

Be'ezras Hashem yisborach

Sod Hachashmal

According to the Zohar and the
Vilna Gaon, the year 5772 is the
"Keitz Hageula Be'ita" (in it's time)

Are you ready?

This article includes quotations from the "Shomrei Emunim" Rebbe
and the Klausenberger and Lelover Rebbes shlit"a,
and Rabbi David Abuchasira shlit"a.

Yerushalayim – 5772

"כי יום נקם בלבי ושנת גאולי באה". [ישעי' סג, ד].

For the day of revenge is in my heart, and the year of redemption has come

יראו עינינו וישמח לבנו בקרוב ברחמים אמון.

'Keitz Hageula Be'ita', (in it's time), The final time of the redemption, according to Rabbi Shimon Bar Yochai in the holy Zohar, and according to the Vilna Gaon's interpretation, is the year 5772.

The Zohar (Va'eschanan 270A and Vayikra 16A) says, "Woe to us for the day draws to a close, for the shadows of late afternoon grow longer". Day and shadows refer to the end of the Galus (exile) and the measurement of this shadow is six and a half. The Vilna Gaon interprets this to mean a thousand years of Galus, and another half a day until half an hour after midday, which is when the day begins to gradually proceed toward evening. The meaning is: Since Hashem's day is a thousand years, as it is written (Tehillim 90:4), "For a thousand years in your eyes are but a bygone yesterday", the Galus will end when day and shadows will pass, which suggest the fifth millennium representing a whole day, and part of the sixth millennium till the time of shadows. In other words, when it's time for Mincha Gedola, six and a half hours from the morning of Hashem's sixth day, which is the sixth millennium from Creation, this will be the end of Galus. If we divide the sixth millennium to 24 hours, and multiply by 18 and a half, 12 hours of the night, and six and a half hours of the day, we reach the end of Tammuz 5771. This time is mentioned in two places in the Zohar as "Sof Galusa", the end of the exile.

The Zohar learns the words of the verse "The righteous will bloom like a palm...", that the term "Sof Galusa" at the end of Tammuz 5771 is not yet the coming of Moshiach, but the beginning of a process defining the end of the Galus. Afterward follows Moshiach's coming, then Techias Hameisim (resurrection of the dead), then the seventh millennium, culminating with a new heaven and earth. The Zohar quotes the verse below and interprets every part about the process of Galus and Geula:

צִדִּיק כְּתֵמָר יִפְרַח כְּאֶרֶז בְּלִבָּנוֹן שְׁגָה: שְׁתּוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ:

עוֹד יִנּוּבּוֹן בְּשִׁיבָה דְּשָׁנִים וְרַעְנָנִים יִהְיוּ:

"The righteous will bloom like a palm", is said about Galus Bavel (the Babylonian exile) that lasted 70 years like the growth of the palm. "Like the trees of Lebanon will grow" refers to the last exile, which is like the cedars of Lebanon which take a long time to grow; the time it takes is like a day and part of the following day until the day shadows, which is the time of Mincha Gedola. "Planted in Hashem's house" refers to the days of Melech HaMoshiach. "Will blossom in the courts of our G-d", is Techias Hameisim (the resurrection of the dead). "Will bear fruit in old age", in the seventh millennium. "Will be fresh" applies to the time after that, when Hashem will create a new heaven and new earth.

We see according to the Zohar and the Vilna Gaon, that the Moshiach's coming connects to the date of the end of 5772, and some say as far as the end of 5775, and we will explain that according to all, the light of the redemption will begin to illuminate in 5772, and ever-increasing completion will begin to come to Am Yisrael. Of course all these are dates of the final time for Geula Be'ita, which means it must happen. But if Am Yisrael will merit it, the redemption will come immediately, as said in the Gemara (Sanhedrin 98A) "If they merit, Achishena".

The Zohar (Balak 212B) says that at the beginning of the process of Moshiach's coming, the twenty-fifth day of Elul, which is the day of the world's creation, will come out on Shabbos, as in 5771.

The Gemara Yerushalmi learns from the verse above, "Woe to us for the day draws to a close, for the shadows of late afternoon grow longer" that this refers to the time for Tefilas Mincha, (the afternoon prayer) that begins six and a half hours after dawn. We will explain below, that Mincha time is strongly attached to the time of the Geula (redemption). The Mishnah (Yoma 7:3) suggests the year of 5772, appears in the 'Roshei Teivos' (first letters) of the term "im tamid shel bein ha'arbayim" which refers to Tefilas Mincha. **עם תמיד של בין הערבים ר"ת התשע"ב**

The future redemption is similar to the redemption from Egypt as it is written (Micah 7:15), "As in the days when you left the land of Egypt I will show them wonders." And redemption from Egypt began to shine in the period of Tammuz of 2447 from the Creation of the world, when Moshe and Aaron therefore stood before Pharaoh, and did the Osos (signs), followed by the plague of blood (because every plague lasted one month).

The Midrash ("Agadas B'reishis" 36) says, **"שיר למעלות אשא עיני אל ההרים"** etc. Am Yisrael ask "till when do the nations enslave us?", and Hashem tells them "till the day will blow out and shadows escape", these are the kingdoms, as the verse says "Woe to us for the day draws to a close, for the shadows of late afternoon grow longer". Here we see again, that Hashem promised that evening time is when the Geula shall come. The "Ra'ved" (preface to sefer "Imrei Bina") says that 1938 years after the destruction of the second Beis Hamikdosh plus six years, the Geula will come. This comes out in Av 5772, we will discuss below the importance of this date regarding the Geula. Some read the Aramaic word as שְׁתָּא which means one year, which past already. But we dot it שְׁתָּא, which means six.

Also, the year 5772 suggests "shall be a year of 72", the sum of the word "Chessed", grace, and 72 represents Hashem's name with "filled yuds" which is called "shem ayin beis", which is the name that brings the Chessed of the Geula. As we find in Tikunay Zohar (67A) that the final Keitz will come through "shem ayin beis", alluded to what our Sages say on the text (Isaiah 63:4), "For a day of vengeance is in my heart, and the year of my redemption has come". I discovered to my heart but not to my organs. The Zohar says the sum of "le'leebi" (to my heart), is 72, like the sum of the word "va'yechulu". This suggests the final Keitz that will come from "shem ayin beis". Also the text, "eye to eye will see Hashem's return to Zion", suggests the sum of 72. **"עין בעין יראו בשוב ה' ציון" ר"ת ע"ב**

According to the "Rashash siddur" for Yamim Noraim, there are 4 places the word "ובכן" is mentioned, regarding the Geula: **ובכן** צדיקים יראו. **ובכן** יתקדש שמך, **ובכן** תן פחדך, **ובכן** תן כבוד. The "kavana" (meaning, during prayer) is the 4 aspects that are in the "shem ayin beis". And the word **בְּכֵן** equals 72. **בְּכֵן** בגימטריא **ע"ב**

The Zohar (Pinchas 219B) says that the verse "Hashem's war against Amalek", also suggests the sum 72. **"מלחמה לה' בעמלק" ר"ת בגימטריא ע"ב**

The Midrash (Devarim Rabba 1:11) says, when he comes to redeem them, he redeems them by seventy-two letters. The Arizal in "Shaar Hap'sukim" (Yisro 147) says that the filler letters of "shem ayin beis" are the sum of 184, like the word "pakod" that is used in terms of Geula - Pekida. And another way to fill those letters (miluy de'miluy) is the sum of 2172, which is the number of years since the second Beis Hamikdosh was destroyed, till the end of six thousand years. Within this time, the secret of the redemption of "shem ayin beis" will come. Rabbi Yosef Sofer shlit"a, added that the Hebrew first and last letters of "Be'ita Achishenah" are the same as the word "ahava" (love) that suggests the Midas Ha'chessed. The sum of Chessed in Hebrew letters is also 72.

The Tikunay Zohar (76B) says the seventy nations are like seventy-two, because the Satan and the snake control them. And the holy Chessed that equals 72 overcomes them.

The verse (Shoftim 16, 28) discusses Shimshon. Just before his death when he made the house fall over himself and the Plishtim, he asked Hashem to take revenge from Plishtim and punish them for one of his two eyes that they blinded. The question is, what about the second eye? The Gemara Yerushalmi (Sota 7B) explains "Rav Acha said, Shimshon said: Hashem, give me the reward for my one eye in this world, and reward for my other eye, in the days to come". Rabbi Yehudah Weingut shlit"a explained according to this Gemara, that Shimshon hinted that the second eye, similar to the letters "Ayin Beis" he is saving for the days to come, for the year 72: **את העין הב' הוא שומר לעתיד לבא לשנת ע"ב**.

The Zohar says in two places (Pinchas 249A and Acharey 68A) that there are seventy years of the birth pangs of Moshiach like the secret of seventy cries of a woman at birth. And then there are two years of the birth itself, like the two "doors" of the mother. The Vilna Gaon (on Zohar Pinchas 219B) connects all of these Zohar quotations with the Zohar about the process of one hundred years, as will be discussed below, which lead to 5772. It comes out that the years 5771- 5772 are the years of Moshiach's birth and the end of 5772 will be the coming of the Moshiach.

The Gemara (Niddah 30B) hints that "every tongue will swear" is the day of birth. What is the oath they swear him? To be righteous and not to be evil. The letters of the word "Tishava" (to swear) are the same as **תשע"ב** (772). This hints that the year of 5772 is a year of Moshiach's birth. Also, the verse about Ruth when she gave birth to the roots of Moshiach is the sum of 772: **וַיֵּיתֶן ה' לָהּ הָרִיוֹן וַתֵּלֶד בֶּן**, **בְּגִמְטְרֵיָא תשע"ב**: Rabbi Moshe Saadoun shlit"a, added that the year **תשע"ב** hints at the words Tisha B'av when the Moshiach was born.

תשע"ב נוסטריקון **תשעה באב**

Rav David Samson shlit"a, added that according to "Siddur Ha'Rashash" the meditation on the seventy words of **"למנצח יענק ה' ביום צרה"** is the 70 cries of a woman during labor, and the following **"ובא לציון גואל"** meditates the birth of the "shefa" (plenty) of every day. So the three words of **"ובא לציון גואל"** represent 71, 72, and 73. And on a deeper aspect, the words **ובא** "לציון" represent the birth, that the redeemer was born from Zion, that suggests the place of birth according to Kabala, so they are 71, 72 as above. And the word **"גואל"** (redeemer) that

represents the actual Geula is the 73rd word, as we will discuss below the actual redemption will take place in year 5773.

The Zohar (Mishpatim 119B and Acharey 68A) says the Moshiach's birth pangs are like a woman who lowers her head between her knees. It seems that the seventy years of Moshiach's birth pangs began in 5701, between the sefiroth of Netzach and Hod, which are the sod (secret representing) the two legs. Rosh Hashanah of Year 5701 is when her cries of the Moshiach's birth pangs began.

According to Siddur Ha'Rashash, every thousand years are divided into ten hundreds that are equal to the ten sefiroth. The entry of Rosh Hashanah 5701 was the point between the century of Netzach and the century of Hod. That is the sod (secret) of a head within the knees. If Moshiach's birth pangs lasted 70 years, and the birth itself another 2 years, it comes out that the end of 5772 is the coming of Moshiach. As all know, the main agony of the Holocaust and their final solution began in 5701. I heard the name of Rabbi Tzvi Meir Zilberberg shlit"a in the name of Reb Elchonon Wasserman of blessed memory, that the Moshiach's birth pangs began in 5701. The Steipler Gaon also said that during the Holocaust we went through most of the suffering of the pangs of Moshiach. The "Ra'ved" said in sefer "Imrei Bina" that during the year of 5701 and the following four years will be a great disaster for all of Israel .

There is a disagreement among the Mekubalim (Kabbalists) whether this century began in 5700 or in 5701. According to most Mekubalim, the century began in 5701 not in 5700. According to this method's calculation, Rabbi Uriel Chaim Abramov shlit"a, added that history shows that major events happened in the world on special dates that match this method's calculation: the sixth hour of Friday erev shabbos, when some say is time to go to the Mikvah, to prepare for Shabbos etc. comes out in Shevat of 5701, according to this method's calculation, when major events took place in relation to Israel, such as the U.S. recognition of Israel, and the end of the Independence War etc. Many Gedolei Yisroel said this was a time of "Pekida" but the "K'lipa" (impure husks) overcame and used the power toward her side. Please read below about the meaning of these events according to the Torah.

At the beginning of 5751, when the seventh hour began, according to this method's calculation, the unity of East and West Germany took place, and thereafter the fall of Communism and during that time Iraq conquered Kuwait and thereafter the Gulf War broke out. We now look forward to seeing what will happen in the end of 5772 when the Zohar and the Mekubalim are saying the Geula will begin.

Rabbi Zvi Kushelevsky shlit"a wrote about the Zohar's "Keitz" of the year 5772, and explains at length that after 272 years from the morning of the sixth day, [starting in 5500] we reach the time of evening of erev shabbos. The Hebrew word, "Erev" (evening) is, as the verses and the Zohar and Ramban describe, the time for Mincha Gedola and time to subdue the "Erev Rav" and the "Aravim" (Arabs). Rabbi R. Massoud Abuhasira, shlit"a, added that תשע"ב is the נטף קין (similar letters) of Erev Shabbat.

The Zohar (Mishpatim 120A) speaks about the "Erev Rav" before the Moshiach will come. It connects the verse "Binyamin is a wolf that devours", to the "Erev Rav" that will control Am Yisrael before the Moshiach comes, and says they will be like bad wolves that will eat the plenty of the Torah scholars who are like sheep. All this will only happen only, "in the morning will eat till" ("יאכל עד"), similar to another verse, "till Shiloh (Moshiach) will come". The rest of the verse, "and in evening will share the loot", according to the Zohar, refers to the Geula, that shall be at Mincha time, when Hashem will share the loot of the "Erev Rav" between Moshiach Ben Yosef and Moshiach Ben David. Rabbi Yosef Sheinberger, shlit"a, added that the Zohar implies that the head of the "Erev Rav" at the time when Moshiach comes, will be named Binyamin. This was also the name of the establisher of these days' "Erev Rav", Binyamin Zev, exactly like the verse says. Rabbi Yaakov Vitrial, shlit"a, says the verse (Zechariah 14:7), "toward the evening will be light", is the sum of 772. **"וְהָיָה לַעֲתָ עֶרֶב יְהִי אֹר", בְּגִמְטְרִיָּא תשע"ב**

The verse uses the word "אור" that equals 207, and this year 772, is in the 207th round of the sun, since the world's Creation. This shows that during the evening part of the 207th round of the sun, the great light will shine. As the verse (Yeshaya 30:26) says, "and sunlight will be seven times stronger, like the light of seven days of Creation". The letters of the year 772, show twice in this verse: **"וְאֹר הַחֲמֶה יְהִי שִׁבְעֵתִים כְּאֹר שִׁבְעַת הַיָּמִים"**

The verse discussing Hashem reunion with Am Yisrael (Malachi 3:7), "Return to me and I will come back to you" is also 772. **"שׁוּבוּ אֵלַי וְאֶשׁוּבָה אֲלֵיכֶם" בְּגִמְטְרִיָּא תשע"ב**

The verse (Bamidbar 8:2), "The seven candles shall light toward the Menorah" suggests the sum of 772. **"וְכִהְיֶה לְךָ אֶת הַנֵּרוֹת אֶל מֹול פְּנֵי הַמְּנוֹרָה וְאִירוּ שִׁבְעַת הַנֵּרוֹת"** The letters of "Be'ita" also show in this verse, by connecting two words. **"וְאִירוּ שִׁבְעַת הַנֵּרוֹת"**. The sefer "Bina Le'eetim" (part 1 drush 1) writes, that candle light is a definite sign of Geula and redemption. And the Menorah in the Beis Hamikdosh was lit during Mincha time toward the evening, not in the morning, because this time of day is appropriate for the Geula and the growing light. The letters of "Be'ita" can be found skipping every second letter, in the verse (Sh'mos 30: 8), "when Aharon illuminated the candles". **"וְכִהְיֶה לְךָ אֶת הַנֵּרוֹת"**

The Midrash (P'sikta Rabasi 8) says, the redemption will come through candles which refer to the light of the Torah. Rabbi Brechya Hachohen in the name of Rabbi said, "I shall look for Yerushalayim as with candles", I'll let her go free, as I wrote in the Torah that the "Eved Ivri" (Jewish slave) shall work six years, and on the seventh shall be set free. It shows that "I shall look ("אחפש") for Yerushalayim as with candles", has similar letters like "לחפשי" (to set free), which refers to the redemption. The verse (Shmos 21:22) that this Midrash quotes, suggests the year 772: **"וְכִשְׁבַּעַת יֵצֵא לְחֻפְשִׁי חָנָם"**, and the Chizkuni there says, "Shall serve six years", implying six kingdoms that enslaved Yisrael; Egypt, Assyria, Babylon, Maday, Greece, Edom. From there on, on the seventh year, they shall be set free. The sum of the verse "if you buy a Hebrew slave six years" is 1943, the number of years from the destruction of the second Beis Hamikdosh, till 5771. **"כִּי תִקְנָה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים" בְּגִמְטְרִיָּא 1943**. And then "on the seventh ("בְּשִׁבְעַת"), shall be set free", the letters of the year **בְּתשע"ב**, in 772, are like the word **בְּשִׁבְעַת**.

The Vilna Gaon on Zohar (Tikunay Zohar 21) interprets the whole story of the "Mabul" (flood) and sending the dove, to suggest the exile and the redemption. The verse (Breishis 8:10), that discusses the beginning of Noach's redemption, "after seven more days..." The word "shivass" (seven) is the letters of 772. "And she returned to him in the evening", also equals 772.

