

WITH THE HELP OF THE HOLY ONE BLESSED BE HE

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

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

(Raaya Mehemna-Sefer Ha Zohar)

*One should love admonition, for as long as there is admonition in the world, goodness and blessing come to the world, and evil departs from the world. (Tamid 28a)*

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

We see in our times many wise men and Rabbis, (Talmide Chachamim) that even though involved in their studies, have no fear of G-d and love of G-d as they should have and do not correct any midah (character trait) according to what is written in the Torah.

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

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

The answer is that they study the fear of G-d superficially, in a general sense and do not take care to imbue their souls with mussar (ethical) books, nor to meditate about the fear

of G-d nor to correct their behavior, without which they can't achieve the real service of the Creator, they seem to find no time to study this most important aspect of divine service.

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

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

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

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

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

**TORAH FOR ITS OWN SAKE**

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

away from sin guiding him by the path of virtue, etc” “The secrets of the Torah are revealed to him and he is turned into an endless fountain of wisdom, and he becomes modest, patient, forgiving offenses, etc”

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

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

This is what the holy Rabbi Yehonathan Eyeshutz, author of Yearot Devash writes there (Derush 15): “Due to our many sins, the jealousy and zealousness due to G-d have disappeared, they are turned upside down and in their place the honor and profit of the people dominate. G-d forbid if someone comes and argues or diminishes the honor of any Rabbi or a leader of a congregation or if someone violates a decree of the community concerning the communal budget and allowances, they will run after him and persecute him until the end. But if on the other hand someone comes and damages or diminishes the honor of the Torah and he raises his hand against the Torah of Moshe, they will only shut their mouth. Even the good and pious people will only go so far as to say about that person: “May his name be blotted out”. But in this case no one will suggest to persecute him and run after him to humiliate him or cause him shame. And this constitutes the length of our exile, because no one is jealous for the Jealousy and Honor of G-d.

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

In the holy book Toldot Yakov Joseph (Parshat Nasso) written by Rav Yaakov Joseph of Polnoye, of blessed memory, says that now in the years of the coming of Mashiach the evil inclination concentrates on the leaders and Rabbis and not on each individual,

because if the leaders fall into the net of the evil inclination thereby straying from the right path, then they will bring down with them the masses that follow those leaders.

**THE EREV RAV WERE THE SORCERERS AND MAGICIANS OF EGYPT WHO MOSES TOOK OUT OF EGYPT IN SPITE OF G-D'S WARNING NOT TO TAKE THEM ALONG**

'AND WHEN THE PEOPLE SAW THAT MOSES DELAYED (boshesh) TO COME DOWN OUT OF THE MOUNT. The word "people" denotes the "mixed multitude". And who were the "mixed multitude"? Were they Lydians, Ethiopians, or Cyprians? Were they not all Egyptians, and did they not all come from Egypt? If they had consisted of a mixture of many different nations, would not the plural verb 'Alu (went up) have been used instead of the singular Ala (Ex. XII, 38)? In fact, however, the "mixed multitude" consisted entirely of one people all the members of which spoke one language: namely, all the sorcerers of Egypt and all its magicians, as it is written, "And the magicians of Egypt, they also did in like manner with their enchantments" (Ex. 7, 2); for they wanted to oppose the wonderful works of the Holy One, blessed be He. When they saw the signs and the wonders which Moses wrought in Egypt they came to Moses to be converted. Said the Holy One to Moses: "Do not receive them" Moses, however, replied: "Sovereign of the universe, now that they have seen Your power they desire to accept our Faith, let them see Your power every day and they will learn that there is no G-d like You." And Moses accepted them. (ZOHAR HA KADOSH KI TISSA 191A)

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

**(Likutim Ha GRA)**

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

In the book Divrei Chaim in the omissions of Parshas Vayakhel it is written: "Before the coming of the Mashiach most of the Rabbanim will be from the Erev Rav etc. Because Israel in themselves are holy, but the Erev Rav work only for their

own benefit as we can clearly see that the Rabbanim and the Chassidim and many regular Jews of the generation are, due to our many sins, mostly from the Erev Rav and want to rule over the public, and all their actions are only for their own sake, to acquire honor and money, and one should therefore only join with those who truly serve, who sacrifice themselves to Hashem not in order to receive any benefit”.

