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All of Creation Will Recognize Hashem

וכל החיים יודוך סלה – “And all the living shall give thanks to You, *selah*.”

In this section of the *Modim* blessing of *Shemoneh Esrei*, we say that the entire world shall express thanks to Hashem, a description of the future, in which all of Creation will recognize Hashem.

In the beginning of *Modim*, we say, “We give thanks to You, for You are our G-d.” We express thanks to Hashem that He is “our G-d”, which implies that we, the Jewish people, are thanking Hashem. But in the later part of the blessing of *Modim*, we say that “all the living” shall praise Hashem, which implies that the rest of Creation as well gives thanks to Hashem.

The power to express gratitude to Hashem stems from the tribe of Yehudah, whose name comes from the word *hodaah* (thanks), and his power of *hodaah* spreads from *Klal Yisrael* into the rest of the world, including the gentile nations of the world.

Rashi states that the *Shema* declares Hashem as “our G-d”, implying the G-d of the Jewish people, but in the future Hashem will be “one” over the entire world, including all the nations. In the prayer of *Aleinu* as well, we express how in the future, all the nations will recognize and know of Hashem; “for to You every knee will bow.” In addition, in the *tefillos* of the *Yomim Noraim*, we describe how in the future, all nations will declare Hashem as King.

The History of The Jewish People

When Hashem first created the world, He created only *Adam HaRishon*’s soul, and there were no divisions yet of a Jewish people and other nations of the world. Although the *sefarim hakodeshim* state that all souls were included in Adam’s soul, Jew and gentile alike, which implies that there was already a division from before, this division between Jews and gentiles was not yet made in the revealed reality, and it only existed as a hidden dimension¹.

In the reality before us, there was no division yet between the Jewish people and the gentiles, in the beginning of history. There was Adam, then Chavah, [then Kayin and Hevel], then Shem, and then the generation of Enosh. There still wasn’t yet a creation of a Jewish people.

1 See *Reaching Your Essence_01_Introduction To Jewish Spirituality*

Then Avraham Avinu came, a man who recognized G-d, and he spread the knowledge of Him onto the world. This began the roots of a division between a people of G-d with other nations of the worlds: Avraham was against the entire world; he was the only one who believed in G-d, whereas the rest of the world did not believe.

In the merit of his great achievement, Avraham Avinu was told by Hashem that he will be designated to be made into a nation. He was told by Hashem to leave his homeland, to leave his wicked father Terach, which can also be understood on a deeper level as a separation from the nations of the world in order to be made into a unique nation.

The Jewish people are thus separated from the nations of the world, as they are designated by Hashem to be a separate nation and fulfill the purpose that Hashem has specially planned.

The Separation From Gentiles In Place, Time, and Soul

The separation of Jews from gentiles exists not only in history, but it exists as well in the dimensions of time, place and soul as well (*based on the principle of "Olam, Shanah, Nefesh" – everything exists in three planes: place, time, and soul*).

The "time" where we are separated from gentiles is Shabbos. A gentile is not allowed to keep Shabbos, and if he does, he is liable to capital punishment. Shabbos is called the "*bris*" between the Jewish people and Hashem, so it is unique to the Jewish people and serves as a separation between the Jewish nation and the other nations.

We are separated from gentiles as well in "place". Avraham Avinu was told to leave his homeland and birthplace and go to Eretz Yisrael. This was the division between the Jewish people and the other nations that took place in the dimension of "place".

Ever since that division was made, it has become an inherently foreign concept for the Jewish people to mix with the other nations and live with them. And if the Jewish people become forced to be mixed among the nations of the world, it is called *galus* (exile).

Avraham went to Eretz Yisrael, but then he was told by Hashem to go down to Egypt, which was one of his ten trials. He had already been separated from

2 Covenant, treaty, or promise

the other nations and from his birthplace and father's home, and he had reached Eretz Yisrael, a place separate from the other nations. Although he was still a "stranger" there and he didn't yet own it, he was still separated from other nations, and therefore he faced a great test when he was told to go down to Egypt where he would have to mix with them.

Based on the rule of "*Maaseh Avos Siman L'Banim*" ("*The actions of our forefathers are a sign for their children*"), the fact that Avraham Avinu dwelled in Egypt was a sign that his descendants would have to endure exile, to dwell among gentiles.

