

# BILVAVI

## COUNTERING KELIPAS YAVAN

*Parshas Mikeitz*, records several dreams of Pharaoh. In the previous *parshah* the Torah describes the dreams of Yosef, the dreams of the *sar hamashkim* (the butler of Pharaoh) and the *sar ha'ofeh* (the baker of Pharaoh).

What are dreams all about? We have our intellect, which can see reality as it is, and we also have the power of imagination which sees fantasies. The Gemara says that “The night was not created except for sleep.” When people go to sleep, the imagination dominates in their dreams. The *Gra* says that during a dream, a person’s intellect is weakened, and his imagination dominates.

We know that there are dreams that contain meaning. Dreams can reveal things to us, and on a deeper, spiritual level, dreams were the vehicle by which Hashem would communicate with the prophets. There is intellect/thought, which is countered by imagination. Imagination has no substantial bearing on the reality of this world. However, when a person goes to sleep, although his intellect is weakened and his imagination is dominant, some of his intellect still remains. The imprint of the intellect that is still left can fuse with the imagination. All dreams contain meaningless things, but there are also truthful points contained in dreams. This is because the intellect fuses with the imagination, and therefore there will be some truthful points that a person can see, via his intellect.

The more a person has purified his spiritual level, his intellect becomes even clearer when he sleeps, and the more truthful his dreams will be. The stronger a person’s ability of thought is, although his imagination will overtake his intellect when he sleeps, he will still be able to see truthful things in his dreams. His intellect will still play a very active role even as he sleeps, since it is strengthened during the day.

On a subtler level, when a person has a strongly developed intellect, his dreams will show him revelations from Heaven, through the imagination. Where the intellect ends and cannot perceive, that is where the imagination can jump past all the limitations of the intellect, and perceive higher things that the intellect cannot. This is only true when one has a strongly developed intellect, which purifies the imag-

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בס"ד

בְּלִבִּי מִשְׁכַּן אֲבוֹנָה

ination and turns it holy. But when one hasn't purified his intellect yet, his imagination will not be so holy, and it will fantasize about things which aren't connected to reality.

The more one purifies the imagination, although his dreams will still contain meaningless things due to the lower parts of the imagination which will always be unfixed, the higher parts of his imagination which are pure will be able to break past the limitations of the intellect and receive Heavenly revelation and understanding. This can only happen through a strongly developed intellect, which can see reality as it is.

*Chazal* compare the Greek exile to “darkness,” because they “darkened” the eyes of the Jewish people. Simply speaking, they “darkened” our power of intellect, our power of thought, by battling the holy power of intellect of the Jewish people. Even more so, the Greek “darkness” (which is simply understood as a war of secular wisdom versus the holy wisdom of the Torah) can also be understood as a war between the view of the imagination against the view of the holy Torah.

Simply speaking, a person has a time when he is asleep and a time when he is awake. The initial state of man was sleep. Adam was put to sleep, so that Chavah could be created from his body, and a great slumber descended upon him. The Torah does not say that Hashem awakened Adam from this slumber. The state of slumber remained with Adam. If he would have gone directly into Shabbos, he would have awoken from this state of slumber. But with the sin with the *Eitz HaDaas*, he remained with this state of slumber, which was the imagination. The *Eitz HaDaas*, according to the *Sforno* and the *Vilna Gaon*, is identified as a tree that produced *medameh*/imagination. As soon as Adam and Chavah ate from the *Eitz HaDaas*, they remained with their imagination.

Within imagination itself, there is a state of being awake and a state of being asleep. Compare this to the difference between a person having a dream that he is having a dream, and a person having a dream that he is awake. They are both dreaming and within their imagination, but the person dreaming he is awake is “awake” within his imagination, while the person dreaming that he is sleeping is “sleeping” within his imagination. But they both exist within their imagination. That is the level we exist in.

Of the future, we will say, “*Then, we were like dreamers.*” (*Tehillim 126:1*) In the imminent redemption, may it come speedily, we will see that our current era of 6,000 years is like one big dream. We will return to our root, through *teshuvah*, and then we will see that we were living in a dream all along.

The depth of exile, and especially the Greek exile which is compared to darkness, is that we are in exile within exile within exile. Exile means that our entire experience and perception is through a state of being “asleep,” through a dreamlike state. We can see that babies

sleep a lot, and children also sleep more. As we get older, we need less sleep and we are able to be awake more. The depth of this is because our beginning state is mainly sleep. A baby sleeps for most hours of the day, because our very perspective which we view the world with, when we come into the world, is through sleep/imagination. Even when we get older and we mature, it is like being “awake” in a dream – it is still a dream, and it is not as dreamy as being “asleep” in a dream.

Going further with this, if there is anything we cannot perceive, because it is on a higher level than our understanding, we are “asleep” towards it. We can “imagine” it – but we cannot actually grasp it and understand it. This is the imagination – when one cannot understand something, the imagination will get to work and imagine it through an example of something in this world. This is the concept of *moshol* (parable) and *nimshal* (lesson). The *moshol* is within my understanding, while the *nimshal* is above my understanding. When one cannot understand the *nimshal*, he uses a *moshol* to understand it, which is a use of the imagination. His understanding of the *nimshal* will be through the imagination. That is the depth of exile.

