

EREV RAV



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לזכות ואריכות ימים

For the merit and long life

*Baruch Mordechai ben Avraham &
Chene bat Shlomo*



EREV RAV



וגם-ערב רב עלה אתם *Vegam-erev rav alah itam*, “And a ‘mixed multitude’ ascended/went up [also] with them [that is, with the People of *Israel*]”¹. Now, when YKVK created the world He made the lower world in a way that it is a light, however without illumination, thus being attracted in the direction of the upper light². This spiritual law is fundamental of all reality, manifesting itself in all levels of existence and affecting all creatures. For instance, this is the reason that *sheratzim*³ (“creeping creatures”) always move towards a light, specially the flying ones. The reason these creatures are mentioned specifically at the end of *parashat Shemini*’s section on impure animals is due to their intense and final spiritual lowliness. See, their spiritual light’s contraction (*tzimtzum*) is enormous, due to their origin at the bottom of impurity – a thick darkness. Now, all *gilgulim* (“reincarnations”) in a non-*kosher* animal are extremely anguishing to an extreme, for the soul remains desperately aware of its constricted and completely impure domain. Even more so, when the soul sparks reincarnates in a creeping creature, *chaz v’shalom*, its pain

¹ *Shemot* 12:38.

² Based on the *Zohar* 156a, *Vayetze*.

³ Or *shekatzim*, both are general terms that can include many different types of creatures that the *Torah* prohibits to eat (*Isur Achilasan*).

is close to unbearable. In addition, for it being now in a *traif* animal, the sparks cannot ascend directly by the *kavanot* of the Jews, who after all do not eat (and thus, elevate) these lowly things⁴. In the past, explains the *Torah*⁵, there was an exception of *kosher* species of *arbeh*/locusts; however, the holy knowledge to discern what species is *kosher* has been lost a long time ago. Together with this loss, the ascent of the *netzetzei kedusha* (“holy sparks”) trapped in these creatures was forfeited, although there continues to exist an indirect manner to help these souls in their *tikkun*, as will be explained later, with G-d’s help.

Now, the desperation and inner force of the souls reincarnated in these creatures cause the *sheratzim*’s intense attraction to light. They tremble much before any brilliance, as in their limited condition, they perceive any light as a path to redemption for such hard and afflictive life. This is especially true since during this ordeal, they remain conscious of their prior human (and more elevated) existence. In this degraded state, these creatures constantly confused their aspired light of *YKVK* with any light – natural or artificial – exactly as they used to do before they receive this severe *din* in *shamayim*⁶. This is so, for having reincarnated in the generations many times, the *Erev Rav* suffers again *gilgulim* in the *sheratzim*, which by

⁴ That is, directly. These sparks find elevation indirectly (the *Ari”zal*, *Sha’ah HaGigulim*, *hakdamah* 22).

⁵ *Vayikra* 11:21.

⁶ See *Zohar* 30b, *Vaeira* on the *pasuk* of *Isaiah* 19:2, where it is says that *Hashem* confuses all of the lower and the upper/celestial *Mitzrayim*.

their nature, confuse all lights and throw themselves in them. This needs to be explained, with the help of G-d.

First, regarding the confusion of the lights. See, there are various types of *Erev Rav*: “The provokers of *machloket*/strife and slanderers; those who only seek pleasures; the hypocrites that have an external conduct that does not reflect their interior; the hunters of *kavod*/honors; and the greedy⁷. However, the *ba’alei machloket* are the worst kind and they are called the *Amelekitas*”⁸. And the *gilgul* of the *Amalekitas* is principally in the *sheratzim*, for their characteristic of strife represents “doubt”, as it is well known. There is doubt of one thing or another: regarding the Providence, the *Halacha*, etc. all arguments essentially fomenting doubt in one level or another. They are the “doubt of *Torah*” in the world, resulting from the degradation of the *Ohr Eliyon* (“Superior Light”) to an inferior *Kli* (“recipient”). This degradation manifests itself in the individual who denies the many “lights of the *de’ot*” (“holy opinions from our Sages of the *Torah*”, often contradicting one another⁹), thus many doubts arise in their minds. These individuals focus on the

⁷ See *Zohar* 25a, *Bereshit*.