בְּגִימְטְרִיא תִשְׁעִיב "לַעֵת עֶרֶב", "And a wild olive leaf was in her mouth and Noach knew that the waters were light above the earth".

The Zohar (Zohar Chadash, Ki Savo 73B) tells a story. Rabbi Shimon Bar Yochai once sent a note to Rabbi Yossi by dove, to hint about the time the "Keitz" of the redemption. When the dove arrived, Rabbi Yossi called the verse, "And she returned to him in the evening, and a wild olive leaf was in her mouth and Noach knew that the waters were light above the earth". The Zohar (Sh'lach 165A) says, "Olive leaf" is the Melech HaMoshiach, son of David, the one that the dove in Noach's time implied. "An olive leaf was in her mouth".

We see in the verses below, that both languages are similar, and associate the time of evening, to the knowledge that the redemption is starting. "Evening and you shall know, that Hashem took you out of Egypt", "in the evening, and a wild olive leaf was in her mouth and Noach knew". Knowing about the redemption, is the first step of the Geula, although we are not yet redeemed in action, but the redemption can already be seen by eyes. Like during the plague of the firstborn in Egypt .

The Midrash, (Seder Olam Rabba, Chapter Four) says that Noach sent the raven on the 10th of Tammuz, and then sent the dove for the first time on the 17th of Tammuz, followed by sending the dove again on the 24th of Tammuz. On the evening of that day, 24th of Tammuz, the dove returned with an olive leaf in her mouth. The 24th day of Tammuz of the year 5771, (or the 26th of Tammuz, depending on the way we calculate the leap year), is the same time for Mincha Gedola, when the day is divided to six and a half hours as we explained above.

Rabbi Yitzchak Ginsburg, shlit"a, wrote that the 24th of Tammuz is the only day of the year that comes out 477, that equals the word Be'ita: כ"ד תמוז בגימטריא 477 כְּמִנּוּן בְּעֵתָהּ.

We actually saw, that on this day, the Israeli government started to issue solutions for the major problem of lack of housing. We hope this process will bring satisfaction and help many of the needy Jewish population. If we would have merited it, this Bracha (blessing) would have come through the holy side, "Tzad Hakdusha". It seems that the terrible "Klipa" (impure husks), overcame, that the plenty goes through her, by causing long demonstrations in Tel Aviv etc.

Rabbi Abraham Feldman shlit"a added, that the Hebrew word Tammuz, is the first letters of "Time to daven Mincha and Arvis": תָּמוּזִי. It's time for Hashem to hurry and redeem us, like Mincha and Maariv of Friday night. Rabbi Yosef Sheinberger, shlit"a, added that the word Tammuz is the sum of "Melech Hamoshiach": תָּמוּזִי בְּגִימְטְרִיא מֶלֶךְ הַמְּשִׁיחַ.

The day of Tammuz 24th 5771, came out the week of Parashas Masey, which refers to the Geula. Rabbi David Abuhasira spoke at his Brother, Rabbi Elazar Zatzal's funeral, who was killed on the night after 26th of Tammuz. He said the first letters of the verse "These journeys of Yisrael" are the same as the words Moshiach Ben Yosef. יִשְׂרָאֵל ר"ת מְשִׁיחַ בֶּן יוֹסֵף.

And the letter Aleph of "אלה" suggests his brother Rabbi Elazar Zatzal, who was a spark of Moshiach ben Yosef. Maran HaRav Ovadia Yosef shlit"a said this tragedy is like the stabbing of Moshiach ben Yosef. The Mekubal Harav Y.M. Morgenstern, shlit"a, also wrote in "Nishmasin Chadetin" that this tragedy is like the stabbing of Moshiach ben Yosef. The leftover letters (besides the first letters) of the verse in the Parsha are the sum of 771. All this connects to what we will explain below, that from the 24th of Tammuz and on, the lights of Moshiach ben Yosef, and "Aschalta DeGeula" will begin to shine, toward bringing Moshiach ben David. The soul of the great Tzaddik was tied to Moshiach ben Yosef, and his death was a "Hamtaka" (sweetener) so the Moshiach ben Yosef's blessing shall come "B'rachamim" (in mercy). There is a "shita" (method) in "Seder Hadoros" that says, that Tammuz 27th is the day Yosef Ha'tzaddik passed away. The "Leshem" writes in "Hakdamos U'shearim" (86,89,106), that the period of Moshiach ben Yosef will end at Mincha time, and according to what we said, is Tammuz 24th or 26th.

Rabbi Moshe Toledano shlit"a, son in law of Rabbi Elazar Zatzal, (quoted in the "Mevaser" newspaper) said, on Shabbos three weeks before the Petira, Rabbi Elazar Zatzal, suddenly approached him and told him that when he dozed for a few minutes on Shabbos morning, he dreamed that his father Baba Meir Zatzal, came and brought him into a large room where all the rabbis of the Abuhasira family sat. When he asked his father why they all came to this room, his father answered: "They came here because Moshiach is coming soon, and all the fathers of our family came to rejoice with you the simcha (joy) of the redemption, that is near". Rabbi Elazar Zatzal, added, that a few hours later he went into his room and the same exact dream reappeared. Rabbi Elazar Zatzal, was born the same year as the independence war, which was a time of increased actions of Moshiach ben Yosef as will be discussed below.

It is time to recognize Hashem's ways, which shook up everyone in Eretz Yisrael and Chutz La'aretz. The terrible tragedies that lately happened among the frum Jewish circles, which were unheard of in the past: stabbing the great Tzaddik, and stabbing a child in Boro Park. No doubt these tragedies came to shake the Shomrei Torah that the fire is burning, and everyone should wake up to do things to mitigate the redemption that is near, because we can save them all. If we don't wake up soon, who knows what else awaits us, Hashem yerachem.

The verse "With our children and our elderly we shall go", which discusses the redemption from Egypt, suggests also our situation. The power of the child who never sinned, and the great Tzaddik who was a "Kapparah" (penance) for the generation, will bring the Geula. The holy "Or Hachaim" (Sh'mos 22:5) says, "If a fire is set and finds thorns", refers to the evils that are like painful thorns. Once the fire is let out, not only the thorns are burnt, but the "Gadish" referring to the children, "Tinokos shel beis Rabban", are hurt, and sometimes the sword reaches the "Hakammah" (similar to the word "Komah", neck), referring to the Tzaddikim who might die, in order to save the whole generation. Like the verse "Your neck is like the Tamar", resembles the Tzaddikim who are like a palm tree.

Rabbi Yaakov Abuhasira Zatzal, wrote that the verse (Breishis 28: 10), "And Yaakov went out from Beersheva and went toward Charan" has the first letters of "Moshiach Vav":

"וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חָרָנָה" ר"ת מְשִׁיחַ וַו"

We see Rabbi Yaakov Zatzal, hinted what would happen to his grandson Rabbi Elazar Zatzal: Yaakov [the grandson of Yaakov], left from Be'er Sheva, [Rabbi Elazar was living in Be'er Sheva], "and went toward Charan", went horribly of fierce anger, (the Hebrew term, "Charon Af", means anger) to calm the wrath of Hashem and atone the generation. The words "Moshiach Vav" that were hinted in this verse, refer to Moshiach ben Yosef who is connected to the Kabbalic term, the sixth letter Vav. These days are a period of transition from the Kabbalic term "Keilim" (tools) to "Oros" (lights) of Moshiach ben Yosef. The Tzaddik's death atoned the generation and caused the transition to be "B'rachamim". The verse (Yeshaya 30:15) "You shall be rescued pleasantly peacefully and confidently" is the sum of "in 5772".

"בְּשׂוֹבָה וְנַחֲתָ תִּשְׁעוּן בְּהַשְׁקֵט וּבְבִטְחָה" בְּגִימְטְרִיָּא בְּה' תשע"ב.

The Midrash ("Batey Midrashos", Pirkey Heichalos 39:1) says, before Moshiach ben David who is also named Menachem ben Amiel, comes, a man of Ephraim son of Yosef, named Nechemiah ben Chushiel, will arrive. The king of Persia will then come and stab him, and all of Israel will eulogy and cry, and these signals shall come in the month of Av. We will explain below that the "K'lipa" (impure husks), that fights against Moshiach ben Yosef is named Armilas and "Paras" (Persia) equals the sum of Armilas: פָּרַס בְּגִימְטְרִיָּא אַרְמִילָס. Also, the name Nechemiah ben Chushiel equals the sum of Rabbi Elazar: נְחֵמְיָה בֶּן חוּשִׁיאֵל בְּגִימְטְרִיָּא רַבִּי אֶלְעָזָר



The "Shomrei Emunim" Rebbe shlit"a, had visited Rabbi David Abuhasira, shlit"a, during Shiva. The quotation of their dialogue was written in the "Kol Hachatzet" newspaper (Va'eschanan 5771):

The "Shomrei Emunim" Rebbe shlit"a:

We see that now is the time of Moshiach's coming, not like all the times in the past. Today we see everything that is written in the Torah and the Neviem and Kesuvim, and other Sefarim, is happening before our eyes.

Rabbi David Abuhasira shlit"a:

Is it "Be'ita" (timely)?

The "Shomrei Emunim" Rebbe shlit"a:

It is "Be'ita", but we are sons of Hashem who is proud of us, and does not want to necessarily bring the Moshiach "Be'ita", even if Yisrael do not merit it, so that is why he promised that salvation would be "Be'ita". Then he can advance to Achishena, to show the Achishena was only by the merit of Yisrael. Never in the history were tremendous amounts of Torah studying and Chessed, as today. Since we left Egypt, there weren't so many Ba'alei Teshuva, Jews returning to the right path on their own will. We never heard such things. The Rambam writes in "Laws of Repentance", that the Torah promised, that in the end, Yisrael will do Teshuva and will immediately be redeemed. The holy Baal Shem Tov of blessed memory, said, before Moshiach

comes, a great blessing will come to Am Yisrael, and the poor will get used to living like the rich, and suddenly the Satan will lay it's hands on the blessing that they became accustomed to, and there will be unbearable poverty and debt. This we see today, all what had been accustomed to, everything went down.

Rabbi David Abuhasira shlit"a:

True, we see very clearly! Besides that, the behavior in the world, and the Arab countries, are all ready to swallow Am Yisrael, and to divide up the Land of Israel. All day and all night they plan this, all over the world, and even America, all wanted it and were ready for it, and Hashem confounded them. We actually see miracles, for example here in the south, they threw missiles, each of which can destroy a building of five floors, and nothing happened.

The "Shomrei Emunim" Rebbe shlit"a:

We must wake up and be aware, that such miracles we have not heard since we left Egypt. During the whole exile we suffered, two thousand years we have hardly seen favors, and B"H today, forty years since the Six Day War, we see visible miracles .

Rabbi David Abuhasira shlit"a:

The honorable Rebbe says things, which are the top of the world, "No eye has seen Hashem besides you", what Rebbe says, has great meaning up there and down here.

The "Shomrei Emunim" Rebbe shlit"a:

[In his humility] Even small children can say that, the main thing is Hashem shall reveal to us.

Rabbi David Abuhasira shlit"a:

Shall the honored kingdom be revealed quickly, and we shall be sheltered by Hashem's Succah.

The "Shomrei Emunim" Rebbe shlit"a:

It is already visible now, we just do not see, if you watch what happens in the world, you see that he is visible. We have to strengthen Am Yisrael to have faith, and show them that with Hashem's help, we really perceive the light of the Moshiach. I say, today he is not "standing behind our wall". He already stands before our wall.

Rabbi David Abuhasira shlit"a:

As the "Tzemach Tzedek" says, we just have to polish the buttons, shoes we have, clothes we have, just to polish the buttons.

The "Shomrei Emunim" Rebbe shlit"a:

If these Tzaddikim were in our time, they would dance all day. The "Sefer Chassidim" says, that Hashem does a small miracle with a person, if he praises and thanks; Hashem does him a greater miracle. Hashem shows us visible miracles in this country now, so if we praise him, Be'ezras Hashem, the great miracle that is Gog u'Magog war, will come. It is one hundred percent definite that there will be a day of revenge, before the redemption. The Midrash says that Shlomo Hamelech asked Hashem when will the redemption come, so Hashem told him "the day of vengeance is in my heart, and the year of redemption has come", this proves there must be a revenge before, as it says "I shall not clean their blood and Hashem is in Zion", revenge

must be. So When Shlomo Hamelech asked, Hashem told him "the heart did not tell the mouth". This we can see now, and with Hashem's help when the big revenge day will be, "the day of revenge in my heart", Am Yisrael will be saved. The Atom bomb will not hurt any Jew.

The sefer "Ahavas Yehonasan" on Haftaras Ekev or Balak says, that Am Yisrael will be saved in the land of Yisrael, although they will go through a lot of trouble, they will not leave Hashem and the Holy Land. This will be Teshuva, about their leaving to Egypt which caused a lot of sins. This will be their redemption that they will not leave the land of Israel, this is what he writes.

Rabbi David Abuhassira shlit"a:

These are great sayings, it's the greatest comfort that can be in the world, its real comfort, and it's a promise .

The "Shomrei Emunim" Rebbe shlit"a:

The Abarbanel wrote four Seforim (books) about this war between Christians and Muslims.

The "Shomrei Emunim" Rebbe shlit"a, spoke again, on the night after Tisha B'Av :

All the generations could not hasten the end, which is only in Hashem's hand, but our comfort is that we see the gates of heaven are already opened. Whoever is not blind and his heart is not dumb, can look and see something is happening. A matter of pity for all of Yisrael was opened in heaven, and there are glittering signs of salvation, which were not seen for two thousand years of exile. The nations are not silent as long as the land of Israel which is the heart of the world exists on the map. Until now was a period of two thousand years of exile. We had little rest in one place or another, and even then we were slaves, and suffered terribly among the nations. They treated us worse than they treated animals, no other nation suffered as we did. Whereas now began the time of mercy, of "Midas Harechamim". There is a "Rasha" (evil man) who says, clearly, he wants to erase a whole state, and the world is silent. Nations from all over the world all had the same intention, the inner point they tried to fight against, was Eretz Yisroel. The Arab countries shook hands with Europe and America, to pressure Israel into a small area to then make it easier for them to erase. Yishmael (Moslems) and Edom (Christians) wanted to make peace for this matter, and even made him (Obama) president, thinking that an Arab will do the job for them, and he said this clearly. Just then, Hashem miraculously confounded them, and their unity against Israel changed to great friction and turmoil in their own countries. No one can understand why one man in Tunis who lit himself, caused such uproar, that spread to so many other Arab countries, and is still spreading. The "Ba'al Haturim" writes, as long as our enemies sit in peace we do not see the "Midas Harachamim" (mercy). But when Yishmael will fall in the end of the days, Moshiach ben David will grow, as he is the son of Yitzchak. Do you think it will end by this? I am neither a Navi (prophet) nor ben Navi, but shortly the uprising will begin in European countries, Hashem shall help that the Jews will not be hurt.

I say everyone should pack up, and at least prepare a place in Eretz Yisroel for them, so they have where to escape to.

Rav Yonasan Eibeshitz writes in "Ahavas Yehonasan" (Ekev), when the time comes, the evil kingdom will decree against Yisrael, and they will choose to go and live in Eretz Yisroel. It will be a time of distress, all nations will gather against Yisrael. Hashem will then hear their cry and have mercy on them, and will send Moshiach before them and Zion will return to be as at first. Hashem will rescue the Jews from the Gog u'Magog war, as they have not left Hashem and his land, even during the many troubles.

Editor's note: Reb Yonasan Eibeshitz writes fearful things in sefer "Tiferes Yehonasan" (Nitzavim). That at "Ikvasa D'mshicha" (time of Moshiach's footsteps), the holy Sh'china will return to Eretz Yisroel before Am Yisroel, and learns this from the verse "ושב וקיבצך" (and he will return and gather you). First Hashem will return, and then will gather. For this reason, there will not be anyone to watch over the Jews in "Chutz La'aretz". And Hashem Yerachem there will be distress, and what Chazal said ייתי ולא אחמיניה (will happen, and I do not want to be there). The "Netziv" (D'varim 30:3) also writes, that "Kibbutz Galuyos" will happen twice and the verse "ושב וקבצך" refers to the second "Kibbutz Galuyos".

Rav Yechezkel Levenstein Zatzal, said in the name of the "Chofetz Chaim" that those who will be in "Chutz La'aretz" will have it harder to be redeemed when Moshiach comes, and will need more "Zechuyos" (virtues). Rabbi Eliyahu Buchbut shlit"a, added that we felt the sh'china leaving "Chutz La'aretz", also prior the first "kibbutz Galuyos", during the holocaust in Europe and the suffering in the Arab countries, which caused many Jews to move to Eretz Yisroel. This might explain the inner motivation of the atheists to ask "where was G-d during the holocaust?" because part of the reason for all that suffering was the lack of Hashem's presence as before. Of course the main reason was the intermarriage, and other reasons that Gedolei Yisroel wrote about. The way they place their question is for this reason.

These days we felt a tremendous loss by the sudden Petira (death) of 3 Gedolei Yisroel, all in one week. They were Roshei Yeshivos of Mir, Beis Hatalmud and Beis Midrash Elyon. These Gedolei Yisroel had a lot in common: they were Litvishe American originally, and had great Yeshivos in Eretz Yisroel. This is a spiritual hint from above, that the connection between America and Eretz Yisroel was terribly hurt and some of the Tzaddikim who used to pass the Shefa (plenty) are not around any more.

