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QUESTION

What should our personal attitude be towards the Medinas Yisrael (*the Israeli government*) now that they are reaching 70 years of establishment?

ANSWER

The Light of Hashem is clothed by the “Erev Rav” (*the Mixed Multitude*). Our attitude towards them contains two aspects: If we would merit it, the Light of Hashem would become clothed in the Beis HaMikdash and Mashiach, but when we do not merit it, it becomes clothed by the “Erev Rav”, where everything becomes mixed.

On a subtle note, they are called “Erev Rav” because there is an opposition between Yisrael and Amalek, and the “Erev Rav” contains both “Yisrael” and also the root of Amalek, together. This is an “overturning fiery sword” which confuses people.

Recognizing this mixture, and placing each element where it belongs, is the “clarifying” [process] through the “light of Mashiach.”

QUESTION

I don't understand why we must be totally opposed to the medinah (*the Israeli government*). True, they do a lot of bad things, but how can we ignore the good things they do, such as giving money to yeshivos? Thank you to the Rav, and I'm sorry if I'm asking a silly question.

ANSWER

In anything that's bad, you can always find something good in it. These are referred to as “sparks” of holiness, known as “288 sparks of holiness that descended into the broken vessels”, which provide G-dly vitality to the ruined aspects of Creation. The Gemara in Bava Basra says that when one takes charity from idol worshippers (*gentiles*), he is sustaining them. It is the same thing when it comes to how we should relate to the medinah

– whenever we take money from them, that gives vitality to them and upkeeps their existence. Therefore, we should not even allow ourselves to become connected with whatever good things that the medinah does for us, because this sustains them and allows their evil existence to continue.

QUESTION

I very much want to make aliyah to Eretz Yisrael. I understand that Mashiach is very close and that now it's time for us to “return home” now. However, I'm afraid of transgressing the “Three Oaths” [as taught by the Satmar Rebbe zt”l]. I know that now's the time for aliyah, and if not now, then never. However I need to make the move correctly and I need to know how to live in Eretz Yisrael with the proper attitude and hashkafos. How can I live in Eretz Yisrael without transgressing the Three Oaths?

ANSWER

Aliyah is about moving to Eretz Yisrael (*the Holy Land*) - and it is not about “moving to the State of Israel.” There is no halachic issue of going to live in “Eretz Yisrael” – there are only halachic issues for a person who wishes to live in “Israel”, the country of Israel that is associated with what is called “Medinas” Yisrael, the Israeli government.

The Vilna Gaon wanted to come live in Eretz Yisrael, and so did the Baal Shem Tov, and Baba Sali came to live here, and so did many other great holy leaders from all different sects of Jewry from the past. And even many chassidim of Satmar are living in Eretz Yisrael. The attitude you need to have towards aliyah is that you will be moving to “Eretz Yisrael” [the holy land], and not to the “Medinas Yisrael” (*the country of Israel, which is the secular, Zionist culture that is not Eretz Yisrael*).

QUESTION

The Chazon Ish said that the medinah (*government in Israel*) cannot last for more than 60-70 years. But we see that the

medinah is still around, and they are soon giving out a vaccine [for corona], etc...?

ANSWER

It [the medinah] is in the midst of falling apart, from within itself, and deeply – both in the inner sense and also in the actual sense.

QUESTION

(1) Can the Rav explain to us what the proper perspective is, about the financial aid which the USA provides to Jerusalem? (2) What is the proper perspective to have towards the Netanyahu government, and Netanyahu specifically? Are they good or evil? Are they well-meaning towards the Jewish people, even though they are defined as Chiloni (*irreligious*)? Or are he and his government just the Erev Rav, evil people who are opposed to G-d and His children?

ANSWER

The “Erev Rav” in this generation is mixed with everything, and therefore, everything has good and evil in it. In each thing, one must see the good parts to it, and the bad parts to it, and this is an avodah for people who have already purified their hearts. But the general avodah is for a person to separate from all of this mixture, and not to think about them at all, because the very thinking about them is the idea of mixing with them. Therefore, a person should not speak of them at all. We should have a total disconnection from them.

QUESTION

The Baal Shem Tov said that one must love every Jew, even those who are total reshaim (*wicked people*). Does that include even “Erev Rav” as well? And, is this a level only for tzaddikim, or was he saying that every Jew needs to love reshaim?

Also, I heard in the name of the Chazon Ish that the Chilonim (*non-observant Jews in Israel*) are in the category of tinok shenishbah (*abducted children*) who cannot be considered reshaim since they grow up not knowing any better, and therefore one has to have ahavas Yisrael towards them.