### FIVE TYPES OF LEADERS OF THE EREV RAV

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

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

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

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

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

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

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

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

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

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

The Zohar continues: ..."These are the generations of heaven and earth." The expression "these are" here corresponds to the same expression in the text: "These are your gods, O Israel" (Ex- 32, 4) When these shall be exterminated (the mixed

multitude- Amalek), it will be as if G-d had made heaven and earth on that day; hence it is written, "On the day that G-d makes heaven and earth". At that time G-d will reveal Himself with the Shechinah and the world will be renewed, as it is written, "for as the new earth and the new heaven, etc." (Isaiah 66:22). At that time "the Lord shall cause to spring from the ground every pleasant tree, etc.", but before these (the other gods, the mixed multitude, Amalek) are exterminated the rain of the Torah will not descend, and Israel, who are compared to herbs and trees, cannot shoot up, as is hinted in the words: "no shrub of the field was yet in the earth, and no herb of the field, etc." (Gen. 11, 5), because "there was no man", i.e. Israel were not in the Temple, "to till the ground" with sacrifices...

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

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

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

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

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

**In his book EVEN SHELOMO, the Vilna Gaon, ztk'l wrote that the selection and purification of Israel will not be complete until the Erev Rav separates from Israel completely, because they (Erev Rav) are very attached to the Jews and the Jews learn from their actions.**

**And the five types of Erev Rav are:**

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

**(Aderet Eliyahu)**

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

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

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

**(Raaya Mehemna-Sefer Ha Zohar)**

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

At that same time the Holy One blessed be He will awaken his power against all the nations of the world and the King Mashiach will be known in all the world and the Kings of the world will unite to go against him and many of the evildoers of the Jewish people will unite with those nations to wage war against the King Mashiach and then the world will darken for 15 days and many of the Jews will die on those days of darkness and on



this episode it is written (Isaiah 60:2) “ For, behold, the darkness shall cover the earth, and thick darkness the people; but the Lord shall arise upon you, and his glory shall be seen upon you”. (Zohar ha Kadosh II, 7a)

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

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

And one has to strengthen oneself with great faith (EMUNA), because Israel were redeemed from Mitzrayim only in the merit of faith, and so it will be with the future redemption, that we will need great faith because we will see how the ways of evildoers succeed... and even if we see in them (The Erev Rav) good things like Torah and tradition and good manners and in particular they make peace with everybody and peace is the foundation of everything, and it is a very good trait, even so, as in the case of a sick person that needs to have his blood extracted even though the soul is in the blood, so it will be in the days prior to Mashiach, we must reject all these people even when they have good aspects in their behavior because then will be time of Clarification and selection and this will be the trial and choice in those days (Divre Simcha by Rabbi Simcha Ysachar Ber Chalberstam, zt'l).

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

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

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

The desire to become a Rabbi in order to be proud of this and not to do it Leshem shamaim (For Hashem's sake) and the desire to rule over the Tzaddikim with the full force of his ego that everyone should be subservient to him under his rule, and this person

that wants to rule is an empty pit full of serpents and scorpions and the person who is led by him and acknowledges him is actually serving idols. (Zohar Chai, Shemot 86)

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

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

### THE EREV RAV CARRY WEAPONS TO WOUND ISRAEL

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

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

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

We read in the introduction to the Holy book Etz Chayim what the Holy Rabbi Chayim Vital, may his merit shield us, (who was the student of the Holy ARI zt’l) wrote concerning the Erev Rav: **All those that do kindness and toil in the Torah, all they do for themselves, and in particular through our many sins, in our times, the Torah has been made into a hammer with which to do their own ends for many baale torah, who occupy themselves in the Torah in order to receive their reward**

and other benefits and luxuries, and in order to be in the group of heads of Yeshivot, and judges (dayanim) in their courts, so that their names and fame are spread throughout the land, and the actions of these Rabbis resemble those of the generation of the Dispersion, those who built the Tower of Babel, with its top reaching the heavens, and the main motivation for their actions is what is written there in the Torah: “Let us make a name for ourselves” as it is written in the Zohar (Bereshit 25b) on the verse : “These are the generations of the Heavens and earth...” that there are five types of Erev Rav and the third type is called Giborim (powerful ones) and on them it is written: “These are the Giborim of old, men of name” and they belong to the side of those about whom it is written: “Let us build for ourselves a city and a tower...” and let us make a name for ourselves by building Synagogues and Houses of Study and putting in them Torah Scrolls with crowns on their heads but not for G-d’s sake they do thus but for their own benefit.

