

Chapter 1

Contents:

Our mission, the mission of the great Gaon, light of *Mashiach ben Yosef*, with regard to the final generation, is as follows: "According to Rabbi Eliyahu, all the steps, all the rules and details concerning the period from the beginning of the Redemption until its conclusion, which include the ingathering of exiles and settlement of the Holy Land--all these are the assignment of the first *mashiach*, *Mashiach ben Yosef*. They derive from the left side, that is, from the quality of *Din*, which prevails when the awakening starts from below, naturally, as occurred at the time of the Second Temple, during the reign of Cyrus. Later on, the redemption will be completed with the quality of *Chesed* (i.e., Lovingkindness) on the right side, with *Mashiach ben David*."

The Gaon's basic approach is contained in the words *od Yosef Chai*, which means, Yosef is still alive.-- "As we stand on the threshold of the Redemption, we must learn well all the 156 characteristics, aspects, appellations, and special attributes of *Mashiach ben Yosef*. We must also study well the secrets regarding the beginning of the Redemption that are hinted at in the holy compositions of the Vilna Gaon--so that we shall know the way and what will happen as illuminated by the Gaon who lights up our path until, with God's help, the day is established."

1. As we stand on the threshold of the beginning of Redemption (when "the songbird's time has arrived, " which is the year 542 of the 6th Millennium), at the Vilna Gaon's behest and with his holy blessing, and with the help of God, we are obligated to learn and understand all the paths of the footsteps of the *Mashiach* and the manner of future deeds, in accord with the mission and instructions of the Vilna Gaon. The Gaon merited being the light of *Mashiach ben Yosef*, in order to promote the ingathering of the exiles and to reveal the hints in the Torah regarding the footsteps of the *Mashiach ben Yosef*. He was therefore sent down from Heaven [this is based on the words, [Isa. 60:22] "the smallest will become a thousand, " etc., and this hints at the number 999 which is in the *sefira Yesod*, and the root of the *or elyon* at the high level of the angel Metatron, who is the Angel of Interior. All the hints about the beginning of the Redemption and the secrets concerning the footsteps of the *Mashiach*, until and including the very end were revealed to the Gaon. He wrote about the final end at length in his commentary on the

Sifra Dezniuta, adjuring others in the name of the God of Israel not to reveal it. After many of his students had promised him faithfully to go to Zion and begin working there on gathering in the exiles when the awakening starts from below, with the help of God, then the Gaon revealed to them all the steps of the beginning of the Redemption. According to a major principle of the Gaon that appears in ***Sifra Dezniuta***, everything that was, is, and will be in all the upper and lower worlds, as well as all the general and personal things that will happen in every generation--all these are hinted at in the Torah (see below, Chapter 3, for hints in holy works).

2. According to the Gaon, all the work involved in gathering in the exiles, building Jerusalem and broadening the settlement of the land of Israel so that the ***Shechina*** will return to it, all the principles of the work and all the major and minor details are connected to the mission and role of the first ***mashiach***, ***Mashiach ben Yosef***. ***Mashiach ben Yosef*** is the miraculous power who will assist every act done when the awakening starts from below, in a natural manner, because he comes from the earth. ***Mashiach ben David***, however, will come from Heaven as revealed by the different aspects of Rachel and Leah, and as known regarding the footsteps of the ***Mashiach*** and the revealed end. ***Mashiach ben Yosef*** himself is a composite of two aspects: on the one hand, he is Yosef the son of Rachel of the land; on the other hand, he is Yosef son of Jacob from Heaven. It is therefore incumbent upon us to learn and to understand all the 156 characteristics [qualities], appellations, and all aspects and special attributes of ***Mashiach ben Yosef*** (as explained below in Chapter 2). These will be a light for our feet and direct us what to do and how, in connection with what lies ahead, with the help of the Redeemer of Israel, may it be speedily in our day.
3. According to the Vilna Gaon, if Israel does not have the merit, then the beginning of the Redemption will occur with an awakening from below, as occurred during the time of Cyrus, during the Second Temple, as an act from the left side, that is, from the quality of ***Din***. That is what is meant by "his left hand is under my head," which refers to ***Mashiach ben Yosef***. This will occur with the permission of the kings of the nations. Later on, the complete Redemption will come from the right side, that is, with the quality of Lovingkindness, and by the line of Mercy according to what is written, [Isa. 43:5] "and with abundant mercy I will gather you." According to the Gaon, the ingathering of exiles at the beginning of the Redemption will proceed by means of deliverance and

ransom, as is written, "then the ransomed of the Lord will return, and come to Zion with glad song" [Isa. 35:10]. All this will be accomplished by *Mashiach ben Yosef*: The deliverance will be from enslavement of the body and enslavement of the soul. The word has two meanings: it refers to the fact that they will return to Zion as is written: "they will come to Zion." It also refers to the fact that they will repent [comes from the same root as repentance] as revealed by the words, "they will achieve joy and gladness."

A most important principle of the Gaon is that everything that will occur upon completion of the Redemption will begin at the beginning of the Redemption and gradually proceed, by the 999 footsteps of the *Mashiach*, which are compared to the footsteps of the flock.

4. The Gaon began revealing secrets of the Torah when he was 20 years old in 5500 [1740], during the first hour of the morning on Friday in the 6th millennium. Then, the spirit of God, the spirit of the *mashiach*, began to move in his holy spirit, to uncover mysteries in the Torah little by little in accord with the mission of the first *mashiach*. These were revelations of the deep mysteries and profound secrets associated with the footsteps of the *Mashiach*, and no secret was hidden from him [the Gaon]. As is known, the Gaon then began traveling to the Holy Land at the beginning of the second hour, that is in 5542 [1782]. That was the period when Rabbi Eliyahu became very agitated. Like a storm, he turned his attention to the ingathering of exiles.

Generally speaking, the beginning of the Redemption, otherwise known as the footsteps of the *Mashiach*, began the first hour of Friday morning in the 6th millennium, that is the year 5500 [1740], and from hour to hour the footsteps have continued to progress from many aspects. As is known, every hour consists of 41 years and 8 months, counting from the time that the bonds on the *Mashiach's* steps were loosened, as it says, [Ps. 116:16] "you loosened my bonds" and as revealed in the sentence: [Ps. 81:6-7] "He appointed it as a testimony in Yosef... I have removed his shoulder from the burden; let his hands stay away from the kettle." Beginning with the second hour (i.e., from 5042 [1782]), the entire House of Israel entered the picture, both as a whole, and with regard to each individual member of the nation, as an order from above, of the *Mashiach* of the beginning of the Redemption, namely, *Mashiach ben Yosef*.

5. Through his holy spirit, Rabbi Eliyahu, the Vilna Gaon, knew exactly where the name and destiny of each member of Israel were hinted at in the Torah, each man according to the flag of his forefathers, according to the root of his soul, and the merit of his forefathers. The Gaon knew this on the basis of hints which he understood based on the use of gematria [numerology, a system in which every letter of the Hebrew aleph-bet has a numerical value] and notrikun [acrostics--a system in which sets of letters, such as the initial or final letters of the lines, taken in order, form a word or phrase]. He even found many hints (52 hints) regarding himself and his own great and holy mission in connection with the ingathering of exiles (see below, Chapter 3).
6. According to the Gaon, Rabbi Eliyahu of Vilna, below are the seven major principles connected with the approach called the footsteps of the *Mashiach*, which is based on the sentence, "on each stone were seven eyes [apertures]" [Zach. 3:9]:
 - a. "Yosef is still alive." The basic approach of the Gaon is encapsulated in the principle "Yosef is still alive, " meaning that the *Mashiach ben Yosef* is still alive and will live, because, as it is written, every aspect of the beginning of the Redemption is dependent on him. Thus the decree regarding his murder by Armilus the Wicked will be canceled. It will be canceled by extending the period of the exile, by afflictions that the *Mashiach ben Yosef* will suffer and diseases he will bear, and also by deeds that he will accomplish with great devotion, such as gathering in exiles, which is his mission. What will also help are messianic pangs and afflictions connected with Eretz Israel, and our regular, daily prayers for the life and success of *Mashiach ben Yosef*. Those who occupy themselves with gathering in the exiles, lighten the afflictions of *Mashiach ben Yosef* during the period called "the footsteps of the *Mashiach*." The decree regarding the death of *Mashiach ben Yosef* will be nullified by subdivision into small parts, as in the parable recounted in the Midrash. There is a parable of a king who became angry with his son and swore to throw a big stone at him. Afterwards, he regretted what he had said, and had compassion on him. In order to fulfill his vow nevertheless, he broke up the big stone into many small ones and threw all these small stones at his son one by one. Thus the son was not killed, yet he suffered from the small stones. These are the pangs of the *Mashiach*: the suffering will come gradually, together with the 999 footsteps of the *Mashiach*, in such a way that the decree is divided into 999 small parts. In contrast, help will come as hinted in the sentence,

[Jer. 30:7] “a time of trouble it is for Jacob, ” from which he will be saved.

The general mission of *Mashiach ben Yosef* is three-fold: revelation of the mysteries in the Torah, ingathering of the exiles, and removal of the unclean spirit from the land. The ingathering of exiles encompasses three tasks: building Jerusalem, gathering in the exiles, and fulfilling the commandments dependent on the Land. All these are hinted at in the following sentences: [Ps. 24:3] “who will ascend the mountain of the Lord, ” referring to the ingathering of exiles [initial letters — *îáé*-- are initials of *Mashiach ben Yosef*]. [Ps. 24:3] “who will stand up in the place of his sanctuary” referring to the building [initial letters -- are initials of *Mashiach ben Yosef*]. Wherever the word “to stand up” is mentioned, it refers to the line of *Mashiach ben Yosef*, as in the phrase [Gen. 37:7] “my sheaf rose” [Ps. 24:5] “he will receive a blessing from the Lord” refers to something that carries with it a blessing, such as planting [the initial letters are the initials of *Mashiach ben Yosef*, though in reverse order — *îáé*. And in the sentences [Jer 31:20] “return to your cities, ” “build Jerusalem, ” [Ps. 102:14] “it is the time to favor her.” ‘To favor’ refers to planting as it states, “he will favor its dirt.” Each one of them accords with the gematria of “testimony in Yosef” that refers to *Mashiach ben Yosef*. Also, these three tasks were given to Cyrus as it states: “I am the Lord Who confirms the word of His servant, and fulfills the counsel of his messengers; Who says of Jerusalem: ‘It will be settled’... Who says to the depths, ‘Dry up, and I will dry out your rivers’. Who says of Cyrus, ‘my shepherd’; he will fulfill all my desire, ” etc. [Isa. 44:24-28]. According to the explanation of the Gaon, the word in Gematria equals [131] because the purpose of building Eretz Israel is to drive out from the gates of Jerusalem. And therefore this is the mission of Cyrus as part of the mission of *Mashiach ben Yosef* from the left side, which means the quality of *Din*. The might of *Mashiach ben Yosef* lies in the miraculous assistance he can offer in connection with the ingathering of exiles that will come about when the awakening comes from below.

7. [b]. Act and be successful. One of the special characteristics of *Mashiach ben Yosef* is his successfulness when he acts, as it says with regard to Yosef (son of Jacob), [Gen. 39:3] “whatever he did, the Lord made prosper in his hand.” The following great idea of the Gaon became known: there are only two commandments which a person’s entire body has to enter in order to fulfill them--the commandment of the tabernacle,

and that of Eretz Israel. This is hinted at in the sentence, “And his tabernacle was in Shalem, and his dwelling-place in Zion, ” and the Gaon adds that the commandment regarding tabernacles requires you to ‘do,’ that is, to fulfill a positive commandment, not to take from what is done. Likewise with regard to Zion. As it states in the Midrash on the sentence: “a redeemer will come to Zion.” As long as Zion is not yet built, the redeemer will not come. As Our Sages of blessed memory said (Megillah 17b), “after Jerusalem is built, the son of David [*Mashiach*] will come.” According to the Midrash, the son of David will not come until Jerusalem is built.

8. [c] [Isa. 60:22] “in its time, I will hasten it.” Our Sages interpreted this principle to mean that, if they [the People of Israel] merit it, I will hasten it [the Redemption]; if not, I will bring it in its own time (Sanhedrin 98a). Regarding this, the Gaon commented that after all, the verse should be interpreted literally. According to the plain interpretation, even if the Redemption comes at its proper time, I will hasten it. When? --”when the smallest will become a thousand and the youngest a mighty nation.” The words smallest and youngest refer to Efraim, who is *Mashiach ben Yosef*. It is known that the highest level of *Mashiach ben Yosef*, who will come when the awakening comes from below, is 1000 less one, or 999 in the *sefira* of *Yesod*. When the smallest one will become 1000, that is, when his deeds reach the level just below 1000, then - I am the Lord; even in its time, I will hasten it. This is also the meaning of “and the things that are to come upon them, will make haste” (Deut. 32). In the words of the Gaon (in which there is also some hint regarding his name), “there is a time for every desire” means that determination of the time depends on the objective below, as it says with regard to Cyrus, “and he will fulfill all my desire.” Cyrus was given his mission in connection with *Mashiach bet Yosef* from the left side, that is, from the side of *Din* that is operative when the awakening comes from below. Many times I have witnessed the Gaon pacing around his room, speaking agitatedly saying, “Lord of the Universe, don’t you have a middle road between ‘its time’ and ‘I will hasten it.’” We insist on the plain interpretation of your promise: “I am the Lord; in its time, I will hasten it.”
9. [d]. ! by possession and conquest in the revealed end. The fourth principle is that at the beginning of the Redemption in our time, i.e., the final redemption in the last generation--all activities must be in accord with one of two lines or paths: one is the line of Ezra and Nehemia; the other is the line of Joshua. Regarding the sentence, [Deut. 11:31] “you

shall possess it and you shall settle in it, ” Rabbi Eliyahu, the Vilna Gaon says (in *Aderet Eliyahu*, on Deut. 11), “Because of your merit in taking possession of it, you will dwell in it, and how will you take possession of it, by establishing your claim.” How does one establish a claim? This is done by building and planting as is the law in general with regard to possession of land. This is in line with what was done by Ezra and Nehemia. However, when necessary, force may also be used (in this case, there is a kametz under the Het--meaning by force; if there is a hataf-patach under the het, it means by establishing a claim, by possession), and this is in line with what was done by Joshua. The Gaon showed us a wonderful hint regarding this idea, i.e., that according to gematria ! Ezra’ and Nehemia’ together equal Joshua’ [391] Joshua was a descendant of Efraim ben Joseph, the one who fought Amalek. in gematria, when counting the value of all the letters pronounced when saying the word [that is,], equals [490] *Sitra Achra*. The mission of Joshua son of Nun, a descendant of Efraim, was to fight Amalek. Joshua was the *Mashiach ben Yosef*, who was supposed to counterattack [lit.: bring the war back to the gates of Jerusalem] at the entrance to the city. Here would be the center of the war against Esau, as it says [Ps. 76:4] “there he broke the flames of the bow.” This mission of *Mashiach ben Yosef* was hinted at in the sentence above, [Ps. 76:3] “his tabernacle [was/ will be] in Shalem and his dwelling-place in Zion.”

By using gematria, the Gaon discovered a hint regarding his own mission and a hint at his name in the words “his tabernacle in Shalem and his dwelling-place in Zion.” Those words equal the value of 3 generations of the Gaon, ! “Eliyahu son of Shlomo Zalman son of Yisachar Dov” (as explained below in Chapter 3).

These things ensure us that in our war against Amalek, from every aspect our tabernacle will be complete with the help of God. And the Gaon meant by his interpretation of the words ! “ you shall inherit it by establishing your claim, ” that this refers to the time of the revealed end mentioned by our Sages (Sanhedrin 98a; Megillah 17b) on the sentence, [Ez. 36:8] “you, mountains of Israel, will give forth your branch, and bear your fruit for My People, Israel, etc.” This was the keen desire of the Vilna Gaon.

A major principle of the Gaon was that all activities regarding the beginning of the Redemption have to be similar to the activities during

the time of Ezra and Nehemia and in the time of Cyrus. The Gaon wrote specifically that ingathering of the exiles can be merited by fulfilling the mitzvot dependent on being in Eretz Israel. The second meaning of ! is "take possession by force" in the words of the Gaon (that is, the het with a kametz as noted above) is, as it says (Keddushin 26a) in accord with the sentence: [Jer. 40:10] "settle in your cities that you have taken."

The purpose of gathering in the exiles is to wage God's war against Amalek, which was the main mission of Joshua, in line with *Mashiach ben Yosef*. The war against Amalek includes every aspect, against all the enemies of Israel, including Armilus, the prince of the mixed multitude. It is also intended to remove the spirit of impurity from the Land, and to bring " Knesset Israel and *Shechina* from below, from the earth.