⁸ The *Vilna Gaon*, *Even Shleima*, chap. 11, *Ot* 8. The *Etz Chayim*'s *hakdamah* says: “Regarding the *Erev Rav*, so that their names and fame be spread to the world, the actions of these rabbis [and others] are alike the generation that build the tower of *Bavel*, with its top reaching the heavens, for the greatest motivation for their actions is this: ‘Let us make a city and a tower, and its top should reach the heavens; let us make a name for us [*Bereshit* 11:4]’, as it is explained in the *Zohar* 25b, *Bereshit*”.

⁹ See *Pirkei Avot* 5:17.

nature of the inferior *kelim* (of the immature mentalities), incapable of naturally receiving distinct lights simultaneously. On the contrary, only one individual light after the other, each one in its separate time, can be acceptable. This is a mark of the *Erev Rav*, for up on high, where there is unity there is no doubt. Thus, this *Erev Rav* constantly oscillates up and down in their faith, depending on these “shifts of mentalities”, and they cause others to do the same unholy thing.

Now, when some member of the *Erev Rav* is operates more “subtly”, amongst the more *Torah* observant Jews (although, often innocent of certain spiritual truths), he then “injects” his poison astutely and inconspicuously, fomenting further divisions in the *shitot*, reinforcing latent prejudices, speaking of unusual leniencies of the *Torah*¹⁰ etc. As it is known, “To counterbalance each true *tzadik* there is another type that opposes him. This one has no love and fear of *YKVK*, but only confuse the creatures. He resembles a real *tzadik* and guide people for different kinds

¹⁰ The holy *Sefer HaBrit* states: “Be wary of all new customs and groups that do not follow the ways our forefathers knew. Even if these people are *Torah* scholars and doers of acts of kindness, if they deviate even an inch from the *Shulchan Aruch* do not follow them. If they conduct themselves contrary to the *Shulchan Aruch*, distance yourselves from their ways and do not go near their homes. Because also among the followers of *Shabetai Tzvi* [may his name be blotted out] there were many *Torah* scholars with great *Torah* knowledge. And there is nothing new that will be good and will not bring sin in its wake. Therefore, be very careful about new things. And this rule should always be in front of you: ‘The one who turns his face away from the *Shulchan Aruch*, even a little has no portion in the G-d of *Ya’akov* and in his congregation’” (Part 1:3).

of wisdom and strange beliefs. He has great force and from this comes the free will of the people he influences”¹¹. However, if and when one of these dangerous invidious from the *Erev Rav* is confronted in privacy, even to a slight degree, he then will show his demoniac face – like the faithful dog that is bond to his master, the *Samech-Mem* – although he tries to control the situation. See, nobody would believe that a “holy rabbi”, popular and adored, with a position of respect is a *shed* (“demon”) disguised¹² in the skin of someone so esteemed¹³. The *Erev Rav* of this type are especially astute in their “floating movements”. For this, they incarnate in the flying *sheratzim* that flap their wings constantly up on high – for they are impelled by the

¹¹ The *Ba'al Shem Tov* explaining a complaint from the *Samech-Mem* that says that he is “only” an angel, thus created in vain, for a *tzadik* in flesh and bones has much greater force to lead people to do *teshuva* etc. However, this angel receives his answer about the *Erev Rav*. He quotes the *Zohar Chai, Bereshit* 329.

¹² It is noteworthy that the *gematria atbash* of *ערב רב Erev Rav* is 613, meaning that they do not have an outwardly secular nature. On the contrary, they can appear quite religious and, for the most part, fulfill the *mitzvot* incumbent upon a Jew today, at least externally. According to the *Ari'zal*, *Erev Rav* is also *gematria* 474, the same as for the word *da'as/knowledge*. As such, these souls originally had a high level, but they were intermixed with the *klipot* (See *Etz Chayim, Sha'ar* 32, *Perek* 2).

¹³ On the third day of *Sivan* 5771, I had a terrible encounter with such vicious beast. Although I survived, *baruch Hashem*, the great stress triggered a neurological illness I fight to this day. While in my life, I have encountered other members from this venomous species, this attack was the worst. Moreover, since they are telepathic, they can be found out through this means. I cannot reveal more, save that “they” – and there are different types – are more than ever present in our orthodox communities and elsewhere too.

law of YKVK that made their domain – and downwards below, where they are attracted as well, for that is their true origin.

Now, about the *sheratzim*, they throw themselves into the light, and as it is known, an *Olah* (“burnt offering”) represents the submission to the will of YKVK. The *shoresh*/root of the word *olah* is *ayin-lamed-hei*, the same as for the word *aliyah* (“ascension”). This offering is to be totally burnt at the external altar, and no one could eat from any of its remains. It atones for sins, indicating a total commitment and desire of returning to YKVK.