Shlomo *HaMelech*, the wisest of all people, wrote *Mishlei*, which reveals the wisdom of the Torah, by means of *moshol*, parables. The Greek exile counters the wisdom of the Torah, and as is well-known, the Greek exile is called “wisdom of the body” (*chochmas haguf*). What is the depth of this? How do people connect to the spiritual, when they have never seen it and they cannot sense it physically? By means of a *moshol* (parable), which speaks to the body. That is a use of Greek wisdom. It is a wisdom which uses the means of *moshol*, parables, which is a use of the imagination.

The Torah also speaks to the language of people, and the Torah also uses parables. If there would be no exile, a person would hear the *moshol* and immediately understand the *nimshal*. But in exile, we keep hearing the *moshol*, and we do not absorb the *nimshal*. Even worse, there are many people who love to hear a *moshol* but without understanding the *nimshal* – they would rather remain with the *moshol*. That is the “Greek exile”! The redemption will be that people will understand the *nimshal* of every *moshol*. In our present exile, we have a perspective in which we see only the *moshol* in things. If we remain only with the *moshol*, that is an even more total state exile. Many times people remember the *moshol* and they don’t remember the *nimshal*. When people live only in the *moshol*, this is “exile,” An even subtler form of

exile is when a person absorbs the *nimshal*, but he only perceives it on a level of *moshol*. That is the “exile” that comes from the imagination. When we begin to understand something, we need a *moshol*, in order to understand. But when we try to live by the *moshol*, we need to understand reality from seeing reality as it is and not through *moshol*. That is how we can leave behind the “exile of the imagination.” This is an *avodah* for all of one’s life. One must first understand things through *moshol*, absorbing the *nimshal* through the *moshol*, and then purify himself further, so that he can see reality as it is. He doesn’t need *moshol* to understand things. He can live by the *nimshal* even without using the *moshol*.

The Greek exile, which was the “wisdom of the body,” is essentially a state of being exiled by the “body.” It is when one can only understand inner and spiritual matters by way of *moshol*, which speaks to the body. The Greek exile is when a person cannot identify directly with spirituality, and he needs parables from this world in order to identify with the spiritual. The ideal way to mature is to use parables as a transitory stage in his spiritual development. The depths of exile is if a person remains at that level of parable.

The Ramban says that whatever the Greeks could not comprehend, they denied. This meant that their imagination could not comprehend spiritual or Heavenly matters. Whatever they understood, they understood, and whatever they didn’t understand, they could not relate to, so they denied it. This is the depth of all of the exiles in general, and the Greek exile especially.

The way to come out of the perspective of “Greek exile,” then, is that **we need to see *ruchniyus*, the spiritual world, as no less real and tangible than the physical world in front of us.** Even if a person learns Torah and does *mitzvos* and makes sure to do the will of Hashem, he may still be in one big state of “slumber,” because he doesn’t know what the “real” world is. Surely, Hashem will reward every person for all of his actions, but the person will still remain in a perspective of exile, until he changes his perception. The *Geulah* will essentially be a change of perspective- the realization that there is a reality which we never knew existed.

Most people recognize the spiritual world and recognize the Creator only through their imagination. How does a person recognize the Creator? With one person, it is because his father and grandfathers told him. Another person has recognition of the Creator because he is an intellectual, and knows that it’s logical that there has to be a Creator because the Creation itself testifies to a Creator. One can simply sense reality when he realizes that just as he can sense the physical reality, so can he sense the reality of the Creator.

Our own existence is entirely a power of imagination which can recognize the Creator. That is why man is called *adam*, from the word *medameh* (imagination). The existence of the Creator is the only absolute reality that exists. There is no reality other than Him. Our own existence is only a form of imagination, and our entire existence serves to recognize the reality of the Creator. But if we view ourselves as our own reality and we try to recognize the Creator within our own reality, this is an imagined perception, and it will not be a true recognition of the Creator. We are not speaking here of those who are in

the category of “*tinok shenishbah*” (Jews who are born and raised irreligious). Rather, even most believing Jews, who know about the Creator because that’s how they were raised, do not have a kind of *emunah* (faith) that is **alive** and **palpable**. Their *emunah* in Hashem is just intellectual knowledge, in the same way that a person knows (*l’havdil*) that there’s a country called France.

Only through palpable *emunah* does a person have true “recognition” of the Creator. We are not speaking here of people who don’t believe in Hashem and people who are skeptical about the reality of *ruchniyus*. It is an issue even for those who are exerting themselves to attain recognition of the Creator. Even the few people in the world who have devoted their lives to recognizing the reality of the Creator struggle with this.

How can even these few reach it? **Recognition of the Creator can be reached through receiving our *mesorah* (tradition), and through *hisbonenus* (reflection), and from all other ways which our Sages revealed to us.** But most people have reached it on an “intellectual” level alone. They see that if there is a functioning world, there must be Creator behind it. Yet, this is actually a perception of imagination.

Why? Because the person looks at this world, the lower dimension, and deduces that there must be a higher world. This is imagination, because imagination seeks to understand the higher world through the means of this lower world. If one uses this only as a stage in his spiritual growth, that is wonderful, but if he remains at this level, he is still in “exile”.

In the redemption, it will be revealed that one’s recognition of the Creator is not through intellectual perception or through imagination, but by recognizing the reality of the Creator because He is the only reality! The Creator *is* reality! This is what the *Chovos HaLevovos* describes. True, complete recognition of the Creator *is* the state of the *Geulah*.

What is the exile (*Galus*) and what is

the redemption (*Geulah*)? The main aspect of exile is **not** that most Jews are not living in *Eretz Yisrael* today. The Greek exile took place in *Eretz Yisrael* so there is something deeper about exile that isn’t dependent on being in *Eretz Yisrael*.