The opening of the war against Gog and Magog will start with the first redemption before the coming of the righteous *mashiach* -- *Mashiach ben David*, may it be speedily in our day. The main activity concerns building Jerusalem and gathering in the exiles and fulfilling the commandments connected with the Land according to secrets concerning the revealed end.

All of the above are the mission of the Gaon, the light of *Mashiach ben Yosef*, according to his exalted directives, both explicit and hinted at by way of *Tsofnat Paneach*, or by calculations, or by way of secrets in *Kol HaTor* regarding the actual beginning of the revealed end. This was the keen desire of the Vilna Gaon and his students. The Rabbi's mission is hidden in the sentence ! [Isa. 33:20] "visualize Zion, the city of our designated times, " which was said regarding the mission of *Mashiach ben Joseph*. Likewise, based on known hints, the Holy Ari viewed his own mission as that of *Mashiach ben Yosef*.

10. [e]. escapees [refugees] in Zion. The fifth principle is that [Joel 3:5] "for in Mount Zion and in Jerusalem there will be those who escape, ... and among the remnant, those whom the Lord will call." Since according to *Midrash Tanchuma*, Zion is in the line of *Mashiach Ben Yosef*, whatever befell Yosef, befell Zion. The Gaon said that this is hinted at also in the word "among the remnant" which in gematria equals "*Mashiach ben Joseph*" [566], by means of whom, according to the Gaon, the ingathering of the exiles will be accomplished. As the number of ingathered increases, so the *Sitra Achra* will increase its strength. Then

another prosecutor will be added, against those who do not strengthen the ingathering of exiles after the beginning of the Redemption has started with the ingathering, for then in “Zion and in Jerusalem there will be those who escape, ... and among the remnant” A word to the wise is sufficient. This worried the Gaon a great deal.

What is the connection between abundance from above on the one hand, and the refugees in Zion and Jerusalem on the other hand? The ingathering of exiles clears the way for abundance from above to reach Israel. The abundance in all the upper special characteristics that will come by way of Zion and Jerusalem will be evident in life, salvation, blessings, peace, lovingkindness, mercy, goodness, etc. Such an abundance is mentioned specifically in the following passages. Abundance of life, for example, is noted in: “there the Lord commanded the blessing of life forever” [Ps. 133:3], and in, “to look upon the goodness of the Lord in the land of the living” [Ps. 27:133]. Abundance of salvation is noted in: “for from Zion comes salvation for Israel” [Ps. 4:7]. Abundance of blessings is mentioned in: “may God bless you from Zion” [Ps. 128:5], etc., and in: “because there the Lord commanded the blessing” [Ps. 133:3], etc. Abundance of peace, as in: “peace of Jerusalem” [Ps. 122:6] and Jerusalem means the city of peace. Abundance of lovingkindness, as in: “like the dew of the Hermon that descends on the mountains of Zion” [Ps. 133:3]. The “dew of the Hermon” refers to the attribute of lovingkindness. Abundance of mercy, for God builds Jerusalem with mercy, as is written: “Who, in his mercy, builds Jerusalem” [see Blessing after meal]. Abundance of goodness, as is written: “and see the goodness of Jerusalem” [Ps. 128:5], and “this good mountain and the Lebanon” [Ps. 128:6]. All of the above are the assignment of *Mashiach ben Yosef*, because Zion is in line with Yosef according to the Midrash mentioned above. As long as Zion is desolate, a spirit of impurity prevails and places obstacles preventing the passage of abundance from above. Only building Jerusalem can strengthen the connection as it states: “built-up Jerusalem is like a city united together” [Ps. 122:3].

11. [f]. Torah from Zion. “for from Zion will the Torah come forth” [Isa. 2:3]. This refers to the revelation of the secrets of the Torah, whose principal source is Zion and Jerusalem. The Gaon wrote much about the fact that the redemption depends on learning Kabbalism, for thus the teachings of our righteous *Mashiach* will be revealed gradually, which means the teachings the Tora of Eretz Israel (which is the the Jerusalem Talmud).

This is revealed in the words “and the gold of the land is good” [Gen. 2:12].

12. [g]. *Tsofnat Paneach*. At the beginning of the redemption when “it is the time to favor her” [Ps. 102:14], which will occur through *Mashiach* of the beginning of the Redemption, then hints in the Torah and in the works of our Sages of blessed memory will begin to be revealed. Thereby, people will begin to understand the ways of the beginning of the Redemption and the footsteps of the *Mashiach* hinted at in the words, “designated deeds, times and emissaries, ” as is written: “the buds were seen on the land, the songbird’s time has arrived, and the voice of the turtle-dove is heard in our land” [Song 2:12]. Also, according to the command, “make straight in the desert a highway for our God” [Isa. 40:3]. As explained below in chapters 3 and 4, the Gaon came down from Heaven in order to reveal the hints of the Torah regarding the footsteps of the *Mashiach*, hinted at in *Tsofnat Paneach*, and accordingly to instruct us how to act during the period known as the footsteps of the *Mashiach* (see above section 9 [d], and below Chapter 3).
13. There are seven ways for the beginning of the Redemption to occur in practice, with the help of God. [a] pangs and pleasure. We must know beforehand that the beginning of the Redemption will come by way of suffering and pleasure, as hinted at in the sentence “pangs for Yosef.” It will come with the quality of *Din* when the awakening starts from below. The footsteps of the *Mashiach* come with pangs, and sometimes even indirectly. On the other hand, in contrast, the quality of Lovingkindness is present, as it says, “he [Israel] stretched out his right hand, and placed it on Efraim’s head.”

We must know beforehand, that during the period of the footsteps of the Messiah, whenever there is trouble, help will come, and the help will come out of the trouble, as it states: “it is a time of trouble for Jacob; but out of it he will be saved.” The Gaon, in his commentary on Habakkuk regarding the verse “I will rest on the day of distress, ” states that this sentence refers to *Mashiach ben Yosef*, and that we should know beforehand that Eretz Israel is obtained by suffering. But in that manner it is definitely obtained. The footsteps of the *Mashiach* comes with disturbances and obstacles brought on by the Angel of Esau as well as by Armilus, the Angel of the mixed multitude. Finally, however, the Angel of Esau will fall into the hands of the Angel of Yosef--as we find in

the *Midrash Tanchuma* (on the *parsha* “*Ki Tezeh*”)--with the help of the *Mashiach ben David*, as happened when Judah saved Yosef, and as meant by the words: “out of the strong came forth sweetness,” and by “He will accept the work of our hands.” Therefore, God forbid that we retreat when difficulties arise or when an obstacle appears to prevent us from continuing to work. On the contrary, we must trust that out of that obstacle, help will come to Jacob, and from the straits we will reach the breadth [abundance] of Divine help.

14. [b]. to walk [act] modestly. Every act of the beginning of Redemption must be in accord with the verse “walk modestly with your God,” as revealed in the words, “place it in the ears of Joshua,” who was in line the line of *Mashiach ben Yosef*. The word ! “in the ears of” should be taken literally, but it also hints at something concealed. In gematria, ! equals 70. Likewise, the word equals 70. In addition, the Gaon mentions another hint. He quotes the verse: “the secret counsel of the Lord is with those that fear him.” If we add up the letters of as pronounced, that is, , then the total value of the letters is 366 which equals the value of *Mashiach ben Yosef* by means of whom the ingathering of the exiles will be accomplished.

The Gaon also commented on the words, “it is the glory of God to conceal a thing.” In gematria, the words “to conceal a thing” equal “you have brought the tribes” [871].

With this in mind, the Gaon directed us to call the prophecies concerning the ingathering of exiles the ! “Vision of Zion,” rather than “Return of the Exiles” [lit.: return of Zion]. The vision of Zion refers to the sentence, “visualize Zion, the city of our designated times,” which means that the designated time of the redemption depends on Zion. Thus the sentence refers to the *Mashiach ben Yosef*. This concurs with what is found in the writings of the Holy Ari of blessed memory. It also agrees with the sentence, “to visualize the pleasantness of the Lord and seek deep understanding in his Temple,” as we know. See below, chapter 2, regarding the 156 aspects of *Mashiach ben Yosef*.

15. [c]. little by little. We must know beforehand that the beginning of the Redemption will come gradually, a little at a time. According to our Sages of blessed memory (*Yerushalmi: Brachot*, ch. 1), the redemption of Israel will come about little by little, like the first rays of light before dawn, [Micah 7:8] “though I sit in darkness, the Lord is a light to me,”

and [Prov. 4:18] "a light that increases more and more until the day is established." Therefore, one should start any deed connected with the beginning of the Redemption, even to a small extent, as is written: [Jer. 3:14] "one from a city, and two from a family."

The Gaon states that there is an important rule that anything that will occur when the Redemption is complete, will begin gradually at its beginning. This is also true of rebuilding Jerusalem. One should begin, even with one stone. According to what is written, [Isa. 28:16] "behold I lay in Zion a foundation stone, a tried stone, " for this stone will test the will to rebuild Jerusalem and to enlarge the site of its tent, and God will help us do this.

We also asked the Gaon about what is revealed by the words, [Gen. 33:14] "I will direct it at my slow pace, " that is, why must the beginning of the Redemption occur slowly? If it comes when it is a time of favor on the part of God in connection with gathering in the exiles of Israel, is the hand of God short [is it too difficult for God] to accomplish this task on a large scale all at once? The Gaon then explained to us that the period of the beginning of the Redemption will come into being if the Jews do not have the merit, which means when it does not come because of our righteousness. In that case, if the Redemption comes suddenly, then on the one hand it will be impossible to bear the suffering that will come with the quality of *Din*, as explained above. On the other hand, it will be impossible to accept the great light that will come all at once from the side of Lovingkindness. We must understand all this beforehand in connection with the practical work involved in gathering in the exiles.

I asked the Gaon what to do if in reality it would be possible physically to bring all of Israel to Eretz Israel all at once. For so many questions and difficulties would arise in arranging the settlement. After deep reflection upon this question. the Gaon replied: "If it becomes possible to bring to the Eretz Israel 600, 000 at one time, that should be done immediately, because there is great and complete [all-encompassing] power in the number 600, 000, and that could defeat Samael in the gates of Jerusalem. Then the complete Redemption would come miraculously, aided by clouds of Heaven, as it states: "then the ransomed of the Lord will return, and come to Zion with glad song, and with everlasting joy upon their heads." According to our Sages of blessed memory, as well as the Gaon, this verse refers to the period of *Mashiach ben Yosef* (*Shabbat* 88a). The verse includes the letters of the number 600, 000.

We know beforehand that in contrast to all the good things that will come gradually during the time of the Mashiach, according to the important rule the Gaon explained above, there will be obstacles caused by the *Sitra Achra*, obstacles detailed by our Sages that will occur during the time of the *Mashiach* [the footsteps of the *Mashiach*], God forbid. But, with the help of God, we can overcome them, as our Prophets and our Sages have promised us, and at the direction of the Gaon as well as with his holy blessing, at the beginning of the Redemption by the ingathering of exiles when the awakening of the *Mashiach ben Yosef* starts from below. Gradually then, the special good attributes of the *Mashiach ben Yosef* will also appear. As is written: “open up the gates of salvation, ”“I was brought low, and he saved me, ”“out of it he will be saved, ”“the Lord has saved his anointed” etc. All this was said about the *Mashiach ben Yosef*, a good channel that is [999] revealed in the words: “whoever sees the letter in a dream, ” etc. And so the blessing of E-I Shad-ai is that all of these should be matters of holiness. All these are the assignment of *Mashiach ben Yosef* and of the light of *Mashiach ben Yosef* in the final generation, that is, of the light of the Gaon whose light increases until the day is established.

16. [d]. a poor man on a donkey. If the beginning of the Redemption occurs without merit, it will come about like a poor man riding a donkey, that is, in poverty, both with regard to the ingathering of exiles and the rebuilding of Jerusalem. As it states: “they will come with weeping, and with supplications will I lead them” etc. “and Efraim is My firstborn.” The Gaon hinted that in gematria the word “supplications” equals *Mashiach ben Yosef* [566]. So it is written, “I was brought low, and he saved me, ” which refers to Mashiach son of Efraim. This is what David prayed for, that *Mashiach ben Yosef* would not die, as explained by the Gaon in his boor “*Yahel Or*”; and with regard to building Jerusalem as it states, “the Lord will lift Zion, and the poor of his People will find refuge in it” etc. All this will be like the image of a poor man riding a donkey. It will occur when the awakening of the beginning of the Redemption comes naturally until we merit the clouds from Heaven.
17. [e]. people of truth. One of the main means for the survival of all our work, is the establishment of a group of people of truth. According to our Sages of blessed memory (*Shabbat* 119b), Jerusalem was destroyed only because truthful men were no longer there, and so could not establish men of truth, with integrity, in our Holy City. Without that, there

is no value to all our labor and our deeds, God forbid. This, according to all the bases and rules that we have set up with the help of God.

18. [f]. equal measures. The settlement of our Holy Land in general, and the construction of Jerusalem in particular must be according to the principle of equal [balanced/ accurate] measures for everyone. According to our Sages of blessed memory, *Mashiach ben David* will not come until all the measures/ prices are equal. Yet another interpretation by them is that *Mashiach ben David* will not come until all the rates are accurately balanced (*Sanhedrin* 98a). See the commentary of our Sages on equally measured gardens (*Baba Batra* 75b; and the *Tosafot* there). This, too, is included in the assignment of the Gaon as expressed in the verse: [Deut. 25:14] “your house should not have two different weights for measurement, a large one and a small one, ” which is immediately followed by: [Deut. 25:15] “a perfect and just weight you should have.” In the last verse, the Gaon found his name and his assignment in the Torah as is known. The Gaon explained to us that the term “in your house” refers to Eretz Israel, as it states: “in order that your days be long upon the Land, etc.” Afterwards it states, “that the Lord your God gives you.” Likewise with respect to a built-up Jerusalem: It states, [Ps. 122:7] “peace be within your walls, ” translated by Onkelos as “peace regarding your possessions.” For there is no durable peace unless there is peace regarding possessions and equal measures, as stated above. In order to carry out the intention of the text: “every valley will be lifted up, and every mountain and hill will be made low, ” in accord with what is written “in righteousness will you be established, ” meaning in a way that is just and equal for everyone, as it states, “I will make justice the line, and righteousness the plummet [weight].” With regard to settling Jerusalem, our Sages of blessed memory have already said that Jerusalem was not part of the division of Eretz Israel into districts for each tribe. Also, no house in Jerusalem should be leased out. In chapter 6 of this work, this matter is explained in greater detail. If this is fulfilled, then the verse ! “for as the seed of peace, the vine will give forth her fruit” etc. will be fulfilled (*Zach.* 8). According to our Sages of blessed memory, the statement that Eretz Israel will give forth its fruit, was said with regard to the revealed end (*Sanhedrin* 98a), and this is the main foundation for the establishment of truthful men, discussed above. Proof of this lies in the fact that in gematria the words: equals [457]. A hint to the wise is sufficient.

19. [g]. in righteousness [also: with charity-charity is considered a deed of righteousness] will you be established. Our Sages of blessed memory said (*Sanhedrin* 98a) that Jerusalem will only be redeemed through charity, as it says [in juxtaposition]: [Isa. 1:27] “Zion will be redeemed with justice; and those who return to her, with charity.” The word *pidyon* [redemption or ransom] is in the line of *Mashiach ben Yosef*. This is what the Gaon hinted at in the words “it will be redeemed with justice” which in gematria is equal to (the first *Mashiach*) [920]. It states: “in righteousness will you be established.” The word righteousness should be taken literally. Righteousness means equality for everyone, as in “and I will make ... righteousness the plummet [weight].” The plain meaning of righteousness should be understood here, i.e., a generous contribution. It was decreed and it is also an expression of pardon that the resettlement of Israel will be accomplished through contributions, because God wanted to give all of Israel--the near and the far--credit for taking part in the building of the property of God, according to what is written: “and gather from all of Israel silver to strengthen the House of your God (II Chronicles 24:5) and for the building of Jerusalem.” Many other commandments of the Torah are included and concealed here, as explained below in chapter 7.
20. Yosef is still alive. -- The independence of *Mashiach ben Yosef* is related to three categories: a) the *Mashiach ben Yosef* from above is Metatron, the Minister of Interior; as is known, Yosef is Metatron. Both of them are from the light from above, and both are in the *sefira Yesod*, and active in the war against Armilus (especially in the war of Gog and Magog). He is helped by Seraiah ben Dan. b) In every generation one *Mashiach ben Yosef* from below appears. He is a righteous person, a foundation of the world, who because of his deeds and the root of his soul, merits acting for the salvation of Israel, carrying out helpful deeds and glorifying the Torah through his dedication. Thus he reaches to the high level of *Mashiach ben Yosef*, which is 999 in the *sefira Yesod*.c) *Mashiach ben Yosef* who is present in every house of Israel in general, according to what is revealed by the words “remnant of Yosef” which was said about all of Israel in general and regarding every man of Israel in particular. *Mashiach ben Yosef* resides within the 999 sparks of many a soul in Israel, in those who merit carrying out deeds that promote the ingathering of exiles, etc. Whoever merits, on the basis of his deeds as well as the merits of his forefathers, carrying out deeds that are characteristic of *Mashiach ben Yosef*, is considered a spark from the

root of the soul of *Mashiach ben Yosef* -- each according to the level of his deeds.