The "Shomrei Emunim" Rebbe shlit"a:

May Hashem help that the Jews will be saved everywhere. America was an "Avoda Zara" (idol worship) of gold, but since ten years ago when they got a great strike (September eleventh), and their spiritual minister fell, they will go lower and lower. May Hashem help that we have a "gut gebencht lechtige yahr" (good, blessed and lightened year) and a year of redemption. The year 5772 is a tremendous year of redemption.

The "Kol hachatzar" (Ha'azinu 5771) newsletter quotes more from the "Shomrei Emunim" Rebbe shlit"a:

We see the world is actually shaking, as the verse says "the land will shake like a drunkard", and the financial leaders of the world, America and Europe, transferred eighty five percent of their factories to China, and now they owe them money. This is how they conquer Europe. The Zohar says, "In that time a nation from the end of the world will come to Rome to charge their debt and will fight against them, three months. Nations will gather there and will fall in their hands". They have no right to remain, since Europe is saturated with Jewish blood, and Moshiach cannot come before the day of revenge, as it says "the day of vengeance is in my heart, and the year of redemption has come".

These were quotations in short, from the "Kol Hachatzar" newsletter. The full Hebrew article can be received by e-mail, upon request.



More quotations from the "Shomrei Emunim" Rebbe shlit"a (quoted in "Bakehila, Succos 5772): When we updated my father (the previous Rebbe, Rabbi Aharon Roth Zatzal, all the "Rebbahralach" are named for him) about the Rasha's surrender (Germany's surrender) in Iyar 26th 5705, he thought for a while and replied: "this war was a child's game compared to the war to come". We were very surprised to hear that, since we already knew the horrible things that happened in Europe, how can one say it was a child's game? But, the coming war will be Atomic, and that is why it might make the Second World War seem small. We don't have to be too imaginative to believe that hundreds of millions may die within a few hours, Hashem Yerachem. Wonders are happening in the Arab countries, but the greatest wonder is that everyone is asleep and not aware. Before the Second World War my father cried that a "Churban" (destruction) shall take place, but people didn't listen. I'm not of the "Mechashvei Kitzim" (end calculators), but I said a Gimatria: the verse "and toward evening shall be light" equals 5772: **לעת ערב בגימטריא תשע"ב**. This year shall be light, but everybody must wake up and not sleep.

The dialogue below, between the Klausenberger Rebbe shlit"a, and the Gerrer rebbe shlit"a. was quoted in the "B'tzila D'mehemnusa" newspaper (Tzanz, parshas Shoftim 5771).

The Klausenberger Rebbe shlit"a:

We see many revolutions happening all over the world, the world is shaking. My father the Klausenberger Rebbe Zatzal said in the name of his father, the Rodnik Rebbe Zatzal, about one hundred years ago, that just as an old man can not walk so stable, so is this world getting old and not stable any more. Today we see this clearly, in all aspects, the thought is terrifying!

The Gerrer Rebbe shlit"a:

Hashem leads this world.

The Klausenberger Rebbe shlit"a:

We see things we never saw before. It is amazing. Many events that once spanned decades, now occur in a very short time, and it all matters. Lo and behold.

The Gerrer Rebbe shlit"a:

"Not by might nor by power but by my spirit says Hashem".

The Klausenberger Rebbe shlit"a:

"אני ה' בעיתה אחישנה". (I am Hashem, in time and in hurry). When the time for Be'ita comes, Hashem will make all events happen quickly. We must hope we are already close to the complete redemption.

The Klausenberger Rebbe shlit"a was quoted in the "Kehilos" newspaper ("HaMevaser", Elul 5771):

Any man, who is neither blind nor deaf, sees clearly that the land is crumbling. A process is taking place in the world. We actually see that America is literally moving and shaking. The reason is Hashem is looking down and waiting for the world's correction. We have a sign, when the land begins to shake; it means the time has come. This is the way Hashem starts to redeem us and the "Yeshuah" is at the door. In sefer Daniel it says, that before the Geula, all ministers will fall and new ones will take their place, this is how the Geula will come, hiding in natural looking ways.

The Toldos Aharon Rebbe Shlit"a spoke on Chanuka 5772, as quoted in the "Kehilos – Hamevaser" newspaper (Teves 8, 5772): the Chanuka candle refers to preparation to Moshiach's coming. We stand before terribly hard times throughout the world; we see kingdoms fighting each other and everyone tries to connect this to Israel and the Jews. Chazal say this will happen before Moshiach comes. When the world is in uproar, we must know that everything is for Yisroel, especially when things that didn't arise for years, are taking place. Hashem is waiting for Klal Yisrael to strengthen and unite and do Teshuvah.

Rabbi Yaakov Abuhasira Zatzal, wrote the verse "toward evening as the girls come out to draw water" refers to the time for Mincha of erev shabbos. The words "toward evening", equal 772. **"לַעֲתָ עָרֵב" בְּגִימָטְרִיָּא תשע"ב.**

According to the Vilna Gaon's "shita" (method), Mincha gedola time is לכתחילה. (Definitely proper). But regarding the Geula, the time is לכתחילה at Mincha Gedola time according to all methods. Relying on the Mishna (P'sachim 5:1) that when Erev Pesach is Friday, it (the Korban Tamid) is sacrificed at six and a half hours, that is Mincha Gedola time. Erev Pesach suggests the time before the Geula. When comes out on Friday, suggests the sixth millennium.

The Maharsha (Brachos 6B) says Eliyahu Hanavi won the Neviey Haba'al and the fire came down from heaven exactly at Mincha gedola time. This suggests the Geula that shall come by Eliyahu, will also win at the beginning of Mincha Gedola time.

At Mincha on shabbos we recite the verse "צדקתך צדק" (your justice is just) three times, because Yosef, Moshe and David all passed away at this time. These three Tzaddikim are connected to the holy secret of Moshiach. Yosef was the source of Moshiach ben Yosef, Moshe was the first redeemer, and David was the source of Moshiach ben David. This is why they passed away at Mincha time, to sweeten the "din" of the "malchus" (Kabbalic term for kingdom),

which is connected to the secret of Mincha as will be discussed below, and to bring the Geula that shall come at Mincha time, "B'rachamim" (in mercy).

The "Seder Hayom" says (Shacharis for Shabbos), at Mincha we say "Atta Echad" (you are one) to suggest the Geula, and so we hope and wait "and toward evening shall be light".

The Shabbos Zemiros show, that Shabbos light is an aspect of Mincha. "He who keeps Shabbos, son and daughter, shall be desirable as a sacrifice on pan". This shows as we said that the light of redemption that is of Mincha's secret, twinkles on Shabbos. In year 5772 the first day of Pesach comes out on Shabbos. Rabbi Eliezer S. Zonnenshine shlit"a added, that this date equals the verse "I am Hashem, in time I will rush the Geula".

א' נסן תשע"ב בגימטריא הכתוב **"אני הויה בעתה אחישנה"**.

The year 772 shows (by skipping a letter, backwards), in the verse "on the seventh day, Shabbos": **"וַיְבִיחַם הַשְּׁבִיעִי שַׁבָּת"**. And the verse "the Shabbos day" equals 772:

"וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ" בגימטריא תשע"ב. The words recited in Shabbos Kiddush, the verse: "and the heaven and earth were complete", also equal 772:

Mincha refers to "Malchus Beis Dovid" (David's kingdom), as the Zohar says, the "malchus" is called Mincha because it raises "mayin nukbin" which is considered a sacrifice.

The sefer "Kol Mevasser" (Tehillim part 1) writes, Hashem gave the Tzaddikim the power to use the letter "Ayin" for Yeshuah (salvation). If the Tzaddikim will add the letter "Ayin" to the word Shabbos, the year 772 appears. **ע"ן עם שבת, היא תשע"ב.** This shows that the year 772 resembles Shabbos, and is when we shall merit the Geula.

The letters of "in 772" are the same as "Batsheva", who refers to the completion of "Malchus Beis Dovid", as the Zohar writes (Vayechi 223B). At Shabbos Zemiros we recite "Please raise the kingdom of David and Shlomo, by the crown his mother crowned him" the mother refers to Batsheva. **בתשע"ב אותיות בת שבע**

The "Zohar Chadash" (Ki Savo 73B) says Chazal asked Rabbi Shimon bar Yochai "why do words of Nechama (comfort) follow the verses of rebuke in "Vayikra" (which refer to the exile following the first Beis Hamikdash), and do not follow the verses of rebuke in "Devarim" which refer to the last Galus?" Rabbi Shimon answered that the final time for Geula was hinted in the hardest verse of rebuke: (Devarim 28:66), "and your life will hang before you and you will be afraid night and day, in the morning you will say, when will night arrive". This suggests as we say, the night and day. Day refers to the fifth millennium, and night refers to the 500 years of the sixth millennium, and the Geula will not yet come, till the evening. As the verse follows: "in the morning you will say, when will night arrive". The words of this verse equal 772:

"מִמָּנָד וּפְחָדָה לַיְלָה וְיוֹמָם" בגימטריא תשע"ב.

The Midrash (Yalkut Zechariah 247:585) says, Rabbi Elazar ben Arach said "I was abandoned, anguished all day long", besides two thirds of an hour. As it says "and toward evening shall be light". Rabbi Schwartz shlit"a from Netania wrote me, the "Abarbanel" in "Yeshuos Meshicho" interprets Hashem's day to two thousand years, not one thousand, as all

other "Mefarshim". According to this, if we calculate two thousand years since the destruction of the second Beis Hamikdosh, which was on Tisha B'av 3828, and subtract 56 years which are two thirds of an hour, according to the Midrash, we reach Tisha B'av 5772. The source of this Midrash is from Pirkay D'Rabbi Eliezer (27). Rabbi Eliezer says (chapter 6), that Hashem's hour is 83 years, as we calculated.

Rabbi Itamar Cohen shlit"a added, just as the destruction of the second Beis Hamikdosh was at Mincha Gedola time, and the Gemara (Ta'anis 29A) mentions the verse "Woe to us for the day draws to a close, for the shadows of late afternoon grow longer", so shall the Geula come at the same time. And the Zohar mentions the same verse about the Geula. This seems to be why Moshiach was born at this time, as it says in "Shaar Hakavanos La'Arizal" (drush Tisha B'av), "The issue of Tisha B'av, why the custom is to say verses of comfort and sit up on seats, is because then at Mincha of Tisha B'av, was the Moshiach born".

Rabbi Itamar Cohen shlit"a also added, just as the Gemara (Sanhedrin 38B) says, at the seventh hour of the sixth day of Creation, Adam and Chava married, so will the Geula come at six and a half hours of the sixth millennium, which is the middle point of the seventh hour of the millennium. As we explained that the sixth millennium refers to the sixth day of Creation. And the Geula is like the marriage of Hashem and Am Yisrael.

The seventh hour also suggests the year 772, because the word שְׁבַעַת is the letters תשע"ב. And the verse (B'reishis 2:18), that refers to Adam Harishon's marriage, equals 772:

"אָעֶשֶׂה לוֹ עֶזְרָא כְּנֶגְדּוֹ" בְּגִימְטְרִיא תשע"ב

Rabbi Pinchas Frank Shlit"a added, that the verse "Blow the Shofar" is the same Hebrew letters as redeem 772: **תִּקַּע בְּשׁוֹפָר אוֹתִיּוֹת פְּרוֹ"ק תשע"ב**. and when Ezra came from Bavel it says (Ezra 9:4) "at the evening sacrifice I stood up from my fast". And Ezra came up from Bavel on Av 1st. Rabbi Yosef Sheinberger Shlit"a added, that "evening sacrifice" equals 771:

"מִנְחַת עֶרֶב" בְּגִימְטְרִיא תשע"א

The verse (Ye'shaya 48:11) that discusses the Geula in it's time, as the Ramchal (Bamidbar) explains, "for my sake, for my sake, I shall do" equals 771 plus 5.

"לְמַעַנִי לְמַעַנִי אֶעֱשֶׂה" בְּגִימְטְרִיא ה' אֲלֵפִים תשע"א And so, the verses (Tehillim 102:14) "time for mercy as the time has come", and (Sh'mone Esrah prayer), "redeemer to the sons of their sons for his name, with love" also equal 772: **תשע"ב בְּגִימְטְרִיא (תהילים קב, יד) עַתָּה לְחֻנָּה כִּי בָא מוֹעֵד**

וּבְגִימְטְרִיא לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוּ בְּאַהֲבָה.

The Gemara (Megilla 17B) writes "Ben David comes as the Shmitta year leaves" which suggests the end of year 772: **בְּמוֹצָאֵי שְׁבַעַת בֵּן דָּוִד בָּא. סוֹף שְׁנַת תשע"ב**. Rabbi Y.M. Morgenstern Shlit"a writes in "Yam Hachochma" (5771) that according to the Vilna Gaon's division, that every verse in Chumash Devarim refers to one year in the sixth millennium, the year 5771 refers to the verse "Moshe commanded them, at the end of seven years on Chag

Succos". Because this year is similar to the year following "Shmita". The Hebrew words "seven years" equal 772: **"שִׁבְעַת שָׁנִים" בְּגִימַטְרִיָּא תשע"ב**. Rabbi Matisyahu Glazerson Shlit"a added, that the letters of 772 (תשע"ב) appear in this verse by skipping one letter, backwards: **"מִקֵּץ שִׁבְעַת שָׁנִים בְּמַעַד שָׁנַת הַשְּׁמִטָּה"**.

The Parshos "Nitzavim" (standing) and "Va'yelech" (shall go), refer to the hundred years from 5700 and on, according to the Vilna Gaon. These hundred years are divided to two situations; referring to the Galus, when we "stand" and wait, and then the Geula, when we shall "go" out of the Galus. Parshas "Ki Savo" is the Parsha before Nitzavim, and refers to the hundred years that ended in 5700. The last verse of the Haftara of Parshas "Ki Savo", (Ye'shaya 60:22) is: "I am Hashem in time and in hurry". This suggests that now that those hundred years are over, the process of the hundred years of Be'ita, started. Parshas Nitzavim is where Hashem promises the future redemption: **"וְשָׁב ה' אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וְרַחֲמֶךָ וְשָׁב וְקִבְּצָךְ וְכוּ"**

The Maharal ("Netzach Yisrael" 32) interprets the Gemara about "Ben David comes as the Shmitta year leaves" to mean that from the fourth year of the Shmitta year and on, the process of the Geula begins by bringing sustenance and plenty to the "Tzad Hakdusha" (holy side). The next coming Shmitta year comes out in 5775 so the year 5772 is actually the fourth out of seven, when the process of the Geula begins. We will discuss below the verse about Ruth that says "she was satiated" that refers to the year of 5772: **"וַתִּשְׂבַּע" מְרִמָּז עַל שָׁנַת תשע"ב**.

The verse (Devarim 11:15) that discusses sustenance; "and you shall eat and be satisfied" suggests the year of 772: **"וְאָכַלְתָּ וְשִׂבַּעְתָּ" אוֹתִיּוֹת תשע"ב** and the letters of Be'ita appear by connecting two words: **"וְאָכַלְתָּ וְשִׂבַּעְתָּ: הַשְּׁמִירוֹ לָכֶם"**

Just as the light of Shabbos begins to twinkle on "Yom Reviei" (Wednesday), so does the light of the next coming Shmitta year, 5775, begin to twinkle in 5772.

