
Va'Etchanan: The Deepest Secrets Yet-The Prophecy

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The Torah portion Vaethchanan is always read right after Tisha B'Av, the day of utter darkness that always portends to hold the greatest light as the promised birth date of Moshiach Ben David. Long before the Final Solution, the destruction of the Holy Temples and the incident of the spies all occurred on Tisha B'Av, the **9th** day of the month of Av, Abraham, the Patriarch, explained that the month of Av was controlled by the Hebrew letters **Caf(C)** and **Tet(Tt)**, which divided the month spiritually into the first **9** days as indicated by the numerical value of the letter **Tet(Tt)** and the subsequent **20** days as indicated by the value of the letter **Caf(C)** and to the expression of the crowning sefira (dimension) of Keter. And in this portion, we always read the **42** words of the Shema's first paragraph, the **10** Commandments, and the prophecies of the end of days as laid out by Moses.

Referring to the portion of Chukath that we discussed in our article "The Book of the Wars of the Lord," the act of Moses striking the ground twice instead of following G-d commandment to him "to speak to the cliff (rock)" and that the value of that phrase was **848**, or twice that of Mashiach Ben David (**424**). And also that the reason he did that was to shorten the time span of the arrival of the Moshiach by half, from the **5778** years as denoted by the tzaddikim to 2889 years, which is the midpoint in King David's life, because Moses knew how strong the negative side would be today and how difficult it would be for us to overcome it. Furthermore, the Torah hinted of this in the words "water from the rock," which was what came directly from his action, in that this phrase's numerical value is 345, that of Moses, whose completed spirit it is said will be our redeemer, our Moshiach, in the end of days.

Moses knew that the evil inclination, like red wine grows stronger with age, but as previously discussed the evil inclination has its age limit as well, which one reason why wine (YYN) has the numerical value of **70** and is also one of the reasons we fill the Kiddush cup to the brim and look into it: to see an end to our judgments and an end (a limit) to the evil forces at the end of the **70** years. Moses knew G-d's timing was at the end of the **70** years period from when Israel became a nation in **5708 (1948 CE)**, but he wanted to move that timing up to the end of the **70** years of King David's life when we'd all have a better chance given the strength and Wisdom of King David and his son King Solomon. Moses knew it wasn't really going to happen, but worth a try given what he knew of our odds today. But what he did bring us at the end of David's **70** years was the First Holy Temple.

We've discussed other reasons in other articles, but one of the reasons Moses knew this was that when Jacob was given the name Israel, the numerical value of 359 was added to that of the name Jacob (182), and Israel of numerical value 541 became the father of all the Israelites, and the value of the word Satan (359), code for the evil inclination, became embedded as our stumbling block. So if at the end of the **70** years, the value of Satan could be extracted from Israel, we'd be left with Jacob, who is Zein Anpin, and the natural order would be restored. As the word for "In Seventy (B'ShBAYM)," it has the numerical value **424**, that of Moshiach Ben David, so we see what awaits us at the end of the **70** years if we truly desire it enough to work for it.

As you will see, all this ties into pasha Vaethchanan, which starts off with Moses praying

515 times to enter the promised land in order to bring Moshiach once and for all. We've discussed this in prior articles about his obeying G-d's request of him to stop at 515, when the 516th time would have achieved his desired result, so we'll only point out that **848 – 515 = 333**, as in the **3330** years that would transpire from the Exodus from Egypt and the reception of the Torah at Sinai when we were first offered the Tree-of-Life reality to the year **5778**, when Rav Yehuda HaLevi Ashlag (HaSulam) of blessed memory and tells us we will next be offered that opportunity.

The reason it was so telling that the essence of Jacob (Zeir Anpin) will return at the end of days is that the geula (final redemption) is all about the mating (reuniting) of the 6 sefirot (dimensions) of Zeir Anpin with Malchut (our 10th sefirot/dimension), completing the circuitry, as it completes the 7 lower sefirot and restores the Tree-of-life structure/ reality back to its original state, before Adam chose the wrong tree or course for mankind.