21. Yosef is still alive. All three Hebrew words are from the *sefira Yesod*. The first word 'od' is in the *sefira* of *Hod*, on the left side line. 'Yosef' is from the *sefira Yesod* of the middle line. 'Chai' is from *Nezach* of *Yesod* on the right side line.

22. Yosef is still alive. The light of *Mashiach ben Yosef* has three levels: a) *Mashiach ben Yosef* from the land, in line with Yosef, son of Rachel, from the aspect of recipient. b) *Mashiach ben Yosef* from Heaven in line with Yosef son of Jacob, from the aspect of one who gives and influences. c) *Mashiach ben Yosef* from both Heaven and Earth, revealed in the words "even all in the Heavens and Earth." is in the *sefira Yesod*. In gematria "all in the Heavens and Earth" equals *Mashiach ben Efraim* [741]. Likewise the value of "horn of salvation, " is 741 in gematria, and, according to the Gaon, this refers to *Mashiach ben Efraim*. Every act of ransom and saving by *Mashiach ben Yosef* is aided by *Mashiach ben David* in line with the incident in which Judah saved Joseph. According to what is written: "What profit is it if we sell our brother and cover up his blood?" etc. By saving Yosef, Judah merited being the one from whom the kingdom of David descended.

23. Yosef is still alive. Our forefathers and many of the Prophets of God, kings of Israel, and many of the Tannaim and Amoraim, many of the great men of Israel and the men of deeds in every generation were in the line of *Mashiach ben Yosef*. The first one was our forefather Abraham, as revealed in the words, "whereby will I know that I will inherit it?" As known, wherever the term inheritance' is used in connection with Eretz Israel, it is in the line of *Mashiach ben Yosef*. This is hinted at in the word "I will inherit" which in gematria equals *Mashiach ben Yosef* [566]. Our forefather Abraham started the beginning of the first Redemption, that is the redemption of the holiness from below, which is the land of the Land of Israel [Eretz Israel]. Our forefather Isaac was in the line of the *Mashiach ben Yosef* from the time he was bound as a sacrifice. His name even hints at " end of life. Our forefather Jacob was in the line of *Mashiach ben Yosef* from the time he fought the Angel of Esau, after which it says, "Jacob came to Shalem." Shalem, to Succoth. Judah was in the same line, from the time he saved Yosef; Yosef, from the time of his first dream; Moshe Rebbenu, from the time he took along the bones of Yosef. Joshua son of Nun was the first who fought in the battle of the

Lord against Amalek. Both Saul and David fought in the war of the Lord. And it is known that every war of the Lord is considered to be in the line of *Mashiach ben Yosef*, etc., etc. During recent generations, the Holy Ari and his special student, the holy and pure R. Chaim Vital, and the Holy Rabbi, author of *Or Hachaim* were also in the line of *Mashiach ben Yosef* as is known. And in the last generation, it was the Gaon, our Rabbi, Rabbi Eliyahu, light of *Mashiach ben Yosef* whose light goes before us, and whose light increases until the day will be established. A few of his students, who fulfilled his commandment regarding the vision of Zion to accept and be inspired with his spirit and his great light, are also in the line of *Mashiach ben Yosef*.

Yosef is still alive. A righteous person lives by his faith. Together with all our activities connected with the mission of *Mashiach ben Yosef*, we are commanded and it is incumbent upon us to pray a great deal for the life and success of *Mashiach ben Yosef*. Our entire existence is revealed by the words "remnant of Yosef, " through whom the ingathering of exiles will be accomplished. This refers to the *Mashiach ben Yosef* from below who is present in every generation. We must pray that he not be killed by the wicked Armilus, that he should not die before he carries out completely his holy mission, that he should be able to stand up against Armilus who seeks to cause him to fail in all his ways; that he should maintain his faith in his great and holy mission until his last day. This is what is meant by, "a righteous person lives by his faith, " referring to *Mashiach ben Yosef* from above--that his light should not go out, the light that connects the middle column of the [the *Shechina*] with our Father in Heaven which is the center bolt that connects *Yesod* and *Malchut* as well as *Yesod* to *Tiferet* in the middle line, the line of Compassion. King David, of blessed memory, prayed many prayers on behalf of *Mashiach ben Yosef*, that he should not die, but Israel's poverty should help annul the decree against *Mashiach ben Yosef*, as revealed by the words, "I was brought low, and He saved me" which is one of the prayers that King David, of blessed memory, prayed on behalf of *Mashiach ben Yosef*, as explained by the Gaon. We are especially obligated to pray as follows (the English translation follows the Hebrew paragraph):

The prayer "Yosef is still alive" (which begins: "Have mercy, our Father in Heaven, on the remnant of Yosef, " etc.), the prayer of Amidah "On the throne of David your servant, " in the blessing "Build Jerusalem, " the prayer, "The descendant of David, we

hoped for your help all day, who causes the horn of help to sprout.”“A prayer of the afflicted, when he faints” (Ps. 102:1), and there also, “Have mercy on Zion, for it is the time to favor her, etc., for your servants have cherished her stones etc., so nations will fear the name of the lord, ” etc. “I love [Him] for the Lord hears” (Ps. 116:1). There, too, “I was brought low, and He saved me.”“From the straits” (Ps. 118), and also there, “I will not die, for I will live” etc. “The earth is the Lord’s, and the fullness thereof” (Ps 24), and also there, “Who will ascend the mountain of the Lord” [Ps. 24:3] etc. “Wait at my right hand” (Ps. 110), “The Lord will answer you in the day of trouble” (Ps. 20:1). “For the waters have penetrated unto the soul” (Ps. 69:2), and also there, “Save me, O God, for the waters have penetrated unto the soul.” Also there, “”For God will give salvation to Zion and build the cities of Judah; they shall dwell there and shall take possession of it once more.”“The wilderness and the parched land shall be glad, ” etc. (Isa. 35: 1). Also there, “Then the ransomed of the Lord will return, and come to Zion with glad song” (Isa 35:10) etc. “I was jealous for Zion with great jealousy” (Zach. 8:2); and also there, “For as the seed of peace, ” (Zach. 8:12) etc. “Even mount Zion, the uttermost parts of the north” (Ps. 48:3). “Lord, in Thy strength” (Ps. 21:2), and also there, “He asked life of you; you gave it to him. You gave him length of days” (Ps. 21:5). Also according to the Holy Ari regarding the *Mashiach ben Yosef* in the prayer: “The throne of David” and according to the Gaon in ! *Tikunei Zohar Chadash*. “When God returns, etc., we will be like dreamers” (Ps. 126:1). “O Lord, do not rebuke me in Your anger” (Ps. 6:2). “Stir up jubilation to God of our strength” (Ps. 81:2) “He placed it as testimony in Yosef” (Ps. 87:6), “In distress you called out, and I rescued you” (Ps. 81:8). “His tabernacle in Shalem” (Ps. 76:3), also there: “He broke the flames of the bow” (Ps. 87:4), etc. “In you, O Lord, have I put my trust” (Ps. 31:2). “Because of all my oppressors, I have become a disgrace” (Ps: 31: 12). “I will exalt You, O Lord, for You have drawn me up from the depths” (Ps. 30:2). “Those redeemed by the Lord will say it” (Ps. 107:2). “That He might send them His word and heal them” (Ps. 107:20). “The Lord is my light and my salvation” (Ps. 27:1). “Though a camp should encamp round about me (Ps. 27:3) etc., to look upon the goodness of the Lord” (Ps. 27:13), etc.

In our deeds and with our prayers we help *Mashiach ben Yosef*, and by acting with all our strength when the awakening comes from below, we will achieve the unity of *Mashiach ben Yosef* and *Mashiach ben David* who are “the tree of Yosef and the tree of Judah.” At first they will be in your hands individually, and afterwards “they will be united in My hand.” The unity of both are the foundation for the unity of the Holy One blessed be He and the *Shechina*, and thus the completion of the Redemption.

We must learn and understand all the aspects, qualities and various attributes of *Mashiach ben Yosef* according to the approach of the Gaon of blessed memory who discusses this a great deal in his holy writings about what is revealed, and what concealed, so that we should know the entire road we must travel and all the ways of the deeds that are before us, because his light and spirit go before us and with us with the help of God.

All the deeds concerned with ingathering exiles in the Land of Israel in general, and in Jerusalem in particular, every general and private act, everywhere of everyone together or separately--all these depend on the existence and success of *Mashiach ben Yosef*. The existence and success of *Mashiach ben Yosef* depend on the awakening from below, on the fulfillment of the things and acts that are given and concealed in the 156 qualities, appellations and aspects of *Mashiach ben Yosef* as explained above and below, so that we participate with all our might in the suffering and special attributes until the highest level of “999 in the *sefira Yesod*, ” which means the 999 steps of the awakening from below. It says about that, “the smallest will become a thousand.” that means until the level of 1000, “and the youngest [will become] a mighty nation.” The smallest and youngest refer to Efraim, who is *Mashiach ben Yosef*. Then “I am the Lord; [even] in its time, I will hasten it.” All in all, there is a great obligation to pray devoutly for the life and success of *Mashiach ben Yosef*.

Chapter 2

Visualize Zion, the city of our designated time

Your eyes will see Jerusalem a tranquil habitation. To visualize the pleasantness of the Lord and seek deep understanding in His Temple,

Teachings of “Efraim My firstborn, ” height of his activity.

Contents :

It is a commandment and manifold obligation for every man of Israel, for all those engaged in gathering in the exiles, certainly for anyone who bears any responsibility whatsoever in administering public affairs in the Holy Land, even more so anyone engaged in settlement of the Holy Land--all of them must learn to know and understand well, profoundly, and completely, all 156 aspects and characteristics of the *Mashiach* of the beginning of the Redemption, *Mashiach ben Yosef*, through whom the ingathering of the exiles will occur as part of the beginning of the Redemption when the awakening comes from below.

Below are the 156 aspects and characteristics of *Mashiach ben Yosef*, which include all the appellations and the good qualities involved in the beginning of the Redemption. The number 156 is significant because in gematria the value of "Yosef" is 156, and so is the value of "Zion." Both Yosef and Zion are in *sefirat Yesod*. According to the Midrash (*Tanchuma*, end of *parsha "Vayegash"*), whatever happened to Yosef, happened to Zion.

1. [Jer. 31:9] "Efraim is my firstborn"; [Jer: 31:5] "Mount Efraim, " [Jer. 31:17] "Efraim wanders"; (Jer. 31:20) "Efraim is my favorite son" -- all these are basic aspects of *Mashiach ben Yosef* that appear in the same chapter. Efraim is called God's firstborn, because he is the first *Mashiach* through whom the ingathering of the exiles will occur, which means the exodus from exile. Mount Efraim is so called because it leads Israel up to Zion, as we learn from the verse: "call out from Mount Efraim, 'Rise and let us ascend to Zion.'" The aspect 'Efraim wanders, ' signifies that *Mashiach ben Yosef* has no rest, he wanders from north to south, and from south to north, as written: "wake up North, and come to the South." The initial letters of the 4 Hebrew words, , are equal in gematria to the value of *Mashiach ben Yosef* (566). "Efraim is my favorite son" is the aspect 'Lovingkindness, ' because Efraim himself is from the left side, that means, from the side of *Din*, and always accepts influence from the right side, that is, from the quality of Lovingkindness. This is the import of: "and he placed his right hand on the head of Efraim." We are commanded to speak of him constantly: "for whenever I speak of him, I remember him better" (Jer: 31:20) etc. Efraim is the one who wages war against Armilus. In gematria, and are equal [331].

All the above-mentioned aspects are in the line of Yosef ben Rachel, from the land; thus this chapter speaks about Rachel--Rachel who

weeps for her children. "Refrain your voice from weeping ... they will return from the land of the enemy" refers to the exodus from exile; "your children will return to their border" refers to the immigration (ascent) to Zion.

2. (Hab. 3:16) "that I might rest in the day of trouble" -- In his commentary on Habakkuk, the Gaon explains that this verse refers to *Mashiach ben Yosef*. Likewise "the Lord will reply to you on your day of trouble," and, in the same chapter, "the Lord will save his anointed one." As is known, wherever the term "salvation" appears, it connotes that characteristic of *Mashiach ben Yosef*.
3. "truth springs up from the land, and righteousness looks down from heaven" (Ps. 85:12) -- The verse refers to *Mashiach ben Yosef* from the land, and to righteousness that is based on the quality of *Din* (Judgment). This is indicated by the verse that follows it: "yea, the Lord will give that which is good, and our land will yield its produce" (Ps. 85:13).
4. "the stone which the builders rejected has become the chief cornerstone" (Ps. 118:22) -- As noted in the *Zohar* (on *Bamidbar*), the verse refers to an aspect of Yosef. In gematria, the initials of this verse [] equal [161]. In his blessings to his children, Jacob said about Yosef: "from there he became the shepherd, the stone of Israel" [Gen. 49:24].
5. "[You shall have] a perfect and just weight" (Deut. 25:15) -- According to the Gaon, these words indicated that his first mission was being the light of *Mashiach ben Yosef*. Following the command to use a perfect and just weight, we read about wiping out Amalek, and immediately afterwards, we find: "when you come to the Land" [Deut. 26:1], which is similar to the verse "when you come to the Land and plant" [Lev. 19:23], etc. All these are thus related and of equal importance. From this the Gaon learned about his great mission regarding the revealed end. The Gaon wrote that "a perfect weight" is a characteristic of *Din* from the left side. Only when on his way to the Land of Israel, did the Gaon realize that he had reached the level of "faithful shepherd" [appellation of Moshe Rabbeinu] in the verse: [Isa. 54:7] "with abundant mercy I will gather you." [Those words, in gematria, equal the Gaon's name: ! .] Therefore, the Gaon felt that he did not have the permission of Heaven to enter Eretz Israel. He then directed his

students to act like the aspect of Joshua: that is, to begin fulfilling the obligation of ingathering exiles.

6. (Ps. 97:11) “light is sown for the righteous, and gladness for the upright of heart” -- This refers to another aspect of *Mashiach ben Yosef*. As is known, in general a righteous person is in the line of Yosef. For more details, see below (#109) concerning “when justice reverts to righteousness, and all the upright of heart follow it” [Ps. 94:15].
7. (Lam. 2: 4) “the tabernacle of the daughter of Zion” -- This is the middle line, the line of compassion. Similarly, the “stone of Israel” is on the right, and the “House of Jacob” on the left.
8. (Ps. 22:1) “the first rays of light before the dawn” -- In this Psalm we find: “my God, why have you forsaken me, ” which was the prayer of Queen Esther who was from the line of *Mashiach ben Yosef*. See below (#141). Our Sages said (*Yerushalmi: Brachot*, ch. 1) that the redemption of Israel will come about like the first rays of light before the dawn. They were referring to the beginning of the Redemption, the mission of *Mashiach ben Yosef*. In connection with this, as an additional explanation of , they also noted and referred to the mystery of Jacob’s blessing of Naftali: [Gen. 49:21] “a hind let loose.” This is in the line of *Mashiach ben Yosef*, from the aspect of “the firstborn of his ox” [see 11] which is explained by the Gaon in his commentary on Habakkuk (Ch. 2).
9. (Ps. 69:36) “God will save Zion and build the cities of Judah” -- This is similar to the verse “I was brought low, and he saved me, ” which, according to the Gaon, was said about *Mashiach ben Yosef*, and thus is also in the line of Yosef.
10. (Ps. 4:2) “in my distress, you relieved me -- Likewise, “in distress ... the Lord answered me and brought me relief” similar to the verse “He placed it as testimony in Yosef.” Whenever the verb “to call” to God from distress is used, and followed by God answering, this is in the line of *Mashiach ben Yosef*.
11. (Deut. 33:17) “the firstborn of his ox is glory to him” -- an ox is the aspect of Yosef from the north side, from where Yosef comes when the awakening starts from below. In *Tikunei Zohar* it states: “Mashiach from below will awaken” (p. 30). See the Gaon’s explanation there. Similarly, in *Midrash Tanchuma* (on Genesis), it states that in the verse “those who send forth an ox to roam freely” [lit., the leg of an ox], the ox refers

to *Mashiach ben Yosef*. See below (Section 85) for the aspect: "His land is blessed by the Lord."