Rabbi Matisyahu Glazerson Shlit"a found the combination of 5772 and Mazal, just once in the entire Tanach in verses discussing Pesach which is Geula time, (skipping 86 letters that equal the word "Elokim"). Other words that appear are Teshuva, Eliyahu, and Moshiach:

| | | | |
|---------|---|-------|-----|
| 555 | בהחשבו מזל העז אליהו משיח גאלה | 93507 | 86+ |
| | שמות יא:ג (3:11) | | |
| ב יא:ג | וַיִּפְרַעְתִּי בְעֵינַי הָעָם וַיֵּאמְרוּ מִשְׁכַּח אֲמַרְיָה הוֹכַחְתָּה לִּי לְהֵאנִי וַיֵּצֵאוּ בְּתוֹכָם צָרִים וּמַחֲכִלִים לְבָכְרוֹ בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פְּרַעְיָה | | |
| ב יא:ה | יִשְׁבַּע לְכַסְאוֹ עֲדָבְכֹךְ וְהַשְׁפִּיחָה אֶשְׁרָא אַחֲרָיִם וְכִלְכְּרוּ בְּהִמָּה וְהִיתָ עֲקֵה גֹדֶל הַכֵּל אֶרֶץ מִצְרַיִם אֲשֶׁר כָּמְהוּ לֹא נִהְיָה תוֹכָהּ וְלֹ | | |
| ב יא:ו | אֲתִסְּףוּ לְכִלְכְּבֵי יִשְׂרָאֵל לֹא יִחָרֵץ כִּלְכָּל שְׂנוֹ לְמֵאִישׁ וְעַד בְּהִמָּה לְמַעַן תִּדְּעוּ אֲשֶׁר יִפְלִי הוֹבֵי הַמִּצְרִים וּבֵי יִשְׂרָאֵל וְיִדְּוֹכְלֵט | | |
| ב יא:ח | בְּדִי קָאֵל הָאֵלִי וְהַשְׁתַּחֲוּ וְלִי לֹא מִצְרָא אֲתָה וְכִלְכְּרוּ אֶתְּכֶם אֲשֶׁר בְּגִלְיָו וְאַחֲרֵי כֵן אֲצִא וְיִצְאֵם מִפְּרַעְיָה בְּחֹרֵי אֶפְרַיִם וְהָאֵל מִשְׁהָלָא | | |
| ב יא:ט | יִשְׁמַעְאֵלִי כִּסְפֵּרָה לְמַעַן קָרַב וְתִמּוּפֹתִי בְּאֶרֶץ מִצְרַיִם וּמִשְׁהָוָה אֶהְרָשׁ וְשׂוֹאֲתָה לְהַמְפִּיטָהּ אֶלְפִּי פְרַעְיָה וְיִחָזְקִי הוֹאֲתָ לְבִפְרַעְיָה | | |
| ב יא:י | וְלֹא שְׁלַח אֲחִיבֵי יִשְׂרָאֵל לְמִאֲרָצוֹ וַיֵּאמְרוּ הוֹאֵל מִשְׁהָוָה וְלֹא אֶהְרָשׁ וְשׂוֹאֲתָה לְהַמְפִּיטָהּ אֶלְפִּי פְרַעְיָה וְיִחָזְקִי הוֹאֲתָ לְבִפְרַעְיָה | | |
| ב יב:ב | דְּשִׁי הַשְׁנָה דְּבָרוֹ אֶלְכָּל עַד תִּיִּשְׂרָאֵל לֹא מִרְבַּע שָׁר לְחֹדֶשׁ זֶה וְיִקְחוּ לְהֵאֱמִי שְׁשֵׁה לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי | | |
| ב יב:ד | חָהּ וְאִשְׁכּוּ וְהַקְרַב לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי תִּבְּשֵׁה לְבִי | | |
| ב יב:ה | חֹו הִי לְכֶם לְמִשְׁמַרְתָּ עַד אֲרַבַּע עָשָׂר יוֹם לְחֹדֶשׁ זֶה וְשִׁחַט וְאִתָּה וְכִלְכְּרוּ לְקַלְעֹדֶת יִשְׂרָאֵל לְבִי קְהַרְבִּים וְלִקְחוּ מִן הַדָּם וְכִתְּבוּ לְשֵׁתִי | | |
| ב יב:ז | מִזֹּוֹ עַתָּה לְמַשְׁקוֹ וְעַתָּה לְהַבִּיתִי אֶשְׁרֵי יִאֲכֹלוּ אֶתְּכֶם וְאִתָּה וְהַשְׁרִיבִי לְהַעֲזִיבִי אֶשְׁוֹמֵצוֹתַי לְמַרְרִים יִאֲכֹלוּ הוֹאֲתָ לְכָל וּמִמֶּ | | |
| ב יב:ט | כֹּוֹנָו וּבְשֵׁל מִבְּשֵׁל כְּמִסְכֵּי אֲשֶׁר אֲשֹׁל לְכָרְעִי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:יא | הַתֵּאֲכֹלוּ וְאִתָּה מִנִּי כִּסְחָרִים נִעְלִי כִּסְחָרִים לִי כִּסְחָרִים לִי כִּסְחָרִים לִי כִּסְחָרִים לִי כִּסְחָרִים לִי כִּסְחָרִים לִי כִּסְחָרִים לִי כִּסְחָרִים לִי | | |
| ב יב:יב | לִי לְהַעֲזִיבִי כִלְכְּרוּ בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פְּרַעְיָה וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:יג | יִמְשָׁרְתֶּם שְׁמוֹרָאִיתִי אִתָּה וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:יד | בְּתִמְנָת וְחִגְלִי הוֹלֵדֶתִי כִּסְחָרִים וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:טו | וְכִכְרֹת הַנִּפְשָׁה וְאִתָּה לְמִי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:טז | אֲכָלָא יִעֲשֶׂה הַמֶּלֶךְ אֲשֶׁר יִאֲכֹל לְכָל נִפְשָׁה וְאִתָּה לְמִי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:יז | קְמִצְרִים וְשִׁמְרֹת מֵאֲתָהּ וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:יח | שֶׁבַע רִשְׁבָּעֵת יִמִּי שְׁאֵר לֹא יִמְצָא בְּתִי כִּסְכִי כִלְכְּרוּ מִמֶּנִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:יט | אֲכֹלוּ בְּכָל מוֹשְׁבֵי כִּסְחָרִים וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:כ | לְקַחְתָּ אֶתְּכֶם וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:כא | עַד בְּקָרְעֵבִי הוֹלֵךְ לְגַאֲתָה מִצְרַיִם וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:כב | יִכְלֹוּ לְגַאֲתָה מִצְרַיִם וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:כג | דְּהֵאֲתָה וְהִי כִי יִמְשָׁרְתֶּם שְׁמוֹרָאִיתִי אִתָּה וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:כד | בְּנִפְּוֹת מִצְרַיִם וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:כה | בְּחִי הִלְיָה וְהוֹלֵךְ לְגַאֲתָה מִצְרַיִם וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:כו | פְּרַעְיָה לְהוֹלֵךְ לְגַאֲתָה מִצְרַיִם וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:כז | רְקוּמוֹ וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |
| ב יב:כח | בְּמִתִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי וְעַתָּה לְקַרְבִּי | | |

We will try to explain the Gemara (Sanhedrin 96A), according to the Maharal's interpretation, referring to currant events:

"Rabanan study, the seven years that Ben David comes; the first (year of 5769) is when this verse will happen: "I shall rain over one city and one city I will not rain" (in the whole world, a financial crisis began, besides Eretz Yisroel). The second (5770) is when "hunger swords are let out" (the financial crisis turns worse). In the third (5771) a great hunger, and many fine people die, (Unfortunately, many Gedolei Yisroel passed away). In the fourth (5772) plenty but no plenty, (the actual Geula begins according to the Maharal), in the fifth a wonderful plenty, they eat and drink and joy, the Torah returns to her scholars, in the sixth sounds, in the seventh wars, and in the end of the seventh year, Ben David shall come".

I heard, that following the Shmitta year of 5761 was a great event on the land שְׁמִיטַת קְרָקָעוֹת (September eleven), and following the Shmitta year of 5768 was the downfall of the money, שְׁמִיטַת כֶּסֶף as the financial crisis began, at the very end of the Hebrew year. Now we look forward to what follows the next Shmitta year, of 5775, when according to the Ariza"l that will be quoted below will be the end of "sorting the good out of the bad".

At the end of 5775 we enter the year of 5776 which is a year that "returns to its roots". Mathematically, the number 5776 divided by 76 reaches the root number, 76. The root numbered year is rare; it appeared last in the year of 5625 and will appear again in the year of 5929.

The Midrash ("Otzar Midrashim", Rashbi p.556) says, when you see the "Eastern Niron" in Damascus fall, the Eastern's kingdom (Yishmael) fell. Then shall the salvation grow for Yisroel. The "Baal Haturim" says similarly "when Yishmael will fall in the end of the days, then shall Ben David grow". Rabbi Avraham Feldman Shlit"a added, that "the Eastern Niron" equals Bashar Assad (including the words): **נְרוֹן מִזְרְחִי בְּגִימְטְרִיָּא בְּשָׂאֵר אַסָּאד**

Another connection between Damascus and the Beis Hamikdosh is written in the Midrash (Shir Hashirim Rabba 7:11), "your nose is like the tower of Lebanon" is Beis Hamikdosh, "viewing over Damascus". The Hebrew word for Damascus has the same letters as "Mikdosh":

דְּמִשְׁק אוֹתִיּוֹת מִקְדָּשׁ.

The Midrash there also says: Rabbi Shimon said they make war in Egypt and their king leader is a servant that rebelled, etc. and will strongly take over the kingdom. (This we actually saw happening, these days).

The verse connects the name of Beis Hamikdosh, "Levanon" to the city, Damascus. And the land of Lebanon was part of Aram that is where Damascus is. The Beis Hamikdosh was also built of cedars of Lebanon.

It says (Breishis 14:15) at midnight Avraham and his servants and hit the kings that captured Lot, and chased them till Chova which is to the left of Damascus. It seems that the battle where Avraham won saving Lot, took place at "Chova" since the deep purpose of this battle was Moshiach's days. This is why the Torah discussed the story of Lot at such length. Many portions of the Torah were written about him, and Avraham put his life in danger to save him. The whole importance of Lot was the fact that Ruth is his descendent, and Dovid Hamelech came out from her. This is why Avraham went to war and put his life in danger to save him, and why Hashem sent an angel to save him. After the story of his daughters, and the birth of Moav father of Ruth, Lot was not mentioned any more, since we reached the purpose of the story. The name Lot equals the word Geula, since Lot is the root of Moshiach and the Geula: **לוֹט בְּגִימְטְרִיָּא גְּאוּלָּה.**

This is why Avraham's battle was till "Chova" which is to the left of Damascus. As the Midrash says (Vayikra Rabba 18:1), "Moshiach's days have no Zechus (credit) and no Chova (debt)". Because when Moshiach comes there's no debt. This victory that suggests the Geula took place near Damascus that resembles the Beis Hamikdosh, so what began with Avraham, shall end by the future redemption. Eliezer, who helped Avraham fight against Damascus, was also called **"דְּמִשְׁק אֱלִיעֶזֶר"**. The sefer "Maor Vashemesh" writes that the word Damesek is the first letters of "David Motzaei Shabbos Kodesh" to show the connection between this place, and David Hamelech: **דְּמִשְׁק ר"ת דָּוִד מוֹצְאֵי שַׁבָּת קוֹדֵשׁ**

The Rambam (Perush Hamishna, D'mai 6:11) says, even though Syria was conquered by David, it is not as valuable as Eretz Yisroel. The reason is that other countries do not become

holy if conquered before the whole land of Eretz Yisroel was completely conquered. David conquered Syria before all the borders of Eretz Yisroel were completely conquered. The question is: why did David rush to conquer Syria before he conquered all of Eretz Yisroel? According to this discussion, Dovid Hamelech knew that Beis Hamikdosh is dependent on conquering this place, since it's connected to the Geula, and to the root of Dovid Hamelech's Neshama (soul). This is why Dovid Hamelech rushed to conquer Syria. Even so, there was a claim against David that he should have considered Hashem's will, before his own. For this reason Syria didn't become holy.

Immediately afterward, David continued to fight against Bnei Amon, when the sin with Batsheva took place. (Shmuel B chapters 10, 11). Amazingly, David's mistake was that he rushed to conquer Syria before the time, but since he actually did, the light of Beis Hamikdosh was already revealed to David. This is why David saw Batsheva on the roof before the proper time, and the sin happened. As it says in the Seforim, that David saw the light of Shlomo in Batsheva, which is the light of Beis Hamikdosh. Just as Nosson Hanavi told him he will have a son that shall build the Beis Hamikdosh. The Gemara (Sanhedrin 107A) says: "Rabbi Yishmael said, Batsheva was fitted to David but he married her before the time". This is why David cried hard about the death of his son from Batsheva, because he knew the completion of David's kingdom and the Beis Hamikdosh was dependent on him. The Zohar (Veyechi 223B) says: the moonlight (David's kingdom) was not complete until Shlomo came, since his mother was Batsheva.

The Zohar says the Geula shall come out of poverty stress. The "Ohev Yisroel" said that a few years before Moshiach comes, there will be plenty of livelihood for Yisroel which will then lessen, and Moshiach will come out of the hard stress. The first letters of what we recite "you shall hear the Poor's prayer" are the year 771: **שְׁוֹעַת עֲנִיִּים אֲתָה תִשְׁמָע. ר"ת תשע"א.**

Rabbi Avraham Meisels Shlit"a from Montréal wrote: The terrible year we went through, of killing, earth quakes and poverty is hinted in the verses of the Torah. If you count the number of verses from the beginning of the Torah, the 5771st verse is (Ha'azinu 32:22) "A fire raged in my nose and burned till hell, and ate the land and crops, and burned the hills". And if you count the number of verses from the end of the Torah, the 5771st verse is "Out of your sweat shall you eat bread". Rabbi Masood Abuhasira Shlit"a added, that the following verse (counted from the end of the Torah), which refers to the year 5772, says "the field's grass" and shows the letters of 5772: **"אֶת עֵשֶׂב הַשָּׂדֶה"**

The verse "I am Hashem, in time and in hurry" equals the words 5772, and "Be'ita Achishena" equals "till 5772": **"אֲנִי הוֹי"ה בְּעֵתָהּ אֲחִישָׁנָה בְּגִימְטְרִיא שָׁל הַמְּלִים ה' אֶלְפִים תשע"ב.**
וְכֵן "בְּעֵתָהּ אֲחִישָׁנָה" בְּגִימְטְרִיא עַד ה' תשע"ב.

ה' אָלפִים תשע"א בגימטריא ביאת המשיח. And 5771 is the sum of "Moshiach's coming":

Rabbenu Bachyay (Bamidbar 33:2) writes that the travel of Yisroel in the desert suggests what they will go through during the final Galus. As we explained in "Chashmal Os" that the parking in "Chashmona" suggests Chanukah, and the parking in "Refiddim" suggests Purim. The final place where Yisroel parked was "Shittim". The sefer "Heichal Habracha" interprets this verse to suggest the final redemption. And the letters of the year 772 appear in this verse by skipping 3 letters: "וַיֵּחָנוּ עַל הַיַּרְדֵּן מִבֵּית הַיְשָׁמֹת עַד אֶגְלַת הַשָּׁטִים בְּעֶרְבַת מוֹאָב."

The sum of the name "Shittim" equals the word Moshiach: "שָׁטִים" בגימטריא משיח as we explained in the sefer "Sod Hachashmal" about David's roots, the only reason Bilam and Balak were able to cause Bnei Yisrael to sin with the Moabites, was because Bnei Yisrael felt the soul of Moshiach was among them, and wanted to bring it out. The sum of the words "at Moav's edge" plus the letters and the 42 places they parked at, equals 772:

"בְּעֶרְבַת מוֹאָב" יחד עם האותיות והמ"ב מסעות בגימטריא תשע"ב

This suggests the year of the final redemption and Moshiach's coming.

Another wonderful hint of the year 5772 is brought in the Gemara (Brachos 9B) Hashem told Moshe, to go and tell the Jews: "I was with you during this slavery in Egypt and I shall be with you during the final Galus". Moshe replied: "enough for the tragedy in it's time". Hashem then answered him: go, and tell the Jews only about the slavery in Egypt. When Moshe said he doesn't want because "enough for the tragedy in it's time", he hinted the year of 5772:

בשעתה, היא אותיות ה' אָלפִים תשע"ב או בתשע"ה

The Midrash (Tanchuma Mishpatim 11) interprets the verse (Sh'mos 22:25) "אִם תִּחְבֹּל תִּחְבֹּל" discussing taking a collateral to mean, that Hashem told Moshe if they transgress the Mitzvos Hashem will take two collaterals (the two Batei Hamikdosh). When Moshe asked till when, Hashem answered "return it till the sun sets", till Moshiach comes, "the sun of justice shall shine on the Yirei Hashem". We see Moshe asked: "till when?" And Hashem answered "till the sun sets". The letters of these words suggest 72 sum of Chessed: עד בא ר"ת ע"ב.

And the final Keitz, the year 772: "תִּחְבֹּל שְׁלֹמֹת רַעַךְ עַד בֹּא ר"ת תשע"ב.

וְכֵן "עַד בֹּא הַשֶּׁמֶשׁ תִּשְׁיָבֶנּוּ", ר"ת בְּעֵתָהּ.

The Midrash (Breishis Rabba 68, 14) says that Yaakov Avinu's dream of the ladder suggests the Keitz Hageula. The Baal Haturim writes that "and a ladder" equals "and the end":

וַיִּחְלֹם וְהָיָה מִלֶּאכִי אֱלֹהִים עָלִים וַיְרִידֵם בּוֹ. בגימטריא תשע"ה. "וְהָיָה סֵלֶם". בגימטריא וקץ the words of this verse equal 5775:

A most wonderful hint is found in the Gemara (Shabbos 113B), that explains the verse said about Ruth, Moshiach's mother (Ruth 2:14): "she ate" in this world, "and she was satisfied" in Moshiach's days, "and she left over" for the days to come. The word וַתִּשְׂבַּע suggests the year

772 that will be Moshiach's days, and the word **וְתֵתֵר** suggests the year **תת"ר**, which will begin the seventh millennium the time of "Le'asid Lavo" (the days to come). The word **וְתִשְׁבַּע** also suggests plenty, same as in Geulas Mitzrayim. Just when the Geula started to twinkle in the plague of blood, the Jews immediately received sustenance, by selling water to the Egyptians. As we explained above, the plenty begins in the forth year of Shmitta which is 5772.

I heard in the name of Rabbi Eliezer Berland Shlit"a that the letters of year 5772 are the Roshei Teivos (first letters) of Rabbi Nachman's famous saying: "my fire shall burn till Moshiach comes": **"הָאֵשׁ שְׁלִי תוֹקֵד עַד בִּיאַת הַמָּשִׁיחַ" ר"ת ה' אֱלֹפִים תשע"ב.**

The sefer "Siach Sarfei Kodesh" writes: when Rabbi Nachman's son passed away, Rabbi Nachman said Moshiach will not come for one hundred years. And after the "Machlokes" (disagreement) in Breslav, as written in sefer "Yemei Hatlaos", Rabbi Nosson of Breslav said: "the Geula will have to be one hundred years later than it should have been". Rabbi Nachman passed away in year 572 and the year 772 is exactly 200 years later.

Rabbi Yaakov Abutbul Shlit"a added that Rabbi Nachman (Sefer Hamidos) said the Geula shall come in a year of Bracha (blessing). The year 772, has 227 more years, (as the sum of the word **בִּרְכָה**), till the end of the millennium.