That was in his generation, and certainly it should apply to our generation, where all the non-religious Israelis grow up with an attitude of contempt for Torah and mitzvos, and a general disliking of religious people and the entire Chareidi world. But

what’s difficult to understand is that the Gra said that there will be a wicked government in Israel before Mashiach comes, and they will be controlled by the heads of the Erev Rav. How can that be, if the people on the government today grew up as tinokos shenishbu, not having known any better? Did the Gra mean that only once they become part of the government and make decrees against religion then it’s a sign that they have a soul of “Erev Rav” and that they’re not merely people who don’t know any better? Even if they do make decrees against religion, why can’t we argue that it’s because they grew up in an atmosphere of contempt for Torah and religion and therefore they don’t know any better?

ANSWER

1) We need to love every single person without exception, because they are all Hashem’s creations. But at the same time, you also need to have a revulsion and a hatred towards wicked people, such as those who the “Erev Rav”. In the practical sense, you need to be able to love them and hate them at the same time. It’s like when a child does something very bad and angers his father, and the father feels hatred towards his own child. The father still loves his child, but at the same time, he feels hatred towards his child when the child deeply angers him.

Yet, even as he’s feeling the hatred towards his child, his love for his child is still there, deep down, and it cannot ever go away. It is the same when it comes to the Erev Rav: Love them, but also hate them, at the same time. And when you hate them, you need to hate them because they are wicked, just as Dovid HaMelech said, “With utter hatred, I hate them”.

2) Part of the government is from the “Erev Rav”, and part of them is not. The mere control that the anti-religious government has in Israel today is due to the general evil spiritual power of the “Erev Rav” in the final days, which allows them to have control. But, individually speaking, if we want to say that each person on the government is a soul of the “Erev Rav”, each case would have to be judged separately.

QUESTION

We all know that we are immediately before Mashiach’s arrival, with all that this means and what is going to happen. I live in Eretz Yisrael but I am asking this question on behalf of those who live outside of Eretz Yisrael. Do those who live outside of Eretz Yisrael need to come live in Eretz Yisrael?

ANSWER

The Talmud (*Kesubos 110a*) says that everyone should move out of their country to go live in Eretz Yisrael, and Tosafos there says, “This is not practiced in our times, because it is dangerous to travel. And Rabbeinu Chaim would say that in our times there is no mitzvah to live in Eretz Yisrael, because there are many mitzvos which apply only in the land of Eretz Yisrael and there are many punishments for those who are lax in keeping them, and we are not able to so careful in keeping them.” According to Rabbeinu Chaim in the Tosafos, there is both a physical danger and a spiritual danger to go live in Eretz Yisrael, so there is no obligation today to live in Eretz Yisrael. [Even according to the opinions that there is a mitzvah today to live in Eretz Yisrael] there is also a dispute if the mitzvah is Biblical or Rabbinical in nature: this is discussed by the Ramban in *Sefer HaMitzvos L’Ramban*, and in *sefer Pe’as HaShulchan*, and others.

Now, there is an obligation upon a person to connect himself to kedushah (*holiness*), in terms of soul, time, and place. Therefore, besides for the matter if there is a mitzvah or not to live in Eretz Yisrael today, there is still a level of kedushah which can only be attained by one who lives in Eretz Yisrael. That is clear, and simple. In spite of this, however, the view of Rabbeinu Chaim in the Tosafos is that if there is any physical or spiritual danger in moving to Eretz Yisrael, there is no mitzvah to go live there. The “spiritual danger” he is referring to is the laxity of people in observing the unique mitzvos of Eretz Yisrael and the subsequent punishments for those who do not properly adhere to the kedushah of Eretz Yisrael. However, there were still some Gedolim throughout the generations who risked their lives in order to go live in Eretz Yisrael.

In our times, though, besides for the above danger, there is also an additional danger, which we will clarify here, with *siyata d’shmaya*. Our Sages taught that in the final days, before the coming of Mashiach, when we are not yet meritorious of Mashiach’s arrival, the jurisdiction over the land of Eretz Yisrael is given over to the “Other Side”. In the active sense, this means that the wicked souls of the “Erev Rav” are in charge of controlling Eretz Yisrael. These are very reincarnations of the souls whom Moshe Rabbeinu allowed to convert and be brought up from Egypt. These are the very same souls who later instigated the sin with the golden calf, by convincing the people that Moshe Rabbeinu was no longer with them. They

represent an alternative leadership to Moshe Rabbeinu. These are the people who rule Eretz Yisrael in the final days: the heads of the Erev Rav. They are called Erev Rav from the word *taaruvos* (*mixture*) which connotes an *iruv rav* (*great mixture*), a huge and disturbing mixture of all elements within one place.