12. (Gen. 28:3) "that God Almighty bless him" [Isaac's blessing to Jacob when Jacob left for Padan-Aram] -- When spelled out as pronounced, " " becomes , its value equals 1000 minus 1, that is, 999, which is in Yesod, according to the Gaon in his explanation of the Hebrew alphabet (See Extracts of the Gaon). Also see The gates of heaven on the verse: "that God Almighty bless etc. The number 999 is the highest level of *Mashiach ben Yosef* when the awakening comes from below, as written: "the smallest will become a thousand, " etc.
13. (Ps. 126:6) "he will surely come with rejoicing, bearing his sheaves" -- According to the Gaon's commentary on Habakkuk (Ch. 2), this verse refers to the two *meshichim* because the same verb is used twice, with a slight modification (lit.: come, he will come). The first one refers to the first *mashiach*: *Mashiach ben Yosef*; the second one, , to the last *mashiach*: *Mashiach ben David*.
14. (Ps. 5:4) "in the morning, I will direct my prayer to you, " and wait expectantly -- The word "morning" is in the line of *Mashiach ben Yosef*. In gematria, equals [643] "as testimony in Yosef."
15. (Gen. 39:5) "the blessing of God ... in the house and in the field" -- This verse was said regarding Yosef. This blessing is included in the secret of the six names of God which, together, in gematria equal 156 (26x6). "Yosef" equals 156, and so does "Zion."
16. (Isa. 30:15) "in quietness and in security will be your might" -- In the same chapter, we find, "in returning and rest you will be saved." The meaning of "in quietness" is like the verse "place it ! 'in the ears of Yehoshua." The word ! in gematria equals (70). "In returning and rest you will be saved" means 'heh' will return to 'vau, ' As it says in the Zohar about the word 'Teshuva.' Then 'vau' will return to 'heh' as explained in the Zohar which is the revelation of the Redemption, and in this manner you will be saved [see 21]. Also, there is a hint of this in the word which in gematria equals Eretz Israel [832].
17. (Ov. 1:18) "the house of Jacob shall be a fire, and the house of Yosef a flame" -- The House of Esau will be stubble as our Sages said (in Tanchuma on), because the Angel of Esau will fall into the hand of the Angel of Yosef.

18. (Num. 25:) [(Num. 25:12)] “ my covenant of peace” -- Both words are in Yesod and are used in connection with Pinchas, who is from the root of the soul of Yosef. *Mashiach ben Yosef* is also from the root of the soul of Pinchas.
19. (Ps. 81:8) “in distress you called out, and I rescued you” -- This relates to the verses “as testimony in Yosef” and “in distress I called out to the Lord and He answered me with expansiveness [i.e., by bringing me relief]” (Ps. 118:5).
20. (Joel 3:5) “among the remnant whom the Lord calls” -- The term ‘remnant’ refers to *Mashiach ben Yosef*. In gematria both and equal 566. In the verse quoted it states: “And it will be that whoever calls on the name of the Lord will escape, for in Mount Zion and in Jerusalem there will be refuge, and among the remnant whom the Lord calls.”
21. (Isa. 30:15) “in returning and rest you will be saved” -- That is, when the letter ‘heh’ returns to the letter ‘vau,’ as explained in the holy Zohar, then the letter ‘vau’ comes down to ‘heh.’ The holy Zohar explains that the Redemption is at ‘vau’ that is after the ‘heh,’ which refers to Knesset Israel, draws near ‘vau’ during the awakening from below--this is the mission of *Mashiach ben Yosef* in the line of Yosef son of Rachel. (See above, 16, regarding the aspect, “in quietness and in confidence”).
22. (Ps. 22:1) “the lustre of the dawn and the fleetness of the dawn” -- Both are in the line of the first *Mashiach*.
23. (Jer. 31:8) “with entreaties I will lead them” -- The word , which appears in the verse “weeping they will come and with entreaties I will lead them” etc., has the same numerical value in gematria as (566). The verse concludes with “Efraim is my firstborn, ” referring to *Mashiach ben Yosef*. “With entreaties, ” in order to atone for the sin noted in “when he entreated us, we did not listen.” In the holy Zohar we find that the word in gematria equals [34]. (See below, 27, regarding the aspect, “I was brought low, and He saved me”).
24. Gavriel -- The angel Michael mitigates the quality of *Din* in Gavriel, because the root of *Mashiach ben Yosef* is in the line of Gavriel, meaning the quality of *Din*, as it says, “And the man Gavriel” (Daniel 9:21). Through Gavriel, Yosef fell into distress; and through him, Yosef became great. This is the explanation of my colleague, R’ Saadiah.

25. (Ps. 103:4) “who redeems your life from the pit” -- This is preceded by the verse: “who heals all your diseases.” Redemption is in *Yesod* hinted at in the numerical value of the letters of as pronounced: .The value is 1194 as is the value of “His tabernacle [was] in Shalem, and his dwelling place in Zion, ” which makes the verses comparable, and thus part of the mission of the Gaon.
26. (Song 4:12) “like a locked garden ... a sealed fountain” -- These are in the line of Tsofnat Paneach. The Gaon hinted that in gematria equals [156]. This is explained below in 98 from the aspect of “mystery.”
27. (Ps. 116:6) “I was brought low, and He saved me” -- King David, of blessed memory, said this prayer to save *Mashiach ben Yosef* so that the latter would not die, as explained by the Gaon in his work . *Mashiach ben Yosef* is in the line of Joshua bin Nun.
28. (Es. 9:30) “words of peace and truth” -- That means the unification of *Yesod* and *Malchut*, which is the mission of *Mashiach ben Yosef*.
29. (Ps. 20:7) “the Lord has saved his anointed one” -- The entire Psalm that begins with “the Lord will answer you in your day of distress, ” is a prayer to save *Mashiach ben Yosef* so that the latter should not die. This is explained by the Gaon in his commentary on Habakkuk regarding the verse: “that I might rest on the day of distress”; and also in connection with !# [Ps. 20:3] “your help from the sanctuary” which hints at “*Mashiach ben Efraim*” because it equals it in gematria [741].
30. (Ps. 126:5) “those who sow in tears will reap in joy” -- The footsteps of the *Mashiach* will be like this. Every good thing will come out of pain and distress. As written, “he who walks along weeping, bearing the measure of seeds, will certainly return with rejoicing, bearing his sheaves” (Ps. 126:6). This is in the line of “my sheaf rose and remained standing.” The verb ‘to come’ appears twice: , referring to the two *Meshichim*, as explained by the Gaon in his commentary on Habakkuk.
31. (Ez. 36:8) “you, mountains of Israel, will send forth your branch” -- In the same chapter we find: “...and the cities will be inhabited, and the ruins will be rebuilt” (Ez. 36:10). Preceding this is the verse: “behold [I have spoken] in my jealousy.” All these are signs of the revealed end, according to our Sages (*Sanhedrin* 98a, *Megillah* 17b), as is also the verse: “for as the earth sends forth its sprouts, and as a garden causes its seeds to sprout forth, so will the Lord God cause righteousness and

praise to sprout forth before the eyes of all the nations" (Isa. 61:11). This was the main aspiration of the Gaon, Rabbi Eliyahu. It is called the 'revealed' end after the 'revealed' world, from the aspect of Yosef ben Rachel, and after God who is 'revealed' by the purification of the holiness of the Holy Land and its fruit from the spirit of the [the *Sitra Achra*], which is accomplished when fulfilling the commandments pertaining to the Holy Land.

32. (Ps. 48:3) "Mount Zion on the sides of the north" -- For it is "fairest of sites, joy of the whole earth, " a description similar to what was said about Yosef. According to the Midrash (*Tanchuma*), everything that happened to Yosef happened to Zion. For *Mashiach ben Yosef* is in the North according to the Midrash. Also, in gematria equals [156]. In the same Psalm is the verse: walk around Zion and encircle her, count her towers, etc. (v. 13), which refers to the five circles of holiness around Jerusalem.
33. (Gen. 48:16) "the angel who redeems me" -- "The angel who redeems" is the Angel of Yosef. This means that as soon as Yosef was born, Jacob was able to overpower Esau. As known, the redeemer is in *Yesod*.
34. (Ps. 111:3) "*Hod* and *Hadar* are His work, and His righteousness endures forever" -- *Hod* has the quality of *Din*. has the same meaning as in the verse: like the firstborn of his ox is his glory. Both *Hod* and *Hadar* are in the line of *Mashiach ben Yosef* according to the Gaon, as revealed in the mystery of the Hebrew alphabet (*Likutei Hagr"a*, p.40).
35. (Isa. 60:22) "the smallest will become a thousand and the youngest a mighty nation" -- The 'smallest' refers to Efraim as is written: "his smaller brother will be more numerous than he, and his seed will be filled with nations." The 'youngest' also refers to Efraim. The meaning is that if he reaches the level of 1000 minus one, that is 999 in the *sefira Yesod*, which is the final level of the awakening from below, then I am the Lord, [even] in its time, I will hasten it. The term 'thousand' means until 1000 exclusive of the number 1000, for the thousandth level will be completed with the clouds of heaven, completely miraculously.
36. (Isa. 54:2) "expand the site of your tent, " etc. -- The commandment to expand the borders is the mission of *Mashiach ben Yosef* as God had told the prophet Jonah, who was on the level of *Mashiach ben Yosef*, to

restore the border of Israel (II Kings 14:25). Likewise the verse: "in distress...in expansiveness, " means that it was his mission to expand the boundaries in the war against Amalek, who was the destroyer, according to the Midrash. "The enemy, the destructions are gone forever" which is related to the verse: "God wages war against Amalek." The verb "expands" is used in opposition to the verb "destroys" [the order of the letters and are in reverse order in the two words].

37. (Ps. 125:1) "Mount Zion never falters, but abides forever" -- Likewise, a righteous person never falters (Prov.12:6). As brought in the Midrash: whatever occurred to Yosef, occurred to Zion.
38. (Song 2:12) "the buds were seen in the land, the songbird's time has arrived, and the voice of the turtle-dove is heard in our land" -- This refers to designated missions, designated times and designated people. The buds are the designated missions, that is, the footsteps of the *Mashiach*. The songbird's time has arrived: these are the designated times, that is, the ends and the times of remembrance. The voice of the songbird is heard: that is, the designated people, the special messengers. All of these are included in the mission of the first *Mashiach*. The voice of the turtle-dove is the sound that precedes the turtle-dove. The turtle-dove is Moshe Rabbeinu who comes with *Mashiach ben David*, the final redeemer.
39. (Gen. 42:8) Yosef recognized his brothers, but they did not recognize him -- This is one of the traits of Yosef not only in his own generation, but in every generation, i.e., that *Mashiach ben Yosef* recognizes his brothers, but they do not recognize him. This is the work of Satan, who hides the characteristics of *Mashiach ben Yosef* so that the footsteps of the *Mashiach* are not recognized and are even belittled because of our many sins. (See below 103). Otherwise, our troubles would already have ended. Were Israel to recognize Yosef, that is, the footsteps of ben Yosef the *Mashiach* which is the ingathering of the exiles etc., then we would already have been redeemed with a complete redemption.
40. (Gen. 49:24) "but his bow was emplaced firmly" -- This is a basic important principle for us: we must stand firm and very stiff-necked with regard to our holy work of gathering in the exiles that will be accomplished by the first *Mashiach*.

41. (Gen. 42:6) “now Yosef [was] the ruler over the land” -- That is, he had overpowered all the forces of impurity, and this is one of the great tasks of the first *Mashiach* -- to eradicate the spirit of impurity from the land by settling the Holy Land, for the spirit of impurity rules in the Holy Land where it is desolate, and this is revealed in the words, [gematria: 832] “and the land will not become desolate.” Though this was said about Egypt, the reference was to [gematria: 832] Eretz Israel, in accord with the spirit of Yosef, and as affirmed in gematria.
42. (Ps. 76:3) “His tabernacle [was] in Shalem, and his dwelling place in Zion” -- We have already explained that all the characteristics of Zion are in the line of Yosef as explained in the Midrash (*Tanchuma*, end of the *parsha* “*Vayegash*”). The Gaon saw in this verse [gematria 1200] a holy hint regarding his name including three generations of his family, i.e., ! [gematria 1200]. He adds: Just as the commandment regarding a succah is a command to do something, not to take from what is already made, so is the commandment regarding Zion.
43. The upper light (in the *Zohar*, and in the Ari’s *Book on Gilgulim*) -- is the root of Yosef, the root of Metatron the minister of Interior whose value in gematria is 999. This is the meaning of (Deut. 60:22) “the smallest will become a thousand, ” which was said regarding Efraim as explained above (#35).
44. (Deut. 32:7) “remember the days of old, understand the years of generation after generation” -- This refers to the first *Mashiach* who fights Amalek in an eternal war. The Lord wages war against Amalek in generation after generation. That is the mission of Joshua who was *Mashiach ben Yosef*.
45. (Zach. 8:12) “the seed is of peace” -- Shalom [peace] is in the *sefira Yesod*, and therefore the seed of peace is ben Yosef, and the force of “shalom” is the one that subdues “Esau.” In gematria they are equal (376). We learn this from the verse: “...the seed is of peace, the vine will give forth its fruit, and the land...its produce.” The gematria relates this to the revealed end.
46. (Ps. 21:5) “life he requested of You; You gave him length of days” -- This was said about *Mashiach ben Yosef*, as explained at length in the works of the holy Ari, in the section on intentions. This is one of the

prayers included in the Psalms, that King David of blessed memory prayed for the life of *Mashiach ben Yosef*.

47. ([mentioned in] Ex. 17:13) "the sword of Joshua" -- This is the sword of the first *Mashiach* who fights Amalek as revealed in the great force of the name of God that is concealed in the words "the war of the Lord" and in the combination of two names of God, "" (value of 91), that is also the value of the word [91] go out, used in connection with fighting Amalek.
48. (Isa. 33:20) "visualize Zion, the city of our designated times" -- This is in the line of Rachel, as hinted at in the initial letters of the verse: , which in gematria [value: 238] equals [238]. It refers to *Mashiach ben Yosef*. The holy Ari considered this verse a hint that his own name was that of *Mashiach ben Yosef* (as brought in the section on *gilgulim* and in the section on *kavanot* in *Pri Etz Chaim* on the prayer beginning "and the throne of David, your servant" in the *Amidah*).
49. (Ps. 16:6) "lots...in pleasant places" -- This refers to the lot of the first *Mashiach*. This is also hinted at in the verse: [] (Ez. 47: 13) two lots for Yosef.
50. "the wisdom of scribes" (See ! *Tikunei Zohar*, Tikun 70, the Gaon's commentary there) -- One of the matters listed by our Sages as connected with the footsteps of the *Mashiach* is that the wisdom of the scribes will stink (*Sotah*, 49). The Gaon explains in *Tikunei Zohar* (p. 139) that this refers to the wisdom in gematria hints, in the mystery of the chariot, and in numerology (commentary of the Gaon in *Tikunei Zohar*, p. 5), that are revealed by *Mashiach ben Yosef*. These are the mission of Rabbi Eliyahu, the Vilna Gaon, the light of *Mashiach ben Yosef*, who, as is known suffered greatly from derision regarding this.
51. Good is in the *sefira Yesod* -- See the explanation of the Gaon regarding "tet" in the *sefira Yesod*: "whoever sees good in a dream, " etc. This is a trait of Yosef, about whom it says: "A good eye will be blessed." It is 999 in the *sefira Yesod* (*Likutei Hagr'a*, p.41).
52. "what is hidden is good" or "the North is good" -- according to the verse (Ps. 31:20) "how abundant is your goodness that you have hidden away" or "...that you have placed in the North." This is the same aspect as mentioned above. The Gaon explains in the *Song of Songs* that the verse refers to the northern side, where all the good things are, as

explained in the Midrash where it states that *Mashiach ben Yosef* is in the North.