The main aspect of exile is also not our subservience to the nations of the world and the tremendous suffering that our people have gone through. It is not even defined by the troubles which pursue us daily, or from the anti-semitism from the nations of the world. And it is not even from the *Erev Rav* who make decrees us on in *Eretz Yisrael* in the final days. Rather, the main aspect of our exile is the absence of true, clear, and absolute recognition of the Creator. The exile obscures us from clearly sensing the reality of the Creator, and the redemption will reveal His Presence clearly to us.

In the *Geulah*, when we will clearly recognize Hashem’s Presence, that recognition itself will bring all *shefa* (Heavenly sustenance and blessing) to the world and all of the suffering and troubles will then vanish. Awaiting the *Geulah* is therefore not about awaiting anything else that will come to the world other than the absolute recognition of the Creator which will be revealed to the world. That is what we are waiting for!

As long as we are in exile, whether in the collective exile or our own personal exile, we have a perspective of imagination, which can only understand the spiritual in terms of *moshol*, parables. Even more so, it means that we are only having a sense of recognition of the Creator by way of *moshol*—the imagination. But the more a person elevates his level and strengthens his intellect, his imagination becomes purified, and his sense of recognition becomes purified as well. The *Ramchal* and others have said that one can leave his own “personal exile” even during his lifetime.

We have no comprehension in the Creator, of course. All we can do is recognize His existence, which is to recognize the reality as it is: Hashem exists! To recognize that *He* exists is essentially the level of complete *emunah*. Thus, the

main part of exile is the absence of *emunah*.

When this becomes a person’s main perception, his entire life changes, and this is the personal redemption of one’s soul. When one can only get a sense for the spiritual and the Creator through hearing *meshalim*/parables, he is trying to understand a higher realm by the means of this lower realm. This is the use of the imagination, which seeks to understand the higher realms through the lower realms.

With this level of perception, one will sometimes forget about His reality, and sometimes remember it. But when one has recognition of the Creator because he is aware that this is reality as it is, he never forgets it. This is the meaning of שיית ה' לנגדי תמיד “*I place Hashem opposite me, always.*”

True recognition of the Creator does not come through merely “reminding” yourself of the Creator, or any other means which may or may not be helpful. It is simply to recognize reality as it is. Then all of the “darkness” of the Greek exile will not feel “dark” at all, and at that level, the Greeks cannot have any effect at all.

Redemption from the Greek exile is to recognize reality as it is, a reality which is always revealed, all the time. When we leave the collective exile and merit the collective redemption, and when we merit specifically to leave our personal exile and merit personal redemption, to leave the “darkness” of the Greek exile during these days [of Chanukah], it is an actual recognition of the reality of the Creator, beyond the perception that comes from our imagination.

The more one that penetrates into this place of the soul and sees reality as it is, he receives this level of recognition on a permanent level, as a gift from Hashem, where he can recognize the true recognition that there is a Creator who made this world, and even more so, to recognize His very reality, with nothing else besides Him.

[translated from שיחת השבוע 047 מקץ]

## FINAL DAYS' REVELATIONS

**QUESTION** We keep hearing different statements in the name of *tzaddikim* (many times with an untraceable source) that Mashiach will soon be here, and many times it doesn't come true and it makes us disappointed that the *Geulah* didn't come. How can we keep awaiting Mashiach in spite of these disappointments, especially because Mashiach didn't come after corona finished reached its climax [which many people had hoped that it would end with Mashiach]?

**ANSWER** As long as something is not based on any reliable source, it is not worthwhile to involve yourself with it. It is better to learn the words of *Chazal* where they speak explicitly about these matters, and *Chazal* definitely spoke in certain terms about it. *Emunah peshutah* (simple, unquestioning faith in Hashem!) is more precious than anything. Therefore there is no difference with what is happening in the world now. *Emunah peshutah* should always be the main aspect which builds one's growth. Current events are merely a tool to get aroused to improve and prepare oneself [for the *Geulah*]. And for any *bar daas* (sensible person), current events are able to be seen as an explanation of a process that was already foretold and which is certainly going to happen. But in any case, **simple and unquestioning emunah peshutah must always remain as the most important aspect of one's avodas Hashem.**

**QUESTION** [Asked before the first corona lockdown in 5780]: Is right now like when the "plague of darkness" in

Egypt was about to happen?

**ANSWER** It is not "about" to happen. Everyone is already found in darkness.

**QUESTION** [Asked recently, at the end of 5781]: Now that we are past the "darkness" of corona, are we right now in "smiting of the firstborn" (*makas bechoros*)? And if yes, then how can we see it?

**ANSWER** In Egypt there was a plague of darkness that ended and was then followed by the smiting of the firstborn, which was a night that shone like the day for the Jewish people [the night of Pesach]. However, the current plague is a continuous plague of darkness, like "light and darkness serving together in a mixture," where the darkness has entered together with the smiting of firstborns. The "plague of the firstborn" right now is essentially the striking down of all "heads" [anything that enjoys prestige and being at the lead]. In Egypt, both the firstborn people and firstborn animals were smitten. Now, all of the "beginnings" of the world of falsity are being smitten, and presiding over all of them is the "beginning" of all the nations- Amalek, whose end will be destruction. Hashem is striking down and uprooting every "head" [ruler] of the world. Every evil beginning point, in all dimensions – every "place" that "rules", every "time" that "rules," and any person who rules, and all the inanimate and animate creations, animals, and people, anything that "rules" will get struck down. The topic is long and deep.