Behold! The *gematria atbash* of *אלה אתם* *alah itam*, (“ascended/went up with them”¹⁴), plus two for the *kolel* of each word of the expression, is 503, the same as for the word *olateitcha* (“his burnt offerings”). The *Erev Rav* were attracted and became connected to the exceedingly bright illumination of the *yetziat Mitzrayim*: to the Jews that left the deep darkness. As it is known, the *Erev Rav* was spiritually “marked” to operate in all later generations, always being attached to the bosom of *Israel*. The positive aspect of this is that, there is a hidden desire to completely surrender and submit to the will of YKVK. Thus, we see the connection between the souls of the *Erev Rav* and the *sheratzim*: the *gematria* of *sheratzim* (*shin-reish-tzaddi-yud-mem*) plus the *kolel* is 641. This is the same *gematria* of *ve'nisarfah* (*vav-nun-shin-reish-pei-hei*, “to burn out”). And

¹⁴ *Shemot* 12:38.

where do they burn out? Incredibly, the answer is in the same *gematria*, which is also the numerical value of *me'orot* ("lights") and *shemesh* ("sun"). What caused their circumstances to come about? As said before, they are also the *ba'alei machloket*. And truly, the same exact *gematria* (641) corresponds to the *gematria* of the expression *b'machloket* ("with strife"). The *sheratzim* desire intensely to surrender and burn out completely in the light, any light. This is the *tikkun* to end their punitive sentence. They burn in desire to return to *YKVK*, having finally learned their lesson. See, the *gematria atbash* of *Erev Rav* plus two for the *kolel* of the two words is 615, the same as *le'sarfah* ("to burnt out completely").

Earlier it was said that the flying *sheratzim* are the principal *gilgulim* of the *Erev Rav*. Now, the non-flying *sheratzim* are even lower, spiritually speaking, indicating the origin of these soul sparks – now incarnated in these creeping creatures – as being pure evil. These are the souls from the *reshaim gamur* ("revealed evil man"), who have absolutely nothing positive in them. Yet, instead of destroying these souls, *YKVK* in His ineffable mercy gives them a chance for redemption. This happens at certain months of the year, when a *sheretz* is bound to a plant on a piece of earth. If by divine decree, a *kosher* animal comes by and see this earth and the plant on it as its food, then the *sheretz* may ascend to a higher spiritual level, thanks to being ingested by the animal together with the plant and earth. Moreover, if this *kosher* animal is later ritually slaughtered and it is then

eaten with *kavanot* (“intentions”) or especially on *Shabbat* and *Yom Tov*¹⁵, the incarnated soul in the *sheretz* (now in the *kosher* animal) may end its terrible *giglu*¹⁶.

Now, in general, the flying insects have a different destiny than the crawlers, for they need to fly towards the light as a “burnt offering”, giving up themselves completely. The fact that they are flyers means they already have a measure of mercy in order to complete their *tikkun*. See, “To fly is a reference to the *malach/angel Gavriel* [who represents the attribute of *gevurah*]”¹⁷. Moreover, the *Ari”zal* explains that, “Flying insects have origin in the aspects of *gevurah* of *yesod*, as they fly up on high. This is the mystical understanding of the verse: ‘Stretch out your hand over... the locusts that they may come upon’¹⁸, for they manifest the principle of ascent”¹⁹ – a return. Behold, the *gematria (mispar gadol)* of *gizin*/grasshopper is 720, the same as for the expression *ve’shovavti* (“I will make it return”). More so, the aspect of *yesod* indicates transmission of both aspects of *chesed* and *gevurah* that converge towards this

¹⁵ Simply explained, on these special days the *kavanot* are “automatic”, meaning, even if the person does not know the proper *kavanot* to eat meat, the soul sparks will ascend because of the eating. It is my *de’ah* that perhaps it is possible that in the case of a *gizin* – a special type of grasshopper that some deem as *kosher (Rashi)*, while others do not (*Ritva* and the majority) – hence, a common and prohibited *sheretz* for the Jews, that the *tikkun* of souls sparks in this *sheretz* may occur when a gentile eats it, but only if he is righteous (see *Talmud, Shabat 106b* and *meforshim*).

¹⁶ See *Sha’ar HaGuilgulim, hakdamah 22*.

¹⁷ *Zohar 46b, Bereshit*.

¹⁸ *Shemot 10:12*.