53. (Prov. 22:9) "one who has a good [bountiful] eye will be blessed" -- (in *Likutei Hagr'a*). That means 999 in the *sefira Yesod*, which refers to Yosef, as explained above, because he gave of his bread to the poor.
54. "Yosef, son of Rachel and son of Jacob" -- *Mashiach ben Yosef* from two aspects: as son of Rachel from the land, and as son of Jacob from heaven. Sometimes both aspects are combined: Yosef, son of Jacob and Rachel. -- "even all in the Heavens and Earth." In gematria has the same value as *Yesod* [80],
55. (Ex. 17:16) "the hand is on the throne of God" [God swears]: "the Lord wages war against Amalek from generation to generation" -- This is the mission of Joshua who is *Mashiach ben Yosef*.
56. "the unification of *Yesod* and *Malchut*" -- This is one of the principal missions of *Mashiach ben Yosef*: to unify heaven and earth, to unify the two *meshichim*, which means the tree of Yosef with the tree of Judah during the awakening from below with the joining of Jerusalem above with Jerusalem below by a rebuilt Jerusalem. Then it will be like a city that is united together (Ps. 122:3).
57. (Ps. 118:18) "God has chastened me considerably, but has not given me over to death." The entire Psalm, that begins with "in distress, I called out to the Lord, " was said about *Mashiach ben Yosef*, as explained below (#88), from the aspect of the expansiveness on the part of God. In this sense it is connected to the verse: "I was brought low, and He saved me, " according to the commentary of the Gaon, as explained below. This is one of the prayers that King David, of blessed memory, prayed so that *Mashiach ben Yosef* would not die.
58. (Gen. 42:6) "Yosef [was/is] the ruler over the land" -- This refers to the fact that Yosef overpowers all the outer layers of impurity of Ismael and Esau.
59. (Ps. 72:17) "may his name be perpetuated" -- "may his name be perpetuated forever, for as long as the sun endures." In that same Psalm we find: "may the righteous flourish in his days, abundant peace beyond the days of the moon" [Ps. 72:7]. According to our Sages

(*Sanhedrin* 98b)., the word is one of the names of *mashiach*, that is, it refers to *Mashiach ben Yosef*.

60. (Jer. 31:16) "there is hope regarding your end... and your children will return to their border" -- The entire Psalm, particularly from the verse beginning "behold I am bringing you from the North" was said about *Mashiach ben Yosef* and the ingathering of the exiles. Four traits of Efraim are mentioned in the Psalm (as explained above in 1 on "Efraim is My firstborn"), and all of them are from the aspect of Yosef ben Rachel, which means when the awakening comes from below until the final level of 999 in the *sefira Yesod*, which is divided into two: 499 1/2 on the left, the quality of *Din*; and 499 1/2 on the right, the quality of Lovingkindness. This is the meaning of "the smallest will become a thousand..." as explained above. Then the number 1000 will be completed on both sides when there will be [] 500 in vau, and [] 500 in heh. This is what is meant by .
61. (Ps. 110:6) He will judge the nations filled with corpses -- The entire Psalm, beginning with "Sit on my right" was said about *Mashiach ben Yosef*, whose name is hinted at in the initial letters of the words going from left to right, just like the quality of *Din* starts at the left side. It is also written in this Psalm, from a river along the way he will drink. This refers to the quality of Lovingkindness, which is hinted at in the initial letters from right to left, just as the quality of Lovingkindness starts at the right side.
62. Joshua bin Nun -- together with *Mashiach ben Efraim* who wages war against Amalek. Akiba ben Yosef is in the line of Joshua, and this is affirmed in gematria [391]. Likewise, it states [Ps. 132:6] "we heard about it in Efrata, " which refers to Joshua from the tribe of Efraim (*Zevachim* 54b).
63. (Isa. 14:32) "for God founded Zion, and in it the poor of his people take shelter" -- Yosef and Zion are in the *sefira Yesod*. Their rebuilding comes through poverty according to the trait of *Mashiach ben Yosef*, like the verse "I was brought low, and He saved me, " and as it says, "in weeping they will come, and with entreaties I will lead them, " as explained above (#23)--from the aspect of entreaties I will lead them.
64. (Isa. 40:3) "make a straight path in the desert" -- The initial letters of these words from left to right hint at *Mashiach ben Yosef*. As is known,

all the activities concerned with preparing the way and paving the road for the Redemption are part of the mission of *Mashiach ben Yosef*. "in the desert" hints at the revealed end; they are equal in gematria [279]. With this, the Gaon hinted to me concerning my mission from heaven, with the help of God.

65. (Isa. 42:13) "like a man of war he will stir up zealousness" -- All war waged against enemies of God occur as part of the mission of *Mashiach ben Yosef*. The first one given this mission was Joshua bin Nun. The term means zealousness on behalf of God and Zion, and indeed, in gematria the value of is 156, as is the value of .
66. (Ps. 102:14) "for it is the time to favor her" -- The Psalm also states: "You will have mercy on Zion." All matters of mercy and comfort for Zion are part of the mission of *Mashiach ben Yosef*, and this is hinted at in the gematria of the words which equal [643].
67. (Isa. 9:6) "David's throne" -- This refers to *Mashiach ben Yosef*. In the same verse we find: "to establish it and sustain it through justice and righteousness." Preceding this verse, the Psalm states: "for a child has been born to us" etc. According to the holy Ari (on the blessing) [see 127], there is a great and holy obligation when we say the prayer that we always concentrate on praying that *Mashiach ben Yosef* will not be killed by the wicked Armilus. As it says: "I will raise [] the fallen tabernacle of David" (Amos 9:11). Wherever the verb is used, it refers to *Mashiach ben Yosef*. See above (#133) about the aspect of "My sheaf rose." This idea is also hinted at in the word (with a) which is equal to 566 [as is]. The purpose of his work in gathering in the exiles is to establish David's throne in our war against the wicked Armilus as revealed in the verse "the Lord wages war against Amalek."
68. (Isa. 61:10) "like a bridegroom who adorns himself with splendor" -- Adornment is part of the mission of *Mashiach ben Yosef* from the aspect of Yosef ben Jacob in the *sefira Tiferet*.
69. (I Chron. 29:11) "even all in the Heavens and Earth" -- That is, in the *sefira Yesod* in the line of Yosef. The words in gematria equal [80]. Likewise, in gematria the words equal . [741] *Mashiach ben Efraim*..
70. (Isa. 44:28) "he will fulfill all my desires" -- This was said about Jerusalem by Ezra and Nehemiah as part of the mission by Cyrus as noted in this Psalm: "who says of Cyrus, 'he is My shepherd, ' he will

fulfill all my desires, and who says of Jerusalem 'it will be built, ' and of the Temple 'it will be established.'" All this will be according to the quality of *Din* from the left side, as the mission of *Mashiach ben Yosef*.

71. (Malachi 3:24) "the heart of fathers to the children" -- "Behold, I send you Elijah the prophet, " etc. and he will return the heart of fathers to the children." One of his missions is to revive the soul of *Mashiach ben Yosef*. This is hinted at in the words which is equal to the value of [643], and as is known, *Messiah ben Yosef* is from the root of the soul of Elijah.
72. (Isa. 28:6) "counterattack" [lit.: return the war to the gate] -- The word is composed of the initial letters of *Mashiach ben Yosef*, whose mission it is to wage war against Amalek in the gates of Jerusalem at the entrance to the city.
73. (Ps. 24:3) "who may ascend the Lord's mountain" -- The initial letters of the first three words are the initial letters of *Mashiach ben Yosef* [though not in the same order], whose duty it was to gather in the exiles. Likewise the initial letters of [in that same verse] "who may rise within His holy place" are the initial letters of *Mashiach ben Yosef*. The term refers to building from the aspect of *My sheaf rose*. The words [24:5] "he will receive a blessing from the Lord, " also begins with the initial letters of *Mashiach ben Yosef*. The word 'blessing' refers to planting, which can be affected by a blessing. The initial letters of the noun form of the second words in the three quotations just mentioned, that is, ' ' , form the word , and thus refer to the direction of the footsteps of the *Mashiach* .
74. (Ps. 31:12) "because of all my enemies, I became a disgrace" -- The entire Psalm is one of the prayers that King David, of blessed memory, prayed on behalf of *Mashiach ben Yosef*, as it says: "you have known of the troubles of my soul" [Ps. 31:8]. Similarly, we find written in connection with Yosef: "because we have seen the distress of his soul, I was forgotten like a corpse from the heart. "how abundant is your goodness that you placed in the North [] for those who fear you." The word indicates that this refers to *Mashiach ben Yosef*, because he is from the north []. See above (#52) on the aspect "the North is good." It says about the footsteps of the *Mashiach*, "for they have taunted the footsteps of Your *Mashiach*" (Ps. 89:52).

75. admonish to repent. -- not only Israel, but also the other nations, in the line of the prophet Jonah, who was the *Mashiach ben Yosef* in his generation, as explained in midrashim and in the holy Zohar. As is written: (Isa. 2:4) he will admonish many peoples; also, [] (Prov. 24:25) “for the admonishers it will be pleasant, and a good blessing will come upon them”; and also, (Isa. 11:4) “and admonish righteously the humble of the earth.”
76. (II Sam. 22:34) “who made my legs like the hinds” -- ‘My legs like those of hinds,’ refers to both *meshichim* who lament in *Netzach* and *Hod* and stand in the gates of rebuilt Jerusalem. It is the mission of *Mashiach ben Yosef* to make these legs, the legs of the footstool of God in an equal and righteous manner 499 for the left section and 499 for the right section--together 999 in Yesod.
77. (Gen. 49:24) “by the hand of the Mighty Power of Jacob; from there he became the shepherd, the stone of Israel” -- This is the blessing of Yosef with regard to the existence of *Mashiach ben Yosef*. The meaning is like the verse “ one stone has 7 eyes [apertures]” (*The Holy Zohar* on Numbers, p. 243).
78. (Ex. 17:16) “God wages war against Amalek from generation to generation” -- All this is the task of Joshua, who was *Mashiach ben Yosef*, and this task has continued in every generation and has become more and more difficult in the footsteps of *Mashiach ben Yosef*, and this is the war against Armilus (as explained above in 67 from the aspect of David’s throne).
79. a fountain of salvation. -- This is in line with joy according to our Sages (*Succah* 48), and refers to *Mashiach ben Yosef*. So in gematria equals *Mashiach ben Yosef* [566]. The Gaon told us that if he had been created solely in order to comprehend what our Sages meant (Ibid.) with regard to joy and happiness -- he would be satisfied.
80. (Gen. 49:10) “nor a lawgiver from among his descendants” -- In the line of *Yesod* this is said about *Mashiach ben Yosef*. This is the explanation of the Gaon in *Tikunei Hazohar* (p. 36). There it is written: “The scepter shall not depart from Judah, nor a lawgiver from among his descendants” refers to the fact that both *meshichim* will exist in every generation.

81. (Isa. 52:7) “he announces salvation” -- In that chapter, we find the words “the footsteps of the herald, ” which refer to both *meshichim*. But the verse, “he announces salvation, ” is written in the singular form because it refers to *Mashiach ben Yosef*. This is so, because whenever salvation during the footsteps of *Mashiach* appears, it refers to the mission of Joshua bin Nun and the mission of *Mashiach ben Yosef*. This is explained by the Gaon in his commentary on the verse “I will bear the cup of salvation.”
82. (Num. 17:20) “his staff will blossom” -- Note the hints in this verse: the man I choose . The initial letters of the last three words [' '] are the initials of [' '] *Mashiach ben Yosef*, though in a different order. In addition, in gematria equals [358].
83. (Isa. 32:20) “those that send forth the ox to roam freely” -- The Midrash (*Tanchuma* on Genesis) explains that in , the ox refers to *Mashiach ben Yosef*. [See 11.] Preceding these words, in the same sentence, we find: “happy are those who sow every wet place.” Also, in the same chapter it says: “and my people will dwell in a peaceful habitation and in secure dwellings and in tranquil resting places” [Isa. 32:18].
84. “brings a redeemer” -- This is the mission of *Mashiach ben Yosef*. Redemption is in the *sefira Yesod*, which is hinted at in the gematria of the word (see the GaonÆs commentary on *Tikunei Zohar*).
85. (Deut. 33:13) “his land is blessed by the Lord” -- This was said in the blessing of Yosef. It is on the right side, in opposition to “the firstborn of his ox is his glory” which is on the left side, the quality of *Din*. This is explained above as a matter of balanced measures. In gematria equals [985].
86. (Lam. 1:16) “a comforter to restore my soul” -- This is one of the appellations of *mashiach* according to our Sages (*Sanhedrin* 98b), by comparison with the verse: “and the soul of the child was restored to his insides, ” which was said about *Mashiach ben Yosef* and according to what is explained in the *Tosafot* (*Baba Metzia* 114a).
87. (*Midrash Rabba*) “*Mashiach* in the North” -- This refers to *Mashiach ben Yosef* who is in the North on the left side which is the quality of *Din*. Similarly, the verse: “how abundant is your goodness that you have placed in the North for those who fear you, as explained above (#52)

from the aspect “the North is good.” See the Gaon’s commentary on the Song of Songs, where he explains that indicates the northern side.

88. “expansiveness” -- (Ps. 118:5) “in distress I called out to the Lord, he answered me with expansiveness” [i.e., he brought me relief] -- Likewise, (Ps. 31:9) “You set my feet in a wide space.” Also there, (Ps 31:20) “how great is your abundance that you have placed in the north for those who fear you [see 19]. Similarly, (Ps. 81:8) “in distress you called out, and I rescued you, I answered you, ” etc. Also there, (Ps. 81:6) “as testimony in Yosef.” (Ps. 126) [118:5] from “distress” to “expansiveness.” Likewise, (Isa. 54:2) “expand the site of your tent, ” which is the task of *Mashiach ben Yosef* to restore the border of Israel which is the mission of the prophet Jonah who was *Mashiach ben Yosef* as explained above (#36), from the aspect of “expand the site of your tent.” Merchavia is one of the appellations of Eretz Israel, and this is revealed in the letters of the line of *Mashiach ben Yosef* as revealed by the word: the expanses of the river, because now God has expanded us, and we have multiplied in the land (*Likutei Hagra* revealed in the letters and the explanation there), and it reveals the secret concealed in (I Kings 17:21) “please return this child’s soul.” This is also the intent of the verse (Jer. 31:16) “your children will return to their border, ” that is, after returning from the enemy’s land, they will return to their own border.
89. “equal measures” -- *Mashiach ben David* will not come until all measurements are equal [/accurate]. *Mashiach ben David* will not come until all the prices are equal (*Sanhedrin* 98a). This is related to the equally measured gardens mentioned by our Sages.
90. (Jer. 32:12) Neriah -- This is one of the names of *Mashiach ben Yosef*. In gematria equals [265]. See below (#96) from the aspect of the revealed book. Likewise, the verse (Ps. 132:17) “I have prepared a lamp for My anointed.”
91. (Ps. 126:6) “bearing the measure of seeds” -- This is a characteristic of *Mashiach ben Yosef*--going from distress to salvation--as explained by the Gaon in his commentary on Habakkuk regarding the verse: “that I might rest on the day of distress” [Hab. 3:16] [see 2]. Likewise, other verses: “it is a time of distress for Jacob, from which he will be saved”; “in distress” till “expansiveness”; “its weepers will become joyful”; “the bearer of sheaves will come in joy.” These are from the aspect “my

sheaf rose." The entire Psalm speak of the return to Zion, i.e., the ingathering of exiles, and that is the mission of *Mashiach ben Yosef*.

92. pursued -- "God always seeks the pursued" as is written (Koh. 3:15) "what has been, already exists; and what is to be, has already been; and God always seeks the pursued." The pursued is the *Mashiach ben Yosef* who appears in every generation. I have already explained that there are hints in the words "God always seeks the pursued." The hints are revealed through gematria, for the words equal [832] which is epitomized by Zion, which is in the line of Yosef according to the Midrash (*Tanchuma* on the *parsha* "Ki Tezeh"): whatever occurred to Yosef, occurred to Zion.
93. (Ps. 31:13) "like the dead, I have been forgotten from the heart" -- In the same Psalm we find: "how abundant is the goodness that you have placed in the North for those who fear you, " etc. Also in the same Psalm, we find: "you set my feet in a wide space." He was forgotten like a dead man from the heart, means: he was forgotten from the heart--from the heart of Jacob, because there is a decree regarding the dead that he is forgotten from the heart of a person, though not from his soul. Therefore, it is written about Jacob, "and he refused to be comforted."
94. "a youth" -- (Gen. 37:2) "and he was a youth" -- Four individuals were given the appellation 'youth': Yosef, Joshua, Metatron, and David.
95. "a man's soul is the lamp of the Lord" (Prov. 20:27) -- The words "lamp of the Lord" include the union of the three names of God: ' '. Altogether, in gematria, they equal [250]. Their uniqueness comes from the mystery of the *sefira Yesod*.
96. the unsealed deed in Anatot" (Jer. 32) -- The two deeds mentioned in this chapter refer to the two *meshichim*. The open deed refers to *Mashiach ben Yosef* who is from the aspect of the revealed world . This is the mystery of the revealed end mentioned by our Sages. The sealed deed is from the aspect of *Mashiach ben Dav id* from the aspect of the hidden world . The unsealed deed is related to the four aspects o f Efraim as noted above (#1) in the discussion o f the aspect " Efraim is My firstborn , " and this is the in tention of the revealed end.
97. (Gen. 28:12) "a ladder was set on the Land and its top reached to Heaven" -- This is a quality of Yosef as known: whatever occurred to Jacob, occurred to Yosef, that all his deeds are in the awakening from

below and he is helped by Heaven. See above (#69), for the aspect “even everything in the Heavens and Earth” [1 Chron. 29:11]. For *Mashiach ben Yosef* has two aspects: the aspect of Yosef ben Rachel, and the aspect of Yosef ben Jacob.