**QUESTION** How do we see a "striking

of the firstborn" today?

**ANSWER** Every *rosh* (every "head" - every point that is at the lead) will fall, just like in Egypt when the oldest child in every house fell at the final plague. That will reveal Who the true *Rosh-Head* is, Hashem, as it is written: "*I am the First.*"

**QUESTION** Also, which strike is this being directed against and what is the purpose of it?

**ANSWER** That is the goal of this striking down – to remove all evil "heads" [all those who think they are in charge and anything which is deemed prestigious in world], and to reveal Who the true "Head" is.

**QUESTION** What is the next stage after this "striking of the firstborn"?

**ANSWER** After the plagues came the splitting of the sea [another plague upon Egypt], and when the people came to the sea and they wanted to *daven*, Hashem said to them, "Now is not the time to *daven*. Now, it is *b'Atika talya milsa*, now it depends on *Atik* (just trust Hashem)." This will be the stage when the level known as "*Atik*" will be completely revealed.

**QUESTION** And where do we see the previous nine "plagues" that came to the world before this?

**ANSWER** The first 9 plagues corresponded to the first 9 of the 10 "*Sefiros*," which span the *Sefiros* of *Malchus* through *Chochmah*. Each of the previous plagues that came to the world corresponded to one of these particular *Sefiros*.

**BILVAVI**

**MY  
HEART  
ASKS**

**QUESTIONS & ANSWERS**

**PARSHAS MIKEITZ 5782**

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## HOW CAN WE TELL IF SOMEONE IS FROM THE EREV RAV?

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1) How can we tell if someone is from the Erev Rav? What is the meaning of the words of the Vilna Gaon that “leaders” of the Jewish people in the final generations in Eretz Yisrael are really the Erev Rav? Does this mean that any of the known Gedolim or any Rav can be from the Erev Rav?!

**ANSWER** Our Sages said that even people who look pious and dressed completely in white garments can be from the Erev Rav. Rav Elchonon Wasserman authored *Kovetz Hearos*, and collected different teachings of the Sages, about this topic.

**QUESTION** 2) The Gra said that there are five kinds of Erev Rav: People who run after honor, money, and various lusts, people who cause strife amongst others, and people who are fakers who are not the same on the inside as they act on the outside. Doesn't this describe a lot of people? Does that mean that anyone who does any of the above is from the Erev Rav?

**ANSWER** Only if a person acts this way (running after honor, lusts, money, strife, etc.) out of being truly bad on his inside, with intentions to hurt another Jew, is he from the Erev Rav. The Erev Rav souls have no compassion on a Jewish soul, unlike the souls of the Jewish people, who have a primary trait of compassion on others.

**QUESTION** 3) What should you do if you suspect that another person might be from the Erev Rav? Should you daven for him that he should do teshuvah? Or should you not be concerned about him at all?

**ANSWER** The Erev Rav mixes with everything in Creation, including the souls of the Jewish people, and therefore there are traces of Erev Rav in every Jewish soul. You need to daven for the “Jewish” part of a Jew's soul.

**QUESTION** 4) How can you love every Jew with ahavas Yisrael, maybe he's from the Erev Rav?

**ANSWER** *Ahavas Yisrael* is to love the “Jewish” part of a Jew's soul, and there is also a concept of loving even the non-Jewish part of the Jew's soul - just not the “Erev Rav” part of the Jew's soul.

## IDENTIFYING “EREV RAV”

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1) I have heard in the name of the Rav that a sign of someone who is of the “Erev Rav” is, when someone is a *moiser* (a Jew who tells on Jews to the authorities). What is the definition of this? Does this mean that any Jew who tells on another Jew to the authorities is of the “Erev Rav”?

**ANSWER** Only if one does so on a consistent basis.

**QUESTION** 2) I have also heard that a “*baal machlokes*” (an instigator of strife) is of the “Erev Rav”. Is this only if the person intentionally creates a *machlokes*? Or is it true even if he unintentionally causes *machlokes*?

**ANSWER** Only if he does so intentionally, and on a consistent basis - when it’s the very nature of his soul to do so.

**QUESTION** 3) Even if a Jew does bear signs of “Erev Rav” (i.e. he is clearly defined as a *moiser* or *baal machlokes*, etc.), does this mean that he is actually a member of the souls of the “Erev Rav”? Or does it mean that he merely has a “spark” of “Erev Rav” in his soul?

**ANSWER** It can mean that he has a “spark”, or several “sparks”, of “Erev Rav”, in his soul. It is a very subtle matter to know which parts of one’s soul are “Erev Rav”, being that every Jew contains some “Erev Rav” in his soul and the “Erev Rav” part of one’s soul is “nullified by the majority” of the rest of his soul. In order to be an actual “Erev Rav” soul, one’s soul would have to be mostly “Erev Rav”.

**QUESTION** 4) The Rav has said that the *tikkun* (soul remedy) for one who has a spark of “Erev Rav” in his soul is, is to be ready to give up his soul in order to sanctify Hashem’s name. In this way, one fulfills the mitzvah of “erasing Amalek” in his own soul. My understanding of this is that when one is willing to die to for Hashem and give up his soul, he attains a *bittul* (self-nullification) to Hashem and he becomes integrated with *havayah* (the true reality), where everything can be repaired. It seems from all of this that even absolute evil can ultimately attain a *tikkun*: through using the power of *mesirus nefesh* (giving up the soul). If so, why is it said that there is no *tikkun* for Amalek and “Erev Rav”, if even absolute evil can ultimately be rectified?