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

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

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

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

My Holy master the Baal Shem Tov explained the argument of the Yetzer ha Ra [SAMA—EL] when a holy soul comes down to this world in order to invest itself in a body, The Yetzer says to Hashem: “You have created me in vain” for this Tzaddik that is

coming into the world will turn many people in teshuvah and will bring them closer to Hashem therefore fixing the world through great faith and Torah and Tefillah, and me I am an angel a spiritual being that can't be seen and he the Tzaddik is in a physical body and will lead the people in good ways with fear and love and who will listen to me? And the answer came to the Satan: "All men" for as a counter balance for every real Tzaddik there is another one who opposes him, who possesses no love and fear of G-d, but only confuses creatures. He looks as a Tzaddik and guides the people to different kinds of wisdom and strange beliefs and he has great strength and from this comes the free will [that people will have to choose between good and evil] and this is "All men" that though a man one can go to the right place or to the wrong place. (Zohar Chai, Bereshit 329)

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

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

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

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

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

And the Holy Rabbi finally told his students: "I will not fast anymore, because I can't do much to annul the desire of the Satan, because the Yetzer Harah (The Satan) will exist in

the future also, G-d save us, and **He who will have the merit to sanctify himself, who will desire honestly to come to the Holy One Blessed be He and his eyes will illuminate from the Light of the King of life's face, he who will want to go in the ways of life and the paths of truth and rectitude, should do this: Do not mix with them** (with the fake Chassidim) and the Holy One Blessed be He, will purify us for His Service AMEN SELA

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

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

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

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

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

### **DO THIS: SEPARATE FROM THEM**

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

Hashem, sit in poverty and cannot act for the sake of Heaven properly, to increase actions for Torah and fear of heaven.

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

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

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

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

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

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

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

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

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

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

**THE REASON BEHIND THIS LONG AND BITTER EXILE**

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

**ALL THAT THEY DO THEY DO FOR THEMSELVES**

Then I said in my heart, there has to be a division and a stumbling block for all those people and also the Satan comes to weaken the strength of these groups, because one dead fly can spoil a great quantity of the finest oil. And when I strived to learn who this

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

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

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



her sons, and there is no one that listens, She screams and there is no savior and no rescuer.

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

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

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

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

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

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

A short time after he (The Rabbi mi Lublin) cried and said that he saw with his Ruach ha Kodesh that an accusation came forth from heaven to tell them [angels] to refrain from

fighting for us because again the final redemption would be delayed due to the sin of the leaders of our time because everyone says "I will rule" (Divre Torah from the Holy Rabbi of Munkatch a, 15)

### **THE POWER OF SIMPLE PEOPLE**

When R' Avraham Mordechai Alter - who later became the Gerrer Rebbe - was a young boy, his father, the Sfat Emet, asked a family member to take little Avramale and his younger brother, Moshe Betzalel, to receive the blessing of a certain Jew in Warsaw. Upon their arrival in Warsaw they searched high and low for the man, but no one seemed to know who he was. After much effort they finally found the man. To their surprise, however, he was a simple and apparently uneducated Jew. The Sfat Emet's envoy divulged the purpose of their visit, and the man was completely thunderstruck. "What? Me?" the man asked in astonishment. "Do you mean to say that the Sfat Emet wants me to bless his children?" After some more hesitation, the man finally agreed to bless the children, but only in deference to the Sfat Emet.

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

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

"G-d wins battles merely because of the simple folk who recite psalms with simplicity, and not through those who use sophisticated means. A king once went hunting, and he traveled like a simple man, so that he would have freedom of movement. Suddenly a heavy rain fell, literally like a flood. The ministers scattered in all directions, and the king was in great danger. He searched until he found the house of a villager. The villager invited the king in and offered him some clothing. He lit the stove, and let the king sleep

on the pallet. This was very sweet and pleasant for the king. He was so tired and exhausted that it seemed as if he had never had such a pleasurable experience. Meanwhile, the royal ministers sought the king, until they found him in this house, where they saw the king sleeping. They wanted him to return to the palace with them. "You did not even attempt to rescue me," said the king. "Each one of you ran to save himself. But this man rescued me. Here I had the sweetest experience. Therefore, he will bring me back in his wagon, in these clothes, and he will sit with me on my throne."