We see this explained in the Zohar Vaethchanan 187- 190:

187: The Holy One, blessed be He, at the end of day, will return Israel to the holy land and gather them from exile. The end of days is that which is the last of the days,” and as Rav Ashlog explains, “[this is] Malchut, which is the last of the sefirot, called days.”

Section 187 continues to reiterate this and also explains part of the prophecy: “During the end of days Israel will suffer exile. This is what is meant by, ‘When you are in distress, and these things are come upon you, in the latter days’ (Devarim 4:30), and evil will befall you in the end of days’ (Devarim 31:29),” as we will discuss shortly. “Together with this end of days they receive punishment in exile. With it the Holy One, blessed be He, will wreak vengeance for Israel constantly...”

189: “Happy is the portion of he who sees him, [Moshiach], and happy is the portion of he who sees him not. Woe to him who shall be present when the great lion will demand to mate with his female, and more so when they will mate together,” which as Rav Aslog explains means, “Zeir Anpin with Malchut at the time of redemption.” The Zohar continues, “Of that hour it is written, ‘The lion has roared, who will not fear...’ (Amos 3:8)”

190: “Come and see, at first it is written, ‘He shall mightily roar because of His habitation’ (Yirmeyah 25:30). When Zeir Anpin will come out to receive his mate, Malchut, it is said, ‘The lion has roared, who will not fear’: “Adonai Elohim has spoken, who can but prophesy’ (Amos 3:8). At that time it is written, ‘then Hashem your Elohim will turn captivity’ (Devarim 30:3). What is meant by ‘turn’? [And he answers,] **The Holy One, blessed be He, returns the congregation of Israel from exile, and the righteous returns to join its place....**

And before we explain how Rav Ashlog derived the date of the final redemption as the year **5778**, and why it is so, we need to see what the Zohar has to say in Vaethchanan 188:

“Once a shadow started to form at the beginning of the other day, as during the time when the Temple was destroyed when the shadow was about to be gathered. [When there will be] day and shadow, it will be the end of exile,” which Rav Ashlog explains means, “redemption will come when the shadow begins to emerge.” The Zohar continues, “The measure of that shadow is **6** thumbs long for the height of a man among men. This secret is remembered among the friends though the verse, ‘for we are but of yesterday, and know nothing, because our days upon earth are a shadow’ (Iyov 8:9), ‘for we are but yesterday,’ namely in exile; ‘and know nothing, because our days upon earth are a shadow,’ which means the Holy One, blessed be He, wants the shadow and the day to rest upon the earth.”

To understand this, one must grasp that the Sun is Zeir Anpin, represented by the number **6**, which coincides with the **6** thumbs and **6** feet of height of a man, but also that only the Sun, the giver of Light and life in our world, can create a shadow, and the temperature of the surface of the sun from which the light emanates is exactly **5778 K**.

Neither Rav Ashlag 70 years ago, nor Rabbi Shimon Bar Yochai, the author of the Zohar, 1900 years ago, nor Moses, 3330 years ago, knew about the temperature of the sun, yet they knew the date, the length of the shadow cast by the tree-of-Knowledge of good and evil over our world.

It's important to understand that the 6 sefirot (dimensions) of Zeir Anpin, denoted by the number 6, can be expressed as 60, 600, 6000... or as 6, 66, 666... or even 6 x 6 x 6, depending on subtle interpretations of the sub-sefirot at each level.

As the Zohar implies here and more explicated elsewhere, the commonly thought date for the Moshiach and redemption is at the end of the 5th millennium, around the year **6000**, or **6 x 1000**. These **6** thousands correspond the **6** letter Alefs (E) of Creation, in other words in the Torah's first verse. The letter Alef (E), the first in the Hebrew Alphabet, of numerical value 1, is spelled ELP, which has a numerical value of **111**, and as the Arizal explains, it also spells out the word Elef (ELP), meaning **1000**, thus the **6** Alefs of Creation equal **6**, **666**, and **6000** respectively, all representative of Zeir Anpin.