**ANSWER** Their *tikkun* is when they are destroyed. They cannot achieve a *tikkun* while they exist. Their *tikkun* is only when they become nullified. This is the depth of the *mitzvah* to erase Amalek: erasing them is what rectifies them. Amalek/Erev Rav is rooted in the “empty void” of Creation - the absence of existence.

**QUESTION** 5) It is written in sefer *Shomer Emunim* that most of the souls in our generation are reincarnations of “Erev Rav”, and therefore, every person needs to suspect that maybe he is from the “Erev Rav”, and that is why every person needs to work a lot on emunah, so that he can repair his soul. Is this the actual perspective which each person needs to have? Most people would probably become depressed from such a view towards themselves. Does it mean that every person needs to suspect that he might have a spark of “Erev Rav” in his soul? Or does one need to suspect that he may actually be an “Erev Rav” soul?

**ANSWER** One needs to suspect that he may have some “sparks” of “Erev Rav” in his soul. Because there are certainly sparks of “Erev Rav” in every person’s soul, as you said.

## FINAL SORTING PROCESS

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1) Now that we are in the time of the “final sorting process” [*birur hanefashos*], does that mean that we are in the midst of a process that is showing who is really from *Klal Yisrael* and who is really from the *Erev Rav*?

**ANSWER** Yes.

**QUESTION** 2) Besides for Internet, is there anything else that is the 50<sup>th</sup> level of *tumah*?

**ANSWER** The root of the 50<sup>th</sup> level of *tumah*, is this device (internet).

**QUESTION** 3) Those who remain *chas v’shalom* connected to the 50<sup>th</sup> level of *tumah* [through internet use] and to the Erev Rav – does that mean that it is revealed “retroactively” that they were never part of the Jewish people in the first place? Or does it mean that they are really Jewish *neshamos* who have “fallen” into the side of the *Erev Rav*?

**ANSWER** If they remain intrinsically connected [to the 50<sup>th</sup> level of *tumah*, the internet], it becomes revealed “retroactively” that they were never part of the Jewish people.

**QUESTION** 4) If any Jews don’t withstand the final test (the internet) and they fall into the 50<sup>th</sup> level of *tumah* which makes them “fall into the side of the *Erev Rav*” (*chas v’shalom*) and they can’t get into *Olam HaBa*, since they are really Jews and it’s just that they have fallen in with the *Erev Rav*, will they still get into *Olam HaBa* at a later time, such as after the 7<sup>th</sup> or 8<sup>th</sup> century, etc.?

**ANSWER** If they have merely “fallen” into the side of the *Erev Rav* [meaning that they didn’t become intrinsically and emotionally connected to the Internet], then it is very possible that they can get eventually get into *Olam HaBa*.

**QUESTION** 5) How can it be that a Jewish *neshamah* can become the *Erev Rav*? It is because the final test reveals “retroactively” who is really part of the Jewish people and who really isn’t..?

**ANSWER** Same as answer to 3.

**QUESTION** 6) The Rav quoted sefer *HaDor HaAcharon* which says that even Gedolim leading the generation can be from the *Erev Rav* (scary) – does that mean that they can actually have an “Erev Rav” soul, or does it mean that they just have a “spark” of Erev Rav in their soul, a “part” in them that’s Erev Rav (pure evil) but not that their entire soul is *Erev Rav*...?

**ANSWER** It can be either [In some cases it can be a mere ‘spark’ of *Erev Rav* in their soul, and in other cases it can be that they can have an actual *Erev Rav* soul].

**QUESTION** 7) What does it mean that Internet use connects a person to the 50<sup>th</sup> level of *tumah*? If a person sticks a smartphone in my face to show me a video or a picture (I am not talking about something *assur* to look at, but something kosher), does that mean that I am becoming connected to 50<sup>th</sup> level of *tumah* just for looking at someone else’s phone for a few moments?

**ANSWER** It depends on if a person forms an emotional, inner connection to Internet or not (if he feels connected to it in his very soul, or not).

## EREV RAV & MEDIA

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The Rav said that if a person still has Internet and he doesn't want to give it up, and he remains inwardly/emotionally connected to the Internet, he has a part of "Erev Rav" in his soul, and in terms of how we should view such a person, we need to hate only this "Erev Rav" part of the person which remains evil, but we must love the rest of the person. However, the Rav also said that if a person remains emotionally connected to the Internet and he doesn't give it up by the moment before the *Geulah*, he falls into the Erev Rav's side, meaning that it becomes revealed how retroactively he never had a Jewish soul in the first place – he not only had an Erev Rav "spark" in his soul, but he was an actual Erev Rav soul, who is not part of the Jewish people. It's frightening to even think about! So anyone who has internet-capable devices and has no interest in giving it up, might end up being from the Erev Rav! How then can we love another Jew at all if he has Internet, since he is possibly from the Erev Rav?

**ANSWER** If at the very last moment before the *Geulah* there are any Jews who do not want to give up their Internet use, *chas v'shalom*, it is then that they have proven who they really are, by choosing with their own *bechirah* (free will) at that very moment, that their will is to be eternally connected with evil, *chas v'shalom*. [So as long as the Redemption isn't here yet, you are still obligated to love every Jew and you cannot assume that he might be from the *Erev Rav*].