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

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

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

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

(Maskil el Dal)

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

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

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

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

“Charm is deceitful, and beauty is vain; but a woman who fears the Lord shall be praised” (Proverbs 31:30)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We read in the book Shaare Kedusha, Part 2, Chapter 4: The Son of David [i.e., the Mashiach] will not come until jealousy ceases, as is written; (Isaiah 11:13) "Efraim will not be jealous of Yehudah..." Furthermore, even supernal angels fell from their sanctity because of this, as they said- in Pirke D'Rebbi Eliezer regarding Sa~mael, who was greater than the seraphim - for they have only six wings, while he had twelve wings - but was uprooted from sanctity because he was jealous of man. So, too, the nefilim, Aza and

Azael, were removed from the world because they were jealous of man. If someone has jealousy in him, his bones rot. Therefore, it is proper for a person to be happy with his share, even if it is little. For he is not better than Hillel the Elder, Rabbi Chanina ben Dosa, Rabbi Yehudah bar Ilai Rabbi Elazar ben Pedat and other Sages [who all lived in poverty]. A person should bear in mind that this world is vanity and nothingness and that which matters is the World to Come, the world of truth; and he should trust in G-d.

### **JEALOUSY LEADS TO HATRED**

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

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

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

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

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

(RABBI ELIMELECH MILIZENSK, NOAM ELIMELECH, PARSHAT TOLDOT)

## ***THE FIGHT AGAINST AMALEK***

*The most upright butcher is a partner of Amalek."*

*(Kiddushin 82a)*

### **WHO IS THE NATION OF AMALEK**

The nation of Amalek, descendants of Esav, bore a deeply ingrained hatred against the Jews. They considered it their duty to take revenge for their forefather Esav on Yaakov's descendants. As the very name "Amalek" denotes, they were thirsty for Jewish blood. (Amalek is a composite of am la'k, the people that came to lick blood.) (Lekach Tov)

(As soon as the Bnai Yisrael left Egypt, the Amalekim suggested to the other nations, "Join us in an attack against the Jews!" As a result, all the nations assembled while the Bnai Yisrael crossed the Yam Suf. Hashem, however, rendered them all powerless, and they were unable to harm the Bnai Yisrael. After witnessing the miracles of kerias Yam Suf, the rest of the nations trembled and did not dare attack. Amalek then suggested to the other nations, "We Amalekim will attack the Bnai Yisrael! Should they defeat us we will flee, but if we are victorious over them, then come and join us in our battle." (Mechilta)

Amalek waited for an opportunity to attack, but Hashem protected Israel as long as they were loyal to Him. Amalek had no power over them, except over sinful individuals. These were expelled from the Camp by the Clouds of Glory, and were forced to travel outside the Clouds. They were slain by Amalek. (Mechilta)



## **THE SATAN IS THE SAR [HEAVENLY MINISTER] OF AMALEK**

Hashem did not allow the Bnai Yisrael to annihilate Amalek since no nation can be destroyed before its Sar (spiritual image, minister) in Heaven has fallen first. Amalek's sar is Satan himself. He will perish only when sin is no longer to be found in Yisrael. Every time a Jew sins, he adds strength to the sar of Amalek. It is only when the Bnai Yisrael will be free from sin that Amalek will be destroyed (Alshich).

### **THE VISITOR FROM FOREIGN LANDS: A STORY**

Rabbi Akiva Joseph Shlesinger Z"l, son in law of the great Gaon Rabbi Hillel of Kalamai Z"l wrote in his book Shamru Mishpat the following: In the year 5620, Pesach's eve, a man called Rabbi Eliezer Bar Rabbi Shimon from Tibet came to see my father-in-law. He spoke only lashon Hakodesh (Hebrew), and asked my father-in-law R' Hillel, to let him spend Pesach with him with the condition that the visitor would do his own Seder on a table especially for him, and that he would give him the Matzot and every thing else needed. My father in law agreed, and so it happened. On the seder's night, he ate only the strictly required measure of Matzah, and he did not eat Matzah for the rest of Pesach; he just ate fruits, potatoes and almonds, and would not accept any gift, money or food for the journey...What I heard from him I will try to remember and write.

