



# Ohr Yerushalayim News

אור ירושלים – בא – י שבט תשפ"א – 23th January 2021 - Volume 13 - Issue 28

## News This Week

### מזל טוב

Mazel tov to R'Shaya and Rebbetzen Rifka on the birth of their son.  
Mazel tov to Boaz and Shirley Dinowitz on the birth of a granddaughter to AJ and Leead Begal

### Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrzeit this week:

Sunday, 11th Shevat - Zev Davis for his father

Tuesday, 13th Shevat - Penina Wieder for her father

Wednesday, 14th Shevat - Boaz Dinowitz for his mother

Friday, 16th Shevat - Danny Dresner for his father

## The Ten Steps

Rabbi Yisroel Ciner (Torah.org)

This week's parsha, Bo, in addition to containing the last three plagues brought onto Mitzraim {Egypt} also contains the very first mitzvah {commandment} that Hashem commanded Bnei Yisroel {the Children of Israel} through Moshe. "Hachodesh ha'zeh lachem rosh chadashim {This month is to you the head (first) of the months}. [12:1]"

This month of yetzias Mitzraim {the exodus} is counted as the first month. All subsequent months are called the second, the third, the fourth, etc., counting from this month.

The Ramban explains that we count the days of the week from the Sabbath in order to constantly remember Shabbos and we count the months from the month of yetzias Mitzraim in order to constantly remember that event.

Yetzias Mitzraim revealed that Hashem is actively and intimately involved in all that transpires in this world. That there wasn't a one-time creation but rather an ongoing process of creation and re-creation. Precisely how Hashem will re-create each moment is guided by our actions.

Chodesh {month} has the same root as chadash {newness}. The Ohr Gedalyahu explains that the new month is the physical phenomenon that manifests the spiritual concept of 'hischadshus'—renewal. This spiritual potential was given to us at the time of yetzias Mitzraim.

"Hachodesh ha'zeh lachem" — this renewal is yours! We were able to attain this 'hischadshus' after having experienced the 'eser makos' {the ten plagues}. Let's understand this connection as explained by the Ohr Gedalyahu.

The Mishna [Avos 5:1] states that Hashem created the world through ten utterances—the ten times that Hashem spoke. Why, it asks, didn't Hashem create the world with one utterance? The Mishna answers that it was in order to reward the righteous who sustain the world that was created with ten utterances and to punish the wicked who destroy a world created with ten utterances.

The world was initially in a state of absolute Elokus—pure G-dliness. Each utterance was a step-down process. Had the world been created with only one utterance and thus been only one step removed from that original state, then the presence of Hashem would have been so tangibly recognizable and that continuous state of re-creation so frighteningly apparent, that there wouldn't have been true free-will. There needed to be a hester {concealment} in the creation that would camouflage the fact of constant re-creation. The world needed to be ten steps removed

from that original state of absolute Elokus {pure G-dliness}. The step-down filtering process of that Pure Light granted free-will and ultimate responsibility for our actions in the guise of reward and punishment.

This level of concealment is incredibly precise. Ten utterances—no more and no less. Nine would not have concealed enough. It would not have allowed us free choice to sin. Eleven would have concealed too much. We would not be able to 'find' Hashem and choose good. Ten utterances allowed the possibility of revealing or ignoring the Hand of Hashem in this world of concealment.

Elokim {one of G-d's names} has the same numeric value as ha'teva {the state of nature}. Hashem conceals His acts under the guise of nature. The Zohar states that the word Elokim is comprised of two words: 'Eleh' {all of this} and 'mi' {who}. Look around at all of the wonders that surround us! Don't they thunder out those two words? 'Eleh!' 'Mi!' All of this... Who created it?

Ten utterances. It's there but it's hidden, yet, with an honest piercing gaze, it becomes so apparent! Avrohom Avinu, the father of monotheism, recognized this at the tender age of three. 'Eleh mi.' So hidden yet so obvious.

Chaza"l teach that the ten plagues correspond to these ten utterances through which the world was created. The ten utterances were a step-down process that concealed Hashem's presence in this world. The corresponding ten plagues were a step-up process—revealing that which was hidden in that concealment. They showed the 'mi' in the 'eleh.' They revealed Hashem's active role in every second of this world. It was this revelation of re-creation that empowered us with 'hischadshus.'