Therefore, one who lives in Eretz Yisrael in in spiritual danger of becoming mixed with the Erev Rav, in terms of seeking prestige, money, power, etc. from them. As time goes on, they increase the influences of their great mixture, to the point that every single boundary which our Sages and Gedolim have built is being trampled upon and uprooted. Their mixture of influences affects all people who live in Eretz Yisrael.

Making matters worse, the recent organization “HaShamayim HaPetuchim” (*trans. “Open Heavens”*) has allowed millions of non-Jews to come live in Eretz Yisrael. Jews leave Eretz Yisrael and mix with the gentiles and become influenced by them, and then return to Eretz Yisrael with all of these influences that they have brought back. This is all due to the Erev Rav’s agenda, which seeks a totally mixed society with every possible influence. They want to incorporate every existing influence into [Israeli] society - and they don’t want to leave anything out. In that way, the *tumah* (*spiritual defilement*) of countries outside of Eretz Yisrael differs from the *tumah* today in Eretz Yisrael. Outside countries contains the *tumah* of the gentile nations, whereas Eretz Yisrael today contains the *tumah* of the Erev Rav.

In order to cover all of the details of the disturbing mixture of the many different secular elements that the Erev Rav has so far succeeded in bringing to Eretz Yisrael, we would need several thick volumes. But there isn’t enough time to publish all of the details, so we would only be destroying our precious time, instead of the Erev Rav. For we are currently found deep in the “50th Gate of Defilement”, where evil is covering us on all angles, in front and behind us, and from every possible direction. Basically everything is found in the “exile of the Erev Rav” today.

Therefore, it is proper for every Jew to live in Eretz Yisrael, but only if one has a total separation from the “Erev Rav” here. On a personal level, every individual needs to clarify his personal situation [to see if he should live in Eretz Yisrael or not]. For example, if one is needed by many others, or if one is of spiritual influence to others [in such cases, he should not

move to Eretz Yisrael, because others need him]. Also, if raising one's children in Eretz Yisrael will not be conducive to them, or if moving to Eretz Yisrael will be too hard of a change for them [because they will be switching schools], this is also a factor not to move to Eretz Yisrael, and it needs to be carefully thought about. Also, if one cannot make ample livelihood in Eretz Yisrael, one will need to examine how much bitachon (*reliance on Hashem*) he really has [and then he can decide].

We are hoping and awaiting the Redemption that it should come speedily. There is a great spiritual gain to be in Eretz Yisrael at a time like this...

QUESTION

Is the “exile of the Erev Rav” only in Eretz Yisrael, or does it also apply to the rest of the world?

If the “exile of the Erev Rav” is only in Eretz Yisrael, does that mean that the rest of the world is found only in “Galus Edom” or “Galus Yishmael”?

Also, what about the other countries of the world, such as Europe, Australia, Russia, etc. – are those countries only within the galus of Edom?

Also, does “Galus Yishmael” apply more specifically to Israel and the continents of Asia and Europe, because this is geographically closer to the Arab countries?

ANSWER

The exile of the “Erev Rav” is mainly in Eretz Yisrael. The Erev Rav mixes together (*the countries/exiles*) of Esav (*Edom*) with Yishmael (*the Arabs*), who are called the roots of the gentile nations. The exile of the “Erev Rav” also mixes the nation of Yisrael (*the Jewish people*) into it. That is why it is called the “Erev Rav”, which literally means “a great mixture”, the biggest and worst mixture [of different gentile nations] there is. So it is mainly centered in Eretz Yisrael, and from there onward and spread to the rest of the world.

Today, as a result of the “exile of the Erev Rav”, the countries of “Yishmael” [the Arabs] have mixed with the countries of “Edom” [the rest of Europe], and vice versa. In most cases, even after mixing with each other, Yishmael and Edom each remain apart from the other. Slowly, one mixes with the other. For example, the countries of Saudi Arabia, Qatar and others are mainly “Yishmael”, but slowly these countries are becoming

filled with more and more of “Edom”. The same is true vice versa, that “Edom” is slowly becoming filled with more and more of “Yishmael”. As an example, a large part of Europe [which is the main stronghold of “Edom”] has been occupied by “Yishmael” (*Muslims*) already for many years, and the Muslim population in Europe keeps increasing, and there is a movement of politicians from Africa and from Syria and other countries who now control Europe.

QUESTION

Is the Erev Rav only in Eretz Yisrael or also in America?

ANSWER

Both.