¹⁹ *Sefer HaLikutim, Shemini*.

degree (*yesod*). This is so, for absolutely all the reaches *malchut* – our physical reality – first needs to be transmitted by *yesod*, the “spiritual funnel” of the superior lights. The specific origin of the creature at the level of *gevurah* of *yesod* implies an element of restriction in the transmission, to wit, of *gevurah* embodied in the capacity and strength to fly, as do the grasshoppers²⁰. In fact, the *gematria atbash* of the expression *Erev Rav* (without the *kollel*) is 613, the same as בגברתו *b'gevurato* (“with his power”).

Finally, the *Ari"zal* says that the *pasuk* on *Vayelech*, “Behold, you shall sleep with your fathers; and this people will rise...”²¹ means that, “As much as *Moshe rabbeinu a'h* will reincarnate in the last generation [before the beginning of the Messianic Age], so the ‘people’, to wit, the *Erev Rav* will come back”²². However, they are *rav/too* many and they come back in all generations. Truly, for a long time they have brought damage to the world Jewish life. The *Ari"zal* had already spoken²³ that the majority of people in his own generation were from the *Erev Rav*. One can only imagine today’s reality. In fact, a great number maybe be *Erev Rav*, thus explaining why so many Jews refuse to fulfill *mitzvot*, while they constantly argue or those who are

²⁰ There are also other considerations about birds, and we shall deal with them on another time y“Hashem.

²¹ *Devarim* 31:16.

²² *Likutei Torah, Vayelech*.

²³ *Sha'ar HaPessukim, Vaet'chanan*.

Torah observant but hypocrites, etc.²⁴. Regarding some of the religious leaders with their political and self-serving agendas, it is said that: “The Sages are no longer with us, because their light is stifled by a dark cloud. As we were once warned off, as a punishment for hypocrisy, G-d would meet out to us measure for measure for our insincerity. Those we call wise, they still would be called wise, but they would have no wisdom. Those we call leaders, would still be called leaders, even though they do not lead”²⁵. We do have that hollowness today, thus we now see the implosion of religion²⁶. Truly, the *Erev Rav* has caused innumerable problems to our Holy People. They are the repugnant insects that bother us at the holy meals. However, the true *Mashiach* will surprise this profuse revelation of these souls from the *Etz Da’at Tov Va’Rah* that plagues and dominate us today. He will come and he will impose the *mishpat* (“law”) in the process of the ultimate clarification, that will reject all that have shun rectification. And as it is written, this will be a time of renovation, when the world will have “A new land, and a new sky”²⁷, amen.

Baruch Adonai leolam amen ve’amen

²⁴ There are other issues possibly connected to the *Erev Rav*. For instance, this generation love of Jewish philosophy that professes great things, but the people remain mostly academic. What is needed, are righteous actions, not talk. The denial of *Sod (Torat HaNistar)* even in the *chareidi* communities, as brought on the *Tikkunei Zohar, Tikkun 66*. The dry and cold heart, lacking passion for *Torah* and generosity towards one another.

²⁵ The *Ari’zal, Sha’ar HaPesukim, Isaiah 29*.

²⁶ In fact, all religions are now facing great tests.

²⁷ *Isaiah 66:22*.

זופ הלא פעב ביב באמ ובה והו

ויל אמו אהע הוש הוי עהו יהל אבל

זאס זאסאמא פלס פלס רני רני זאצז זאס יל זאס זאס

אתה סחר לי זאס זאס

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| ר'טא | אסר קטילאל | מתר לשון סלון | פתס פאט כאר | וט עוט ניח | וה זאן זאן |
| קטילאל | לשון סלון | פאט כאר | עוט ניח | זאן זאן | זאן זאן |
| נערידון | ג | פ | ו | ו | ו |
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קרע שסן כוון כוונס כוון

אגלא **מה**

ר'טא

אזונגה

לכן אמר הגני גותן לו את בריתי שלום

About the Rabbi Avraham Chachamovits



Rabbi *Chachamovits* is perhaps the foremost disseminator of *Torah* mysticism in South America, with hundreds of works in (books, audio and video *shiurim*, classes etc.). He idealized and directed the *Beit Ari"zal*, the first and only authentic kosher Jewish Mystical School (*kollel*) in South America. His path is of righteousness and *kosher* spiritual experiences and not merely "speaking from books read". His style is always deep and intense, and it is based on the *Tanach* prophets' schools and the teachings of the *Ari"zal* in particular.