



## The Ketz HaYamim Timeline *Revelations About the End of Days*

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What do the years 1840, 1948, and 1999 have in common? They are all years of prophecy! They are the years that were spoken of in ages gone by.

The holy Zohar is full of messianic prophecies. Rather than speak about them nebulously, in general, as does the Talmud, Tractate Sanhedrin, the Zohar in numerous places speaks quite specifically about what will happen and when.

Before we view modern day events, let us review a Zoharic prophecy that announces the beginning of the redemption. The first step in the redemption cycle is to be the opening of the "gates of wisdom" from above and the "sources of wisdom" below. This is to begin the process of the rectification of the world, preparing it to enter the 7th millennia. (We are presently in the 759th year of the 6th millennia, i.e., the year 5759).

*"In the year 600 of the sixth millennia (i.e. the Hebrew year 5,600) will be opened the gates of wisdom from above and the sources of wisdom below in order to rectify the world to prepare it to enter into the 7th millennia (i.e., the year 6,000)." Zohar 1, 117A*

Here the precise year 5,600 is given. This corresponds to the secular year 1840. So, what event can we describe as the opening of the gates of wisdom? I am sorry to tell you but no one real event sticks out being such a monumental "opening" of the heavenly gates. While no specific event stands out, there was yet revolution occurring in world society. In 1840, the Industrial Revolution was well under way. Technology is indeed a wisdom that comes from Heaven. Technology has changed our world. However, does it prepare us for the year 7,000, when according to Kabbalistic tradition, the messianic age of peace will have dawned?

According to the Gra, the famous Rabbi Eliyahu, the Gaon of Vilna, the development of modern industrialization and technology enabled the human mind to become free of our superstitious and mythological views of nature. Indeed, the work, "Kol HaTor," the author, who was a top student of the Gra, outlines his philosophy that technology is the opening of the gates of wisdom from above and below spoken of in the holy Zohar. Freedom of the human mind is the best preparation for the messianic era to come.



Indeed modern technology enables us to see the inherent Divine force within creation. Yet, the advent of modern technology only ushers in the ketz hayamim (end times). These in and of themselves can last until the Hebrew year 6,000, which will only come in the secular year 2240. If Mashiah is to come only then, then we have a long wait ahead of us.

The Zohar Hadash (Bereshit 21B) however mentions that while the Mashiah is to come in the sixth millennia, his coming will not be at the very end, but rather sometime before it. Again, the Zohar (1, 170A) warns us that the redemption is not to happen all at once, but rather a little at a time.

Therefore, apparently, we will not have to wait for the secular year 2240. The next obvious questions then are what is next to occur, what will trigger it and when will it happen?

One of the most obvious messianic prophecies needing to be fulfilled is the ingathering of the Jewish exiles from around the world back to the Holy Land of Israel. This began back in the 1940's with the establishment of the new State of Israel in 1948. Is this year 1948 a year of destiny? According to the Kabbalistic scenario, indeed it is.

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At the turn of the 20th century, a Syrian Rabbi Yitzhak Alfiyyah wrote an interesting text entitled, "Kuntress HaYekhieli." In it he wrote a section entitled, "remez hageulah" (a hint about the redemption), wherein which he details the Kabbalistic significance of the secular year 1948.

Basing himself on the torah of the Ari'zal, Rabbi Alfiyyah endeavors to portray for us the bigger picture. He wants us to understand the time of redemption in relationship to time in general. I will in brief sum up his teachings here.

In brief, according to the Ari'zal, when Adam sinned in the Garden of Eden, he not only blemished himself, but he also blemished the six days of creation that preceded him. As he was responsible for their blemish so must he be responsible for their rectification.

The now six blemished days would be rectified in six thousand human years. One day being a thousand years, as the verse in Psalm 90 suggests.



At the end of six thousand years the blemish would be rectified and mankind (Adam's offspring) would be restored to the Garden of Eden. This then is the proverbial coming of Mashiah, thus the significance of the Hebrew year 6,000. Mind you the Hebrew calendar starts with creation.

According to the correlation of each day being a thousand years, then 5,000 years would equal five days in the cosmic cycle. ½ day or twelve "cosmic hours" would be equal to 500 years. So in the cosmic scheme of things the "cosmic" Friday morning began 259 years ago in the secular year 1740, a full 100 years before the "opening of the Heavenly gates" referred to above.

According to this correlation, if 500 human years are 12 "cosmic hours," then each and every "cosmic hour" would be the equivalent to 41 human years and 8 human months. This becomes of significance when we recognize what is to come after the six thousand ears. What comes is the cosmic Shabat, the holy time of rest. Yet, as the weekly Shabat fits into the human cycle, so can its lessons be applied to the cosmic cycle.