### **THE VISITOR IS VERY CAREFUL ABOUT WHAT HE EATS**

The Seder went over enthusiastically, every verse the visitor said, he translated to his mother tongue, which was strange for us, and just few things mentioned from the Zohar and Midrashim were known to us. We listened. He prayed full of joy, for about 2 to 3 hours, and then, ate potatoes, fruits and similar foods, and he ate no meat and no matzah. There was no time for questions. Only in Chol Hamoed and Yom Tov was I able to ask the meaning of all his customs; he replied he was sent and came for a secret issue, by order of the president of his land. There were 96.000 Jews where he came from, and they all comply with the law of Maaser, and as per the Torah, they have rulers for every 10 people, every 50, 100 and 1000... The president is a holy man well versed in Kabbalah. He directs the entire town. He is a Tzaddik fearful of G-d and not only serves justice to his people...but like the tribe of Yssachar he knows the destiny of Israel throughout the Galut and he has a book called SEFER HA ABIB (BEGINNING LETTERS OF: *ACHENU BENE ISRAEL BAGOLA*), (Our brothers The sons of Israel in exile)...

## WHY HASN'T MASHIACH ARRIVED

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

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

### WHY MASHIACH HASN'T COME

THE HOLY TZADDIK RABBI MENDEL MI KOTZK MAY HIS MERIT SHIELD US, USED TO SAY: I LOVE RABBI SHLOMO LEIB WITH A LOVE THAT COMES FROM THE SOUL, BUT ONE SMALL COMPLAINT I HAVE: "WHY HE SCREAMS TO THE KADDOSH BARUCH HU ALL DAY, THAT HE SEND THE MASHIACH, IT IS MUCH BETTER THAT HE SCREAM TO THE JEWS TO DO TESHUVA AND MASHIACH WILL THEN COME. ISN'T IT WRITTEN IN THE TORAH THAT G-D TOLD MOSHE: "WHY DO YOU CRY TO ME? SPEAK TO THE PEOPLE OF ISRAEL THAT THEY GO FORWARD"

### THE SECRET OF THE BAAL SHEM TOV'S DESCENT TO THE WORLD

I heard, in the name of Baal Shem Tov, that he came to this world to rectify it and that the world was tottering because of the deterioration of the three pillars upon which the world stands, namely Torah, worship, and kind deeds. The pillar of Torah was spoiled by the preachers who travel from city to city and preach false sermons to blind the eyes of the

congregation. They invent astounding midrashim and then reconcile them and they themselves are irreligious and connivers. The pillar of worship was weakened by the cantors known for their irreverence and irresponsibility, for in our times the prayer takes the place of the daily sacrifices, in whose place the Rabbis instituted the daily prayers. The pillar of kind deeds was weakened by the shochatim who take mitzvot lightly. The Talmud tell us (Taanis 23b) that when Abba Chilkiyah prayed for rain, a cloud ascended from the corner where his wife was standing, because a woman is usually in the house and she gives bread to the poor, from which they benefit immediately.

### **THE MOST UPRIGHT BUTCHER IS A PARTNER OF AMALEK**

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

#### **REMEMBER THAT THE WORDS OF THE SAGES ARE VERY PRECISE WHEN THEY SAY THE BEST BUTCHER IS A PARTNER OF AMALEK**

Let it be made clear that people's thoughts and reasoning do not coincide with the thoughts and reasoning of the Rabbis o.b.m. who enjoyed the presence of the Shechinah in their study hall, and everything recorded in the Mishnah or in the Gemara is hallowed with all kinds of sanctity. No one ever found fault with them except apostates and sectarians, who left the Jewish fold. See how the Geonim and the Rishonim toiled to reconcile the presence of a single word and built piles and piles of halachos upon it. Now, when they called the butcher "a partner of Amalek," the Shechinah was actually speaking from their throats, and they were agents of the All-merciful, and if we are human beings, they were veritable angels and seraphim, and all their words are like fiery coals. Let no man be tempted to say that the Rabbis meant only the butcher but not the shochet,

because if you look at Rosh on Chullin p. 18, and in Maggid Mishneh, Laws of Shechitah 1:26, you will see that the usual butcher in Talmudic times was also a shochet and an inspector.