At a later point, there were the "70 souls who went down to Egypt" (*including Yaakov Avinu and his sons*), which symbolizes the situation of exile, in which we are meant to separate from the gentile nations even as we are mixed amongst them. Exile is compared to a fetus in its mother's womb, where we are forced to be 'sustained' from the other nations of the world, where we find ourselves mixed with them in their land.

Not only does exile causes us to mix with them in the physical sense, but it causes us to be influenced by them in the internal sense. In Egypt, we did not change our names, clothing, and language. This shows us that we have the power to remain somewhat uninfluenced by the nations even as we are mixed with them. But besides for those aspects we remained firm in, we were influenced by them, for the most part.

The depth of the exodus from Egypt was that we were made separate from the nations. We were made into Hashem's chosen nation, and He made us separate not only the physical place that was Egypt and from Pharaoh, but He made us into our own nation, *Klal Yisrael*.

The Root of Anti-Semitism

This distinction was made absolute and complete in the days immediately preceding the event of *Shavuot*, where we stood at Har Sinai to receive the Torah. The giving of the Torah clearly revealed the separation between the Jewish people and the other nations. It revealed how it *Klal Yisrael* were Hashem's "first thoughts" in Creation.

Chazal say that at *Sinai*, there was "*sinah*" that entered the nations towards the Jewish people. The Torah made us separate from the nations; it showed that

the Jewish people were Hashem's chosen people, who are called the "*raishis*" (beginning) of Creation.

Realizing That We Are Different From Gentiles

That being the case, we must realize that we are totally separate from the gentiles. Chazal say the levels of existence are the non-living, plants, animals, people, and Jews. A Jew is an entirely unique creation, and he exists on a higher plane than other nations. Even the physical body of a Jew is sanctified, for it contains his Divine soul.³

So there is a vast difference between a Jew and a gentile. The separation of Jew from gentile is not just in the historical sense, but in the existential sense and even in the physical sense [to a certain extent].

Thus we thank Hashem for being "*our G-d*", which refers to the designation of the Jewish people as Hashem's chosen people, to declare Him as "*our G-d*."

Being Strong About Your Jewish Identity

(Until now, it was described "one side of the coin", though; soon we will explain "the other side of the coin").

First of all, we must make sure that we are clear of the difference between the Jewish people and the other nations. We might be aware that the Torah and its *mitzvos* are only for the Jewish people, but we might still be tempted to think that the gentiles are wiser than us. After all, the Sages state the "Wisdom is found among the nations", so we might attempt to use their wisdom to lead our lives.⁴

This comes from a lack of understanding of knowing how we are inherently different from them. We must be clear, both in our minds and hearts, that there is a distinction between the Jewish people and gentiles. Therefore, there is no basis to borrow ideas from them and to connect to their ideas. It is not only Torah and *mitzvos* which separate us from them; all aspects of our life are different from them.

This concept is more relevant than ever, in our own generation where there is so much confusion and a lack of the correct mentality. Many secular ideas have

³ See Chasam Sofer to Shabbos 86b

⁴ See *Tefillah #042 – What It Means To Have Good Middos*; see also *Tefillah #094 – Seeking Advice*; and *Chanukah – Light of Emunah*.

entered the Jewish people, to the point that it does not seem to many of us that we that different than them in our approach to life.

In the countries of the world outside of Eretz Yisrael (*chutz l'aretz*), Jews live amongst gentiles, which greatly influences them. But even in Eretz Yisrael, there are many gentile nations who have come here, dwelling with us in the physical sense as well as influencing how we think and live life.

When a Jew is clearly aware of the holiness of his soul, though, he is aware that there is a vast separation between a Jew's soul and gentile's soul, and he does not come to make the mistake of connecting to their ideologies about life.

The Other Side of the Coin

After one has made this distinction, though – and he must make sure that he is *absolutely clear* that there is this distinction – he now comes to the “other side of the coin” to think about which we are about to say.

First we will emphasize, however, that if one does not feel strong about his sense of Jewish identity, he will probably be damaged spiritually if he ponders the “other side of the coin” we’ll soon say. Only after one feels very strongly in his mind and heart that the Jewish people are separate from the gentile nations, should he attempt to internalize the following point.