The radiance of holiness of the weekly Shabat can begin to be felt from the fifth hour on Friday. At this time, the radiance of Shabat begins to descend upon us from Heaven. At his hour, the pious begin their Shabat preparation.

In the cosmic scheme of things, the "cosmic Friday morning" began in the year 5,500 (1740). At the rate of 41 human years and 8 human months corresponding to a "cosmic hour," then the "cosmic fifth hour of cosmic Friday" would have occurred in the Hebrew year 5,708. This corresponds to 1948.

Therefore, according to the greater Kabbalistic cosmic cycle the year of the founding of the modern State of Israel corresponds to the beginning of the cosmic Shabat. Thus, the birth of the State of Israel is indeed the birth of the cosmic Shabat, the messianic era.

Everything appears to be happening right on schedule. Yet, what is to come next? For the answer to this, we must turn to a text much older than the Kuntress HaYekhieli. In the mid 1600's Rabbi Avraham Azulai, a master Kabbalist of both the Ari'zal and Prophetic schools wrote an extraordinary book entitled "Hesed L'Avraham." Most of his teachings are Zoharic and Cordoveran in nature, nonetheless, he is one of the few Kabbalists to record many teachings that were known only to a very few.

One of these rare teachings originating from "Sefer Galya Raza" deals with the lengths of the days of our world and when the redemption is to occur. Since its original publication, his Kabbalistic tradition was only rarely repeated. It was, however, included in a mini-encyclopedia published in Izmir, Turkey entitled, "Midrash Talpiyot." The following is the



full version of the Midrash Talpiyot version of the original Hesed L'Avraham text, based upon the "Galya Raza."

*"The measure of the days of the world is the same as the measure of (the waters of) the Mikvah. A mikvah holds 40 seah (of water); each seah is 144 eggs. 40 x 144 equals 5,760. Thus, the length of days of this world shall be 5,760 years. Then shall the world be renewed. For as the mikvah purifies the unclean, at this time the Holy One, Blessed be He will remove the unclean spirit from the world, there will not be left any remnant or trace. But this is only the beginning of the redemption."*

Midrash Talpiyot, letter Gimel, Sec. Geulah (the redemption) Pg. 114A

The year 5760 is so significant that there was an entire book written about it. The texts entitled, "Remezei Geulat Yisrael" outlines where the number 5760 is hinted to throughout the TaNaKh.

According to this obscure Kabbalistic teaching, the renewal of the world is to begin in the year 5,760. This is just short of 6,000 years and would seem to coincide with the Zoharic teaching recorded earlier (Zohar Hadash, Bereshit 21B). Yet, this year, similar to 1840 and 1948 before it, only signifies the beginning of another phase in the messianic cycle.

The Hebrew year 5,760 began on Shabat, September 11th 1999. "At this time the Holy One, Blessed be He will remove the unclean spirit from the world." At this time, a spiritual decree was proclaimed in Heaven. Yet, it would still take some time until the fulfillment of this decree would become manifest here on Earth. We must face the obvious that the unclean spirit will not be removed without difficulty. This is the way of prophecy. Fulfillment takes time, as ordained by Divine decree.

I also do not believe that Sept.1, 1999 and the horrible terrorist attack on New York that occurred two years later on Sept.11, 2001 are related. Soon after the attack, however, rumor floated around Jewish circles that the attack on the World Trade Towers was predicted in the Zohar, end of Parashat Balak. I wrote at that time explaining in detail this specific section of the Zohar and conclusively showed that it could not in any way be a reference to the World Trade Towers and that those who wished to make this correlation were either innocently mistaken or wantonly deceptive.

Let us apply here the general rule of physics, which states that to every action there is an equal and opposite reaction. The continual atrocities performed by violent Muslims against Jews will not go forever unpunished by Heaven. The Israeli government, past, present, and future is only one of many tools in G-d's Hands. G-d does not need the Israeli army to pour out His wrath upon an evil, violent enemy who sacrifices their children upon the modern altars of Moloch/suicides.





Like a slingshot the further our enemies pull back the cord, the further they themselves will be flung when the time comes. The process of the removal of the unclean spirit has begun. What comes next now takes us from the past and present into the future.

The specific hour of the "coming" of Mashiah does not appear to be known to anyone, even the Mashiah himself (Zohar 2, 9A). Nonetheless, the time of his arrival, in this the last quarter of the sixth millennia seems to have to do with a secret meaning associated with the Hebrew letter, Vav (Zohar 1, 119A).

In this section (1, 119A), the Zohar, in its typical obtuse style speaks about specific sets of years revolving around the secret of the (sixth letter of the Hebrew alef bet) Vav, which is said to correspond to the sixth millennium (from the Hebrew year 5,000) onward.