QUESTION

The Rav explained in a derasha that when part of the Jewish people returned to Eretz Yisrael, it became turned into the “depth of Galus”, because it was a “spark of the Geulah” (*as the Chofetz Chaim had said at that time*) and in the end we weren't worthy of the Geulah, so the “spark of the Geulah” fell into the kelipah and became turned into a new depth of Galus.

Who among our Gedolim had the view that the return of Jews to Eretz Yisrael was an added depth to our Galus?

From what I understand, the Gedolim only said this regarding the fact that we have to live under a heretical government in Eretz Yisrael that goes against the Torah, but as the events played out it doesn't necessarily seem that making aliyah to Eretz Yisrael depended on the government's rule in Eretz Yisrael. Jews could have made aliyah to Eretz Yisrael even through the help of the goyim [and not necessarily through the founding of a state of Israel]. Why can't we say that the mass aliyah of Jews to Eretz Yisrael was all part of the process of Geulah, that it was all a preparation for the Geulah and for the ingathering of exiles where everyone will come to Eretz Yisrael to serve Hashem, and yes, perhaps this was all made possible through reshaim, but maybe issue that was irrelevant.

To say my question differently: Does a “spark of the Geulah” always become turned into the “depth of Galus” whenever the Geulah was supposed to happen and it didn't end up happening? Had the mass aliyah to Eretz Yisrael been done under the jurisdiction of tzaddikim and daas Torah, would this not have become a situation of preparing for the Geulah?

ANSWER

That was the view of the Satmar Rebbe – if the Jewish people would have been at a level worthy of the Geulah, yes. But to our great pain, most of European Jewry weren't careful with keeping Torah and mitzvos. So the entire aliyah to Eretz Yisrael was made possible through them [the resha'im of the Erev Rav], so the issue isn't only that Jews in Eretz Yisrael now have to live under their jurisdiction.

QUESTION

The Rav explained that the Erev Rav is the most dangerous of the previous exiles because they are mixed into Klal Yisrael. Does that mean that the Erev Rav can be Chareidim?

And, what is the confusion that they are able to introduce into the Torah-observant community?

Also, what's the difference between the Erev Rav with other groups that mixed into Klal Yisrael such as the Tzadukim (*Saducees*) and Misyavanim (*Hellenists*)?

ANSWER

Yes [the Erev Rav can even be those who look “Chareidi”]. The Erev Rav's influence includes:

- (1) Views that are contrary to daas Torah.
- (2) A cold indifference [to halachah].
- (3) A way of life of becoming connected with the world at large and mixing with the world. That is the goal of the Erev Rav, which literally means “big mixture.”

In simple language, the Erev Rav's influence is the permissive attitude of “Everything is permitted, except for...”

QUESTION

What does it mean that the Erev Rav are in the Jewish people and they look like Jews but they do not have a Jewish soul? What is the source of this? And is this referring to the neshamah, or to the nefesh habehaimis?

ANSWER

Refer to the sefer HaDor Ha'Acharon which collects together many statements of the Sages on this matter.

The Erev Rav are the evil parts of the Nefesh (*soul*) of Moshe Rabbeinu. They came from the kelipas noga in Moshe's

soul, and this is the root of all bad middos in Klal Yisrael (*as explained in the beginning of sefer Tanya*). On the outside it is not recognizable who is from the Erev Rav, but this is what they are on their inside.

QUESTION

1) Is a moiser (*a Jew who tells on Jews to the authorities*) part of the Erev Rav? 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 the person does so on a consistent basis.

QUESTION

2) What about a baal machlokes (*an instigator of strife*)?, if he also part 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 either mean that he has a “spark”, or that he has 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.

QUESTION

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

The Gra said that there are 5 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

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

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.

QUESTION

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

Besides for Internet, is there anything else that is the 50th level of tumah?

ANSWER

The root of the 50th level of tumah, is this device (*internet*).

QUESTION

Those who remain chas v'shalom connected to the 50th 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 50th level of tumah, the internet], it becomes revealed "retroactively" that they were never part of the Jewish people.

QUESTION

If any Jews don't withstand the final test (*the internet*) and they fall into the 50th 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 7th or 8th 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

How can it be that a Jewish neshamah can become part of 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

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

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].

QUESTION

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

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?

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

One of the groups of Erev Rav, as described by the Gra, are baalei mammon, those who who try to control Klal Yisrael through their money. 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

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, evil middos, and 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

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 and using it publicly without any shame? Are they separating themselves from the true tzibbur that is Klal Yisrael, and instead joining with the side of the Erev Rav, chas v’shalom?

ANSWER

Yes. But some are doing this 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

The pursuit of luxury 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 from the 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.

QUESTION

1) If there are any Jews who don't withstand the final test, which is to separate from the 50th 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].