The “other side of the coin” is, that although we are separate from the gentiles - both in our souls as well as in our physical body - we must still recognize that all of the nations are still *the creations of Hashem*.

Hashem supports them, feeds them, and keeps them alive; He wants them to live, for they are part of His plan. Hashem has kept the gentiles alive for thousands of years, so He obviously wants them to live and He has a purpose for their existence. We know that in the future, the entire world will recognize Hashem, and that includes all the gentile nations of the world.

So after one has become clear that there is a difference between a Jew and a gentile, he must also realize that all the gentiles are the creations of Hashem. This gives a person an inner perspective towards the nations.

Without this perspective, one might view the gentiles as being animalistic or lowly beings. This is a gross exaggeration and a distortion of the truth. We must be separate from them and we must realize that we are distinct from them, but we cannot remain so narrowed by this perspective and think that the gentiles have

no worth or purpose. Before acquiring this perspective, we must first make sure of course that we are aware of their lowly behaviors, and that their way of life is not appropriate for a Jew. After we clearly feel that distinction, though, we must then remind ourselves that they are creations of Hashem.

As an example, we should know clearly that it is forbidden to cause pain to a gentile, just as it is forbidden to pain any of Hashem's creations. If we are not allowed to cause pain to an animal, due to the prohibition of "*tzaar baalei chaim*" (whether it's a Biblical commandment or a Rabbinic commandment does not make a difference, because it's still forbidden), then surely Hashem doesn't want us to pain any of His human beings.

The Gentile Nations: Part of Hashem's Plan

When a person has this inner perspective towards the gentile nations, he is aware that the gentile nations, too, are needed in Hashem's plan.

Without this perspective, a person will have misconceptions about towards the gentile nations of the world. Either he will think that the gentiles are unnecessary, or that they are nothing but the root of evil, as people who get in the way of Hashem's plan and prevent the purpose of Creation. But when a person has the true and deep perspective towards Hashem's Creation, he receives an entirely new perspective towards the nations: that they, too, will have a part in revealing Hashem's name upon the world.

This should not be intellectual information - it should become an internalized perspective.

It can be difficult to view the gentiles like this, being that we are pained from them and they cause us to feel like we live in a world of *he'elam* (concealment), for their influences on us are detrimental and they obscure us from living a life of truth. Instead of wishing that the gentiles should simply disappear from the world, we need to see them as part of Hashem's plan, and that they, too, will have a part in revealing Hashem's name upon the world in the future.

How To View The Situation With The Arabs

We can give an example of how we can apply this perspective.

In our generation, included in the "70 nations of the world" are the Arabs who terrorize us. Chazal already wrote long ago that in the final generations, in

the “End of Days”, the nation of *Yishmael* (the Arabs, who come from *Yishmael*) will cause the nation of *Yisrael* (the Jewish people) great suffering, in Eretz Yisrael. This will ultimately cause us to *daven* to Hashem to be saved from them, and Hashem will hear our prayers and then bring the redemption.

Sometimes, we go through periods in Eretz Yisrael where there are waves of terror attacks, one after the other; and sometimes, the acts of terror are only every here and there. Either way, we are shaken from all the terrorist attacks. What is our reaction afterwards? How should we feel towards the Arabs?

Most people just wish they would all die. This perspective is formed because we know that the rule is “Esav hates Yaakov”, and Chazal say that in the future, Esav and Yishmael will unify in order to destroy Yisrael; this is why their union is called the roots of the “*Erev Rav*” which seek to bring us down. There is a *halachah* that one is allowed to kill someone who is trying to kill him; so too, we are allowed to defend ourselves and therefore we think that it’s appropriate to try to get rid of them.

That is all true from a *Halachic* perspective, with regards to trying to saving our own lives. But the inner perspective is not to wish that they would all die. The inner perspective to have towards them (*after we have become clearly aware that we are distinct from the other nations*) - now that we are found with gentiles, and in Eretz Yisrael especially where we are found with the Arabs – is that we must realize that it is precisely these nations of whom we say, וְכָל הַחַיִּים יְדוּכָר סְלָה, “*And all the living shall praise You.*” The nations will one day recognize Hashem and praise Him.