### **IS WHAT YOU KNOW ABOUT THE KASHRUT OF THE MEAT YOU EAT ENOUGH TO ANNUL OUR SAGES WORDS?**

After this introduction, it should be plain that not everything a person imagines is true, and even if he feels that he has all sorts of conclusive proofs that this butcher is perfectly reliable, and no one need investigate his practices, all these proofs are null and void against the testimony of our Rabbis o.b.m. who stated unequivocally that the most upright of the butchers is the partner of Amalek. Moreover, any sensible person knows that our generation is surely not better than previous ones, and the most upright butcher of this generation is immeasurably inferior to the average butcher of those times, surely to the most upright.

### **ONE MUST TREMBLE BEFORE BRINGING A PIECE OF MEAT INTO ONE'S HOUSE**

Therefore, whoever wishes to follow the paths of our holy Torah and its pleasant rulings and ways, must abandon his own ideas in view of the ideas of the Rabbis of the Talmud, and must literally quake before bringing any meat into his house.

**See what the holy Shaloh (Shne Luchot Ha Brit) writes, he saw religious men who did not eat any meat except from animals they themselves had slaughtered. He was very puzzled concerning the origin of the practice of eating meat from any shochet without first knowing clearly that the meat is kosher.**

Also, concerning the punishment of one who feeds people forbidden foods, we find that the Rabbis were unusually harsh with unprecedented stringencies. We find in Chullin 93b that if an amount of fat the size of barleycorn is found on a piece of meat sold by a butcher, that butcher is disqualified. If it is the size of an olive, he is subjected to lashes.

### **A CRY FROM THE SATMER REBBE ZT'L**

The person may ask: "What can I do if all I bring into my home are foods with a Kosher certification? Here, in the words of the Satmar Rebbe z.t.l. is the answer to this question:

**"It is heartbreaking to see how here, in America, everything is a business. The main thing among businessmen is to turn out the highest profit**

possible and disregard kashrut in the process. This is evident from the hashgachot as well, since many rabbonim give their hechsheirim to products where the pitfalls are numerous. This catastrophe came about since the entire process of kashrut and hechsheirim have also become a business. Therefore, the reliability of the Rav Hamachshir is automatically in question.

### **THE ONLY CONCERN IS PROFIT AND NOT THE FULFILLMENT OF G-D'S LAWS**

In short, the Rebbe obm revealed that the manufacturers of the various food products have little or no regard whatsoever for kashrut. Their only concern is to produce efficiently and economically, earning the largest profits possible. Since the kashrut of the product has also become a business, the dependability of the Rav Hamachshir is meaningless. These few words of the Satmar Rebbe obm should be a lamp lighting the ways for kashrut observance in present times. Finally, we can learn from the above story how we must guard ourselves and our children from not only a known non-kosher food, but even from a food that may possibly be kosher but due to strictness we will not use it. In the merit of the careful observance of the mitzvah of kashrut may Hashem help all our children to be enlightened in Torah and yiras shomayim, and may we all merit to see the Mashiach speedily in our days. Amen!

### **EATING NON KOSHER FOODS IS MORE SERIOUS THAN VIOLATING THE SHABBAT: A STORY FROM THE CHAFETZ CHAIM**

The saintly Chafetz Chaim writes in his book, Machaneh Israel, that a Jewish soldier once asked him what he should choose. He was given the choice to be in a division under a fine commander, who allows the soldiers to slaughter and eat kosher meat, but there he would have to work on the Sabbath, or to be in another division where he would not be able to eat kosher food, but he would not be coerced to work on the Sabbath. He asked what he should do. The Chafetz Chaim told him to go to the division where he would be forced to work on the Shabbat and added the following reason: Even though Shabbat is a capital offense, when he comes home,

he would be able to observe many Shabbatot. If he eats neveilos and trefos, however, "the damage to his soul will remain permanently,"

**THE EVIL HAMAN [A DESCENDANT OF AMALEK – THE PARTNER OF THE BUTCHERS] GOT PERMISSION FOR HIS EVIL DECREE FROM THE FACT THAT HE FED JEWS FORBIDDEN FOODS WHEN THEY ENJOYED THE BANQUET OF THE KING ACHASHVEROSH AND MORDECHAI SAVED THE JEWS THROUGH HIS ACTIONS TO AVOID FORBIDDEN FOODS**

It is brought in the Talmud (Meguila 12): That is why we say *ARUR HAMAN* (Damned is Haman) because he requested to destroy us when he fed The Jews forbidden foods, and through this he had the power to issue harsh decrees against the Jews.