"Hachodesh ha'zeh lachem rosh chadashim {This month is to you the head (first) of the months}. [12:1]"

We count the days of the week to remember the Sabbath. The creation. We count the months to remember the exodus. The re-creation.

Re-creation—hischadshus! There is no reason to assume that what I have this moment I will have the next. If I will utilize it properly, it stands to reason that it will continue to be created. If I abuse or neglect it, it might be in my best interest to no longer have it. It is the recognition of this 'hischadshus' in the world that brings about a 'hischadshus' in

## Davening Times

### פרשת בא

Zman Shabbos & Lighting	4.17pm
Mincha	4.22pm
Shacharis - Hashkomo	7.30am
2nd Shacharis	9.30am
סוף זמן ק"ש	10.14m
1st Mincha	1.30pm
2nd Mincha	4.20pm
Motzei Shabbos	5.30pm
Ovos uBonim	6.30pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha	1.15pm
Mincha & Maariv	4.25pm
Late Maariv	8.00pm

the person. Don't take anything for granted. Count the days, count the months, make them count.

## The Erev Rav

Rabbi Pinchas Winston (Torah.org)

THIS IS one of the most exciting and dramatic parshios in the entire Torah, for so many reasons. It has so much to say, and so much to teach... about exile and redemption. It would be a mistake to view it only as a passive spectator. You have to become part of Klal Yisroel at that time, and experience the redemption as they did. Oh right, that's the Pesach Seder.

One detail in this week's parsha that did not make into the Haggadah Shel Pesach is an extremely important one, back at the beginning of our redemption from Mitzrayim, and now, at the end of it. After all, the final redemption is really just the completion of the first one, as it says:

As in the days of your exodus from the land of Egypt, I will show him wonders. (Michah 7:15)

That's why, when God gave Avraham the prophecy about the exile of his descendants, He only alluded to one, Golus Mitzrayim. He didn't mention the Babylonian and Median exiles, or the Greek and Roman exiles, the latter still ongoing. All of them only became necessary because we left Egypt 190 years earlier than had been prophesied, just to survive. Hence, the Ben Ish Chai said that the phrase, "Keitz HaYomim—End-of-Days" alludes to this. The gematria of "keitz" is 190, to tell us that all of the time since first leaving Egypt back in Moshe Rabbeinu's time, until the Final Redemption for which we still wait, is just the end of the 190 years that we got off for "bad" behavior. They have been spread out over three millennia.

So what is that crucial detail that we seem to overlook but ought not to? This:

And also, a great mixed multitude—erev rav—went up with them... (Shemos 12:38)

Thus, the Jewish people were not the only ones to leave Egypt after the Plague of the Firstborn. A "mixed multitude," "erev rav" in Hebrew, also left with them, and changed the face of the redemption, and all of Jewish history, for that matter. They will later build the golden calf at Mt. Sinai in Moshe's absence, and become the cause of his dying in the desert.

And even though the Erev Rav will not be mentioned again in Tanach after the close of the Torah, it is not because they disappeared. On the contrary, the Zohar spends considerable time discussing the five categories of Erev Rav that will influence the end of history, and the damage they will do. And the Vilna Gaon? This is how he put it:

The joining of Eisav and Yishmael is the result of Armelius, the ministering angel of the Erev Rav, who are able to destroy the Jewish people and the entire world, may God have mercy. The main drive of the Erev Rav is to unify Eisav and Yishmael and to separate the two moshiachs. Therefore, our main work and battle is to break and to remove the strength of the Erev Rav... from the Jewish people. The Erev Rav is our greatest enemy... [and] works only through deception and in roundabout ways. Hence, the war against the Erev Rav is the most difficult and bitterest of all. We must strengthen ourselves for this war, and anyone who does not participate in the battle against the Erev Rav becomes, de facto, a partner with... the Erev Rav, and is better off having not been born. (Kol HaTor, Ch. 2:2:2)

Strong words, no?

WHO EXACTLY was, is, the Erev Rav? It is not clear from the Torah, except that when things go very wrong in the desert, it usually has to do with the Erev Rav.