QUESTION

3) 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.

QUESTION

1) One person had a strong reaction to the Rav's words concerning those who remain connected to 50th 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 #1. It is because in the future, there will be yediah, which reveals what everything really was “retroactively” [it becomes revealed in the future that those who choose good were really 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 it becomes shown retroactively how they had never been part of the Jewish people]. This is the final sorting process, in which we are transitioning from the plane of bechirah (*free will*) to the plane above bechirah, to “the days in which there are no desire” [the future, the level of yediah].

QUESTION

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, Anakim, Refaim, Amalekim (*Amalekites*). They are called Nega (*affliction*), the opposite of oneg (*holy and good pleasure*), and Ra, the opposite of good. Noga is the opposite of Nega.

QUESTION

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 ra (*evil*) in the soul varies depending on what kind of evil it is.

QUESTION

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 50th level of impurity*) will not be “existing” as much, because there is very little “Jewishness” in their soul?

ANSWER

Yes!

QUESTION

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

What did the Rav mean in the response 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 soul 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 an aspect of “Yisrael”, and therefore he has the status of a Jew, he has a Jewish body, and his soul has a part in it that’s “Yisrael”.

QUESTION

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.

QUESTION

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

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.

QUESTION

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 many 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].

QUESTION

What is the source of what the Rav said that if a person suspects that he may have a “Erev Rav” part in his soul, he should fulfill the mitzvah of “erasing Amalek” in his own soul, specifically through being ready to die al kiddush Hashem?

ANSWER

The root of the Erev Rav is the evil that counters the holiness of the kutzo shel yud (*the apex of the letter yud in the name of HaVaYaH*). In the side of devastation, the root of the Erev Rav belongs to the chalal hapanuy (*the vacant space which is empty from Hashem's infinite light*), but in the side of tikkun, dying al kiddush Hashem repairs it.

QUESTION

.... From what I understand, the Rav's divrei Torah focuses on all the darkness and concealment of G-dliness that there is on our world, how the generation is so far from feeling Hashem and how bad the world has become. With all due respect to the honor of the Rav, this doesn't sound anything like what Mashiach ben Dovid will reveal, the light that will come to the world, the G-dliness that will be revealed in the world. Will Mashiach ben Dovid ask everyone to close themselves off into an "inner silence" and be cut off from the world (*as the Rav*

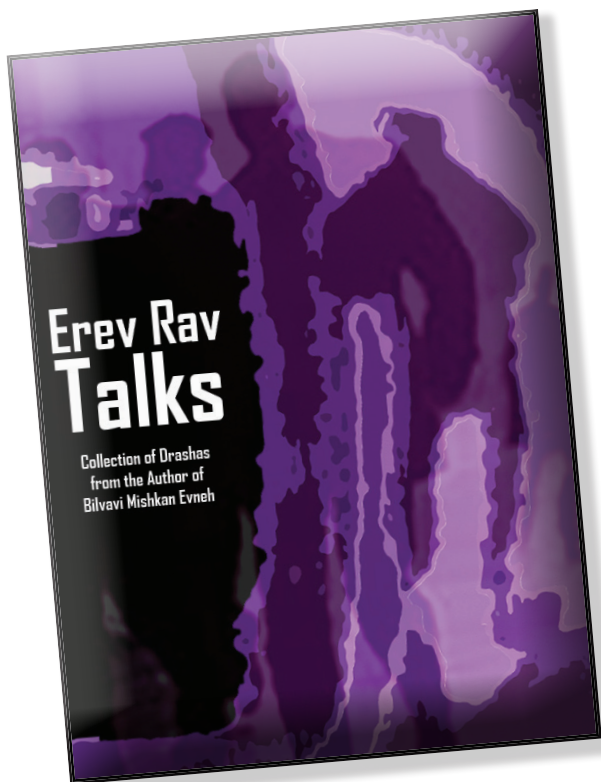
emphasized as the main way to serve Hashem in the final generation)?... Why focus on all the darkness and concealment of Hashem's Presence? Why not instead focus on the revelation of G-dliness that will soon come to the world, when the whole world will be filled with light?

I very much respect the Rav and I hope I've been understood. Have a gmar chasimah tova.

ANSWER

Thank you. May you rise and succeed!

Everything you are saying here is true and correct after the Erev Rav will be cut off, and not before that. Before the Erev Rav is destroyed, we are currently in the peak of the 50th gate of tumah which is in control, something which wasn't around 1 or 2 generations ago. And that results in a major difference, which necessitates a change of direction [on our avodah in this generation].



Q & A

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Collection of Drashas
from the Author of
Bilvavi Mishkan Evneh

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