Just so we know, every **1000** years is **1/1730702** of **5778**, which makes perfect sense since the 7 words of the Torah's first verse come right out of the **42**-Letter Name of G-d, whose small gematria value is **173** and **702** remainder is the numerical value of the word Shabbat, which is the malchut or final level, so that each 1000 years stretches from keter to machut.

Now, the **3rd** word of the Torah is the Name of G-d Elohim, which is representative of the Malchut aspect of G-d, that of nature following its course. The last concept to understand is that Zeir Anpin is divided into an upper **1/3** and a lower **2/3**, which while simple is really so complex that the Arizal has spent volumes on it, but today we confine ourselves to the simple understanding that **1/3 = .333...** and **2/3 = .666...**

So with that stated, we can examine the Length of the Shadow as Rav Ashlag witnessed it: Applying the 3 column tree-of-life structure to the 6000 year period (or 6 Alefs) we see that it breaks down to 3 iterations of **2/3**.

6000 x .666 = 4000

4000 x .666 = 1333...

1333 x .666 = 444...

5778

As Rav Ashlag specifically pointed out, the final 2/3 period began with the death of the Arizal himself in **(4000+1333)** or **5333**.

But we should also note that the digits in **4000**, **1333**, and **444 = 4+0+0+0+1+3+3+3+4+4+4 = 26**, the numerical value of the Tetragrammaton (YHVH). Couldn't be coincidental, could it?

Before examine further this divine equation (time-frame) in the 3-column structure let's go back to the Torah portion Vaetchanan and the chapter where many of the prophecies are given, Devarim **4**. As a clue to the connection to Moses' pleas and actions of striking the rock twice on our behalf in order to bring Moshiach earlier than the proscribed divine time frame, this is chapter is the 515th chapter in the Torah, and there are four phrases within this chapter of numerical value **848**, including one at Devarim **4:40** "A long time in the land that God your Lord [is giving you for all time]," but we'll get into Moses prophecies a little later.

In that same verse, Devarim **4:40**, Moses uses the words "All time," referring to the land that God our Lord is giving us for all time. "All time" "kol h'yamim" is spelled in Hebrew CL HYMYM, which breaks down to kol (all) of numerical value **50**, representing the **50** gates of Binah the Biblical jubilee year (**50**-years long), and the word value **50** is coupled with "the time" or "the days" h'yamim (HYMYM), which with the kolel of 1 has the numerical value of **666**. Thus together they give us **50 x 66.6** jubilee years= **3330** years, which, as we've said, is the exact period of time from the first exodus and the reception of the Torah at Sinai when the tree-of-life

was last offered to us in **2448** to the year **5778**, which the tzaddikim have long known will be the next cosmic window for the Tree-of-life reality.

And not coincidentally, in the very next chapter, the 516th chapter, coinciding with the 516 times that Moses needed to pray/plea to enter the promised land and bring in the Tree-of-life, we have the retelling of the **10** Commandments (Utterances).

But back to the divine **3**-column equation:

$$6000 \times .666 = 4000$$

$$4000 \times .666 = 1333...$$

$$1333 \times .666 = 444...$$

5778

4000 = 6 x 666...years; 1333 = 2 x 666...years ; and 444 = 2/3 x 666.... years for a total of **6 + 2 + 2/3** or **8 2/3 x 666 years**. And going back to the seed of Creation, we see that the numerical value of the first **8 and 2/3 letters** of the Torah (BRES^hYT BRE) is **1115.6**, which magnificently coincides with the **115.6 jubilee years** from the dawn of time (Adam) to the year **5778**.