Even more so, it is the descendants of Yishmael who will be a major catalyst in the revelation of Hashem’s name on this world. It is they who will cause us to *daven* to Hashem, as Chazal state; which will bring the redemption, and then the world will be brought to its purpose, where everyone will recognize Hashem. If so, even the nation of Yishmael will realize the truth one day, and they will be the ones who will have major part in bringing it.

The only exception to this concept are souls of “Amalek”⁵ and “Erev Rav”⁶,

5 See *Erev Rav_05_Amalek Exposed*.

6 See *Tefillah_085_Erev Rav Today* and *Derashos_076_Exile of Past and Present*.

who are considered to be “pure evil”⁷ which cannot be rectified; these are forces which will never be able to recognize Hashem, thus, they will be destroyed totally in the future.⁸

But as for the other nations of the world – including the nation of *Yishmael* – we must understand they will have a part in bringing the world to its purpose, where all will recognize Hashem.

In Conclusion

So on one hand, there is “*sinah*” (*hatred*) that entered the nations for the Jews ever since we stood at Har Sinai, and this helps us remind ourselves that we must be feel separate from them. But on the other hand, there is an inner *avodah* on our part to see the gentiles as being creations of Hashem, who were all created in Hashem’s honor; as it is written, It is written, “*It was all created in My honor.*” The *possuk* says that **all** of the creation was created in Hashem’s honor - not just our nation *Yisrael*.

Thus, we say in *Shemoneh Esrei* that **all** of the living will give thanks to Hashem in the future. This will ultimately come from the spiritual light of Yisrael, and the Torah we possess, which will rectify the other nations and cause them all to recognize Hashem and praise Him, when the time comes.

When we *daven* in *Shemoneh Esrei* the words וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, our intention should be that the spiritual light of the Torah which we possess should be shined upon the rest of the world, which will enable all of the Creation to recognize, and praise, the One who has created this world.

תפילה 0162 - וְכָל הַחַיִּים יוֹדוּךָ סֵלָה

7 Editor’s Note: Elsewhere, the Rav has said that although Amalek is called “pure evil”, there is a deep perspective in which one can access on Purim, where he reaches a level of faith and he does not differentiate between good and evil and he sees how even evil is “good”, for ultimately, even evil has a part in bringing about the purpose of Creation; see *Bilvavi Part 5 ‘Getting Higher’*; and *Bilvavi Part 9 Chapter 3 The Purpose of Our Doubts* (at the end of the chapter).

8 See *sefer Daas Tuvnos* of the Ramchal

QUESTION

In the sefer Bilvavi Vol. 3 the Rav explains that the tzaros (*troubles*) that befall the Jewish people are not coming from midas hadin (*Hashem's judgment*) but through Hashem's longings for us to return to Him – and that if we are not drawing close enough to Him, then Hashem is forced, so to speak, to bring us closer to Him through various means that appear to us as troubling and full of harsh suffering, but Hashem's motive in sending us the trouble is not to punish us, but because He is being like a father who is yearning for his child and calling out to him, “Come back to me! Come back!!” We think that what we really need is peace, serenity, to live a tranquil life that's free of troubles, and to just serve Hashem in peace of mind. But the truth is different from how we think – what we really want deep down is to truly become closer to Hashem, to feel Him in the depths of our hearts, to sense Him, to make Him into a real part of our lives. So there is nothing better than a trouble that comes to awaken a person, if he just listens to the message behind it which is a sweet song full of yearning of a loving father, our Father in Heaven, calling out to us from love: Come back to me!” The question is: Do the above words also apply to us now during the current time-period in which we are in a “transition” to the Next World existence and day of future judgment which is sorting out everyone's true level? Is our current time-period a call of longing from Hashem for us, or is it meant for us to clarify our true level and to prepare us for the great day of judgment in the future? And if the trouble now is indeed of a different sort than the past troubles, then what is Hashem calling out to us now? What message can a person hear through all these troubles?