And the BACH wrote (Orach Chayim, Siman 670): In Purim was the main decree against the Jews because they enjoyed the King's festive meal, that is why death was decreed on the bodies that enjoyed from forbidden food and drink and from the joy of forbidden banquets, and when they did Teshuva and afflicted their souls as Esther said: "Go and gather the Jews so that they should not eat nor drink for three days", therefore Purim was established as a day of eating and feasting in order to remember the essence of the miracle. This is why we say *BARUCH MORDECHAI* (Blessed is Mordechai) the Jew because in his merit the Jews were saved from the decree of Haman, he was careful to protect the Jews from eating forbidden foods, that is why he sat in the gates of the King so that Esther would not eat forbidden foods.

**THE SECRET OF BLESSED MORDECHAI AND CURSED HAMAN**

Hereby we bring you many words and their numeric values (Gematria) to show you how far the problem of the nonkosher meat reaches. Through the gematriot we see how the Satan and Amalek dominate through the sin of forbidden foods (mainly meat), just as in Purim the decree to destroy the Jews in one day came through the sin of forbidden foods. Only when the Jews broke the breach in Kashrut was Haman able to gain the upper hand, and had it not been for Mordechai the Jew, so called because he didn't let the Jews eat forbidden foods, we would have been exterminated, G-d forbid. And Esther was willing to fast even during the first days of Pesach, in order to find mercy in the eyes of G-d. We will not explain in detail each equivalency but you should know that it is a very complex matter that forces the person to conclude that the benefits of not eating meat are infinite because the fight against Amalek lies here, and not for nothing the Talmud (Kiddushin

82a) says: “The best butcher is a partner of Amalek”. You will see that there’s a Gematria with the word Mikdash Meat because also through our proper conduct in the synagogues and our responding AMEN, we can defeat Amalek and the Satan (see further in the section of The Sanctity of the synagogue). G-d was gracious to me and let me reveal these things during Seudat Purim while I was drunk as the Talmud prescribes, confirming the statement that when wine goes in, the secret comes out and wine and secret both have the value 70 in Gematria.

ברוך מרדכי = 502 = ארור המן = 502 = בשר  
 מרדכי = פתחיה = 503 = בשר  
 (From Kav Ha Yashar) שנים אבות = 147 + 180 + 175 = 502 = בשר  
 (From Kav Ha Yashar) אדום = 51 + ישמעאל = 451 = 502 = בשר  
 לויתן = 496 + 5 אתיות + כולל = 502 = בשר  
 שמעון = 466 + יוחאי = 35 = 501 = בשר  
דצן + עדש + באחב = 501 = בשר  
 כח ערב רב = 502 = בשר  
 ומרדכי ידע את כל אשר נעשה, --- אשר = 501 = בשר  
 נעשה = 425 = שק + יקיק  
 שמות האבות = 638 = צום בשר, יראת יקיק = 637, עץ הדעת = 639  
 אסתר = 661, חלב כרת = 660  
 מגילת אסתר = 1144 + 2 מילם = 1146, חלב בשר + עמלק + השטן = 1146  
 עץ הדעת טוב ורע = 932, שחיטה + עמלק + שטן = 931  
 שק ואפר = 687, אסתר + יקיק = 687, שחיטה + יקיק = 358 = משיח  
 שק = 400 נגד אדום, אפר = פרא אדם ישמעאל  
 וצומו (עלי) = 148 = פסח  
 שלשת ימים = 1130 = בשר כרת + 6 אתיות + 2 מילם = 1130  
 פורים = 336, עמלק + המאכל = 336  
 פורים + כולל = 337, שחיטה + 5 אתיות = 337  
 פורים = 336, עמלק + המן = 335  
 יום הכפורים + בשר = 919 = בראשית + 6 אתיות  
ראש השנה = 861 = בשר + שטן  
שוחט + עמלק = 563 = מקדש מעט = דר שטן  
 נחש = 358, שטן = 359