## PARENT SUSPECTED FROM THE EREV RAV

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1) What should a person do if he suspects that he may have a parent who shows signs of being from the Erev Rav (or at least who seems to have a very big "Erev Rav" part to their character) or if he just sees that his parent(s) has a lot of evil in them? And what about in a case if he knows that his parent had a rough childhood or was born with a very a lack of balance in their personality or if they went through certain unpleasant experiences that shaped them into who they are today? Does the mitzvah of *kibud av v'aim* dictate that (1) One is obligated not to see evil in his parents at all and he should only think about their qualities (as it is brought in halachah to do, that one should view his parents as being the *Gedolei HaDor* when it comes to a special quality they have), and therefore one should not suspect that his parent may be from the Erev Rav and he must honor

them, both in deed and in his heart by thinking good about them. (2), Or, should one hate the evil that he sees in his parent and he should suspect that he doesn't know how to identify "Erev Rav" in another's personality and therefore he should not think about this at all.

**ANSWER** One should suspect that he doesn't know how to identify "Erev Rav" characteristics in another's soul, and therefore he should not be thinking such kinds of thoughts at all, either about his parents or about others. The only exception would be people who are well-known reshaim who are known for their wickedness.

**QUESTION** 2) If someone is regularly a "moser", he tells on his Jews to the government to get them in trouble, is he possibly from the Erev Rav? During corona there were a lot of stories in which Jews unfortunately told on other Jews to the government that they weren't complying to safety about corona and davening in illegal minyanim, etc. But perhaps we can give them the benefit of the doubt and say that they were nervous that people shouldn't die and they wanted to prevent the spread of COVID, and that's why they told on their fellow Jewish brethren to the government. Or maybe they told on another Jews out of wickedness in their heart, because maybe they are from the Erev Rav who don't have any pity towards Jews.

**ANSWER** Similar to the above answer [don't think about others around you if they are from the Erev Rav]. Only a person who is known to be a moser, who regularly tells on other Jews to the government, is from the Erev Rav.

**QUESTION** 3) One of the groups of Erev Rav are Jews who try to control people through their money. Today many yeshivos in America are supported by wealthy people and many times these individuals will make all kinds of demands, and it is recognizable that they have a lot of power in running the yeshivos that they are heavily financing. It's impossible not to feel grateful to them, but on the other hand they do a lot of bad things that bring down the ruchniyus of the tzibbur, either intentionally or unintentionally or in their earnestness. Are there rules by which we can know if these wealthy people who have power are from the Erev Rav, chas v'shalom?

**ANSWER** Same answer as before [don't be busy thinking about which wealthy supporters are Erev Rav or not, and only people who are known to regularly abuse their positions of power and money are Erev Rav].

**QUESTION** 4) Should a person not think about the Erev Rav topic at all because this kind of thinking can make it impossible for him to love every Jew, because instead of judging others favorably and not seeing faults in others, he is instead hating other Jews and he is suspicious that another Jew might be from the Erev Rav, chas v'shalom?

**ANSWER** Yes! But we do need to separate ourselves from all evil, from all of the evil deeds and who show evil middos, and from all of the non-Torah perspectives and opinions out there, and we need to stay away from those who are involved with this [evil behavior, evil character, and non-Torah outlook on life]. We need to become connected only with good people, and we should draw close others who are distant from the Torah only if doing so will not be very dangerous to your own ruchniyus.

**QUESTION** There is an entire community of bnei Torah and they have the purity to understand that they should not own a smartphone, and only a few amongst them have it, and in most instances where bnei Torah do own a smartphone, it doesn't have Internet on it or it's filtered. But in the last few years, new developments and new neighborhoods have formed near the Torah community, most of them from the working crowd, and almost all of them have a smartphone with internet, because they have gotten used to it, and they look at it as a normal part of life that makes life more practical, so they don't feel embarrassed to use it in public because they don't see a problem with it. They view smartphones and internet as a necessary part of life which makes life convenient and easy and more livable. Now, since everyone has free will, it seems that all these people are choosing to be connected with evil and to join with the "Erev Rav", and as the Rav has spoken about. Is it possible that Hashem is making a separation now between the true tzibbur of Klal Yisrael – who are choosing not to own smartphones and Internet – with those who are choosing to own this device in their lives, who are separating themselves from the true tzibbur that is Klal Yisrael, and instead joining with the side of the Erev Rav?

**ANSWER** Yes [they are separating themselves from Klal Yisrael and joining with the Erev Rav, chas v'shalom]. But some are doing this [using internet and smartphones publicly without even being embarrassed] simply because they lack clarity. Before Mashiach comes, they will be awakened and then they will have true bechirah (free will) of what they will choose – if they will choose to separate from all of it, or if they will choose the opposite chas v'shalom.

**QUESTION** 6) In America, in the last few years the standards of living have increased tremendously by those who work for a living, in the pursuit of pleasure, extravagance, and money, where there is a mentality that they feel how it's necessary to live in stunning, big houses, with a swimming pool, even living in non-Jewish developments just because they found a nice house, and they can barely get a minyan for Shabbos until slowly the area becomes more vacated by Yidden and then they get a minyan. Now there's a new trend in America to vacation in Florida. At first this started amongst the wealthy, but now it has become a new standard by the working crowd that they need to be able to live a life of pleasure and comfort and with being able to vacation in Florida. The pursuit of luxury in America has skyrocketed in the last few years. Is this one of the 5 groups of the Erev Rav who are identified as "those who pursue pleasure", who live mainly for physical pleasure, with the Torah being secondary to them and with their pleasure and comfort being their main goal in life? Some people were bnei Torah to begin with but they later went out to work and later chose a lifestyle of running after pleasure and luxury, or because they were influenced by their surroundings, or because they truly wanted it all along. They tasted the taste of Torah but they stopped desiring to grow in their ruchniyus. Others never had a Torah lifestyle to begin with and therefore it wouldn't make sense to ask them to be more into ruchniyus if they spent all of their lives until now in gashmiyus and without accepting the burden of Torah on them, they never had a Torah way of living to begin with. So maybe they can be given the benefit of the doubt that their enormous pursuit of pleasure doesn't mean they are Erev Rav, it's just that their hearts are so stuffed and blocked for all of their lives, because they weren't successful in their learning or when they were in yeshiva, etc. What is the proper way to view this entire situation?