ANSWER

The great day judgment of the future is called “Revealed rebuke and hidden love.” In the pnimiyus (*inner dimension*) of it all, everything is Hashem's love, His Infinite Light, which is the source of the tzimtzum (*constriction*) that allows for all midas hadin (*judgment*), but Hashem's main motive and purpose of all this is – to reveal His love for us.

QUESTION

Who can be found worthy in the great day of judgment in the future? Even the Avos weren't found completely worthy when they were judged (*see Talmud Bavli Eruvin 17a*). Is there any way for us to sweeten the future day of judgment – either through davening, learning Torah, or any other means?

ANSWER

The question is clear – and there is a very clear answer. The concept of sweetening the judgments is only where we can be found worthy of judgment and where we can sweeten it. But if there is a judgment that we cannot stand through, it is not able to be sweetened. This is a brief statement but it is deep – A judgment that can be withstood can be sweetened, but a judgment that cannot be withstood cannot be sweetened at its root, and only its branching aspects can be sweetened. What then is the inner advice to be saved? Noach was saved because he built himself a Teivah which saved him from the waters of the Flood that were water of judgment. But at the higher root of the judgment, the way to be saved is not through the Teivah, not through the home that Noach built which was his Bayis (*home*) on the world that starts with the letter Beis (*equal to the number 2*), but by being found in the Light of Hashem, so to speak, being surrounded by the Infinite Light, and this is how one enters into the Aleph...to be found hidden within it, which is the ultimate protection.

The verse “Hide yourselves” is referring to being saved in the end of days (*see Devarim Rabbah 1*) which, on a simple level, is to hide yourselves in the words of Torah by learning them, but the deeper way is to hide yourself within the Light of Hashem, the hidden light that Hashem stored away for the tzaddikim in the future. It is not just hidden away for the tzaddikim, it is rather the light which tzaddikim hide themselves in. The Ramchal in Adir B'Maron says that the Teivah was the secret of being saved, and this is to become hidden within the letter Aleph. The only complete way to be saved is hide yourself within Hashem's infinite Light. Without this it is not

possible to withstand the final judgment....to enter into the Teivah that is above this world, the Infinite Light of Hashem...

QUESTION

If a person is scared of that judgment, does that mean he isn't living there at this level of being found in Hashem's Infinite Light?

ANSWER

A person can't be there fully. We have to run and retreat, and we must always retreat to our previous level. When we have a difficulty we are able to run/advance to a higher level. During a troubling time, which is called a tzarah, which is from the word ratz (*run/advance*), one retreats to an even higher level than before – to his upper root.

QUESTION

Is it possible to return the Jewish people to do teshuvah in the area of technology devices that they need to go free from?

ANSWER

It is possible to awaken them only on a very external level. Chazal and the sefarim of Raboseinu referred to this last generation as "the generation that is entirely guilty."

Are there individuals who can be saved? The answer is: Yes! Is it possible to save the generation? The clearest and painful answer to this is:

No. No. No.

Hashem will save the generation. It is not within our power to save all of them. It is only His Infinite power that can save everyone, and we are awaiting a Redemption that will come "With great mercy I will gather you" and not in a way of "with an outpouring of wrath I will rule over you" (*Yechezkel 20:33*). The way that Hashem will deal with the whole of Klal Yisrael is not within our hands anymore, but each individual can merit a Redemption of complete mercy.

QUESTION

Is there any way we can envision or imagine a Redemption that will come

with Hashem's mercy now?

ANSWER

Visualizing is tziyur, from the word tzar (*narrow*). The Geulah cannot come through anything we can envision, since it is above our vision, it is from the Infinite which has is unbounded and beyond all narrowness and hence beyond all tzarah. We are not able to logically understand how the Geulah is going to come with Hashem's Mercy, because the Geulah is above reasoning and understanding...May it come with Hashem's Mercy with Hashem's help.

QUESTION

The Rav explained in a recent shiur on Eitz Chaim that "Every transition from one dimension to another requires mesirus nefesh (*self sacrifice*). There are two ways to transition – either from above to below, or from below to above. Going from above to below is through accessing the power of chalal (*empty void, ayin, Infinite Light*) while going from below to above is through mesirus nefesh." How do we explain the fact that people can be serving Hashem yet they don't necessarily have mesirus nefesh, while there are also those who show a lot of mesirus nefesh but they aren't necessarily serving Hashem?