The Ariza"l quotes the verse "At the end of two years" referring to the Geula. The sum of the word "Mikeitz" (at the end) minus two years, counted from the end of the millennium, equals the year 772: **מִסְפַּר "מִקֵּץ" פְּחוּת "שְׁנָתַיִם יָמִים" מִסּוּף הָאֵלֶף, מְגִיעַ לְשָׁנַת תשע"ב.**

Rabbi Shimon Raz Shlit"a added the year 772 is hinted in the פיוט (poetry) recited during "Neila" on Yom Kippur: **אֵל נִזְרָא עֲלִילָה . בְּשָׂרוֹ נָא הִגָּאֵלָה . בְּשַׁעַת הַנְּעִילָה .**

The sefer "Yalkut Haplaos" that was written before the Holocaust, by a grandson of Rabbi Levy Yitzchak of Barditshov Zatza"l, quotes the sefer "Amud Ha'avoda", that the final Keitz is hinted in the verse about the Egyptians chasing Bnei Yisrael (Sh'mos 15:9):

"אָמַר אוֹיֵב אֶרְדֹּף אֲשִׁיג אֶחְלֹק שָׁלַל תִּמְלָאמוּ נִפְשֵׁי אַרְיֵק חֲרָבִי תוֹרִישְׁמוּ יָדִי." The five letters Aleph which are the first letters in the 5 first words in this verse suggest the five millenniums, and more was not revealed. Continuing as we explained above, the following letters **ת"ש**, and the letters **ה' אֱלֹפִים תשע"א** out of the word **"תִּמְלָאמוּ"** right after, reveal the words: This is the year 5771. This shows that Yisroel's enemy will only be able to chase them until the year 5771. Following these letters, are the letters **מ"ו** which equal the word **גְּאוּלָה**.

The Arizal writes (Likutei Torah, Mikeitz) that the year 736 is called "Keitz Hayamin L'mala" (the "upper" end of days). Rabbi Glazerson Shlit"a interprets this to mean, that if revealing the upper Keitz takes 36 years, so revealing the Keitz down below shall take an additional 36 years. Here again we reach the year 772.

According to the Ariza"l in sefer "Eitz Chaim" (gate 50, chapter 3), at the end of 5775 which is a Shmitta year, the good will be separated out of the bad. The Ariza"l learns this from the verse "the thousand seven hundred seventy five hooks for the pillars". The thousand refers to the fifth millennium, and another seven hundred seventy five years in the following millennium. This process must take place after a stage that Moshiach comes and will fight against the evil and separate it from the good.

The "Or Hachaim" interprets the verse (Breishis 32, 3) "to Esav his brother in Edom's field" referring to the Geula time, when Edom shall be plowed like a field. Rabbi Shlomo Brier shlit"a wrote me, that the Targum on "Edom's field" is **לְחַקְלֵי אֲדוֹם** which equals 229 the number of years that remain from 772 until the end of the six thousand years (the word **לְחַקְלֵי** is used in the more accurate Chumashim.) **בְּגִימְטְרִיא רַכ"ט**. Ba'al Haturim interprets the words "until then", **"עַד עֵתָה"**, to mean: I must be delayed until "עתה" years are over. The letters of this word suggest 70 years of Galus Bavel, 400 years of Galus Mitzrayim and 5 thousand years of Galus Edom. It shows that this verse refers to the time of the Geula, and the word **"עֵתָה"** suggests Geula Be'ita **"בְּעֵתָה"**. And the words "I was delayed until now" equal 773:

"וְאַחֲרַי עַד עֵתָה" עִם הָאוֹתִיּוֹת בְּגִימְטְרִיא תשע"ג.

The "Midrash Pleiah" says, Rabbenu Hakadosh was asked: when will Moshiach come? He answered by quoting the verse of the Creation of the sixth day: **"וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשֵּׁשִׁי"**. It is clear that he suggested the sixth millennium from Creation, which refers to the sixth day of Creation. Rabbi Yosef Sheinberger, Shlit"a, added that Rabbenu Hakadosh hinted that at Mincha time **"וַיְהִי עֶרֶב"**, we shall merit to the Geula which is like morning **"וַיְהִי בֹקֶר"**.

The Zohar (Vayechi 234B) says Yaakov Avinu hid a clue to the Geula's time, in the verse (Breishis 49:1) "gather and I will tell you what shall happen at the end the days". The words **"אֶתְכֶם יִקְרָא"** equal 772, and the words **"וְאֶגִּידָה לָכֶם אֵת אֲשֶׁר יִקְרָא אֶתְכֶם"** equal 1945, the number of years from the destruction of the second Beis Hamikdosh until the end of the year 772. Rabbi Yitzchak Ginsburg Shlit"a said, the year 772 equals the words: **עֶבֶר הַיָּה עֵתִיד**, this suggests that this year refers to eternity, above all times.

The Arizal writes (Sefer Halikutim, Acharei 223), that **אָדָם** stands for Adam, David and Moshiach. These three all belong to the same roots and same Mazal, and this is why they correct the sin of Adam Harishon. Rabbi Eliyahu Nachmani Shlit"a added, that David Hamelech began his kingdom in the year of 2886, based on the Gemara (Sanhedrin 20A and the Tosfos there). If we add an additional 2886 years, we reach David Hamelech who is the Moshiach who will be king again, in year 5772. The name David including the letters and the "Milluy" (filling letters) equals 886: **ב' תתפ"ו בְּגִימְטְרִיא דְּדָוִד בְּמִלּוּי הָאוֹתִיּוֹת דְּדָוִד וְיוֹ דְּדָוִד עִם הָאוֹתִיּוֹת**. And the number 886 also appears in the verse about preparing the Mincha sacrifice (Vayikra 2:6):

"פְּתוּת אֶתָּה פְּתִים וְיִצְקֶתָ עָלֶיהָ שָׁמֶן מִנְחָה הוּא" this suggests that the number 886 is connected to preparing the Mincha sacrifice, which is like preparing the Malchus (kingdom) and preparing the Geula, as we explained above. The end of this verse suggests, that after we reach 886, it is time to "pour oil" which symbolizes crowning the new king. Another verse (Vayikra 18:12) discussing crowning a king with oil, equals 772: "וַיִּמָּשַׁח אֹתוֹ בְּגִימְטְרֵיָא תשע"ב".

The five Menachos that refer to the Sefiras Hamalchus also equal 2886:

ב' אֱלִפִּים תתפ"ו, בְּגִימְטְרֵיָא מִנְחָה סֵלֶת מִחֲבַת מְרֻחָשֶׁת חֲלוֹת רְקִיקָם.

The Midrash says (Yalkut Vayikra 653) that the Succah is like exile for penance.

According to this, Rabbi Masood Abuchasira Shlit"a interprets the verse "seven days of Chag Succos" to suggest the general Galus that shall last only till 772 and no longer:

הַחַג הַסְּכוּת שֶׁבַעַת יָמִים" אוֹתִיּוֹת תשע"ב. The destroyed Beis Hamikdosh is called David's Succah that fell, so, as said above, this suggests that the Succah will fall only until 772 and no longer. Rabbi Eliezer S. Zonnenshine Shlit"a said the word שֶׁבַעַת appears **seven** times in reference to Chag Succos.

The Gemara (Kesubos 111A) says, that if the majority of Jews move to live in Eretz Yisroel, it's considered לְדַחֵק אֶת הַקָּץ (rushing the final redemption). The latest count shows that the greatest number of Jews is now in Eretz Yisroel.

I heard the Zilberman family from the Jewish quarter in Yerushalayim, has a "Masores" from the Vilna Gaon that the year 5772 is the Keitz, based on Shiras Ha'azinu. I also heard from one of the Admo"rim who heard from Rabbi Yitzchak Shlomo Zilberman Zatza"l forty years ago, that an old man from the descendants of the Vilna Gaon's Talmidim (students) said, that many mistakenly thought the winter of 709 was the "sixth hour" because that is when the sixth hour of "Erev Shabbos" began, but the true time is 5772.

Rabbi Yosef Sheinberger Shlit"a heard from Rabbi Grossnass Zatza"l, a Talmid of the Chofetz Chaim, that during the year 5692 he once ate "Seuda Shlishis" at the Chofetz Chaim's house. Rabbi Landinsky, Rosh Yeshivas Radin, came in and discussed the Geula. The Chofetz Chaim said it won't take more than eighty years till Moshiach comes. This story happened 80 years before 5772! (A Quotation of this story is brought in sefer "Meir Einei Yisroel", without a number of years. I asked Rabbi Grossnass's family and they don't remember whether the Chofetz Chaim said 70 or 80 years.) The Chofetz Chaim also once said about the Communism that won't last more than 75 years, which happened exactly.

Rabbi Yosef Chaim Zakai Shlit"a from the Yeshiva for Mekubalim "Nachlas Yitzchak", said he heard three times from Rabbi Yitzchak Kaduri Zatza"l, that Moshiach will come in Av of 5772. I heard from someone who heard from Rabbi Yehudah Moalem Zatza"l, who also quoted Rav

Kaduri Zatzal referring to the same time. The words Av 5772 are the same letters as Tisha B'av, when Moshiach was born: **אָב הַתּשַׁע"ב אוֹתִיּוֹת תְּשַׁעָה בָּאָב**.

And **ט' בָּאָב** equals David: **ט' בָּאָב בְּגִמְטְרִיָּא דָּוִד**.

Rabbi Meir Reich Shlit"a said that Tisha B'av of 5772 comes out on Shabbos. This connects to the Gemara Yerushalmi that says (Megilla 5B) "Rav Abba Bar Zavda said Rebbe wanted to cancel Tisha B'av (they shouldn't fast at all, that year) when it came out on Shabbos. He explained that since it is postponed, it shall be canceled completely that year, but the Chachomim did not permit". The sefer "Avodas Yisroel" interprets this to mean that Rebbe said, that the light of Shabbos can cancel Tisha B'av completely, and bring the Geula.

I heard in the name of Rabbi David Abuchasira, Shlit"a, that we are now in the time of "Geulas Be'ita", but we must daven that there should be some "Achishena" in the "Be'ita", to sweeten it.

The story is told about Rabbi Shlomo from Zvehill Zatzal, he once pointed at children (who are now very old men) saying: "these will merit seeing the Moshiach". Rabbi Shachna Zohn Shlit"a, a Talmid of the Chofetz Chaim, said in 5768 that he dreamt twice that the Chofetz Chaim came and told him to spread the news that Geula is very soon.

I heard that Rabbi Matisyahu Solomon, the Mashgiach of Lakewood Yeshiva, said he once thought to leave Lakewood Yeshiva and return to Gateshead. He then dreamt of Rabbi Aharon Kotler Zatzal who promised him if he remains in Lakewood Yeshiva, he will merit greeting Moshiach, and one of his family members will be cured. This happened immediately.

I also heard Harav Elyashiv Shlit"a said in the name of his father in law, Rabbi Aryeh Levin Zatzal, that when they rebuild the "Churvas Rabbi Yehudah Hachassid" Shul, it's a sign that we're close to rebuilding the Beis Hamikdosh. The "Yated Ne'eman" newspaper (18 Cheshvan 5772), quoted Rabbi Chaim Kanyevisky Shlit"a, that we are now at the end of "Ikv'sa D'meshicha" period. I also heard from his Talmid, Rabbi Eliyahu Mann Shlit"a, that Rabbi Chaim Kanyevisky Shlit"a spoke with some donors of "Keren Hashvi'is" and told them this Shmitta year is the last chance to merit this Mitzvah. Another Jew was heartbroken with the birth of his handicapped child, and Rabbi Chaim Kanyevisky Shlit"a told him it won't be long before Moshiach comes. Family members of Rabbi Chaim Greiniman Shlit"a told me they heard from him that Moshiach is coming very soon. (Said to his Mechutanim who lost their father lately).

When Slonimar Chassidim were at trial, the Slonimar Rebbe shlit"a said we are at a period of "Pekida" of the Geula, and we are tested from above to see if we're ready for "Mesirus Nefesh" (self sacrifice).

Rabbi Avraham Feldman shlit"a added, that a main road in Yerushalayim, Rechov Yirmiyahu, which used to be an industrial area (industry suggests correction of the exile period), and non

religious, is becoming lately a most beautiful luxurious area for many religious families. A major part of this road is now closed on Shabbos. This suggests that Yirmiyahu, who was the Navi of the Churban and connected to Tisha B'av, will soon change to the greatest holiday at the Geula. As we see the new neighborhood built on this road is named "Ganei Geula". This road is where the Slonimar Chassidim had a demonstration of "Mesirus Nefesh". It is located on the left side from the entrance to Yerushalayim, to suggest the root of Yirmiyahu's soul which was from the left holy side.

Rabbi Feldman shlit"a also added, that the gas pools that were found deep in the sea opposite the Israeli shores, suggest a taste of the "Shefa" (plenty) of the days to come, that we will merit revealing the depths of "Sodos Hatorah" (Kabbalic study of the Torah), as the verse says "כַּמֵּי־לַיָּם מְכַסִּים" (like water of the seas cover). This materialistic plenty from the depths of the sea is a mere taste of the Geula. The names they gave the gas pools are "Livyasan" and "Tamar". Livyasan suggests the materialistic and spiritual plenty we shall merit in the days to come, and Tamar suggests the Sodos Hatorah which come from the Tzaddik who is like a palm tree, "צַדִּיק כַּתְמָר יִפְרֹחַ".

The Zohar's final Keitz is a process of one hundred years.

According to the Zohar, as mentioned in two places, (Pinchas 252A and Vayera 119A) the final Keitz is a process of one hundred years. The first sixty years are called "Ibura D'dasha" which means a door swinging on its hinge, like the secret of Moshiach Ben Yosef that opens and shuts the plenty. The sefer "Yam Hachochmah" (prefaces) explains these sixty years began in the year 5701, when a new century began, and the Holocaust broke out.

During this period, of the end of "Beirur Hanitzotzos" (sorting the sparks), the European Jews left places where they always lived, and the North African Jews also moved out of the Arab countries. All this is considered Moshiach Ben Yosef's mission, including building Eretz Yisroel materialistically, by Jews and, L'havdil, by the Arabs, as preparation for Am Yisroel who will soon move to their own land.

Pirkei D'Rabbi Eliezer (chapter 30) says, "Bnei Yishmael will build the destroyed cities in Eretz Yisroel in the end of days". Moshiach Ben Yosef's mission is to prepare the "Keilim" (tools) for the lights of the redemption. Preparation for the Geula is not "Aschalta D'geula" as many thought, mistakenly. Just as polishing one's shoes for Shabbos is not "Aschalta D'Shabbos". The Zohar says Hashem created hunger in the world so everyone should come to Egypt to buy food from Yosef, in order that Egypt will be full of money for Bnei Yisroel to take out of Egypt, during "Y'tzias Mitzrayim". Was the hunger the beginning of Geulas Mitzrayim? Of

course not. It was the start of Galus Mitzrayim. But, it was a preparation for the Geula, which came through Yosef Hatzaddik, the secret of Moshiach Ben Yosef. [We will not discuss the identity of Moshiach Ben Yosef being one or more of the Gedolei Yisroel, who are caring spiritually and materialistically, for all the issues that we mentioned and that we didn't.]

The sefer "Treasures of Acharis Hayamim" writes that when Rabbi Zerach Reuven Braverman Zatzal visited Rabbi Yehoshua Leib Diskin Zatzal, they heard the sound of the train that first began to ride to Yerushalayim. Rabbi Diskin said "they are preparing the ways, and the Geula's time is soon". What should we say now, when a new train rides in Yerushalayim, passing close by to Mekom Hamikdosh. It is clear that Hashem is preparing the ways for all the "Oley Regalim" soon.

The Gemara (Megilla 17B) says the order of the parts of "Shmone Esreh" (the Amida prayer), is the same as the stages of the Geula: first, Kibbutz Galuyos, followed by building Yerushalayim, and David's growth, and Moshiach's coming, then we shall merit the Beis Hamikdosh and Daven there, and do Avoda (sacrifices) and Hoda'ah (blessing of thanks). During the blessing of building Yerushalayim we have in mind that Moshiach Ben Yosef shouldn't be killed by Armilus Ha'rasha. As we explained above, that building Yerushalayim is a preparation that has to do with Moshiach Ben Yosef's period.

The Maharal ("G'vuros Hashem" chapter 18) writes, that first there will be a kingdom of the K'lipa in Eretz Yisroel followed by the holy kingdom, like the peel that is before the fruit.

The grandson of the "Rosh" wrote in sefer "Shvilei Emunah" (1:10): "Many Torah scholars and Chassidim will volunteer to come to Eretz Yisroel and to settle in Yerushalayim, and they will pray a lot on the holy mountain in Yerushalayim, Hashem will then hear their prayers and bring the Geula sooner". The "Lev Ivri" writes that one who does the Mitzvah of living in Eretz Yisroel, and pays money to buy property there, due to his good will to do all the Mitzvos there, opens the greatest opening for our redemption. Rabbi Yaakov Bibas Zatzal quoted in sefer "Minchas Yehudah" says, "Return to me and I shall return to you", meaning, first Yisrael will return to be under Hashem's shadows in Eretz Yisroel, and then the Sh'china will come among them.