Moreover, when we take the figure of **66.6** jubilee years into account, rather than the generic **666**, this divine **3**-column structure also gives us:

$$4000 = 60 \times 66.6...years; 1333 = 20 \times 66.6...years ; and 444 = 6.666 \times 66.6.... years$$

for a total of **86.666 x 66.6 years**, and since **86** is the numerical value of Elohim, the **3rd** and very next word after (BRES^hYT BRE), and since Elohim is the Name of G-d associated with the sefira (dimension) of Malchut, and since as discussed, **666** represents Zeir Anpin, we find that the **3**-column structure of the divine equation not only brings the first **2/3** (Bereshit bre) of the first **3** words of the Torah together with the last **1/3** of those first **3** words (Elohim), but it couples (mates) Zeir Anpin with Malchut in the year **5778**, as indicated in the Zohar would happen at the time of the final redemption.

As an aside, and keep in mind that the revealing phrase “all time” was in Devarim **4:40**, the gematria sofit value of those first **3** words is **1776**, as in the year of the formation of the United States and as in 1 more that the total value of the 27 letters of the Hebrew Alphabet, 1775.

We’ve covered the US role in the grand scheme of things in previous articles and also President Obama’s role as our **44th** President and how that relates to the **10** plagues, whose first plague has the numerical value of **44** and whose second plague interestingly enough has the numerical value of **444**, which we can now relate to the final **444** year period from the birth of the Arizal to the year **5778**. We only mention this because two of the **3** columns of the divine equation **444** and **1333** equate to **444 + 1332 = 1776** when the **666.666** is rounded off to **666**. And for anyone unaware, the year **5778** is the year **2018**, exactly **10** years after the financial crises began in the US. And as discussed in numerous articles and at length in The Divine Calendar, the year **2018 CE** corresponds numerically to the year **2018 HC**, the year G-d made his Covenant with Abraham, to which the prophecies and promises of Vaetchanan relate and refer.

And for those interested, the date that Moses was trying to shorten our time frame to was **2889**, or midway through King David’s life and half of **5778**, but **44 x 66.6** years is **2930**, only 2 years after the First Holy Temple was built. And if you recall from our article on the Tetragrammaton, it spells out quite clearly **5778** as well, with the numerical value of the Malchut aspect of the Tetragrammaton (YVD HH VV HH) being **52** and with **5778/52 = 111.11538**, we see that **2889 = 26 x 111.11538**. And while we wont reiterate here the significance of .11538, remember that it all harks back to the first **6** alefs of Creation, each of numerical value **111**.

When discussing the **6** alefs (E) and the time-frame of **6000** years, it’s interesting that up until the portion Vaetchanan there are exactly **6000** letter Dalets, of numerical value **4** and as stated

above, it is in the 4th chapter within Vaetchanan that we learn of Moses' prophecies about the 4 exiles. And we knew to pay attention to the letters because Vaetchanan begins with the **4995th** verse in the Torah and the total value of the 27 Hebrew letters, using gematria sofit, is **4995**.

That said, in Devarim 4:23 Moses advises us. "Be careful that you nor forget the covenant that God your Lord made with you, [Do not] make for yourself any statue image that is forbidden by God," and in **4:24**, corresponding to the value of Moshiach Ben David (**424**), he continues, "God your Lord is a consuming fire, a God demanding exclusive allegiance."

Here in the same portion where we have the Shema and the line "Hear O Israel, the Lord our G-d, G-d is One" we see it clearly stated that there is One G-d and we should not be worshipping anyone else or anything else, nor any image of anyone or anything else. It's hinted at that if we obey that simple commandment we will merit Moshiach Ben David, but if not, then in 4:25 Moses begins to tell us the prophecies what will happen to us because he knew we wouldn't fulfill that commandment.