ANSWER

Mesirus nefesh is not something we can explain logically. Nothing can explain why a person would be willing to give himself up. If a person wants to get out of punishment and suffering, then it makes sense for him to have mesirus nefesh, but then it wouldn't be called mesirus nefesh, because he's acting from a place of logical understanding. Throughout all the generations, Jews showed mesirus nefesh in a way that cannot be logically explained, because mesirus nefesh does not come from the realm of daas/understanding but from a place above reasoning and daas. The root of this power comes from the power to fight for our holiness and to be prepared to sacrifice to protect it. But when this power is not used for holiness, it is expressed as fighting wars in order to win and conquer. During Chanukah, the few Chashmonaim who went to fight had mesirus

nefesh, but when a person is not prepared to be moser nefesh, he is really not fit to fight a war, because he knows that either he will kill or get killed – and his perspective is simply a war-perspective, not a holy perspective of mesirus nefesh.

QUESTION

Can one also reveal this power of mesirus nefesh when fighting the yetzer hora?

ANSWER

That is not “also” another way of revealing mesirus nefesh – it is rather the root of being prepared to be killed rather than listen to the yetzer hora.

QUESTION

When the Rav said that we are now in the transition period into the times of Mashiach and the Next World, is this referring to what the Ramchal describes in sefer Daas Tevuonos as hanhagas haYichud (*Way of Hashem's Oneness*)?

ANSWER

Yes, that is the depth behind it. This is the mode of Keser which is comprised of Arich and Atik. There was a time when Arich was shining more clearly than Atik, but now we are in the next stage where the mode of Hashem's Conduct has risen from Arich to Atik. The mode of Arich was the primary mode of Hashem's Conduct during the 6000 year period of exile, which corresponds to the world of Atzilus. But Atik is already the beginning of Adam Kadmon – the Malchus of Adam Kadmon. The higher aspect of Keser is Atik, which is really the end point of Adam Kadmon that descends into Atzilus. There is also the highest point of Atzilus which is called Arich Anpin. When the mode of conduct was “from below to above” we first ascend until we reach Arich Anpin, and this was the mode that was mainly revealed in our recent period of history, in which Hashem slowed His judgments and showed us great mercy, gathering us to come to Eretz Yisrael. And although it was clothed in the Sitra Achra (*Other Side*)

as the Chofetz Chaim explained, and we weren't zocheh to a Geulah through the means of holiness – Jews returned to live in Eretz Yisrael, but with heretical beliefs – still, it was “with great mercy I will gather you”.

After the 70 years, the light of Atik begins to shine. Atik itself is Radla (*an acronym for Reisha d'lo isyada, the unknowable head – the mode of unknowable conduct of Hashem*), which is where Hashem mainly shows His conduct of Yichud (*Oneness*).

Thus, Keser includes both Arich Anpin and Atik. In the time that was mainly Arich Anpin, we saw the wicked succeeding. This was because it was a time when Hashem slowed His anger. But in the mode of Atik, which is Radla, the mode of conduct of Hashem is completely not understandable – not only because He is slowing his anger towards the wicked, but also because he is revealing the level of Radla itself, and this is the transition from Arich to Atik. But since ultimately both Arich and Arik comprise the Keser, when we are meritorious, Arich serves Atik and we see Hashem's kindness and mercy. But the main mode now is transitioning from this world to the next world, which is Atik, and this is how it will be until the end, may it come speedily Amen.

QUESTION

Besides for technology-devices and besides for the Eirev Rav, are there any other influences of the 50th gate of impurity that we should be keeping away from?

ANSWER

Everything that surrounds us is a mixture of influences that come from the 50th gate of impurity, and it is just that root of the mixture of influences is found there [in internet-devices and in the Eirev Rav] but the bad influences aren't limited to these things, so we need to be careful not to become negatively influenced by anything we come across.

QUESTION

What does it mean to make the transition from this world to the next world?

ANSWER

If a person sells his apartment and he knows that in a week he will have to empty it out, and when the workers come to help move out all his things into the new apartment, he is not clearly aware that he is changing residence.

QUESTION

How can we explain this to our wives and children?