98. “the secret of the Lord is for those who fear him” (Ps. 25:14) -- Whenever the word is mentioned, it refers to the mission of *Mashiach ben Yosef* as hinted at in the verse: “place it into the ears of Joshua.” In gematria, ! in the ears of, equals [70] and when the value of the letters of as pronounced are added up [i.e., ' '], they equal [566].
99. (Song 4:16) “North, wake up; South, come” -- In gematria, the initial letters of the words: equal [566] *Mashiach ben Yosef* who first awakens in the North. As it states in the Midrash: The *mashiach* is in the North. Therefore the beginning of the ingathering of the exiles is from the land of the north, as is written: “behold, I will bring them from the land of the North” (Jer. 31:7). In the same chapter we find: “Efraim is My firstborn,” and “call out on Mount Efraim, 'Rise and let us go up to Zion” (Jer. 31: 5) etc., as explained above (#1), in the discussion of the aspect “Efraim is My firstborn.”
100. (Jer. 30:7) “it is a time of distress for Jacob, from which he will be saved” -- All of this refers to *Mashiach ben Yosef*, as explained by the Gaon on Habakkuk on the verse: “that I might rest on the day of distress.” Wherever the term salvation occurs, it refers to the mission of Joshua bin Nun, who is in the line of *Mashiach ben Yosef* with his great strength. This is revealed in the number 999 in the *sefira Yesod* in opposition to “it is a time of distress for Jacob.” This is affirmed in gematria [this verse equals 999]: “from which he will be saved” means that from it, with the strength of this number, he will be saved.
101. (Ez. 37:19) the wood of Yosef -- This refers to *Mashiach ben Yosef* for the entire Redemption depends on the unification of the two pieces of wood: the wood of Yosef and the wood of Judah (as it states in this chapter). They are the two *meshichim*: *Mashiach ben Yosef* and *Mashiach ben David*, who at first, i.e., when the Redemption starts naturally from below, will be separate individuals in “your hand” [Ez. 37:17]. Afterwards, they will become one in “My hand” [Ez. 37:19], the hand of God--that is, miraculously, with the help of the clouds from Heaven.

102. (Ez. 37:16) the wood of Efraim û This is the wood of Yosef. In the same verse we find Yosef is the wood of Efraim. Regarding this, the Gaon added a hint that in gematria equals , the ingathering of exiles.
103. (Ps. 89:52) the footsteps of your *Mashiach* -- In the verse "who taunted the footsteps of your Mashiach." Wherever footsteps of *mashiach* are mentioned, they refer to the mission of the first *Mashiach*, *Mashiach ben Yosef*. As is known, the enemies of God and the enemies of Israel cause trouble to the entire process of the beginning of the Redemption that occurs in the footsteps of the *Mashiach*. In the Psalm, it states regarding this matter: "who taunted the footsteps of your *Mashiach*" [Ps. 89:52]. Our Sages have already enumerated all the tribulations that come during the footsteps of the *Mashiach*. We have no one to lean on except our Father in Heaven and His will that we occupy ourselves with the awakening from below, and stand firmly against all disturbances and taunts. We must act in the spirit of Eitan HaEzrachi, who is our forefather Abraham, and according to a parable of the Gaon (as explained in Chapter 1), the first *Mashiach ben Yosef*. The Gaon added the hint in the verse: "How will I know that I will inherit it ." The word " in gematria equals [566].
104. "the footsteps of the *Mashiach*" -- They are called footsteps for two reasons; one, because they come step by step; two, because all the special attributes of the Redemption come like the heels of a person , indirectly, in a roundabout way, so that impure layers do not fasten themselves securely.
105. (Isa. 26:1) "the city is a stronghold for us; He will grant salvation to its high walls and outer wall." -- There is a strong tower against the enemy, like the words in the verse: "out of the mouths of babes and those who nurse, you established strength." The term salvation and ! strength are in the *sefira Yesod*. 'City' is in the line of *Malchut*. Together they unite *Yesod* and *Malchut*, which means the city will become united together, which will take place in rebuilt Jerusalem. So Efraim is referred to as the "stronghold of my head."
106. (II Chron. 31:21) "he acted and he succeeded" -- This is one of the characteristics and special attributes of Yosef, that his success comes only by doing, as it says about Yosef: "everything that he did, the Lord made succeed in his hand" (Gen. 39:3.. The Gaon added that there is a hint to this in the fact that the verse: , equals 613 in gematria.

107. (Gen. 2:9) "the tree of knowledge of good and evil" -- Both are in the *sefira Yesod*. As is known, the decision between them depends on a hairbreadth.
108. [Gen.: 45:26] "Joseph is still alive" -- All are in the *sefira Yesod*, and within these words are concealed the essence of the existence and life of *Mashiach ben Yosef* as well as the existence of *Mashiach ben David*. For as long as Yosef is still alive, King David of Israel is still alive and exists. Therefore, we pray daily for the life of *Mashiach ben Yosef* in the prayer that contains the words: "the throne of David, your servant, " in the blessing "who builds Jerusalem." This is explained above (#67) from the aspect of David's throne (see above, chapter 1, section 21). The Gaon, who was the light of *Mashiach ben Yosef* used to pray daily the prayer "Yosef is still alive" for all 999 footsteps of the *Mashiach* during the beginning of the Redemption depend on him. When saying this prayer the Gaon would mention also the merit of the his own great-grandfather, Rabbi Eliyahu Chasid, who was *Mashiach ben Yosef* in his generation. This is the meaning of the verse about Efraim: "I will yet remember him" that is, the characteristic of "Yosef is still alive."
109. (Ps. 94:15) "justice will revert to righteousness, and all the upright of heart will follow it" -- Both are in the line of *Mashiach ben Yosef*, as is written: "righteousness and justice are the foundation of his throne." Establishing the throne, David's throne, is the mission of *Mashiach ben Yosef*, as explained above (#67) from the aspect of "the throne of David, your servant." The Gaon added a hint to this. The words in gematria equal Eretz Israel [832]. The term "righteousness" is also used in connection with Cyrus, who was in the line of *Mashiach ben Yosef*: "I awakened him with righteousness" [Isa. 45:13].
110. (Ex. 13:19) the bones of Yosef -- This contains the secret of the independence of *Mashiach ben Yosef*. From here we learn that all the qualities and special attributes come not only from the channel of abundance in the *sefira Yesod*, but also from his own nature. His nature is connected with the final complete Redemption of *Mashiach ben David* that will come together with Moshe Rabbeinu, the final redeemer. This is what is meant by: "and Moshe took the bones of Yosef with him."
111. (Ps. 122:3) "a city that is united together" -- That is, the complete connection between Jerusalem above and Jerusalem below. When will this occur? When Jerusalem will be rebuilt, as stated in the same verse.

This connection will be brought about by the two meshichim who are like the feet of God--*Netzach* and *Hod*-- as written in this Psalm: "our feet stood within your gates, O Jerusalem." And the building of Jerusalem below is the mission of *Mashiach ben Yosef*, and this entails establishing David's throne, as it says in the prayer about the rebuilding of Jerusalem. See above (#67) on the aspect "David's throne."

112. (Koh. 10:20) "for a bird of the skies will carry the sound, and some winged creature will relate the matter" -- This was said about Metatron, the Minister of Interior, as brought in *Tikunei Zohar*. He is the Angel of *Mashiach ben Yosef*. The word hints at , and in gematria the two words are equal [156].
113. (Jer. 5:1) "one who executes justice, who seeks faithfulness" -- That verse states: "wander about the streets of Jerusalem ..., if you see a man, " like Gabriel, who seeks faithfulness, as revealed in the words: "a faithful city" [Isa. 1:21] which precedes: "Zion will be redeemed through justice" (Isa. 1:27). Similarly, "a righteous person lives by his faith" (Hab. 2:4). With regard to the verse: "one who executes justice, who seeks faithfulness, " our Sages explained that it refers to men of faith [they also explained that it refers to men of truth] in Jerusalem.
114. (Zach. 9:9) "a lowly person, riding on a donkey" -- (Midrash *Tanchuma* on Bereshit) *Mashiach ben Yosef* is a lowly person, see above (#27), on the aspect of "I was brought low, and he saved me." His lowliness protects him from death..
115. (Deut. 11:12) "the eyes of the Lord your God are always on it, from the beginning of the year till the end of the year" -- The word "eyes" in plural form refers to the two *meshichim*. The beginning of the year refers to *Mashiach ben Yosef* who is the quality of *Din*; the end of the year refers to the month of mercy -- to *Mashiach ben David*, who is the quality of Mercy. "The eye of the Lord is on those who fear him, who await his lovingkindness" [Ps. 33:18]. This is from the aspect of *Mashiach ben Yosef*. This is what is meant by (Job 8:8) inquire now of the first generation. The word equals [566].
116. Ezra and Nehemia-- ! Ezra Nehemia are from the aspect of . In gematria, they are the same [391], as noted by the Gaon in his hints: Joshua is *Mashiach ben Yosef*. Likewise, Ezra and Nehemia had the mission of *Mashiach ben Yosef*. We have already explained that the entire

beginning of the final Redemption, all its details, even minor details, of all the work during the footsteps of the *Mashiach*--all are included in the mission of Ezra and Nehemia, as occurred during the time of Cyrus, during the Second Temple period.

117. (Ps. 81:6) “He placed it as testimony in Yosef when He went forth over the land of Egypt -- This means that the rulership of Yosef overcomes every impure spirit, and the task of *Mashiach ben Yosef* is to drive away the impure spirit from the Land by gathering in the exiles, rebuilding Jerusalem, and planting the desolate areas. Thus the Gaon hinted at the following principles: Return to your cities -- in gematria these words equal a testimony in Yosef [643]; likewise, [643] build Jerusalem; likewise [643] for the time has come to favor it [/to plant it]. The word means planting, as is written , which means planting a desolate place. See above (#73) on the aspect “who will ascend the mountain of God” (in connection with this too, see the Gaon’s hint regarding his own mission: in gematria equals [479].
118. (Isa. 35:10) “the redeemed [ransomed] of the Lord will return, and come to Zion with glad song” -- Whenever redeem is mentioned, it refers to the mission of *Mashiach ben Yosef* through whom the exiles will be gathered in, as explained by the Gaon at length in his paper on the secret of the letters (*Likutei Hagra*). From this we learn that the main ingathering of exiles is not less that 600, 000, according to the interpretation of our Sages regarding this verse (*Masechet Shabbat* 88a) in connection with the two crowns and the Golden Calf and the atonement for the sin. With regard to the verse: “they will obtain joy and happiness, ” our Sages said (*Succah* 48b). The Gaon commented about this verse, that had he been born solely to understand the meaning of the Talmud on this matter, he would have considered it worthwhile. In essence, the verse speaks about the two *meshichim*.
119. (Ps. 116:16) “You have released my bonds” -- This was said in connection with “I was brought low and He saved me, ” that was mentioned in the previous chapter as referring to *Mashiach ben Yosef*, according to the Gaon. Likewise in connection with “You have released my sack and girded me with joy.” See above (#27), on the aspect of: “I was brought low, and He saved me.”
120. (Jer. 1:15) “the entrance of Jerusalem’s gates” -- This is the entrance of the city where our Sages maintained would be the main battle of the two

meshichim against the Angel of Esau. This is a revelation explaining the verse: from Emeq Achor to [999] (Hos. 2:17), which is 999 in the *sefira Yesod*, as well as in gematria. This is the explanation of the Gaon regarding the mystery of the Hebrew alphabet in connection with the line of Yosef in the revelation of “a good eye [bountiful man] will be blessed.” It is divided into two: 499 on the left side, and 499 on the right side as revealed by the fact that there will be two armies, and in gematria this is 999 footsteps of the *Mashiach* as is known. This is the beginning of the completion of the 500 in vau on the right and 500 in on the left. This is what is meant that “there is hope regarding your end,” that is said regarding *Mashiach ben Yosef*, as explained above (#60) on the aspect “there is hope regarding your end” [Jer. 31:16]. This is the beginning of the victory and the fulfillment of the commandments dependent on living in Eretz Israel. This is the Gaon’s explanation of the verse mentioned above: Emeq Achor to Petach Tikva (as explained below in Chapter 5). (Deep revelations about this matter, etc., were explained to me by the Gaon privately, etc.).

The entrance of the city, which is located halfway between the area of the walls and the area of the gates on the west on a place referred to as the top of the hill, as written: upon your walls, O Jerusalem, I have posted guards [Isa. 62:6]. The plural form [guards] is used to refer to two *meshichim*.

121. (Prov. 11:8) “a righteous person is rescued from trouble” -- Likewise, “Mount Zion will not collapse, it will always be inhabited” (Ps. 125:1). Wherever the term righteous person is mentioned in general, that is, when it does not refer to a specific person, then it is in the line of Yosef the righteous person. See above (#32) on the aspect “Mount Zion.” Likewise, “a righteous person will flourish like a palm tree” (Ps. 92:13). Whenever a righteous person is mentioned, it is in the line of Yosef the righteous person. Similarly, ‘it will blossom,’ in the sense of “his staff will blossom,” refers to *Mashiach ben Yosef*. This is affirmed in gematria where equals *mashiach* [358]. See above (#82) on the aspect “his staff will blossom.”
122. (Gen. 41:45) *Tsofnat Paneach* “one who explains what is hidden” -- This was said about Yosef, and it is one of the missions of *Mashiach ben Yosef* that in every generation he explains the hints in the Torah, especially as the footsteps of the *Mashiach* come nearer, as is known.

123. (Ps. 89) [97:2] "his throne is established on righteousness and justice" -
- Similarly, "establish the throne of David within it quickly." A sign that
this is so, is that in gematria equals [832] Eretz Israel. See above (#67)
for more details on the aspect "David's throne." This is revealed in the
mystery of as explained by the Gaon in his commentary on *Tikunei
Zohar*.
124. (Isa. 1:27) "Zion will be redeemed through justice and those who return
to her through righteousness" -- Zion is the light of Yosef as is known:
whatever occurred to Yosef, occurred to Zion. Wherever the term
redeem [or ransom] is used, it is in the line of the first *Mashiach*. As the
Gaon hinted: in gematria, equals [920]. This is explained above (#118)
on the aspect "the redeemed of the Lord will return."
125. "a righteous sprout" -- in the verse (Jer. 23:5) "I will raise a righteous
sprout from David." A righteous sprout refers to the first *mashiach*,
Mashiach ben Yosef. Like David's throne, as explained above, it
prepares the way for *Mashiach ben David*. We are greatly obligated to
pray on his behalf that he not be killed in the war by Armilus. Therefore
we focus on this daily in the Amidah prayer that includes: "the sprout of
David" and "raise his horn in your salvation." All this is revealed in the
mystery of the words: "the horns of an ox." At the conclusion of the
blessing it states: "who causes to sprout 'the horn of salvation'" which
in gematria equals *Mashiach ben Efraim* (741). We also have to focus on
this number. See below (#135) on the aspect "a scepter has risen in
Israel" [Num. 24:17].
126. (Hab. 2:4) "a righteous person lives by his faith" -- See above (#113) for
the aspect "one who executes justice, who seeks faithfulness." From
this we learn of the promise that *Mashiach ben Yosef* will live also
because of the merit of men of faith [also, men of truth] and a faithful
city [also, a city of truth]. Additional proof of the promise, is that in the
verse that precedes "a righteous person lives by his faith, " it states
"there is another vision for the designated time, " etc.
127. (Prov. 10:25) a righteous person is a foundation of the world -- Both are
in the *sefira Yesod*, for one of the principle missions of *Mashiach ben
Yosef* is founding and building a world, which refers to the rebuilding of
Jerusalem, as explained above (#67) on the aspect "David's throne" in
the blessing of "build Jerusalem."