"When you have children and grandchildren and have been established in the land a long time, you might become decadent and make a statue of some image, committing an evil act in the eyes of God your Lord and making Him angry." 4:26 "I call upon heaven and earth as witnesses for you today that you will then quickly perish from the land that you are crossing the Jordan to occupy. You will not remain there very long, since you will be utterly destroyed." 4:27 "God will then scatter you among the nations and only a small number will remain among the nations to which God will lead you." 4:28 "There you will serve gods that man have made out of wood and stone, which cannot see, hear, eat or smell."

Through here, Moses appears to be describing the events of first century CE, when we were established in the land a long time and we were about **66.6% (2/3)** of the way to **5778**. It was known as a time of decadence (though not as bad as our generation) and many Israelites turned away from the One G-d commandment and began accepting the plausibility of praying to more than one god, which led to praying to images of that second god. Moses had even advised that the reason G-d didn't let the Israelites at Sinai see Him was so they would make no images of Him with which to worship—it was that important that people worship directly. Yet as Moses foresaw, they did, and the Holy Temple was destroyed and the Israelites were scattered among the nations of the earth in small pockets. And there, also as Moses foresaw, they (we) served the men that made those idols and later more idols and more items to idolize, until we were like Abraham alone amongst the idols made by his father Terach in the final years between his birth in **1948 HC** and the Covenant of the Lord **70** years later in **2018 HC**.

And like those dates **3760** years ago, or **10 x 376** (the value of Shalom/peace), with the birth of Abraham in **1948 HC** and the birth of Israel in **1948 CE** we hear Moses' words from Devarim 4:29 "Then you will begin to seek God your Lord, and if you pursue Him with all your heart and soul, you will eventually find Him." 4:30 "When you are in distress and all these things have happened to you, you will finally return to you're your Lord and obey him." 4:31 "God your Lord is a merciful Power, and He will not abandon you or destroy you; **He will not forget the oath He made upholding your father's covenant [3760 years earlier in 2018 HC].**"

Then in Devarim 4:32 Moses cryptically advises us "inquire about times" [by] "going back to" [Creation], where in the **7** words of the Torah's first verse we found the answer **5778** spelled out for us.

But in Devarim **4:40** where we encountered both the prophetic numerical value **848** in "A long time in the land that God your Lord [is giving you for time]," and in the words "All time," referring to the land that God our Lord is giving us for all time, which revealed to us the equation **50 x 66.6 = 3330**, we also find that the full phrase "I am presenting to you today, so that He will be good to you and your children after you. Then you will endure for a long time in the land that

God” has the numerical value **5777**, and is only one of **13** phrases in the Torah with that value (**4000+1333+444**), with the number **13** being the value of ahava (love) and Echad (one) as in “G-d is One” found later in this portion.

But we jumped ahead a verse and back in Devarim 4:33-34 Moses asks, “Has any nation ever **heard God speaking out of fire**, as you have, and **still survived**? Has God ever done miracles **bringing one nation out of another nation** with such **tremendous miracles, signs, wonders, war, a mighty hand and outstretched arm**, and **terrifying phenomena**, as God did for you in Egypt before your very eyes?” Yes, the **10** occurrences that Moses listed correspond to the **10** plagues figuratively, which we alluded to earlier, but remember Moses is prophesying about the future here, the final days, so he’s connecting us to the **10** sefirot of the Tree-of-life reality of the **10** Commandments, which will shortly follow this verse in the very next chapter, and also to what G-d will do for us yet again in the final days and final **10** years leading up to the final redemption in order to bring us back into the fold.

Devarim 4:35 “You are the ones who have been shown, so that you will know that God is the Supreme Being, and there is none besides Him.” As we’ve made the point in previous articles, G-d didn’t make the plagues to impress Pharaoh; they were to awaken us.

Devarim 4:38, the prophecy continues, “He will drive away before you nations that are greater and stronger than you, so as to bring you to their lands, and give them to you as a heritage, as today.”