ANSWER

This is the pure truth. How much of it can people handle? That depends on the level of each of the family members. But this is the truth. Everyone who hears needs to take it on his own level. Certainly not everyone in the family will be able to handle it on the same level – if only even adults could handle it. The Rambam puts women and children in the same category, but if only even the men could handle the truth. It is far from the level of most people. Until people see the missile about to fall on top of their house, they haven't yet accepted that they need to let go of this world.

QUESTION

There are only a few people in the world who understand the depth of Rav's words explained in these shiurim. It's so troubling, because if the Rav's words here are describing the plan/purpose that Hashem is in the midst of, then why isn't this all revealed to all of Klal Yisrael? How can it be that Hashem is hiding so much His conduct during a time like this, and only allowing it to be revealed to only a small amount of His people?

ANSWER

The mode of Yichud (*hanhagas hayichud*) in general, and the mode of Atik specifically, is a hidden mode of Hashem's conduct, and it is incomprehensible. But after it becomes explained to a person, it can become absorbed in one's mind so that he has some understanding of it. How exactly will the transition look like to the next world – in all its details? This, we do not know. But in every step of the process we are able to understand at least a bit of which aspect of Atik the Conduct of

Hashem is coming from. Things will not be coming in an orderly fashion with one step following another – that is Arich. Things will instead be coming in a way of skipping and jumping, a hidden order that only becomes understandable to us after it has come. It is like an explanation of a prophetic vision that follows after the prophetic vision, as the Ramchal describes in 138 Openings To Wisdom.

QUESTION

But the Gedolim aren't saying it so openly like this that we are in a troubling time that's different from all other troubles until now. The Gedolim are calling it Chevlei Mashiach, but not in such visceral and clear terms as the Rav is teaching us that we are in a "transition" period to the next world...?

ANSWER

Every Torah scholar speaks according to his soul-root and to the extent that is revealed to his personal soul-root. The same applies here.

QUESTION

How will Klal Yisrael reach the ultimate tikkun of returning to teshuvah and meriting the Next World which is entirely spiritual?

ANSWER

The complete tikkun will happen in a hidden manner – in the same way that the birth of Mashiach comes about through the deed of Lot and his daughters.

QUESTION

Anti-semitism is now openly shown in the streets of America. Many American Jews are asking: Is now the time to move to Eretz Yisrael? Has the Rav's view changed since responding on this topic¹ a few years ago?

1 *The Rav's response then on the topic of increasing anti-semitism in America (5778) was:*

"The simple nature of a Jew's soul (besides for the issue if there's a mitzvah or not to live in Eretz Yisrael, and when this applies) is to yearn to dwell in the palace of the King and to live close to Him. Therefore, simply speaking, at all times the "initial thought" of a Jew is to want to live in Eretz Yisrael. However, one needs to give it second thought that there are additional factors to consider before making aliyah. There were tzaddikim who were afraid to live in Eretz Yisrael, due to the immense holiness of Eretz Yisrael, similar to the fear of getting too close to the Aron (Ark) which would burn any unworthy carriers. Another reason

ANSWER

It had been explained at that time that the first, initial thinking of every Jew should be to live in Eretz Yisrael, but one should think it over and see if it is feasible for him – he may be needed by many people in chutz l’aretz or it may be better for him to bring up his children and find proper schools for them in chutz l’aretz. One also has to see if he has enough bitachon in Hashem versus the obligation of make effort in earning livelihood. And if [in spite of not having enough bitachon] one is able to be moser nefesh to come live in Eretz Yisrael, then he is praiseworthy.

Certainly at a time like this when Hashem is shaking up His world and transitioning it from one situation to another without pause, it is proper for every Jew to return to thinking again about making aliyah to Eretz Yisrael. Halachically one should not be afraid of any danger of war [in Eretz Yisrael], and “the one who trusts in Hashem will be surrounded with His kindness.”

This is especially true about chutz l’aretz where the situation is gradually becoming more dangerous.

