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## At the End of Two Full Years

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We recently revealed that [the number of Holy sparks that need to be recuperated to bring about Moshiach and the final redemption works out to exactly 2 \(two\) years per spark](#) for the duration of the [5778 years from Adam to Moshiach](#).

It turns out the [Arizal](#), made this connection about 441 years ago, when addressing the following Torah verse and the relevant *Zohar* passage regarding Miketz, the portion that contains this verse.

Bereshit 41:1 “Two full years passed. Then Pharaoh had a dream. He was standing near the Nile,…”

*Zohar* Miketz 2:25 “And it came to pass in the end.” Rabbi Chizkiyah began with the verse: “To everything there is a season, and a time to every purpose under the heaven” (Kohelet 3:1). Come and behold what the Holy On, blessed be He, did below: He set a time for everything, and a fixed term for it. He fixed a term for light and darkness. He set a time for light for all nations except Israel, which now have mastery over the world, and He set time for darkness, when Israel are in exile and under the dominion of other nations. The Holy On, blessed be He, appointed a season for all and, therefore: “To everything there is a season, and a time to every purpose.” He asks: What is the meaning of, “and a time to every purpose?” He replies: It means a time and season for everything that is below, that is, for all the goodness found below has a set time and season.

We’ll now discuss the meaning the Arizal found in this *Zohar* portions and what it means for this generation.

“At the end of two years.... (Gen. 41:1) *Vayhi miketz shenata'im yamim...*” (**VYHY MKZ ShNTYM YMYM**)...

**“Two years add up to 730 [days]. Each [solar] year is 365, and when multiplied by two = 730. Now by adding to this the six letters<sup>1</sup> the sum total comes to 736, which equals the sum of the name *Ado-nai* spelled simply = 65, together with the same name spelled with the *milui* = 671. [Thus] 736 is called above the ‘End of Days’.”**

To explain, in Hebrew a “*ketz*” literally “an end.” Moreover, Torah references to *Yamim*, substituting “days” for “years” usually refers to the days of the final redemption and advent of *Moshiach* and the Tree-of-life consciousness, clues that caused the Arizal to look deeper.

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(Please note that the Arizal's reference and connection with two years furthers the connection between ["two years as the precise time frame per Holy spark."](#)

In reading the same *Zohar* chapter above, the Arizal found this:

**Zohar 2:18** Come and behold: "Blessed be *Adonai* who day by day bears our burden" (*Tehilim* 68:20). The name *Adonai* is spelled *Aleph-Dalet-Nun-Yud*. This verse contains the mystery of wisdom. "day by day" is the secret of "two years (lit. 'two years' days)"...

Which is why he knew there was a connection between the 730 days of two years time and the 2 spellings of *Adonai*, and when adjusted for the *kolel*, he came up with **736** and alluded that the end of our exile process would begin in the year **(5)736, 1976 CE** in the Gregorian calendar.

What he didn't mention or what was lost to us was that **5736 (1976)** was **42** years prior to the date [Rav Yehuda Halevi Ashlag](#) gave for the advent of *Moshiach*, **5778 (2018 CE)**. As this verse in *Miketz* is found at 41:1 and **41 +1 = 42**, this makes sense, but more so in that all Torah journeys begin with **42** and go through **42** steps, as explained by the Baal Shem Tov, Rabbi Shimon Bar Yochai, and other *tzaddikim*. Indeed, in the very next chapter, chapter **42**, Jacob begins the **210** years of Egyptian Exile process (journey) by sending his sons down to Egypt. Back to us, and the year 5773, and the generation that was given knowledge. Utilizing gematria, which Rav Abulafia calls one of the deepest of Torah studies, we see that the words "Two years (**ShNTYM YMYM**) – 2 (*kolel*) = **2018 ce = 5778**. We now see what the Ari saw and Rabbi Shimon saw: And it shall come to pass in the end. "To everything there is a season, and a time to every purpose." We were given the time. Moreover, **2018 HC** was the year G-d made His Covenant with Abraham it was promised what we'd experience in the end of days. And incidentally, it was in paragraph **42** of the Torah when Abraham began his journey as G-d told him, "Go away from your land,..."

While every generation of *tzaddikim* wanted and worked toward receiving *Moshiach* in their days, they knew everything happened in its time and that it would be our time. The only ones who didn't know it were the people of our generation. It's easier to look toward a vague future than to accept the yoke of today. We were given the past to learn from, not ignore. Soon they will come together as one: past, present and future. Shall we continue to take it "day by day?" It's Lag B'Omer. Let's all connect to Rabbi Shimon.