It is clear who they are from Kabbalah. The Arizal explains in Sha'ar HaPesukim that the Erev Rav basically had the same spiritual origin as the Jewish people born in Egypt. They were from "blemished" souls created by Adam and Chava during their 130 years of teshuvah, as mentioned in the Talmud.

After that, they reincarnated in the Generation of the Flood and were wiped away with everyone else. Next, they reincarnated as the generation that built the Tower of Bavel, and were subsequently dispersed. Those that founded Sdom were destroyed with it, also part of their rectification.

After that, these souls returned in Egypt. The ones that were mostly rectified were born into the Jewish people, and the ones that were less rectified reincarnated as Egyptians. The Jews underwent slavery to

further their rectification and become worthy of redemption. The other souls remained Egyptians who found themselves gravitating towards the descendants of Ya'akov. They became the Erev Rav, numbering six million altogether by the time they left Egypt.

According to the Arizal, when Pharaoh told his people to "deal wisely with them," he referred to the Erev Rav, because his goal was to bring them back into the fold. It was the Jewish people over whom he set taskmasters and increased the slavery, to break and eventually destroy them. He had no desire to keep them, just work them to death.

So why did Moshe Rabbeinu take them along out of Egypt? Not on G-d's advice, that's for sure. G-d wanted to leave them behind so they could reincarnate again as part of their final rectification. It was Moshe who did not want to wait for that, and who gambled by taking them out of Egypt with the Jewish people, and converting them. Therefore, they are called "his people."

Not only this, says the Zohar, but Moshe Rabbeinu has to return in every generation just to oversee their rectification process. But just as history has evolved, so has the Erev Rav. There may have been only one "type" of Erev Rav when Moshe first brought them along, but by the time the Zohar was written, there were already five:

There are five types of Erev Rav: Nefilim, Giborim, Anakim, Repha'im, and Amalekim... (Zohar, Bereishis 25a)

The five types of Erev Rav are: those that create strife and speak loshon hara, those who pursue their desires, etc., the swindlers who pretend to be righteous but their hearts are not straight, those who pursue honor and build great synagogues to make a name for themselves, and those who pursue money and discord. (Aderes Eliyahu)

How many people does this describe? Well, only G-d knows for sure. But definitions like these certainly widen the parameters of the overall group. It might, or at least should, make some people wonder if the way they behave is as acceptable to G-d as they would like to believe. Not all non-Torah behavior is simply a sin; it might be the behavior of some modern-day Erev Rav.

IT HAS to be stated from the start that there is a difference between not being religious and going to war against Torah values. A lot of secular people never had the proper Torah education, or worse, they had an anti-Torah upbringing. It is difficult to undo negative propaganda later in life, if a person ever gets the opportunity to even try.

The Erev Rav are at war with Torah values, not just on their own behalf, but on behalf of society as a whole. It is not good enough that they have built a wall between them and truth. They have to build that wall between Torah and everyone else as well, in whatever way they can.

Do the Erev Rav people know they are Erev Rav? Does it really matter? Even misguided people can lead the world towards destruction, and do so much damage to a lot of good people and things along the way. They have to be stopped at all cost, and it will have to be up to G-d to later determine, when they stand in judgment before Him, just how responsible they are for their actions.

Do they have to be direct descendants of the original Erev Rav to be official "Erev Rav"? No. The Arizal makes it clear that when the Erev Rav returns in the final generation, it will be as gilgulim—reincarnations. The original souls will be born into new bodies, and guide these people in the ways of the ancient Erev Rav, though their actions will fit into the modern world.

What counts and what unifies the Erev Rav throughout history is their endgame. The means to accomplish their goals may change from generation to generation, but the desired result will stay the same: eliminate morality and those who protect it in order to allow licentiousness.

It is the oldest conspiracy known to mankind and even pre-dates the actual mention of the Erev Rav in this week's parsha. That's because the Erev Rav came from souls that already existed long before the actual Erev Rav was born. It's very kabbalistic, incredibly historic, and yet so ignored.

So when the Vilna Gaon says that the final battle will be against the Erev Rav, he really means the final battle of a trans-history war. And though billions of people scoff at this idea and are quick to ignore what they call "only a conspiracy theory," it is only because they have little or no understanding of how that "conspiracy theory" is the real undercurrent of history.

And that, as the GR"A warned, makes a person a co-conspirator.