128. (Prov. 13:17) “a faithful emissary brings healing” -- The verse states: “a messenger of the wicked falls into evil, but an emissary of the faithful brings healing.” The wicked messenger refers to the angel of Esau who, because of his wickedness, will fall into the hands of the angel of Yosef, as is written in Midrash *Tanchuma* (on), who, as an emissary of the faithful, brings healing. This can be compared with “through his wounds, we were healed” [Isa. 53:5).
129. Zion (Jer. 31 [Jer. 30:17]) “Zion, I will heal you of your wounds” -- The healing of Zion is in the line of *Mashiach ben Yosef*, as in the sentence, “An emissary of the faithful brings healing” which is quoted above. Likewise, “who heals all your ailments” [Ps. 103:3], “who redeems your life from the pit” [Ps. 103:4]. Similarly, we find the verse: [Ps. 107:20] [in gematria: 897] “he would send his word and heal them, ” that is said of *Mashiach ben Yosef*, and in gematria equals [897].
130. “righteousness” -- the aspect of Yosef son of Rachel in *Malchut*. So it is written about Cyrus: “I awakened him with righteousness and will smooth out all of his paths; he will build my city and set free my exiles, said the Lord of Hosts” (Isa. 45:13). As is known, Cyrus was under the command of *Mashiach ben Yosef*. The meaning is similar in the verse: “till justice reverts to righteousness.” See above (#109) for more details on that aspect.
131. “horns of an ox” -- as is written, (Deut. 33:17) “his horns are like those of an ox, with them he gores nations.” The main idea refers to *Mashiach ben Yosef*, as the Gaon explains at length in his remarks on this verse (in his work *Aderet Eliyahu*), for *Mashiach ben Yosef* is in the line of Joshua, who took part in the war “the Lord wages against Amalek from generation to generation.” The horns of an ox is refer to the war of Gog and Magog, which is divided into many parts, like the parable in the Midrash. In the parable, a king became angry at his son, and swore to throw a huge stone at him. Later on, he regretted what he had said, etc.It’s an important principle that all pain and anguish that Israel suffers because of the nations of the world, generally and well as personally, even more so in connection with the ingathering of the exiles--all these decrease the amount and intensity of suffering during the war of Gog and Magog (see the beginning of the section on Efraim is My fistborn as is known). Happy are you, dear sons of Zion who stand in the breach against savage descendants of Hagar, as promised to us that *Mashiach ben Yosef* will gore nations, and the Lord will provide the salvation.

Now the best and surest path and medicine to lighten, even remove all the tribulations of Gog and Magog and all the tribulations of Eretz Israel, is to correct one’s conduct by setting up people of Truth in the Holy City. This will lead to the redemption of Truth and sanctification of the Holy Name, which are the main purpose of all our deeds during the beginning of the Redemption. We have already explained above that, according to the Gaon, while the footsteps of the *Mashiach* progress through the ingathering of the exiles, the *Sitra Achra* becomes stronger and stronger in his main purpose, which is to deny and uproot truth and righteousness, as our Sages have said: “during the footsteps of the *Mashiach*, truth will be missing” [Sota 49b], etc. In order to counter this, we must act and fight with all our strength with the help of God, to overcome the *Sitra Achra* with good deeds and with all the corrections, as noted and explained below.

132. “the revealed end” -- (*Sanhedrin* 98; *Megilla* 17) on the verse (Ez. 36:8) “you, mountains of Israel, will give forth your branch, and bear your fruit for My people, Israel, when they are about to come.” Rashi, in his commentary on this verse, writes that the revealed end will make the end of the Redemption come closer, and this is the task of the first *Mashiach*, for anything that prepares for the Redemption is part of the task of *Mashiach ben Yosef* and is called the ‘revealed’ end, after the ‘revealed’ God, and after the ‘revealed’ document of Anatot from the aspect of the ‘revealed’ world in the line of Rachel.
133. (Gen. 37:7) “my sheaf rose and also remained standing” -- Anywhere the term arise is used, it is in the line of Yosef. See above (#73) on the aspect : “who will ascend ... and who will rise, ” etc.
134. (Zach. 1:14) “I have become exceedingly jealous on behalf of Jerusalem and Zion” -- All this is in the line of Yosef, as brought in the Midrash (*Tanchuma*, end of), in comparison with “his brothers were jealous of him.”
135. “the horn of salvation” -- This refers to *Mashiach ben Efraim*, and equals it in gematria (741). See above (#125) on the aspect “a righteous sprout, ” and further on (#138) on the aspect “a scepter has risen in Israel.”
136. (Isa. 60:1) “rise and shine! for your light has arrived, and the glory of the Lord has been shining upon you” -- Wherever the term is used, it is

in line with Yosef, according to what is written: "my sheaf rose and remained standing." Likewise in gematria equals [156].

137. (Gen. 49:26) "let them be upon the crown of the head of the one who was separate from his brothers" -- This referred to Yosef --.
138. (Num. 25 [Num. 24:17]) " a scepter has risen in Israel" -- This refers to *Mashiach ben Yosef* who rises by himself naturally during the awakening from below (as explained by the Gaon, writer of *Or Hachaim* with regard to this verse). The words equals in gematria [457].
139. (Jer. 31:5) "rise and let us ascend to Zion" -- This refers to Efraim who is *Mashiach ben Yosef* through whom the ingathering of exiles will be accomplished. See above (#1), on the aspect "Efraim is My firstborn." As known, wherever the term is used, it is in line with Yosef, like the reference: "my sheaf rose."
140. (Isa. 66:6) "a sound of tumult comes from the city" -- The verse continues: "a sound from the Sanctuary, the sound of the Lord paying back his enemies." The next verse reads: "before she feels labor pains, she gives birth" [Isa. 66:7]. Similarly, we find "the sound [or voice] of the herald, " which refers to Eliyahu who is the foundation of the root of *Mashiach ben Yosef*.
141. (Song 2:12) The sound [voice] of the turtle-dove --This is the voice of Joshua in the line of *Mashiach ben Yosef*. Moshe Rabbeinu was in this line until the Torah was given, which is revealed in the words "and Moshe took the bones of Yosef with him (according to the Gaon's hints equals [747] Moshe son of Amram in gematria. This belongs to the footsteps of the *Mashiach*, as it states there: "the buds were seen on the land"). After the Torah was given, Moshe Rabbeinu of blessed memory rose to the level of Tiferet, and learned the mysteries of the TO"R. Later on, he passed on his previous level as revealed in "the voice of the turtle-dove, " to Joshua. In the word the Gaon saw a hint in that his name ! equals it in gematria [606]. Besides, (without the vav as in the turn of Esther) equals [741] in gematria. I also merited noting a holy hint in the words according to the Gaon, which is that in gematria the phrase [Zach. 8:2] "I have become jealous on behalf of Zion" equals [747].
142. as in and he laid his right hand on the head of Efraim [see Gen. 48:14 (and Gen. 48:17)] -- The head of Efraim is the spiritual side of *Mashiach ben Yosef* who is aided by the abundance of Lovingkindness from the

right side. This is what is meant by "his right hand on the head of Efraim." Among the hints of the Gaon, is that in gematria equals [832]. Also, among the hints of the Gaon (according to my father, my teacher, R' Benyamin), equals ! [1062] [Isa. 33:20] "visualize Zion, the city of our designated time".

143. (Song of Songs 4:8) [double entendre:] "the peak of Amana" (a mountain in the north of Israel); or, "the beginnings of your covenant of faith [/Truth]" -- This is in the line of *Hod* and *Malchut* from the north-west aspect, because *Mashiach ben Yosef* is in the north, and the *Shechina* in the west. See above (#126) on the aspect "a righteous person lives by his faith."
144. the head of Yosef -- as in (Gen. 49:26) "they will be on the head of Yosef." The term 'head' or 'first' is used in reference to Yosef because he himself was, and from him will come, the first *Mashiach*.
145. (Gen. 1:2) "the spirit of God hovered upon the surface of the waters" -- The spirit of the *mashiach*, as is written about Yosef: "a man in whom is the spirit of God"; and like the verse: "there is a spirit in man, and it is the soul from the Almighty that gives them understanding" (Job 32:8).
146. (Isa. 57 [Isa. : 52:7]) "the feet of the herald" -- The feet of the herald refer to the two *meshichim*, in *Netzach* and in *Hod*, as is said about them: "our feet were standing within your gates, O Jerusalem" (Ps. 122:2). A herald is in the *sefira Yesod* in the category of the first *Mashiach*.
147. "joy and gladness" -- as in the verse, (Isa. 35:10) "then the ransomed of the Lord will return, " etc., "they will attain joy and gladness." -- Joy and gladness refer to the two *meshichim*. Joy refers to *Mashiach ben Yosef*, for it is said of him: "the ransomed of the Lord will return." According to the Gaon (in his book, *Likutei Hagra*), the letters reveal this, and this is what is meant in the Talmud (*Succah* 48b) with regard to joy and gladness. And the Gaon merited understanding the intention of the Talmud in this matter completely, and the Gaon said about this matter that if he had been born solely to understand this matter, it would have been worth his while. As is know, the Gaon himself was the light of *Mashiach ben Yosef*, and he was meant to arouse people about first gathering in the exiles as revealed in the words his left hand under my head, which was on the level of *Hod*. This is revealed by the words !

"Efraim is the stronghold of my head" [Ps. 60:9]. Later on, when the Gaon traveled to the Holy Land, he rose to the level of *Netzach* of *Tiferet* (a few of my colleagues have written about this mystery. Since two are better than one, I will mention two of them: R' Saadya and R' Menachem Mendel, son of Baruch, Ner Israel).

148. (Ex. 17:14) "place it in the ears of Joshua, that I will surely erase the memory of Amalek, " etc.-- In gematria, the word "in the ears of" equals [70] "secret" for the way to fight Amalek is at first secretly, as already explained above, because work in gathering in the exiles is the waging of war against Amalek in order to subdue Samael in the gates of Jerusalem. Joshua is part of the mission of *Mashiach ben Yosef*. The Gaon also hinted at what is found in the verse: It is the honor of God [Prov. 25:2] to conceal a matter, and those two words equal [871], see above (#98) on the aspect the secret of the Lord is for those who fear him.
149. (Jer. 32:44) "they will buy fields with money" -- This is a decree as punishment to atone for "selling a righteous person for money" (Amos 2:6), which refers to Yosef. The matter of buying fields is juxtaposed to the chapter (Jer. 31) where it speaks of the four qualities of Efraim who is *Mashiach ben Yosef* as explained above (#1), on the aspect Efraim is My firstborn.
150. Seraiah son of Dan -- He helps *Mashiach ben Yosef* to overthrow the wicked Armilus, as brought in the Zohar.
151. (Gen. 42:23) "Yosef understood" -- in the verse: "and they did not know that Yosef understood them." Without the vau in the first word, the two words in gematria equal *Mashiach ben Yosef* [566]. This means that the brothers did not know that the mission of Yosef was that he was *Mashiach ben Yosef*. The Gaon has already explained the first thought of Yosef's brothers. They knew that when the soul of our forefather Abraham went down into the world, a "layer" from the right side attached itself to him. Therefore Ismael came out of him: in order to separate that layer from him. When the soul of our forefather Isaac went down into the world, a layer from the left side attached itself to him. Therefore Esau came out of him in order to separate that layer from him. The brothers thought that the center layer had attached itself to Jacob, who is the middle line. But when they saw that Yosef was acting in line with the traits of arrogance, they felt certain that Yosef was the layer that

had separated itself from Jacob. They did not know his holiness and great mission to prepare the way for the Redemption.

152. (Amos 5:15) "the remnant of Yosef" -- According to the Midrash, and as brought by Rashi on this verse: all of Israel is called Yosef because he supported his brothers in Egypt. As the Gaon explained, the remnant of Yosef means the remnant of Israel's existence relative to Yosef's mission as *Mashiach ben Yosef*. Accordingly, it is written: "for God sent me ahead of you to be a provider." This mission has continued generation after generation.
153. (Ps. 127 [126:1]) "the captivity of Zion" -- In the same sentence we find: "we were like dreamers." All of the aspects found in this Psalm beginning: "when God returns the captivity of Zion, " etc., were said about the mission of *Mashiach ben Yosef*, as explained in the Midrash (*Tanchuma*, end of the *parsha* "Vayegash"). Regarding this matter, the Midrash states: Whatever happened to Yosef happened to Zion, because the ingathering of exiles in the footsteps of the *Mashiach* is accomplished through *Mashiach ben Yosef*. The Gaon added his own hints: (Psalm 46:6) "toward morning" was said regarding the end of the Redemption (see *Metsudat David* there). Also, the words equal [868] in gematria. In addition, the word equals *Mashiach ben Yosef* [566] from the aspect "the dawn" that is mentioned in the Talmud [*Bavli, Masechet Yoma*, 29a].
154. (Jer. 31:20) "return to your cities" -- The entire Psalm was said about *Mashiach ben Efraim*. See above (#1), on the aspect "Efraim is My firstborn" through whom the exiles will be gathered. The Gaon added a hint: The three words (without the vau) equals "as testimony in Yosef" in gematria (see above 117) on the aspect "as testimony in Yosef." In that same verse (Jer. 31:20) it states: "set up road markers for yourself ... set your heart toward the road, " etc.
155. apple -- as in (Song 2:3) "like an apple tree among the trees of the forest, so is my beloved among the sons." This is in the line of *Mashiach ben Yosef*.
156. "repair of the world in the *Malchut* of the Almighty" -- Wherever repair is mentioned, it is part of the mission of *Mashiach ben Yosef*. This is the ultimate purpose of all the work connected with the beginning of the footsteps of the *Mashiach*, whose main goals are as follows: to gather in

the exiles, rebuild Jerusalem, remove the impure spirit from Eretz Israel, redeem Truth, sanctify the name of God, and repair the world in the *Malchut* of the Almighty, as is written: "with their own eyes they will see when God returns to Zion" (Isa. 52:8). This refers to the ingathering of the exiles. "Burst out, sing glad songs together, O ruins of Jerusalem" (Isa. 52:9). This refers to rebuilding Jerusalem and reviving the land that has been desolate. "God has comforted his people, he has redeemed Jerusalem" (Isa. 52:9), refers to God's redemption of Truth, for Jerusalem is called "the city of Truth" (Zach. 8:3). "God has exposed His holy arm before all the nations" (Isa. 52:10), refers to sanctifying the name of God. "All ends of the earth will see the salvation of our God" (Isa. 52:10), refers to repairing the world in the *Malchut* of the Almighty. All of these are the mission of the *mashiach* of the beginning, the first *Mashiach*, *Mashiach ben Yosef*, who comes at the time of the awakening from below, and will find completion when *Mashiach ben David* comes, speedily in our day, Amen.

The above constitute the 156 aspects and appellations of the *Mashiach* of the beginning, *Mashiach ben Yosef*. I repeat that there is an obligation and commandment to pray daily for his life and success as explained above in Chapter 1. There is an additional important commandment to speak of him continuously, since doing so arouses the mercy of Heaven on his behalf and on behalf of the entire House of Israel. As is written about Efraim, who is *Mashiach ben Yosef*: "for whenever I speak of him, I remember him better; therefore my inner self yearns for him; I will surely have mercy on him, says the Lord" (Jer. 31:19).

Chapter 2

Section 2

The Two Meshichim of the Generations

Contents

"We must do our utmost to promote the complete union of the two *meshichim*, *Mashiach ben Yosef* and *Mashiach ben David*, 'the wood of Yosef and the wood of Judah.' This is the great foundation for the

unification of the Holy One Blessed Be He and the *Shechina* to bring about the return of the *Shechina* [to Zion]. -- We must participate in God's assistance to the heroes, i.e., to the two *meshichim* alluded to in the verse: "and saviors will ascend Mount Zion." The saviors wage war against the coupling of Seir and his father-in-law [Ismael] on Mount Zion. We can assist by gathering in the exiles, by rebuilding Jerusalem, and by establishing and maintaining people of truth -- Just as in the case of the general Redemption, the first *mashiach* is *Mashiach ben Yosef* and the one who completes the task is *Mashiach ben David*, so in the case of every activity--general or personal--related to the footsteps of the beginning of the Redemption naturally, the first supporter is *Mashiach ben Yosef*; the supporter who completes the task is *Mashiach ben David*. This is on the level of the two *meshichim* of the generations, which is considered the aspect of 'Judah saves Yosef.'"

1. In the case of the general Redemption, the first *mashiach* is *Mashiach ben Yosef*, and the one who completes the mission is *Mashiach ben David*. Likewise in the case of each and every activity, general or private, carried out in connection with the footsteps of the beginning of the Redemption, when the awakening comes from below naturally, little by little--all the activities demonstrate the Gaon's important principle: the first heavenly assistance comes through *Mashiach ben Yosef*, and the task completed by *Mashiach ben David*. The two *meshichim* of the generations are the miraculous powers that maintain the existence of Israel, and strengthen it during the exiles; they are also the miraculous supporters during the footsteps of the *Mashiach*. *Mashiach ben Yosef* is the miraculous power behind the physical and material existence and strengthening, whereas *Mashiach ben David* is the miraculous power behind the spiritual existence of Israel generally and particularly. Both *meshichim* of the generations play a role in many of the aspects, as explained in the Gaon's compositions.