**ANSWER** It is all the spirit of the Erev Rav sweeping through the world. The word "Erev" means "sweet", because the false view of the Erev Rav that is dominant in the final generations is a false kind of "sweetness" which is the antithesis to the true sweetness, the sweetness of the words of Torah in our mouths. That is the root of all the increase of chasing after all pleasures and taavos (all the physical desires of life) in the generation today. Understand that very, very well.

## THE FINAL TEST

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1) If there are any Jews who don't withstand the final test, which is to separate from the 50<sup>TH</sup> level of tumah which is the Internet – and because of this they are not zocheh to the Geulah because

they have become turned into the “Erev Rav”, having been from the Erev Rav all along – does that mean that they become turned into the Erev Rav? Or does it mean that there are parts of their soul which are Erev Rav and it is those parts of themselves which will disappear when Mashiach comes?

**ANSWER** The parts of their souls which are not Erev Rav will become joined with the Klal Yisrael, and the parts of their soul which are Erev Rav will be destroyed together with the Erev Rav. The part of them which chose to connect to the Erev Rav – which is their “Ruach” point of their soul – will also become part of the Erev Rav and be destroyed together with Erev Rav.

**QUESTION** 2) Those who chas v’shalom don’t withstand the final test and won’t be by the Geulah – will they die in the events preceding Mashiach or will they disappear and become nothing when Mashiach comes? Will they just disappear when Mashiach comes?

**ANSWER** Some of them in the first option [they will die in the events preceding Mashiach] and others in the other way [they will disappear when Mashiach comes]. [As explained in answer to #1, this only concerns the Erev Rav parts of their soul].

## EREV RAV - TESHUVAH

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Can the Erev Rav do teshuvah?

**ANSWER** Most of the Erev Rav cannot be returned to teshuvah, but a few can. Through *mesirus nefesh*, one can separate the Erev Rav parts from his own soul.

## STRONG REACTION TO RAV'S WORDS

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1) One person had a strong reaction to the Rav’s words concerning those who remain connected to 50<sup>th</sup> Gate of Impurity who become part of the Erev Rav, who become “retroactively” never part of the Jewish people. The person said, “Chas v’shalom to say such a thing.” He was angry at this statement of the Rav, and while I understand that it’s a sensitive topic, what should we do, just be silent about this and not publish the Rav’s words about it, the bitter truth which must be heard, which the Rav is revealing to us in his ahavas Yisrael to us? Should we not try to help others merit the Geulah...?

**ANSWER** The perspective of *yediah* (the higher knowledge above *bechirah*/free will) is that everything becomes revealed “retroactively”. That is the light in the end of days, where we are getting to closer to the era of Mashiach which will be “days in which I have no desire”, no more *bechirah* (free will) because there will instead be *yediah*, the knowledge above free will, in which everything becomes revealed “retroactively”. But from the viewpoint of *bechirah*, something can only be revealed “from now and onward”.

**QUESTION** Is there a source for the words of the Rav that those who remain connected to evil and fall into the Erev Rav become “retroactively” never part of the Jewish people? I suspect that this is not the Rav’s novelty but something which is already revealed in our sefarim hakedoshim, can the Rav please elaborate on this since there were those who were perplexed at this entire concept (perhaps because their hearts didn’t want to accept the truth)?

**ANSWER** Refer to answer to question No.1. It is because in the future, there will be *yediah*, which reveals what everything really was “retroactively” [those who chose good, it becomes revealed in the future that retroactively they had been good all along and they were from Klal Yisrael, whereas those who chose to remain connected with evil are revealed in the future as being from the Erev Rav, meaning that retroactively they had never been part of the Jewish people]. This is the final sorting process, in which we are going from *bechirah* (free will) to above *bechirah*, to “the days in which there are no desire” [the future, the level of *yediah*].

## EREV RAV & TOTAL EVIL

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1) Is the Erev Rav aspect in the soul (or the “spark of Erev Rav” in the soul) found at the point where there is total evil, which is below the animal soul, or is it found within kelipas noga within the animal soul that is mixed with good and evil?

**ANSWER** The Erev Rav aspect of the soul mixes everything within it: The Nefesh Elokus, the kelipas noga, and the three impure kelipos, containing all of them at once within it. There are 5 types of Erev Rav and the acronym for them is Nega Ra (evil affliction): Nefilim, Giborim (Warriors), Anakim (Giants), Refaim, Amalekim (Amalekites). They are called Nega, the opposite of oneg (holy and good pleasure), and Ra, the opposite of good. Noga is the opposite of Nega.



**QUESTION** 2) What are the characteristics of the Erev Rav in the soul and what are the characteristics of the evil that's found in the soul?

**ANSWER** Erev Rav in the soul is a mixture of all every characteristic, while the ra (evil) in the soul varies depending on what kind of evil it is.