Following the first sixty years, according to the Zohar, will be two periods of six and a half years each. The "Yam Hachochma" explains their purpose is to connect Moshiach Ben Yosef and Moshiach Ben David, by spreading the study of Pnimius Hatorah everywhere, the secret of "Tzemach David" (David's growth). The "Chessed L'Avrohom" and many other Gedolim, mentioned the year 5760 as of year of Keitz based on this Zohar, and this is when the study of Pnimius Hatorah increased significantly.

The Zohar says that close to the end of 72 years of the century, the nations will awake against Yerushalayim, and it will be a time of distress to Yaakov and the Geula will come.

Unfortunately, these days we already see the U.S.A. is opposed to Yerushalayim. The U.S. president Obama's name appears in the verse discussing the Gog U'Magog war (Yechezkel 38:2), skipping 7 letters:

”בֶּן אָדָם שִׁים פָּנֶיךָ אֶל גּוֹג אֶרֶץ הַמָּגוּג נָשִׂיא רֹאשׁ מִשְׁךְ וְתִבֵּל וְהִנָּבֵא עָלָיו: וְאָמַרְתָּ כֹה אָמַר אֲדֹנָי הוִי”ה.”

Rabbi Eliyahu Ben Hakon shlit"a added, that the word "Rosh" as in the verse above, equals the Hebrew letters of Obama's name: **”רֹאשׁ”** בְּגִימָטְרִיָּא **בְּרַק חוּסֵיין אוֹבָאמָה**. This is also the sum of the spiritual minister of the "Malachei Chabbalah" (destruction angels) named **תק”א**. The first three letters of "in the end" are Roshei Teivos of Obama's name: **בְּרַק חוּסֵיין אוֹבָאמָה**.

The head of Gog U'Magog is the head of all the seventy nations. That is why Obama is both Christian and Moslem (Esav and Yishmael), which are the 2 roots of all the nations.

Rabbi Amnon Yitzchak shlit"a said, Obama's name appears in the first letters of the verse discussing the whole world's K'lipa (Breishis 36:31):

”וְאֵלֶּה הַמִּלְכִּים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדָוִם לִפְנֵי מֶלֶךְ מֶלֶךְ לְבָנֵי יִשְׂרָאֵל.” This verse suggests that he will be king before Moshiach comes, and he is the 44th president, the sum of the word "דם" (blood). The king after him shall be Moshiach; whose name is "אדם", adding the letter Aleph. Rabbi Yosef Sheinberger Shlit"a added that the first letters in the verse (Bamidbar 11:27) equal Obama's name: **”וַיֹּאמֶר אֶלְדָּד וּמֵידָד מִתְנַבְּאִים בְּמַחְנֶה”** ר”ת בְּגִימָטְרִיָּא **אוֹבָאמָה”** And the "Targum Yonasan" and "Targum Yerushalmi" say that the Nevuah (prophecy) of Eldad and Meidad was about Gog U'Magog. The words of this verse also equal the year 773 including the letters and the "Kollel" (one extra letter): **”אֶלְדָּד וּמֵידָד מִתְנַבְּאִים בְּמַחְנֶה”** בְּגִימָטְרִיָּא **תשע”ג** עם הָאוֹתִיּוֹת וְהַכּוֹלֵל. We will discuss below that the year 773 is the year of Gog U'Magog. Another verse discussing the Geula (Bamidbar 24:17) also equals 773, including the words: **”אֶרְאֶנּוּ וְלֹא עֵתָה”** בְּגִימָטְרִיָּא עם הַמִּלִּים **תשע”ג**.

The "Megaleh Amukos" writes that Sancheriv was a "Gilgul" (returning soul) of Nimrod, and in the future time will be Gog U'Magog. The Midrash says (Breishis Rabba 42:4) that Nimrod was a "Kushi". The name "Nimrod" including the letters equals "Barrack" including the letters:

נִמְרוֹד עם הָאוֹתִיּוֹת בְּגִימָטְרִיָּא **בְּרַק** עם הָאוֹתִיּוֹת. And Rabbi Moshe Levinger Shlit"a added that the letters of "Hussein" appear in the name "Sancheriv": **אוֹתִיּוֹת חֲסִין נִמְצְאוֹת בְּסַנְחֶרִיב**.

The story of Rabbi Aharon the Belzer Rebbe, I heard from one of the important older Belzer Chassidim; as soon as the Nazis took control in 5692, the Chassidim felt the Rebbe wasn't relaxed, his Tefilah schedules and reception hours changed, etc. I was told the same changes are now noticed about today's' Rebbe, these changes started exactly on the day Obama was elected. May Hashem save Am Yisrael from all evil.

One of the great Mekubalim told me, that the "Sod" (spiritual secret) of today's building of Eretz Yisroel is like the rib that Hashem cut out of Adam Harishon in order to build Chava. The Sifrei Kabbalah refer to this "cutting" as preparation before the Geula which resembles marriage.

Building Eretz Yisroel is a preparation for the Geula that is done also by the K'lipos, the Tziyonim and, L'havdil, the Yishamelim. But as we explained above, preparation for the Geula is not "Aschalta D'geula" as many claimed. Just as polishing one's shoes for Shabbos is not "Aschalta D'Shabbos".

The Ariza"l in "Sha'ar Hakavanos" on Purim says that the sod of Purim was the same "cutting" to prepare for the second Beis Hamikdosh. The light of Purim is, as we explained in "Chashmal os", the Sod of the Kushim, this is why the word Purim equals Kushi: **פּוּרִים בְּגִימָטְרִיא כּוּשִׁי**, and Shaul, the grandfather of Mordechai and Esther, was called Kushi in Chazal. The Gemara (Kiddushin 49B) says that 10 portions of drunkenness came down to this world, and the Kushim took nine of them. This shows their connection to Purim's wine. The Malbim says (Esther 3:1) that Haman is the one who gave Achashverosh the idea to gather girls and find a new queen. It comes out to be, that he is the one who caused Esther to marry Achashverosh and cancel his plans to kill the Jews. The same thing occurred these days, with the Kushi king in U.S. whose name is the first letters about Haman and Mordechai: **אֶבְמֶ"ה ר"ת אָרוּר הָמָן בְּרוּךְ מֹרְדֵּכַי**. And the light of "Nessirah" (cutting) is revealed toward building the third Beis Hamikdosh, Bimherah B'yamenu Amen. The words "cursed Haman" and "Blessed Mordechai" both equal Obama's name: **אָרוּר הָמָן אוּ בְרוּךְ מֹרְדֵּכַי, כָּל אֶחָד מֵהֶם בְּגִימָטְרִיא בְּרַק חוּסִיין אוּבָאמָה**.

The Ariz"al in "Sha'ar Hakavanos" (part 1:231), teaches the meaning of **הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבִרְאשׁוֹנָה** that the Geula is connected to Kushim. The first letters of this prayer, equal the word "Kush".

The first two letters of his name suggest the month of Av, the month of the destruction:

אב, **אֶבְמֶ"ה ר"ת אָרוּר בְּרוּךְ**, and also the first letters of the two nations who destroyed the Batei Mikdosh: **אָדָם בָּבֶל**. I heard he was born on Av 22nd, **א תשכ"א** which suggests the month of Av, and the year 321 suggests the secret of "Kush" that according to the Ariza"l's writings is the secret of the "320 Dinim" **ש"ך דינים**. My uncle R' Meshulam Lutz Shlit"a said Obama's name is the first letters of "you chose us of all nations": **אֶבְמֶ"ה ר"ת אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים**. This shows that we shall soon see the supremacy of Yisrael above all the nations.

The Zohar continues in reference to the last twenty seven years of the century, that during the 73rd year the Gog U'Magog war on Yerushalayim will begin. Hashem will pour "Elgavish" stones upon the nations of the world and Moshiach Ben David will awake to fight Hashem's battles. These wars and "Kibbutz Galuyos" shall take place throughout twenty seven years till the end of the century, only then will be the complete "Yichud Hashem". The words Gog U'Magog including the words and the Kollel equal 73. The verse suggesting the Geula (Vayikra 25:29) has the first letters of 773: **וְהָיְתָה גְאֻלָּתוֹ עַד תֵּם שְׁנַת ר"ת תשע"ג**. The prayer "he shall redeem us soon" also equals 773: **הוּא יְגַאֵל אוֹתָנוּ בְּקֶרֶב, בְּגִימָטְרִיא תשע"ג**. The verse "comforts the

destruction" and "Even Hashtiya" (the holy stone where Beis Hamikdosh was built) also equal 773: **נָחֵם כָּל חֲרִבְתֶּיהָ בְּגִימָטְרִיא תשע"ג. וְכֵן אָבֵן הַשְּׁתִּיָּה בְּגִימָטְרִיא תשע"ג**

The Ramban interprets the verse (Shir Hashirim 8:5) "two hundred to the fruit guards" (reward for those who keep the Mitzvos), to mean that at least two hundred years of the sixth millennium shall be a period of reward that shall follow the Geula process. This connects to the Zohar quoted above, that the process of "Geula Be'ita" lasts a century. As we explained, the process began in 5701 it shall end 200 years before the end of the millennium. The Rama"k, Rabbi Moshe Kordovero Zatza"l ("Ziv Hazohar" on Shir Hashirim) writes, that the year 5800 is the final time for Techias Hameisim.

The preface to sefer "Tomer Devorah" printed in Shanghai in 5705, quotes Rabbi E.Y. Finkel Zatza"l, Rosh Yeshivas Mir, that in the year 5700 when the Holocaust broke out, the period of "Geula Be'ita" began. The Klausenberger Rebbe Zatza"l said (quoted in "B'tzila D'mehemnusa" Emor 5770) similarly, that "Zman Be'ita" began in the Holocaust. The sefer "Toldos Yaakov Yosef" (also quoted there) writes that the year 5701 is a year of the Keitz.

The "Toldos Aharon" Rebbe Zatza"l said (as quoted there), that the time after the Holocaust isn't considered "time", just postponing in order to correct a few issues, like Mesushelach's seven days before the Mabul. Rabbi Shaul Dewik Zatza"l, one of the great Mekubalim in the previous generation, wrote in sefer "Shaarei Rachamim" that the year 5700 is a year of the Keitz. Rabbi Yehudah Ftayah Zatza"l wrote similarly in sefer "Beit Lechem Yehudah" about the year 5700.

Rabbi Eliyahu Dessler Zatza"l wrote (Michtav MeEliyahu part 4 p.325 year 5699): **We must study to know Hashem's wonderful leading, in Moshiach's days. The reality of Gog U'Magog is so unnatural and unbelievable. We must see clearly, how everything that's written in the holy Seforim is true, and happening in our days, to the last detail with no change. Every single must prepare himself toward the coming Geula.**

The Rama"k (sefer "Tomer Devorah") interprets the verse "and he buried him in the valley" to mean that Hashem buried Moshe with the 13 Middos Harachamim so they shall protect Am Yisroel in the Galus in the Zechus of them. The sefer "Mippi Efrayim" writes that Moshe passed away in 2489 and if we add the sum of the words of the 13 Middos Harachamim, we reach the year 5699. That is when Moshe's Zechus of the 13 Middos Harachamim was over. Hashem waited until then, for Yisroel to do Teshuva. During this year Am Yisroel had to pay the debt of the sins of all the generations, and the Holocaust broke out.

Rabbi Nosson Vachtfogel Zatza"l, Mashgiach of Lakewood yeshiva, quoted Rabbi Aharon Kotler Zatza"l, ("Leket Reshimos", Beis Hamikdosh): during the First World War, some asked the "Chofetz Chaim" Zatza"l whether it was the Gog U'Magog war. The Chofetz Chaim

answered all, that after this war there will be a pause and then another war followed by a pause. Afterwards shall be another war which will bring Moshiach. Rabbi Eliyahu Lopian Zatza"l ("Lev Eliyahu" end of part 1) quotes Reb Elchonon Wasserman Hy"d who heard the same things from the Chofetz Chaim. It says there that the Chofetz Chaim said the Gog U'Magog war itself will split into three wars, and the First World War is the first part. Rabbi Eliyahu Lopian Zatza"l added that the Holocaust was the second part. As we know, the Nazis Ym"s wanted to reach Yerushalayim.

The Malbim (Yechezkel 38:2) writes that Yechezkel saw a vision that all the nations will fight around Yerushalayim in the end of days. On one side will be Egypt, Ashur and Eilam who are Yishmaelim, and on the other side will be Meshech and Tuval, the Roman princes and the northern kings, and they will all kill each other and fall. Chazal received that Gog will come three times against Yerushalayim. The Malbim (Daniel 7) interprets the Keitz written in sefer Daniel, to mean the year of 5673 which was right before the First World War.

Rabbi Nosson Vachtfogel Zatza"l, ("Leket Reshimos", there) wrote that he heard from someone who heard from Rabbi Y.L. Diskin Zatza"l that all the Charedi Jews shall be saved from the third part of Gog U'Magog war, since they are separated from the nations' ways.

Rabbi Yosef Yitzchak the Leubavitcher Rebbe Zatza"l said after the Second World War: 'לְאַתֵּר לְתִשְׁבָּה לְאַתֵּר לְגֹאֲלָהּ'. And that the sorting of the sparks is over. Rabbi Moshe Landau Shlit"a explained there are two ways for the "Sitra Achra" (evil side) to nurse from the holy side: Either through the holy sparks that fell in Creation to a placed mixed of good and bad. Moshiach can't come before sorting out the sparks. Or through the living Jews that sin. Even after the sparks were sorted and born to this world, if the Jews who are the sorted sparks don't keep the Torah and Mitzvos, they return to the Klipos. This is what The Leubavitcher Rebbe Zatza"l said that during the Holocaust we finished sorting the sparks and we just have to do Teshuva so that the "Sitra Achra" will not nurse from the living Jews who are the sorted sparks, and will be redeemed immediately. As opposed to the rest of the Galus, that even if they did Teshuva they would still have to finish the "Beirur" (sorting).

According to what we explained above, at the beginning of the century was Moshiach Ben Yosef's mission to finish sorting the sparks. It seems this is the reason why only after the Holocaust did Am Yisroel enter the Galus among the "Erev Rav", what they never did before. Even though the "Erev Rav" were with Am Yisroel all the years, they never controlled them as since the Holocaust. Because while there was "Beirur Hanitzotzos", the nations nursed from the Jews that lived among them, in order to sort out the sparks that were in their countries. Now that the "Beirur" is over, the Klipa nurses from the Jews who don't keep the Torah and Mitzvos,

through the "Erev Rav" who are mixed among Yisrael. Since the whole world's sustenance passes from Am Yisroel to the Klipa through them, they now control Am Yisroel.

Sefer Hasichos (165) writes, that a group of Chassidim asked The Leubavitcher Rebbe Zatzal said after the Second World War in 5703 if the Rebbe really believes Moshiach is coming. The Rebbe said: it says **אֶת צֶמַח דָּוִד עֲבֹדְךָ מְהֵרָה תִּצְמַח**, the order of growth is first a bush grows, and then a tree grows. The growth began already. We see The Leubavitcher Rebbe Zatzal hinted at the beginning of the century that the process then began.

The Ramban says Moshiach shall come right away, if they do Teshuva, but if not, he will be delayed until the Keitz which Hashem swore to redeem Yisroel by oath. As is written "And he raised his hands toward heaven and he swore by Hashem's name". This shows the Geulas Be'ita is the secret of oath that Hashem made to redeem Am Yisroel Be'ita. The words of this verse, equal 773: **וַיִּקְרָא יְמִינוֹ וּשְׁמֹאלוֹ** עם האותיות והמלים בגימטריא **תשע"ג**. Rabbi Menachem Zissman shlit"a added, that the term of oath also appears in "Shiras Ha'azinu" referring to the Geula to come (Devarim 32, 40). And the year 772 is the same letters as "oath": **תשע"ב** אותיות **שבעת**, to show that this year is the secret of Hashem's oath to redeem Yisroel Be'ita. Rabbi Chaim Bodner shlit"a said that 5 thousand and 772 hints the words: "Hashem's oath": **שבעת ה' תשע"ב**. It seems that this verse in "Shiras Ha'azinu", is what Rabbi Y.S. Zilberman Zatzal's family referred to, saying they have a "Masores" from the Vilna Gaon for the year of the Keitz, which comes out of "Shiras Ha'azinu". Because the secret of the Keitz is the secret of Hashem's oath, as we explained. This verse where Hashem swore that he shall bring the Geula Be'ita even if they do not merit it, equals 5772: **כִּי אֶשָּׂא אֶל שָׁמַיִם יָדַי** בגימטריא **ה' תשע"ב**, and a word mentioned following the verse, also equals 772: **אִם שְׁנוֹתַי בָּרֶק חֲרָבִי**. עם האותיות והכולל בגימטריא **תשע"ב**. This verse appears in chapter 32 verse 40, which equals 72. Rabbi Moshe Levinger shlit"a added that this verse follows the sixth Aliya of the Parsha, **ששי**, to suggest the sixth millennium which is when the Geula shall come. Another word in this verse, **ר"ת אֵלֶיהוּ מְשִׁיחַ** "אם", is the first letters of Eliyahu and Moshiach. Rabbi Menachem Zissman shlit"a added that the words "I live for ever", **חַי אֲנִי** suggest the connection between Moshiach ben Yosef and Moshiach ben David. This connection is the secret of the year 5772 in the process of the Geulas Be'ita. The word **ח"י** suggests Yosef, the Sefira of Yesod, and the word **לעלם** suggests David's kingdom and the Sefira of Malchus.

The Zohar (Vayechi 213A) says, Hashem's oath to redeem Yisroel from the Galus was with Hashem's right hand. According to what we explained, the year 72 is like the "Shem Ayin Beis" which suggests Hashem's right hand, because it is the sum of "Chessed" **חסד** שהוא בגימטריא **ח"ב**. The Keitz is called "Keitz Hayamin" because its main part is from the right side **קצת הימין**.