When one makes aliyah to Eretz Yisrael, it has to come from a genuine, pure motive – of wanting to move to the Holy Land, Eretz Yisrael, with no feeling of connection whatsoever to the Israeli government and all its branches. In chutz l’aretz a large part of a Jew’s avodah is to keep away

was because they couldn't abandon their "flock" – their leadership of communities who needed them, as well as other reasons related to benefitting the masses. As for all others, leaving their country to go live in Eretz Yisrael couldn't be done, due to their responsibilities to earn livelihood, and also because they wouldn't be able to find proper places of education for their sons and daughters properly by moving there. Sometimes a person cannot move to Eretz Yisrael due to the mitzvah of honoring parents, and sometimes a person cannot move there simply because of valid social or community reasons: a person would find it too hard to leave behind his friends or community. There are other reasons as well [not to move].

However, the recent events [of Anti-Semitism] are like a bas kol, a “voice from Heaven”, to strongly awaken our “initial thought” [to want to live in Eretz Yisrael]. But after considering this, a person should also think it over, with a calm state of mind and with a pursuit for the truth. Each individual should do this, and think about what is proper for him to do right now, and why.”

from the goyim and their lifestyles and influences, while in Eretz Yisrael the main avodah is to make sure to have zero connection to the “Eirev Rav”.

During this time, a time of war, on one hand the Eirev Rav’s control on Eretz Yisrael has been greatly weakened, because many have now seen that we cannot rely on their strength and army, and that it is only Hashem Who protects the Jewish people. Many many Jews, even those who weren’t Torah observant, have greatly lost their faith in the government now. This is part of the great “purification process” (*birur*) that is happening. Throughout last year, the Israeli government is weakening and crumbling, and they themselves are now calling it a “war of rebuilding” themselves. Already five years ago, which was 70 years after the Israeli government was established, a war between all Jewish brothers in Israel has begun, and it became especially intensified during last year, to the point of total chaos. The Chazon Ish had said long ago that the State will only last for 70 years – and now, the State of Israel is trying to rebuild themselves anew, under the guise of calling for achdus (*unity*), but now that unity which got stronger for a bit of time is now weakening and crumbling.

At the same time, something else of opposite nature is taking place. A certain percentage of Jews in Israel who are considered as “Chareidim” have actually now become more and more attached with the “Eirev Rav”. They think that now it’s a mitzvah to join them to protect the people of Eretz Yisrael, and, thousands of these pseudo-Chareidim are trying to join the Israeli army and fight alongside them- more than a thousand of them have already joined the army in the active sense.

Others among them are davening in shuls for the safety of the Israeli army, others are donating tzedakah to the army, or sending food and treats and all the needs to show support for the army. Yeshivah bochurim and kolel avreichim are being convinced into learning and davening for the zechus of a soldier in the army. Though we should daven for every single Jew, this [davening for the welfare of the soldiers] is exactly the root of the “Eirev Rav” – mixing together with them. [It is a mixture of good and evil, because] on one hand, it is trying to save Jewish lives, but at the same

time, this makes one become connected actively and emotionally to the evil power that is the “Eirev Rav”. For their entire army is built on trying to uproot Torah religion.

They are coming in the name of equality to equally share the burden, but their real intention is to make the Chareidim secular. This is known to anyone who is familiar with even a little bit of the situation. This is what strengthens one’s with the connection with the “Eirev Rav” very much, and it is another stage in the cosmic clarifying process (*birur*) that’s sifting out the good from the bad, showing us that even those who are dressed religiously (*he can even looks like he’s wearing all eight garments of the Kohen Gadol*) are really actively partnering with the Eirev Rav and connecting their hearts with them – and they think this is a great mitzvah. There are many other areas as well of mixing with the Eirev Rav, which are known to those who know the details.

For that reason, when one makes aliyah to Eretz Yisrael, he must do so from kedushah (holiness) and taharah (purity), without mixing at all with the State. It has to be with the intention of wanting to live in the King’s Home. And here in Eretz Yisrael there is total protection from Hashem, for it is “the land that the eyes of Hashem your G-d are in, from the beginning of the year until the end of the year”, the Divine Providence of G-d here brings every Jew to their complete tikkun (soul-correction) enabling every Jew here to reach their total soul-correction in the proper way. And therefore one living here has to be serving Hashem in His land, amidst taharah (purity) and kedushah (holiness), with temimus (unquestioning loyalty) and emunah (faith in G-d) and learning Torah according to one’s capabilities.

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