*"In the year 66, King Mashiah will be revealed in the Galilee. . . . And all the nations shall gather against the daughter of Jacob to push her out of the world."* Zohar, 1, 119A

Many things are said to happen at this time, in the year "66." I suggest that you read this section of the Zohar for all the details. (It is fully translated into English in the Soncino edition of the Zohar (vol. 1, pages 369-371). Referencing all the details here is outside the scope of our present discussion. Yet, we must ask, when is this ominous year "66"? As is typical of the Zohar, no specifics are given.

However, I might be so bold as to suggest that maybe the "66" is to come after the year 5,700 as we have learned above. That would make the year of the messianic revelation to be 5766 or the secular year 2006. Of course, such an interpretation of the Zohar is my own. However, I chose it in light of something that I have read elsewhere.

Recently, a new style of Torah research hit the public like a storm. I am referring to the "Bible codes." It has been discovered that concealed within the Torah text there exist words and phrases that only become visible when viewed by equal distance letter skipping. For example, if one were to count every 1,234th letter for a sequence of ten times it would be found that the ten letters just so happen to spell out a word.

In his New York Times best-seller book entitled, "The Bible Codes", author Michael Drosnin claims to have discovered a code that refers to events that are to occur in the year 2006. In chapter six of his book entitled, "Armageddon," Drosnin reveals a code that he says spells out disaster. According to this code, Jerusalem, like Hiroshima before it, is to become a victim of a nuclear attack.

And when is this ominous destruction to occur? According to Drosnin, the code can be pointing to the year 2006. However, the code can just as easily be read as referring to



the year 2000. It all depends if one adds or subtracts the next letter in the sequence, which just so happens to be a Vav.

On page 125 on the text, Drosnin clearly shows a code that reads (in English translation) "atomic holocaust in 5760" (or 5766, if you add the next sequential letter, Vav, 6). Close by is the name Jerusalem and Ariel (a Biblical poetical name for the city). Continuing in this chapter ones finds names such as "Assad" (President of Syria), "China", "Armageddon", "Gog", "Magog", and "a mighty army."

While the authenticity of this code is subject to controversy, its warning is, nonetheless, clear, ominous, and right on schedule alongside the Kabbalistic time table.

Probably the best collection of messianic midrashim is a recently published Hebrew work entitled, "Otzrot Aharit HaYamim" by Rabbi Yehudah Chayoun (Benei Brak, 1993). This text brings together well known messianic material alongside much that is not so well known. This text has even been condensed and translated into English under the title "When Mashiah Comes" published by Targum Press (NY, 1994).

Traditionally, midrashic literature (found in Rabbi Chayoun's work) relates that Mashiah ben Yosef is to arise only after all the nations of the world have been defeated in a horrible world war by Edom-Rome (i.e., the Western powers, possibly with the U.S. at their head). The new leader of the "New World Order" is said to be "Armilus" who in one midrash, (Milkhamot Melekh HaMashiah), is actually referred to by the Christian term, "anti-Christ."

After subduing the world, Armilus will turn his attentions towards Israel. He is to approach Mashiah ben Yosef and demand of him that all Jews convert and accept him (Armilus) as our long expected Mashiah.

Mashiah ben Yosef of course will refuse. A great war is to break out, where Mashiah Ben Yosef is to be killed by Armilus, the children of Israel are to be persecuted and cast out of all civilized areas of the world.

Only after a period of hardships is the true Mashiah (ben David) to appear out of the sky with an army of angels. He will destroy Armilus and usher in the messianic era. This is in brief the traditional messianic scenario.

There is, however, one slight problem. The Zohar has a different reading of events than the traditional midrashic story. According to the Zohar (3, 166A), indeed there will be a great war between Persia (Iran) and the West. According to the "Matok M'Devash" commentary to this section of Zohar, the Western powers are supposed to fall, not to Persia, but to Mashiah ben Yosef.



Only after the defeat of West by Mashiah ben Yosef does Persia then attack Yisrael. The "King of Persia" is then said to kill Mashiah ben Yosef and to proceed to rule over Eretz Yisrael for a full year, killing countless numbers of Jews at this time.

Only after a full year is Mashiah (ben David) to be revealed with an army of angels. He will come and kill the King of Persia and then establish the messianic kingdom.

Being that today's Iran (Persia) is at the forefront of fundamentalist Islam, which is the Ishmaelite religion, the Zoharic scenario is internally consistent. If the Arabs are to remain in Eretz Yisrael until the coming of Mashiah ben David, this would only be helped if Yisrael were indeed conquered by Arab-Moslem armies led by Iran.

In conclusion, as RaMBaM so correctly states, there is no consensus of agreement as to how the messianic scenario will play out in detail. The material that we have discussed that deals with the past, we can see as clear and evident. We recognize the scenario as it has unfolded. Yet, as for that which is to come, no one knows the future. We know general things, and some specifics. What we lack are full details and times.

We are heading into very difficult times, where no country on earth will be a safe haven for Jews. No one and no place will escape unscathed.