לעניים, וחוף מזה עזרו להם בכל צרכיהם, וכן עזרו לכל הארגונים שהיו בעיר, ואין ספק שאם היו שומרים את הכסף בבנקים, הם רק היו מאפשרים לגוים להמשיך ולעסוק בכספיהם, אבל על ידי שהתחלקו עם העניים הם השקיעו את כספם בענייני שמים ושם הרווחים צוברים הון לחיים העתידיים הנצחיים בגן עדן, כמו שאמרו חז"ל בב"ב אצל מונבז המלך שגנו הונו למעלה בגן עדן.

ובזה היה פחות או יותר בזמנים נורמליים היכן שיהודים היו גרים במקומות מאות בשנים, באותם המקומות היו היהודים מתחלקים בפת לחמם ולא חיפשו לאגור כספים בידעם את הפסוק (תהלים מט) יצבור

ולא ידע מי אוספם, היכן שדוד המלך ע"ה
אומר האדם הטיפש האוסף כספים ואינו יודע
בשביל מי הוא עושה זאת, אנו שואלים את
היהודים העשירים, בשביל מי אתם צוברים את
המליונים, בשביל הילדים והנכדים, אם מזלם
יהיה שיהיו עשירים יהיה להם בדיוק כפי שיש
לך, ובמיוחד בזמנים כאלה, כשהעולם עומד
בפני פצצת אטום, שאף אחד אינו יודע מתי
הוא יתפוצץ, ובאמת בזכות הצדקה העולם
הזה קיים, וא"כ למה אתם אווזים את הכסף
בכספות הבנקים, תוציאו מידכם את
המליונים, ותמסרו אותם למוסדות התורה
והחסד, ובזכות זה תזכו לקרב את הגאולה
השלמה שאנו מחכים לה זמן כה רב, ושזה
הדבר היחידי שיכול להציל את העולם
מקאטאסטרופה ח"ו שהקב"ה יעזור מיד,
וישלח את הגואל צדק שיגאלנו במהרה כב"א.

וע"ז בעה"ח יום א' פ' נצבים לסדר "לעשות את כל

דברי התורה הזאת" תשמ"ח לפ"ק

ובברכת כתיבה וחתימה טובה

ה"ק שלום יהודה גראס

אברק"ק האלמין יע"א

פרק א ענש הנמנע מלמחות

גדל הענשים המטמדים למונע מלמחות
בעולם הזה ובעולם הבא - מוסיף חטאים
יותר מסתם בני-אדם

(א) לפי כחו שיש לו על בני-אדם להשפיע תוכחה ואינו מוכיח
כל חטא קטן וגדול שעושין הרי הוא כמי שעשאו הוא. (שבת נד:
חנוך מנחם רלס, יורה-דעה שלד-מח)

ולפי זה כל שהרב גדול יותר ומחויבין אותו למקבד יותר
שעל-ידו זה מתרחב השפעתו יותר כידוע מוסיף להרבות חטאים
ופשעים כי לפום גדל הערצתו בעיני בני-אדם מתגדל השפעתו
ויבשאינו מוקה כל חטאתם צונם ופשעם אחד אסור לאו ואחד
אסור ברת וסקילה הכל עולין על חשבוננו לעגש בעולם הזה
ובעולם הבא, ולפי זה אדם פשוט והדיוטי יותר נקי מחטאים
מאדם גדול ונכבד, כי אף שלראות האדם - האדם הגדול והצדיק
הוא מי שיושב ומתבודד באהליו של תורה ויראת-שמים ואין
מסתגל ממנו ולחורז שהוא צמוס ממצוות ומעשים טובים ולצדיק
יחשב, מיהו לא מחשבות אדם מחשבות הקדוש-ברוך-הוא
והקדוש-ברוך-הוא מטיל על הצדיק חובת מחאה וכל שלא מקיים
חטאות וצונות אותם שיש לו השפעה עליהם רובצים כלם על
כתפיו ונתפס עליהם במבאר שם באר היטב. ולא די בפליטת
שפתי תוכחה מזמן לזמן וכל שהדור פרוץ יותר חובתו יותר וחוב
עליו להיות סרוד בזה יומם ולילה ממש כמו שכתוב בזהר הקדוש

(חלק א, דף כ) ובילקוט (שופטים סח) .

(ב) לפעמים נענש להרג אפלו (סנהדרין כ.) והוא בקלל ארור (ויקרא כה כה).

(ג) כל רציחות ושפיכות דמים שנשפכין בישראל כאלו הוא עשאם. (ילקוט שופטים סח.) ומונע בנית ירושלים (שבת קט:).

(ד) אם עוד מחניף הרשע ראוי שיבואו עליו כל הקללות שבתורה (ילקוט דברים תשצג).

(ה) בשעת הגזירה נענש עם הקלל אפלו הוא צדיק גמור (שבת נד: מודש תנחומא משפטים, מודש תנחומא חקת, אומילת דרבי עקיבא א) ונלקה בצרעת (זכר הקדוש, חלק ב, דף מו:).

(ו) אין הקדוש-ברוך-הוא מספיק בידו לעשות תשובה (רמב"ם הלכות תשובה, פרק ד, הלכה א).

(ז) כל פעם שבידו להוכיח כגון שרואה משיחין בעת קדיש ושמונה-עשרה ואינו מוכיח עובר בשלשה לאוין (זכר הקדוש, חלק א, דף רלט:).

(ח) על-ידי שאינו מוחה מתגברת חסרון ידיעה בחמר העון וענשה ומתגרבים בעלי עברות שלהם כלם עולים על חשבוננו (רש"י סוטה מא:) ואם הרשע נתפס בעונו נחשב בשמים כאלו הוא הרגו לזה (יחזקאל ג).

(ט) מתקצרים שנותיו ומת קדם זמנו (אבות דרבי נתן פרק כט).

(י) מי שלא מחה בעובר עברה אף-על-גב ששכח הרשע לבסוף מרשעו אף-על-פי-כן הערב נענש על שלא הוכיח בזמנו, ודוקא ששכח הרשע מיראה (כמו שפן בימינו) אבל השב מאהבה גם לערב שלא מחה נמחל (מערכי לב דרוש ע, דף קנו, וספר יד ימין חלק ב, דף יג) ויש שכתבו סתם דאינו נמחל לו (יערות דבש דף עב).

(יא) קל מי שאפשר למחות באנשי ביתו ולא מכה נתפס על אנשי ביתו, באנשי עירו נתפס על אנשי עירו, בכל העולם כלו נתפס על כל העולם (שם נד:).

(יב) ציון שאלות ותרשומות מהר"ם שיק (ארחימים סימן שג והלואה) הרבה פרטים בדיני חובת מחאה.



פרק ב שכר גדול למוחים

(א) מי שמוחה לכבוד שמים אין מלאך המות שולט בו כשאר בני אדם (זהר הקדוש חלק א, כט:). והקדוש ברוך הוא פורת עמו ברית ולזרעו אחריו כמו שעשה לפינחס (ראשית חכמה שער הקדושה פרק יב בשם מהר"י אבוהב) וזוהר לחלקו של הקדוש ברוך הוא (תמיד כח). וממשיך ברכות וטובות לעולם (שם) ויוצא מקלל ארור לכלל ברוך (ויקרא רבה כה), נצול מקל גזרות קשות (ילקוט רות על התובב נקמת אלימלך) זוהר לבלות שנותיו בנעימים (אבות דרבי נתן פרק כט) כשיש גורדיו על הקלל הוא נצול (חומת אנה פרשת נח) וזוהר למלכות (סנהדרין קא:).