**QUESTION** 3) In the future after the Geulah, and in Olam HaBa, when the Erev Rav parts of our souls will be destroyed and only our "Jewish" parts will remain, does that mean that in the future those who were more purified will "exist" on a greater level, whereas those who were dominated by the Erev Rav parts of the soul (who didn't separate themselves from the 50<sup>th</sup> level of impurity) will not be "existing" as much, because there is very little "Jewishness" in their soul?

**ANSWER** Yes!

**QUESTION** 4) Will the Erev Rav – the Israeli government – first disappear before the war of Gog and Magog?

**ANSWER** We are already found within the war of Gog and Magog! This is the war with the Erev Rav.

**QUESTION** 5) What does it mean that the "Erev Rav includes the souls of Amalek and Yisrael together"? If Erev Rav is the worst of Amalek (or the other way around, that the Amalekites are the worst kind of Erev Rav), and the souls of Yisrael within the Erev Rav are not really part of Klal Yisrael but goyim who are part of the Erev Rav/Amalek, then what does it mean that the Erev Rav includes souls of Yisrael and Amalek?

**ANSWER** The Erev Rav is a mix of everything, and in every Erev Rav there is also a part which includes a soul of Yisrael. Therefore he can sometimes have a status of a Jew, like if he is born from a Jewish mother, within his soul there is a Yisrael, and therefore he has the status of a Jew, he has a Jewish body, and his soul has a part in its that's Yisrael.

**QUESTION** 6) If an Erev Rav soul inside a Jewish body is still part of the Erev Rav (and not part of the Jewish people) then how it can be that halachically he is a Jew but in the inner dimension he is really Erev Rav? How can that be – how does it make sense that there is an inner reality here (the

fact that he is an Erev Rav soul) which totally contradicts the halachic reality (the fact that he has the halachic status of a Jew)?

**ANSWER** See answer to previous question. He has in his soul a part that is a Jewish soul.

## OUR GENERATION

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In our generation, there are many contradicting aspects in all of our souls, and as the Rav explained, because most of the generation today have souls that are a combination of many souls together in one body. Does this mean also that there are souls of completely wicked people as well as souls of completely righteous people who can be inhabiting one soul? Can any of us be a combination of both a total *rasha* and a total *tzaddik* (or more)? And, would that be the reason why we can feel a pull towards the most evil things possible, yet we can also feel the pull towards *d'veykus* and *hiskalelus* in Hashem, and all the other qualities of *tzaddikim*?

**ANSWER** Yes! And, it is also because we are in a time period (End of Days) where opposites are becoming integrated together all at once, “like a bolt of lightning”.

**QUESTION** Are all of us essentially complete *tzaddikim*, since we are all a “portion of G-d from above”, a *Yechidah*, and it is just that we have “others” living inside of us who are not *tzaddikim* and worse, who are all inhabiting the lower parts of our soul which are from the *Chayah* level of the soul and downward? Do we need to define ourselves as actually being a *Yechidah* or rather as a *neshamah* (with the *Yechidah* surrounding us but not actually being who we are? Since our inner essence is the *Yechidah* part of the soul, does that mean that our *Yechidah* is who we really are? Or is the *Yechidah* out of our reach?

**ANSWER** In order for any Jew to define himself as actually being the *Yechidah* part of the soul (which is intrinsically connected with Hashem), one would need to reveal the illumination of “Mashiach” in his own personal soul. That is why the sefer *Da Es Atzmecha* is coming to explain that we need to define ourselves as a *neshamah*.

## SPARK OF EREV RAV

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If there exists a “spark of Erev Rav” within our soul, as well as part of ourselves that are a total *tzaddik*, and if we choose to let the *tzaddik* part of ourselves dominate over the evil parts of our being, does that raise the “*Erev Rav* spark” within us into holiness? And if yes, does that mean that this evil part of our soul achieves a *tikkun*? Or do we have to look at it that we need to destroy and erase the “*Erev Rav*” within us (the parts of our character that are totally evil) by choosing truth, righteousness, and living a life of holiness, etc.? And would that make the “*Erev Rav*” parts of ourselves fall away, leaving us with only the parts of ourselves that are completely a *tzaddik*?

**ANSWER** [The evil parts in us need to become] nullified, integrated into holiness, through the secret of revealing our soul’s deep yearning for Hashem, to be burned up and destroyed so that we can go back to Hashem – to reach the state of *hiskalelus*, becoming integrated with Hashem.

## HOW TO RECTIFY "EREV RAV" IN MYSELF

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What should I do if I recognize this “Erev Rav” aspect in my soul? How do I rectify it?

**ANSWER** First of all, let’s understand that if someone has a large percentage of “Erev Rav” in his soul, he won’t be that insulted from the words here. However, there are people who do have some “Erev Rav” aspect in their souls. This is the part of the soul upon which we have a “mitzvah to erase Amalek”. If a person recognizes that he has some trace of ‘Erev Rav’ in his soul, he should daven to Hashem that he merit to die *al kiddush Hashem*. If a person is truly willing to die *al kiddush Hashem*, that very decision to have *mesirus nefesh* for Hashem is like a “death” to that evil part of his soul; just as the *neshamah* leaving the body is considered to be ‘death’. In this way a person is left with an entirely holy soul.

The question you have asked is very important, because there are indeed many people in this generation who contained a mixture of good/Jew and evil/Erev Rav in their souls [*as explained in sefer Shomer Emunim and others*].



Questions in all spheres of life in general  
and the *nefesh* in particular  
are welcome in the Q&A system

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