סטרא אחרא=480+ערב רב=474=954, שכר ועונש=952+2 מילם=954  
 טפש כחלב לבם, אני תורתך שעשעתי (Tehillim 119:70)  
 טפש=389 נבלה+וטרפה=387+2 מילם=389  
 שאר שבעיסה=שאר=בשר

### WARNING OF THE CHAFETZ CHAYIM ZT'L

How much will an individual regret, when with a mere admonition, he could have extricated himself from all these punishments. Let him not be misled by the fact that others will share the punishment with him considering that he is not the only one in the city to have transgressed thereby finding false comfort. As an analogy: In the event a person is a co-signer on a note encumbering a debt of millions of dollars, regardless the number of additional co-signers, when the debt becomes due, even if required to reimburse only a small fraction thereof, it could amount to a sizable sum, which will be quite painful to pay.

Similarly, since today the ingestion and partaking of prohibited foods has become unfortunately widespread when the time for reckoning arrives, it will amount to many thousands of olive sized pieces of prohibited foods. Consequently, those capable of arousing the populace in their vicinity to observe kashrus strictly and thereby prevent untold thousands of Jews who were lax from eating non-kosher, will surely be considered the most guilty. Our sages admonish (Tana D'vei Eliyahu): Anyone able to protest and refrains to do so; Anyone able to elicit repentance and does not do so, all blood spilled will be credited to his negligence and held against him...

### THE YETZER HA RA SITS IN A CHAIR WITH THREE LEGS

The "Chatam Sofer" of blessed memory (Orach Chaim 205) writes that the Yetzer Hara (the evil inclination) sits on a chair with three legs. The first being the Chazanim who do not properly direct the prayers of the Jews in their congregation, the second the Shochatim through whose fault Jews eat Nevaylot Utrayfot and the third the scribes who write Tefillin and Mezuzot improperly, so that- they are pasul, and these three are sufficient for the Yetzer Hara. We find similar things expressed by the Toldos Yaakov Joseph, (Parshas Noso) and also by the Vilna Gaon (Maasay Rav 90) who writes that it is preferable to eat dairy food on Shabbat, rather than eating from a cow which was slaughtered by a Shochet who was not supervised by anyone during the Shechita.



**IT IS MORE SEVERE TO EAT FORBIDDEN FATS  
FROM A “KOSHER” ANIMAL THAN TO EAT PORK**

Everyone knows how much the Chafetz Chaim o.b.m. warned our brethren in his time, when they were forced to wander to various places because of the terrible decrees of that period. He warned them that if they have, G-d forbid, no choice but to eat pork and animals that died without being properly slaughtered, they should, G-d forbid, not eat meat from which the Chelev was not removed, but rather pork and animals that died without being ritually slaughtered, whose prohibition is merely a negative commandment, rather than, G-d forbid, to stumble upon the prohibition of Chelev, which is punishable by Karet. Yet, in our times, the situation has reached such an alarming low that without a decree by the government or any other coercion, they feed our brethren meat from which the Chelev is either not removed at all or at best not properly removed and in their innocence, many innocent G-d-fearing people are trapped in a terrible snare, whose results are so far-reaching, that it is utterly unbelievable even catastrophic in many instances testifying to the terrible occurrences of devastation we daily witness. Heaven have mercy

**WHO CAN CONTRADICT  
THE WORDS OF THE PELE  
YOETZ?**

*It is extremely difficult to find meat that is kosher according to all views. I, therefore, derive much pleasure from the pious that are careful not to eat meat.*

*(Pele Yoetz, taref).*

## IF YOU ONLY EAT POULTRY YOU AVOID MANY PITFALLS

*Whoever wishes to avoid all risks, should be smart to eat only fowl (poultry) and not bovine meats - because the pitfalls are all too common and numerous with them. [And for eating the forbidden fat of bovine meat we become liable to the punishment of karet and this punishment does not apply to the consumption of poultry] (Shulchan Hatahor, Rabbi Aaron Roth o.b.m. (author of Shomer Emunim, Tohoras Hakodesh, etc)*