And then one more time Moses tells us in Devarim 4:39, “Realize it today and ponder it in your heart: God is the Supreme Being in heaven above and on the earth beneath—there is no other.” There are **5** instances within these verses of Devarim chapter 4 where a phrase has numerical value of either **2017** or **2018**, and two more, making **7**, if we consider **2019**, the year following **5778** when the Tree-of-life reality will be in effect, beginning with the verse 4:1 “Now Israel, listen to the rules and the laws...” (Israel Shema...”

From the prophecies of chapter 4, we receive the Tree-of-life through the **10** Commandments (Utterances) in chapter 5 and then in chapter 6, we hear the words listen Israel again, especially in the first 6 words of the “Shema Israel” followed by the **42** words of the Shema’s first paragraph.

In the verse just prior to the Shema, which also begins with “listen Israel,” tying the meaning of these verses together, Moses, speaking to our generation (“children’s children”) tells us that if we remain in awe of G-d and do what was proscribed, things will go well for us in the land flowing with milk and honey as G-d, Lord of our fathers, promised us.

“Shema Israel Adonai Elohenu Adonai Echad”

“Listen, Israel, God is our Lord, God is One”

The first and last word of the famous verse, the words with enlarged final letters, Shema – Echad (Sh**MA** Ech**D**), add up numerically plus the 1 (kolel) to **424**, Moshiach Ben David, and the enlarged letters, are Ayin and Dalet, spelling “witness” as the sages have told us, but they also have the numerical values **70** and **4** respectively, signifying the coming of Moshiach and the end of the **4th** exile at the end of the **70** years from Israel’s statehood in **1948** and also the end of the **4th** exile that began **1948** years earlier in **70 CE** with the destruction of the Second Holy Temple. There are innumerable secrets embedded in the Shema and in this portion, and this article is way too long as it is, so we will only point out a few for now.

Right off the bat it’s well known that the Shema’s first paragraph is connected to the **42**-Letter name of G-d, but if we observe the **5** verses that comprise the **42** words of the Shema’s first paragraph, we see that they all begin with a Vav(**V**) and end with a letter Caf(**C**), which together for Caf-Vav or **26**, the numerical value of the Tetragrammaton (YH**VH**) and also that the first and last letters of the paragraph thus also form Caf-Vav as do the first **21** and last **21** words of the

paragraph. But Vav-Caf sofit as its actually written in these **8** instances has the numerical value of **506**, as in that of the first line (**7** letters) of the **42**-Letter Name matrix (Ana B'koach), and the word for "unconditional love" which is the point of it all.

We mentioned the splitting of the paragraph into two halves as we find that the words and word values for Brit MB or Covenant of **42** are found right in the center and initials of those first **21** words with the kolel of 1 add up to **358**, Mashiach. And it is also in the very midpoint of the 42 Letters of the 42-Letter Name (Shem MB) that we find the word Brit (BRYT), or Covenant, spelled out as well. And lets not forget that the Covenant of Abraham was called the Covenant of Halves.

Moreover it in the 4th verse of this 42-word first paragraph of the Shema that we're told to "Bind [these words] as a sign on your hand, and let them be an emblem on your head," which is the reason not only do the tefillin contain this paragraph of the Torah, but that there are **21** YHVH's in the hand tefillin and **21** YHVH's in the head tefillin for a total of **42**. And this means that each of the two tefillin connects to the numerical value of **21 x 26 = 546**, which is the sum total of the initials of the **10** sefirot (dimensions).

But what's more, if we search out words beginning with Vav (V) and connect them to the very next word ending with Caf (C) sofit within the first paragraph of the Shema, we find 13 more V-C combinations making a total of **21** within that first paragraph (**42**-words) of the Shema, and thus once again **21 x 26 = 546**, which is the sum total of the initials of the **10** sefirot (dimensions).

And this is the secret of this 45th Torah portion, Va'etchanan, to help us and to show us repeatedly how to reconnect with the 10 sefirot, the Tree-of-Life reality

Shabbat Shalom

Ezra