The Midrash (Vayikra Rabba 10, 5) says, **"שְׁאֵלְתִּיאל" שֶׁמֶנּוּ הִשְׁתַּלָּה מַלְכוּת בֵּית דָּוִד**. "Shealtiel, for from him was David's kingdom planted". After the destruction of the first Beis Hamikdosh, only two were left of David's family; Tzidkiyahu and Yechoniah, who were in Jail. Am Yisroel were afraid that no one will remain of David's family, since Tzidkiyahu's family was killed, and

Yechoniah was cursed by Hashem as Yirmiyahu said, that he will not have children. After Yechoniah did Teshuva, Hashem canceled the curse. The Midrash describes how Shealtiel was born; they asked Nevuchadnetzar's wife to get permission for Yechoniah's wife to enter the jail, and they lowered her in on ropes. The child that was born was named Shealtiel, for he was planted, (like the Hebrew word "Shatil"), to build the house of David. This shows that the whole meaning of Shealtiel is being the seed from whom Moshiach shall come out. Rabbi Binyomin Eisenberger shlit"a wrote me that Shealtiel equals 772: **שְׁאֵלְתִּיאל בְּגִמְטְרִיא תשע"ב**. Because he was planted for the year of 772. The name Shealtiel also is the first letters of the verse (Shmos 20, 7 and Devarim 5, 11) discussing oath in "Aseres Hadibros" (the ten commandments): **לֹא תִשָּׂא אֶת** **שֵׁם הוִי"ה אֱלֹהֶיךָ לְשׁוֹאֵר**. As we explained that the Geulas Be'ita in 5772, is the secret of oath.

The Rama of Pano Zatzal writes that Zerubavel son of Shealtiel, shall stand in the days to come and say Kaddish: **יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא עַד קֵץ מְשִׁיחִיהּ** till the words "Keitz Meshichei". On which the verse says "I discovered to my heart but not to my organs". As regards to that time is when is said: **"ה' עַז לְעַמּוֹ יִתֵּן ה' בְּרַךְ אֶת עַמּוֹ בְּשָׁלוֹם"**. Hashem shall bless his nation with peace". The first letters of the words of this verse, are **עצמו ב'ש'לו'ם** (72) and the closest letters to these, are **תשע"ב**, which together suggest the year 772.

The Vilna Gaon in "Sifra D'tzniusa" (chapter 5) writes that if someone understands from his sefer, when the final Keitz of Be'ita will be, he swears the reader not to reveal the Keitz. The Vilna Gaon wanted to avoid despair from the long time that's left. But when standing so close to the time, revealing the Keitz brings only joy and "Chizzuk" (strength), as we will discuss from the Ramban. This the Vilna Gaon didn't forbid. We already printed these dates of the Keitz before Lag Ba'omer 5770 according to the Zohar. This year we brought what the Vilna Gaon said, in addition. Quoting The Vilna Gaon's words "which is the final time" that equal 772:

שְׁהוּא קֵץ הָאֲחֵרוֹן בְּגִמְטְרִיא תשע"ב.

Rabbi Yechezkel Abaramsky Zatzal (quoted in "Kol Hatorah" collection, Nissan 5758 p.32) heard directly from Rabbi Chaim of Brisk, that a Talmid Chochom once told Rabbi Chaim of Volozin that he understood the time of the "Keitz" according to the Vilna Gaon, and was very happy about it. Rabbi Chaim of Volozin said, his happiness shows that he misunderstood. (Meaning, the true Keitz was far in their time, and wasn't meant to cause happiness). Rabbi Chaim Brisker was asked: who says the Vilna Gaon was not mistaken? Even Rabbi Akiva was wrong about Ben Kuziva? Rabbi Chaim Brisker answered: Rabbi Akiva was wrong about Ben Kuziva thinking he was Moshiach, but the Vilna Gaon's Keitz of "Be'ita" is definitely true. It is impossible that the Vilna Gaon was mistaken. Ba'al Ha'Leshem writes (end of "Sefer HaDe'ah"): the Vilna Gaon's Keitz is known to all those who taste the "Eitz Chaim" (those who study Pnimius Hatorah), and can know the exact year.

Rabbi S. Greiniman Zatzal asked the "Chazon Ish" about the Vilna Gaon's Keitz. The "Chazon Ish" replied that the words **מִשְׁבִּיעַ אֲנִי** "I swear you" that the Vilna Gaon wrote, are a

hint of his Keitz. Since the Vilna Gaon was in the 'ת years, it seems that the hint is the letters ב"שע which are the root of the word **משביע**. Rabbeinu Bachyay (Devarim 32:40) says, the promise of the future Geula is an oath, as is written in Sefer Daniel about the oath of the Geula, "he lifted his hands to the sky to swear by Hashem".

Rabbi Shimon Raz Shlit"a added, that in the "Aleinu" prayer we use the term swear in reference to the Geula: **תשבע כל לשון**, and the word תשבע is the letters of year 772. The letters of Be'ita appear in the verse discussing vow, (Bamidbar 5:21): **"בשבעת האלה"**.

The sefer "Degel Machane Ephraim" (Be'shalach) writes, that the Baal Shem Tov asked Moshiach when he will come. He answered: when your Torah will be revealed and your springs will spread out. This is suggested in the verse discussing Bnei Yisroel going out of the Galus: **ובני ישראל יוצאים מן הגלות בריש גלי, ברי"ש ראשי תבות רבי ישראל בעל ש"ם. גל"י היינו כשיתגלה תורתו ויפוצו מעינותיו אז יפקון מן גלותא**. The letters which of the Baal Shem Tov, (the "Besh"t") are the same as תשע"ב, backwards. The letters ט,ת may be switched, because these two letters are sounded by the tongue just as the verse quoted above says, "every tongue shall swear". The words Ha'admor HaBesh"t Zatza"l, including the words, equal 772: **האדמו"ר הבעש"ט זצ"ל**. It comes out that the Besh"t dropped a hint of the Keitz by his own name which is his essence, through the secret of the tongue, which connects the Besht and the Gr"a (the Vilna Gaon) toward revealing the year 772. And the Hebrew word "לשון", tongue, counted twice, equals 772.

The "Tanya" interpreted the verse (Tehillim 55, 19) "He redeemed my soul in peace" to suggest the day he was let out of jail, and said from that day on, we can spread studying Pnimius Hatorah in any way, with no fear. I was told that the date Kislev 19, 5772 is the exact sum of this verse: **"י"ט כסלו תשע"ב בגימטריא פדה בשלום נפשי"**. This suggests that this year completes what then began, as we explained about the Besht.

The Chid"a ("Kikar La'aden" chapter 21 p.245) writes, "the Arizal wrote that since the year 330 the time of "Achishena" is over, and the time of "Be'ita" began. This explains what we discussed, that during the year 330 the Arizal began to reveal the secrets of the Torah. This revelation is the beginning of Geulas Be'ita, because the inner meaning of the Geula is revealing Pnimius Hatorah, which started that year. The rest of the process is a completion of what began there. This is why the Besht is connected to the Geula "Bsha'ata" and Be'ita as we explained, because he continued what the Arizal began, and spread out the Ariza"l's Torah to all of Yisroel. So when his springs will be spread out, is the end of the process of Be'ita, which began in year 330.

The Siddur "Neharos Shalom" writes that the last letters of Rashbi, the Arizal, and the Rashash, (Shimon, Yitzchak and Shalom) are the word נק"ם which means revenge, and refers

to the year of redemption. As the verse says: "the day of revenge is in my heart, and the year of redemption has come": "כִּי יוֹם נִקָּם בְּלִבִּי וּשְׁנַת גְּאוּלִּי בָּאָה". The word נק"ם is also the sum of ק"ץ.

The term "Aschalta" D'geula is appropriate here, because the deep spiritual essence of the Geula began by revealing Pnimius Hatorah. But the external part of the Geula didn't begin yet. Building the country is part of the external preparation, but is not the actual beginning of the external part of the Geula (Aschalta D'geula of the external part) as we said above, since the Keilim are yet without the Oros. The "Leshem" writes ("Igulum Veyosher" part 2:7): that from the Arizal's generation and on, the inner light of the Geula began. This is only in the inner worlds, even if the external worlds are now terrible, and every day's curse is worse than the past, the internal part of the Geula is revealing and improving. This explains the Besht's question, "when will he come?" since the inner part of Geula began, when will Moshiach come externally? Moshiach's answered: reveal and spread out the light of Pnimius Hatorah, so the light of Geula will spread out from inside, and then shall the Geula come on the exterior.

The sefer "Nehora D'Yosef" writes (article 84) that 1335 years past since Rashbi passed away in 3959 until the Arizal was born in 5294. This number is mentioned in the verse in sefer Daniel (12:12) in reference to "Keitz Hayamin" (the end of the days).

The Navi Daniel saw a vision about the Geula's time. (Daniel 7:25): "עֶדֶן וְעֶדְנִין וּפְלֶג עֶדֶן". It seems that the meaning is Mincha time as explained above. עֶדֶן refers to the fifth millennium, "וְעֶדְנִין" refers to two periods of time in the sixth millennium, the night and until midday, וּפְלֶג "עֶדֶן" refers to the half hour following midday. The Keitz written in sefer Daniel (12:7) also refers to this time: "וַיֵּשְׁבַע בְּחַי הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצִּי וּכְכֻלּוֹת נִפְץ יָד עִם קֹדֶשׁ תִּכְלִינָה כָּל אֱלֹהִים". מוֹעֵד refers to the fifth millennium, מוֹעֲדִים refers to two periods of time in the sixth millennium, the night and until midday, וְחֻצִּי refers to the half hour following midday.

We learn in sefer Daniel (12:11) that forty five years before the Keitz, events that have a connection to the place of Beis Hamikdosh, will occur:

"וּמַעַת הַיּוֹסֵר הַתְּמִיד וְלִתַּת שְׁקוּץ שְׁמִים יָמִים אֶלֶף מֵאָתַיִם וְתִשְׁעִים: אֲשֶׁר־יִהְיֶה הַמַּחֲכָה וַיִּגִּיעַ לְיָמִים אֶלֶף שָׁלֹשׁ מֵאוֹת שְׁלֹשִׁים וְחֲמִשָּׁה: וְאַתָּה לֵךְ לִקְצֵת וְתִגְנוּחַ וְתַעֲמֹד לְגִרְלָךְ לִקְצֵת הַיָּמִין".

According to what we explained, that the Keitz is 5772, 45 years earlier is the year 5727 when the six day war took place in Eretz Yisroel. During this time Am Yisroel saw great miracles and returned to pray at the Kosel Ma'aravi, and changes in reference to the "Mekom Hamikdosh" took place. Calculating 1290 years earlier, according to the Navi Daniel mentioned, we reach the period when the "Shikkutz Shomem" (mosque) was built on "Mekom Hamikdosh". I heard the verse (Daniel 9:27) uses the plural term, "שְׁקוּצִים מְשֻׁמִּים", this suggests the two "Shikkutzim" located on "Mekom Hamikdosh". And the word שְׁקוּצִים equals the two names of them, אֶל אֶקְצָא וְעוֹמָאָר.

Rabbi Mandel Zatza"l, from Bnei Braq (quoted by his grandson), said after the six day war: "we now must wait 45 years until Moshiach comes, according to the verses in sefer Daniel". Rabbi Mandel also said tens of years ago, that before Moshiach comes a "Kushi" will be president of U.S.

Rabbi Zion Siboni Shlit"a interprets the verse quoted above from sefer Daniel, to mean that the calculation is 1290 and another 1335 years from the destruction of the first Beis Hamikdosh, which took place in 3338, since Daniel lived before the period of the second Beis Hamikdosh. According to this calculation, we reach the year of 5963. During the Egyptian exile Hashem reduced 190 years (the exile lasted 210 years instead of 400 years), like the sum of the word קץ, (Keitz, the end), and so shall be in the days to come. Here again we reach the year of 5773.

Some Seforim (Mishnas Chassidim – Yosher Levav, Darchei Noam) wrote that the year 5541 was the Keitz, because they divided the sixth millennium by 12 instead of 24. According to that calculation the time for Mincha Gedola when the shadow is toward west, was in 5541. But the "Tosfos" (Rosh Hashanah 8, "Letkufos") and the "Chasam Sofer" (part 6, 61A) and the "Or Hachaim" (Vayikra 6:2) say that the millennium should be divided by 24. The Leubavitcher Rebbe, Rabbi S.B. wrote (5663) that the millennium is divided by 24. So in year 333 when the third part of the night began, the Arizal was revealed. And in year 500 at dawn, the light of the Baal Shem Tov began to twinkle.

The Vilna Gaon on the Mechilta (Shmos 14:20) and the Midrash Talpiyos (Gog) say, that the Gog U'Magog war shall begin three hours before "Hanetz Hachama" (crack of dawn) on Hoshana Rabba, and shall last three hours only. This is why we say **"הושענא שלש שעות"** If we connect this to what the Zohar quoted above said that the war will be in the 73rd year of the century, it comes out that the war shall take place on Hoshana Rabba of 5773.

The date 773 equals "crack of dawn on Hoshana Rabba": **תשע"ג בגימטריא הנהג הושענא רבא**.

It is written (Zechariah 14:16 and on), that the Gog U'magog war shall take place on Succos, and for that reason, the Goyim that shall survive the war will come to Yerushalayim every Succos, on the war's anniversary. (See Radak and Metzudas David.) The "Tur" (Orach Chaim 500) writes that Techias Hameisim shall be in Nissan and the victory over Gog U'magog, in Tishrei. This is why the Haftara in Nissan is "the dry bones" and in Tishrei "on the day Gog comes". The Midrash (Tehillim 888) says "you shield my head on the day of weapons, Rabbi Yossi Bar Bon said this is Gog's weapon".

It is written (Zechariah 14:2) that during the Gog U'Magog war there will be an earth quake on Har Hazeisim (Mt. of olives) in Yerushalayim, and there shall be the victory upon Gog U'Magog. Based on what we explained, that this will be on Hoshana Rabba, we understand the "Sefer Chassidim" which says: "Rav Hai Gaon used to go to Yerushalayim from Bavel every year on Succos, and surrounded

Har Hazeisim seven times every Hoshana Rabba. Many of the special Tefilos we recite on Hoshana Rabba are concerning the Geula, such as: **קול מבשר מבשר ואומר**.

The Arizal writes (Likutei Torah, Sh'mos) the words Gog U'Magog equal seventy, compared to the seventy nations. Gog U'Magog shall control all of the seventy nations, and they will all gather against Yisrael. When Am Yisroel will be redeemed, it shall be "Hoshana Rabba" (a great salvation). The verse (Tehillim 27:5) "he shall hide me in the Succah on the bad day" is the same letters as "Arava day" (refers to Hoshana Rabba): **"כִּי יִצְפְּנִי בְּסֻכָּה בַּיּוֹם הַרְעָה", אוֹתִיּוֹת יוֹם עֲרֵבָה**

Rabbi Eliyahu Buchbut Shlit"a commented that the U.S. war against El Kaida in Afghanistan, began on Hoshana Rabba. This war is not over yet, and is still on low flame. This might be the slow beginning of the major war, which shall develop between the Moslem countries in general, and the Christians, as we will discuss is the Gog U'Magog war.

The timing of the year 773, when Hashem's name will be greater forever, appears in the first and last letters of the holy words of Kaddish, describing that:

הַרְתָּ וְסִיתָ שֶׁל יְהוָה שְׁמִיָּה רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא יִתְבָּרַךְ עִם הַמַּלְאָכִים וְהַכּוֹלֵל, בְּגִימַטְרִיא תִשְׁעִ"ג.

The Midrash (Yalkut Yeshaya 499) says, the year Melech Hamoshiach is revealed, the kings of all the nations will tease each other, and the Persian king will destroy the whole world. All the nations shall shout and be frightened and suffer pangs as labor pangs, and Yisroel shall be frightened and will ask: "where shall we go?" Moshiach will then tell them: **הַגִּיעַ זְמַן גְּאֻלָּתְכֶם** (the time has come for redemption). The Gemara (Yuma 10A) says the Gog U'Magog war is between Persia and Rome, there's a Machlokes who shall win.

Rabbi Zion Siboni Shlit"a said that Achmadinagad's name is the sum of the Hebrew letters of Islam, same as the letters Sama'el: **אֶחְמַדִּינִיגָאד בְּגִימַטְרִיא אִסְלַם, אוֹתִיּוֹת סַמָּא"ל**, to show that he leads all of the Moslems who are Yishmael, toward the Gog U'Magog war.

Reb Yonasan ben Uziel translated (Eichah 4:21, 22) that Persia shall cause all the trouble to Edom (Rome) in the end of the days. The words Gog U'magog war including the letters, equal "Yishmaelim, Edomim": **מִלְחָמַת גּוֹג וּמַגּוֹג עִם הָאוֹתִיּוֹת בְּגִימַטְרִיא יִשְׁמַעֲאֵלִים אֶדּוֹמִים**.

The Zohar (Mishpatim 119B) interprets the verse that Boaz said to Ruth (Ruth 3:13) "I shall redeem you, lay until the morning" to mean the Keitz of the future redemption, as the morning refers to the Geula. The Zohar Chadash (Ruth 107A) also quotes this verse and says it refers to the Geula Be'ita when Am Yisroel did not merit it but the time has come. The "S'fas Emes" (Shavous, 5658) says similarly, "if he won't want to redeem you, lay till the morning, this is the Geula Be'ita". In addition, the words of this verse including the letters, equal 773:

"חֵי הוֹי" הַשְּׂכָבִי עַד הַבֹּקֶר עִם הָאוֹתִיּוֹת בְּגִימַטְרִיא תִשְׁעִ"ג.

The Midrash (Rus Rabba 7:1) says that Ruth laid for six hours, this suggests what we explained, that Boaz hinted about the six hours of the sixth millennium which shall be followed

by the Geula. That is why Boaz told her to lay for six hours, till the Geula's morning light is revealed.

[Rabbi Glazerson wrote that even the "Goyim" had a feeling that the year of 2012 will be the end of the world according to the Astrology.]

The Gemara (B"B 74B) tells a story about Rabba Bar Bar Chona who traveled on a ship. A giant fish was in the sea which seemed like the shore. They went on it and just when they lit a fire on it, to cook a fish, the giant fish rose and dropped them in the water. Hashem made a miracle and a ship came close to save them. The "Nesivos" in sefer "Emes L'Yaakov" interprets this to mean that the Jews will be in such a good situation before the Geula, they will eat and drink just like Rabba was on the giant fish thinking he was safe, suddenly they'll find out that what they thought was a mistake, and the whole world stands against them. But then Hashem shall send the ship of Geula to save them.

Many ask: "Why don't we leave these important issues to the Gedolei Yisroel to deal with. Why should we simple people deal with these writings?" The answer is, the exact same thing happened at "Krias Yam Suf": Moshe and Aharon stood there with all of the Nevi'im and discussed what can be done. A young "Avrech" jumped into the water on his own. He is whom Chazal refer to **"הַיָּם רָאָה וַיִּנָּס", מֶה רָאָה? נִחְשׁוֹן בֶּן עֲמִינָדָב שֶׁקִּפֵּץ תַּחֲלָה לְתוֹךְ הַיָּם.**

Reb Elchonon Wasserman Hy"d wrote (Kovetz Maamarim part 1 p.329) we must advertise the fact we are now in "Ikvs D'mshicha" this is clear as the sun. It is very important to gather all Chazal's sayings about the issues of this period and to show how everything is actually happening in front of our eyes.

Harav Shmuel Auerbach shlit"a wrote in the preface to the sefer **'וְאֲשֶׁר תִּבְאֶנָּה וַיִּדְוִי'** which discusses the Geula in year 5772, **"Nothing is more valuable than this great thing, to open what the Nevi'im wrote about the Geula. Only a Nevuah (prophecy) that was needed for generations to come was written. Who can value the great meaning of what was written by the Nevi'im, and hopefully all of Am Yisroel shall read and understand their sayings".** (Editor's note: I handed this article to Harav Shmuel Auerbach shlit"a a few months ago. Lately I had the Zechus to meet him again, and Harav Shmuel Auerbach shlit"a answered my request of his opinion, in Yiddish: "Gut, Gut", with much excitement.)

The purpose of this article is not to calculate the Keitz, Chas Ve'shalom. The objection to "Mechashvei Kitzim", calculating the time for redemption only applies to Geulas Achishena, because if the time passed and Moshiach did not come, the Emunah might be lost by some. We discuss the time for Geulas Be'ita when Moshiach must come. The Ramban in "Ma'amar Hageula" writes that in the end of the days it is permitted to calculate the time for redemption, and relates to his generation as the end of the days. We see in Rashi on Sefer Daniel (8, 14) that the Navi

mentions "Kitzim", so that we shall study and calculate them, and if the time passes by and Moshiach did not come, we will study and calculate a new Keitz. As recited in "Selichos":

הַשְּׁבוֹן אַחֵר הַשְּׁבוֹן עִמָּךְ יִפְתָּר. The "Metzudas David" interprets the verse (Daniel 12, 4) to mean, that when the time comes, everyone's eyes shall open and understand the hints of the Geula's time: **"יִשְׁטְטוּ רַבִּים וְתִרְבֶּה הַדַּעַת"**. מִבְּאֵר הַמְצוּדָת דָּוִד שֶׁם בָּבֵא הָעֵת אֲזַיִּן יִפְקְחוּ עֵינֵי כָל לְהַבִּין רִמְזֵי זְמַן הַגְּאֻלָּה. The words in this verse, "seal what we say" equal 771: **"סֵתֵם הַדְּבָרִים"** עִם הָאוֹתִיּוֹת וְהַכּוֹלֵל בְּגִימַטְרִיָּא תִשְׁעִיָּא. The Zohar (Vayera 118A) also writes, that close to the Geula's time, everyone shall know the time has come, including young children.

This article was written to awaken all to do Teshuva; each individual knows what he must improve. And especially to encourage all to begin studying Pnimius Hatorah, each on his level without delay. The Zohar says the only advice to pass through the Geula process with Rachamim (mercy) and Chassadim, is to study Pnimius Hatorah: **וּבְגִין דַּעֲתִידִין יִשְׂרָאֵל לְמַטְעָם** **מְאִילָנָא דְחַיִּי דְאִיהוּ הָאִי סֶפֶר הַזֶּהר יִפְקֹון בֵּיה מְגִלּוֹתָא בְּרַחֲמֵי**. Chazal say Teshuva brings the Geula but it is not mentioned B'rachamim. However, this issue of bringing the Geula, B'rachamim, is written as regards to studying Pnimius Hatorah only. The Gemara (Shabbos 118A) discusses that those who eat three Seudos on Shabbos shall be saved from the ropes of Moshiach and the Gog U'Magog war. This regards only Jews as individuals, just as the holy Yeshivos were saved during the holocaust escaping to Shanghai. However, the advice to sweeten the Geula in general, with mercy, and to save others is mentioned in Chazal only about studying Pnimius Hatorah. Those who will begin studying Pnimius Hatorah after Moshiach comes, in the days that are called **"אֵין לִי בָהֶם חֶפֶץ"**, (when Mitzvos are not rewarded), will not reach the value of those who began studying during the Galus.

Even if you do not believe in any Kitzim, or you think **all** the quotations that we brought from the Zohar have different explanations, nevertheless you should worry maybe it is true. The Gog U'Magog war is "Pikuach Nefesh" for Klal Yisroel, and for "Pikuach Nefesh" we must be "Mechalel Shabbos" even in case of a "Safek" (doubt). By doing what Chazal say to study Pnimius Hatorah, especially the holy sefer HaZohar, you can save many Jews. I heard that the Halminer Rebbe shlit"a said, that Rabbi Shimon bar Yochai equals the Edom and Persian war:

רַבִּי שְׁמַעוֹן בַּר יוֹחָאִי בְּגִימַטְרִיָּא מְלַחֶמֶת אֱדוֹם וּפָרַס, to show that in the Zechus of studying his Torah we are saved from this war.

The Zohar (Tikunai Zohar 48B) says that during the Gog U'Magog war the great sea will turn red from all the blood that will spill. The Navi Zechariah said (13, 8) that two thirds of the world will not survive the war. The sefer "Matzmiach Yeshuah" quotes Rabbi Moshe Sternbuch shlit"a, who heard from Rav Yechezkel Abramsky Zatzal, that the Vilna Gaon said that during the Gog U'Magog war a third of the world will be destroyed, another third will be damaged and one third

shall survive the war. We must understand the difference between destroyed and damaged, maybe damage is through war, and destruction is by earthquakes etc., as we will discuss below. The Navi Zechariah said (14, 12) that during the war an epidemic will occur and kill the Goyim that will come to fight over Yerushalayim. The description of the results of that epidemic as written in the verse is very similar to the results of today's unconventional weapons. The verse (Tehillim 46) with the Metzudas David's explanation there, says, that Gog's fall shall take place before dawn, by storms and earthquakes and Hashem shall save Yerushalayim in the merit of the river that comes out of Beis Hamikdosh. This is the river of "Chochmah" (wisdom), which shall come out of Beis Hamikdosh in the days to come, referring to Pnimius Hatorah. This is another proof to what the Zohar says that studying Pnimius Hatorah will save Am Yisroel during the Geula that shall be B'rachamim. The Midrash (Breishis Rabba 34, 11) says that at the Geula, Hashem will cancel his promise not to bring a flood any more, and a great "Mabul" will attack the nations. The Midrash Tehillim (93) says that the rivers will revenge and punish the Goyim who caused pain to the Jews.

I heard from Rabbi Moshe Shatz shlit"a who heard from Rav Shmuel Darzi Zatzal who was at "Kever Rachel" when the Gerrer Rebbe, the "Imrei Emes" met with Rav Salman Mutzafi Zatzal and many Mekubalim there. They all davened that the holocaust shall not reach Yerushalayim. The "Imrei Emes" Zatzal said to Rav Salman Mutzafi Zatzal that if these Tefilos with the Kavanos according to Kabbala were recited in Europe, they could have canceled the "Gezerot" there. The sefer "HaSulam" said he began writing his sefer because of that war and he said if he would have wrote the sefer before the war, the holocaust would not have taken place. Sure enough, the day the first volume of his sefer was printed, the Second World War ended.

The Navi Yechezkel (38) said that the nations shall come and fight over Yerushalayim before Moshiach comes, because Yisroel built a kingdom in Eretz Yisroel. The Navi discusses the Jewish economy that shall blossom and be successful, more than the nations'. As soon as the nations realize that the Jews are successful in their economy and they are not, they will begin a world war. The verse uses an allegory of clouds "shall come as a cloud to cover the land". This suggests the war in the skies, which did not exist in their time, but the Navi had this vision. According to these verses, what began a few years ago, when the economy of the whole world crashed and the economy in Eretz Yisroel improved, shall continue and grow as preparation to the Gog U'Magog war. This is not related to the Geula, because the economy in all places is mixed of Jews and non-Jews, but the issue is a preparation to the Gog U'Magog war.

The order of the nations' economic downfall in these days began with Greece and continued with Italy. This connects to what we explained. Since the Roman exile began with Greece during the period of the second Beis Hamikdosh, and continued with Rome which is Italy, after

the destruction, when they fall, it means the roots of this exile fell. As we discussed above, the Zohar says that the end of year 5771 is "Sof Galusa" the end of the exile. Therefore, this is the end of Greece and Italy, who are the roots of this exile, which is called "Galus Romi", and they shall cause the downfall of all the other nations. This is why Greece fell prior to Italy because they began the exile, as Rashi (Breishis 25, 23) says, "When this one rises that one falls". In addition, the Navi Zechariah says (9, 13) that Zion and Yavan (Greece) are opposed to each other, meaning that Yavan is the Klipa that is against Zion. The word Zion is the letters Tzaddik, Yavan: צ' יון.

The Navi Ovadiah saw a vision of Edom's fall in the Geula's time. The verse (Ovadiah 1, 4) resembles Edom's fall in the days to come, to an eagle among stars, that shall fall, and thieves shall capture the eagle and reveal all of Edom's secrets. These days this seen came in real life, that Hashem made Edom (America)'s plane with no pilot, fall into Iran. That plane, which is the symbol of America's technology and pride, fell and was caught by the thieves (Iranians) who want to reveal America's secrets. This event is only a hint, to what the Navi said, and shall happen to them in the near future. The official seal of the American president is an eagle among stars, as the verse says. We see this nation is trying constantly to reach the outer space and the stars. An eagle was also the symbol of the Nazis Ym"s, and is the German symbol until today. I was told they use this symbol because of a group of stars named Eagle. It shows that all of Edom's roots are connected to eagle and stars. In addition, I heard that the names Capitol and Senate were taken from Rome. (Rabbi Menachem Zissman shlit"a took a part in writing this paragraph).

The official seal of the American president is an eagle among stars, as the verse says:

"אם תגביה כנשר ואם בין כוכבים שים קנך משם אורידך ואם ה".

"If you shall rise like an eagle, or put your nest among stars, I shall lower you from there said Hashem"



Dear Editor of "Sod Hachashmal",

The Rishon Letzion, Rabbi Mordechai Eliyahu Zatzal told Yonathan Pollard that the secret of his soul is Yosef Hatzaddik. Moreover, he added the letter H"a to his name, Yehonathan. It seems this is based on what says in sefer Halikutim La'arizal (Breishis p.37) "Yehonathan is in the Yesod and David is in the Malchus". In addition, Pollard equals the word Na'ar, as Yosef was called (Breishis 37, 2): **פולארד בגימטריא נער**. In the table below the Hebrew words of "Yonathan Pollard the captive in jail in the land of Edom", appear in the Parsha that discusses Yosef in jail. The name Yonathan itself appears in the verse "he was a Na'ar" written about Yosef, and so the name Eliyahu appears, since Rabbi Mordechai Eliyahu Zatzal was his Rabbi.

| פולארד יונתן בבית הסהר יוסף | | +922 |
|---|---------|--------|
| בראשית לז:ב (2:37) | | 54085: |
| יאמר לבן ליעקב מה עשית ותגנב את לבבי ותנהג את בנתי כשבי ותחרב למנהג נחבאת לברך ותגנב את | א לא:כו | |
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| צאן ועבד ושפחה ואשלחה להגיד לאדני למצאן בעיניך וישבו המלאכים אלי עקב לאמר באנו אל | א לב:ה | |
| ני ואולי ישאפני ותעבר המנהג על פני ו והוא לבלי להנהיג במחנה ויקסב לי להוא ויקח את ש | א לב:כ | |
| ו ויאמרמי לך להמחנה הזה אשר פגשתי ויאמר למצאן בעיניאדני ויאמר עשו ישראלי ויאמר | א לג:ז | |
| שימויחר להם מאד כי נבלה עשה בישראל לשכב את בתי עקב וכך לאיעשהוידברחמוראתם לאמר שכם | א לד:ז | |
| ישיבהי ותסכאבים ויקחו שני בני יעקב שמעון ולוי אחידי נהא ישחרבו ויבאו עלהו וירבחו וי | א לד:כה | |
| מך יעקב לא יקרא שמך עוד יעקב כי אמר לי ה' השמך ויקרא את שמו ישראל ויאמר לו ואלהי יסאני | א לה:י | |
| עדה בתי לון החתי ואחאלי במהבית ענה בצבעו ו החו ואת בשמת בתי ישמעאל אחות נבי ותולד | א לו:ב | |
| ושוב לו צבעו ו ענה ודשו ו אצרו וישאלהא לופי החרים בני שער בארץ אדום ויהי ובני לוטן | א לו:כ | |
| ותיעקב וסוף שבע עשרה שנה היה עשה את אחי ובצאן והוא אנעראתב יבלהו ותבני צלפה נשיא | א לז:ב | |
| רבאלי הסויתנכל ואתו להמיתו ויאמר ואישא לאחי והנה בעלה חלמ ותהל צהבאו עתה לכו ונהרג | א לז:יח | |
| אן להתנחם ויאמר כי ארד אל בניאב לשאלהו יבא ותואבי ו והמדדני סמכר ואתו אל מצרים לפרוטיפ | א לז:לה | |
| מך ופתי לך ומטק אשר בידך ויתן להו באליהו תהלו ותקם ותלך ותסרע ויפה מעליה ותלבשבג | א לח:יח | |
| יברך יהוה את בית המצרי בגללי וסוף יהי ברכתי יהוה בכלאשר ישלובבית ובשדהו ויעצב כל אשר ל | א לט:ה | |
| נישר בית הסהר ויתן שר בית הסהר ידי וסוף את כל האסיר אשר בבית הסהר ואחכל אשר עשי שם סהר | א לט:כא | |
| יחמיאומה כי שמו את יבבורו וראשה אפיס כי טופתרו ויאמר אלי וסוף אף אני בחלומי והנה שלש | א מ:טו | |
| רבי תשרה טבח יסאתי ואחשרה אפיסו נחלמה חלום בלי להאחד אני והוא איש שכתרו ו חלמו חלמו | א מא:י | |
| ברתי אל פרעה אשר אלהים עשה הראה את פרעה הנה שב עשני סבא ותשב עדו לבכל ארץ מצרים וקמו | א מא:כח | |
| למצרים ויצאי וסוף לפני פרעהו ויעבר בכל ארץ מצרים ותעשה ארץ שב עשני השבע לקמצים ויקב | א מא:מו | |

Enclosed is an interesting table I found regarding Moshiach and 5772. All findings are beneath the blessing that Yosef Hatzaddik received from Ya'akov Avinu. This suggests the connection to Moshiach ben Yosef as you wrote. Most interestingly, it appears near the words "Moshiach E-I" which is the minimal contiguity in the whole Torah. The name E-I means Chessed, in the secret of "Shem Ayin Beis" as you wrote. Other words that appear in this table are Eliyahu, Pesach and Geula; they also appear as the minimal contiguity in the whole Torah. This important finding is very meaningful to those who understand statistic science.

[illegible]

The purpose of this article is to awaken all to do Teshuva and especially to begin studying Pnimius Hatorah which shall bring the Geula B'rachamim.

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This article is published thanks to all those who sent additions on the bulletin.

If you wish to receive Hebrew article on Tznius (modesty) with new additions [secret of marital life according to Kabbalah, for married couples only], please send e-mail request.

A memorial candle

My close friend, Rabbi Yaakov Zev Fried Of blessed memory [ben Akiva HaCohen] His Pe'tira atoned for Klal Yisrael, On Av 21st 5771, after being injured in a car accident when he was about to prepare the Shofar he wanted to blow on Rosh Hashanah at Yeshiva Torah Or, [he went to prepare the Shofar of Moshiach]. Rabbi Yaakov Zev was suffered from air out of lungs, from which the Shofar is sounded.

.ה.ב.צ.נ.ח