The two *meshichim* cooperate and help one another: *Mashiach ben Yosef*, as revealed in the words "Yosef still lives"; and *Mashiach ben David*, as revealed in the words "David, King of Israel is alive and exists." They are alive and exist in every generation, carry out their missions, and affect one another with their powers and special attributes. Thus they need one another. Without the abundance of their strength, their might, and their endowments, Israel could not exist for even one moment, God forbid. However, they--their powers, images, and

endowments--are hidden as long as our many sins cause Israel and the *Shechina* to remain in exile. We must know that these two great powers can operate and their strength can affect, even totally affect events, only when no one disturbs or separates them.

At times, the tasks of the two *meshichim* are apportioned differently, both with regard to levels and with regard to influences, depending on whether the aspect of Leah or Rachel, that is, of *Daat* or *Malchut* is involved. *Mashiach ben David* is the one who causes the upper abundance to flow. *Mashiach ben Yosef*, on the other hand, is the one who receives and carries out what is included in the aspect of Judah saving Yosef. If the aspect of Yosef and Judah together is involved, i.e., *Yesod* and *Malchut*, then *Mashiach ben Yosef* causes the abundance to flow, and *Mashiach ben David* is the recipient. All this is true at the beginning of the Redemption, when the wood of Yosef and the wood of Judah are “pieces of wood in your hand, ” when they are still divided into two, on the level of the awakening from below. At the time of the complete redemption, however, when the two pieces of wood have become “one in My hand” (the hand of God), then the *meshichim* will be like two inseparable friends; they will have become one, they will have become the King *Mashiach* who is on the level of the trustworthy friend of the final redeemer, Moshe Rabbeinu, may he rest in peace. This is on the level of the great thousand, when God will become king over all the land, etc. (this is affirmed in gematria: [and] together, equal 1000). Since we are standing on the threshold of the beginning of the Redemption, we must learn and know all the aspects and tasks of the two *meshichim*, the *meshichim* from below, regarding the paths of the beginning, with the help of God.

2. The purpose of our work in ingathering the exiles is to set up people of Truth who will promote the unification of both *meshichim* in the gates of Jerusalem so that the *Shechina* will return. The purpose of the Redemption is that there be a true redemption and sanctification of God. According to the Gaon, may he rest in peace, we must participate in God’s assistance to His heroes, who are the two *meshichim*. We must learn well all the practical aspects and tasks in order to carry out whatever is required.

In all generations, the major tasks of the two *meshichim* together, *Mashiach ben Yosef* and *Mashiach ben David*, are self-defense and to wage war against the three heads of the outer shells or layers: Esau,

Ismael and the mixed multitude. The special task of *Mashiach ben Yosef* is to counter Esau, the outer shell on the left. The special task of *Mashiach ben David* against Ismael is to counter Ismael, the outer shelf on the right. The two *meshichim* together are duty-bound to operate against Esau and Ismael, who are likened to an ox and a donkey of impurity.

Armilus, the angel of the mixed multitude, is the one who attempts to couple Esau and Ismael, and this could destroy Israel and the entire world, Heaven forbid. The main desire of the mixed multitude is to couple Esau and Ismael and to separate the two *meshichim*. Our main task is to counter, even battle such deeds; we must destroy the might of the mixed multitude, the layer of the wicked Armilus, and drive them out of Israel. The mixed multitude is our greatest enemy, for it separates the two *meshichim*. The outer shell of the mixed multitude operates only by delusions and indirectly. Therefore the war against the mixed multitude is the most difficult and bitter, and we must wage war against it and overpower it with all our might. Anyone who does not participate in the war against the mixed multitude, is actually becoming a partner of the "layer" of the mixed multitude. Whoever he is, he would have been better off had he not been born. The primary power of the mixed multitude is at the gates of Jerusalem, particularly at the entrance to the city, which is on the western middle line.

3. The two *meshichim* are the guards and defenders of the existence of Israel throughout all the generations, even during the exile. Their main place is at the gates of Jerusalem, the opening of the walls. This is revealed by the words: "our feet were standing in the gates of Jerusalem." "Our feet" refers to the two *meshichim* in the line of *Netzach* and *Hod*. But when is it possible to stand with a sense of security? When Jerusalem is rebuilt like a city that has been joined together. Concerning this, it is written: "On your walls, O Jerusalem, I have appointed guards for all day and all night." "All night" includes during the darkness of the exile. But as long as Jerusalem is desolate, the guards have only enough strength to guard, not to wage war against the *Sitra Achra*. For they cannot stand on the Holy Land in its destruction because of the fastness of the outer layers of impurity. When, then do "our feet stand"? When Jerusalem is rebuilt. Then the city is joined together: Jerusalem of below is joined with Jerusalem of above. Their central spot is at the entrance to the city on the middle line, to the west of the walls.

Regarding the two *meshichim* it says: "and saviors will ascend Mount Zion." The word "ascend" means that the two *meshichim* will prevail: that is, the wood of Yosef and the wood of Judah will prevail on the levels of Heaven and Earth. Their levels are determined by their actions, and their actions are determined by their missions. An activity at the time of the awakening from below, naturally, from the left line which is the quality of *Din*, is part of the task of *Mashiach ben Yosef* from the land, and the level is the aspect of Yosef ben Rachel (*Yesod of Malchut*). An activity designed to draw down help and mercy, goodness and the blessing of God Almighty that come from abundance from above, belongs to the aspect of Yosef son of Jacob (*Yesod of Tiferet*).

When the activity occurs at the time of the awakening from below, but from the right line, then the quality of Lovingkindness is involved, and this is the task of *Mashiach ben David*. The level in this case is the aspect of Judah son of Jacob (*Malchut of Tiferet*).

When the activity is designed to generate a great amount of *Chesed* and *Rahamim*, then it is from the aspect of Judah ben Leah (*Malchut of Tevunah*).

When the activity comes at the time of the awakening from below, but from the middle line, at the level of 999 in *Yesod*, then it is the mission of *Mashiach ben Yosef*, as revealed in the words: "even all that is in the Heavens and Earth."

4. As explained by the Gaon, the two *meshichim* play a role in many aspects depending on their tasks, as discussed below, and depending on the repairs entailed (?). The missions of the *meshichim* from below and from above depend on their deeds, and the deeds depend on the root of their souls. The two *meshichim* from below are the first involved in leaving the exile. They are the two Hebrew midwives in Egypt, as mentioned by the Gaon in his *Tikunei Zohar Chadash* regarding the verse: "and they [the midwives] let the children live" because they occupied themselves with saving Israel. Likewise in every generation there are *meshichim* from below who are the forefathers of the *meshichim* of the generations; their helpers belong to their categories. The two *meshichim* appear in many different aspects according to their missions and deeds, each one by his flag with the letters of his forefathers. They are "a scepter and a lawgiver." It was promised that "the scepter will not leave Judah, nor a lawgiver from between his feet."

This means that they appear in all generations. They are “the wood of Yosef and the wood of Judah.” Whenever they appear, at first the wood will be in pieces “in your hand.” Finally, they will become one in the hand of God. They are the holy ox and holy donkey who wage war against the impure ox and impure donkey, i.e., Ismael and Esau. They hold fast to two hosts that are 499 from the right section and 499 from the left section, which equal 1000 minus one, like the gematria of [999] “the foot of an ox and donkey,” as revealed in the verse: “happy are you who sow on all water.” They are the “feet of God” that are in *Netzach* and *Hod*. They stand firmly in the gates of Jerusalem. This is what is meant by “our feet in your gates, O Jerusalem,” as already mentioned.

5. There are many appellations to cover different aspects of the two *meshichim*. These are: “a star has come out of Jacob, and a scepter has risen from Israel” [Num. 24:17] -- “Joshua son of Nun and Caleb son of Jephuneh” [Num. 14:6] -- “they will obtain joy and gladness” [Isa. 35:10] -- “the sons of Jacob and Yosef, Selah” [Ps. 77:16] -- the light of the moon and the light of the sun [Isa. 30:26].

-- There are references and hints regarding two *meshichim* in the Bible [i.e., a duality or plural form appears]: “your children will be students of the Lord, and your children’s peace will be abundant” [Isa. 54:13]; the two cherubim; the two apples (“spread apples about me” [Song 2:5], as is known); “rivulets of water” [Song 5:12]; the two hosts, of the right and of the left; “they will certainly come with joyful song” [the verb ‘to come’ appears twice, though in a different grammatical form] (the words quoted go together with: “the one who bears the measure of seeds” [Ps. 126:6]); the learning of Torah and performance of deeds of lovingkindness -- “saviors on Mount Zion” [Ov. 1:21]; guards of the walls of Jerusalem -- the quality of *Din* and the quality of Lovingkindness; “the horns of an ox” [Deut. 33:17]; “the holy ones in the earth, and the mighty; all my delight is in them” [Ps. 16:3]; “the humble [the plural form is used] of the earth” [Ps. 76:10]; “the humble [the plural form is used] shall inherit the earth” [Ps. 37: 11]; “the sealed deed and the open deed” that were hidden in pottery in Anatot [Jer. 32]; “the feet of the herald” [Isa. 52:7]; the homes of the righteous about which it is written: “those who trust in the Mount of the Lord, in Mount Zion”; “the sound of your observers; they raise their voices [in unison] ... because every eye [the word ‘eye’ appears twice] will see when the Lord returns to Zion,” etc. [Isa. 52:8]; “a strong city; it will be our

salvation" [Isa. 26:1]; "and you strong foundations of the earth" [Micha 6:2]; the two aspects of "we will do and we will obey" [Ex. 24:7] and the return of their crowns shortly, as our Sages said on the verse: and "the redeemed of the Lord will return and come to Zion with glad song," etc. "they will obtain joy and gladness"; north and south as is written: "awake, you from the North; and come, you from the South" [Song 4:16] as is known --

"You will raise up generations-old foundations" [Isa. 58:12] (this verse is included among the hints of my father, author of -- the words: "generations-old foundation" equals [546] "the students of Elijah" in gematria) -- The words "the covenant of the forefathers" is in the line of *Mashiach ben Yosef*. The words ! "the merit of the forefathers" is in the line of *Mashiach ben David*. This [the *Shechina*] will also be restored at the time of the ingathering of the exiles, with the help of God. -- Regarding the words: "affection" and "love": "affection is in the line of *Mashiach ben Yosef*, as is written in the Midrash: "abundant affection is known to Zion"; and it is known that Zion is in the line of Yosef. "Love" is in the line of *Mashiach ben David*, as it says: "I have loved you with an everlasting love" [Jer. 31:2].

- - - God will establish our handiwork over us to unify the two *meshichim*, as explained above, according to the verses "every eye will see when God returns to Zion," etc.. The 'handiwork' refers to bodies set up to handle the process of the Redemption, which includes: the ingathering of exiles; the rebuilding of Jerusalem; the routing of the impure spirit from the land and the fulfillment of the commandments related to the land; the redemption of Truth by setting up people of truth; and the revelation of mysteries of the Torah - - -.

- ---Likewise the wisdom from below.

- - - For with the revelation of the *Mashiach*, and the 999 footsteps involved, the upper wisdom and the lower wisdom will be revealed, as written in the *Holy Zohar*: "In the 600th year of the Sixth Millennium, the gates of the upper wisdom and of the lower wisdom will be opened, the world will be repaired... in order to raise the Knesset Israel from the dirt," etc. All these are the mission of Rabbi Eliyahu, the Gaon of Israel, whose light will last till the day is established with the aid of the Rock of Israel and its Redeemer. Therefore, the Gaon tried to understand with his holy spirit also the seven wisdoms from below which are known to

be like mixtures and samples at the bottom of the mountain, in order to explain the wisdom of the Torah and to hasten the Redemption -- whose great purpose is sanctification of God as is written: "and all the peoples of the earth will see the salvation of our God," also in order to repair the world in the *Malchut* of the Almighty, etc.

As mentioned above, the goal of our work is to promote the fulfillment of the commandment of ingathering the exiles and settling the holy land as the way of the beginning of the Redemption, as explained in the following chapters, -- in order to hasten the Redemption in deed with the awakening from below, and to rout the spirit of impurity from the land. Then there will be a unification of the Holy one blessed be He and the *Shechina* through the unification of the two meshichim in a union and strong, everlasting, bond, which is the mission of the two advocates of the Jews, Hanoch and Eliyahu -- Metatron and Sandal) and together equal in gematria--a fact that is revealed in the great mystery of "*Kol HaTor*"). This is the path to our God so that the *Shechina* will return to Zion, and the Redeemer will come, speedily in our day, Amen.

Chapter 3

Holy Hints on the Beginning of the Redemption

Contents

"There is no holy hint concerning the footsteps of the *Mashiach* that is not alluded to in the Torah; or that is not alluded to in the Mishna. 'Likewise, there is nothing about the footsteps of the Mashiach that is not alluded to in the Gaon's *Megillat Storim*'. While we were standing in darkness on the threshold of the Redemption, at the first sounds of 'the voice of the turtle-dove,' with neither priest nor prophet nor *Urim v'Tumim* (priest's breastplate) to teach us the essentials of the road, let alone its details, even minor ones--then God sent us the light of *Mashiach ben Yosef*, that is, Rabbi Eliyahu, the Vilna Gaon. The Gaon came down from Heaven to uncover for us the hints in the Torah regarding the footsteps of the *Mashiach*, and the paths revealed in deed and gematria, ' as he explained in his writings. The Gaon also explains what wonderful hints led him to change his mind about his own settlement in Eretz Israel while on the way there, and urge his students to fulfill the

command, according to wonderful hints. The Vilna Gaon states that the coming of the Redemption depends on learning Kabbalah."

1. special help from Heaven is given when gathering in the exiles at the beginning of the Redemption. The task with all its major and minor details--# its designated deeds, designated times and designated emissaries'--are hinted at in the the Torah, the Prophets, and the Writings, as well as in the writings of our Sages, both openly and concealed, according to the holy and wonderful revelations of the Vilna Gaon. The Gaon was sent from Heaven to uncover the hints in the Torah, as the footsteps of the Mashiach approached in the process of the revealed end. No secret was hidden from him. The Gaon knew where the holy Torah hints at the name of every man of Israel, as well at his destined role in the salvation of Israel, in deed and in numerology, based on 'the name causes, ' as revealed in gematria and acrostics. The Gaon, whose name equals 52 in gematria, saw 52 holy hints which revealed his own destiny.

While we were standing in darkness on the threshold of the Redemption, at the first sounds of 'the voice of the turtle-dove, ' with neither priest nor prophet nor Urim v" Tumim to show us the essentials of the road, let alone its details, even minor ones--then God sent us the light of *Mashiach ben Yosef*, that is, Rabbi Eliyahu, the Vilna Gaon, to reveal hints in the Torah regarding the footsteps of the Mashiach, etc. From all 156 aspects of *Mashiach ben Yosef*, noted above in Chapter 2, Section 1, and from the verses containing the destiny of the Gaon during the footsteps of the *Mashiach*, as well as at their approach--from all these we can learn much about our function at the beginning of the Redemption. They are for us, "the last generation, " like the *Urim* and *Tumim* and like the *Shulchan Aruch*, with regard to the End of Days with the help of God. This is what is meant by the verse: [Ps. 43:14] [generally interpreted: "in order that you relate to the last generation" fn.]. The word comes from the root of "counting." Thus the verse means "in order that you count for the last generation, " referring to gematria.

In many of his compositions, the Gaon discusses at length that all the internal aspects of the holy Torah, the upper lights, the intentions of the written and oral Torah, all the worlds, and the upper and lower creations are concealed in hints in the Torah and in the writings of our Sages. There is nothing that is not alluded to in the Torah; there is nothing that is not alluded to in the Bible; there is nothing that is not alluded to in the Mishna. Likewise, there is nothing about the footsteps of the *Mashiach*

that is not alluded to in the Gaon’s *Megillat Storim*. All the hints are found in numbers as revealed by the verse: in “Who brings out their hosts by number; He calls each of them by name” [Isa. 40:26]. This means that every single creation has its own basic number, and the destiny of each one, according to his particular name and basic number, is hinted at in the Torah, and revealed in deed and in numerology, i.e., in calculating the letters of the Torah according to gematria and notrikun. Note the verse: ! [Ps. 46:9] “go and visualize the acts of the Lord Who has allotted devastation to the land.” Do not read with a ‘patach under the shin’ [meaning “Who has allotted devastation”] , but with a ‘tsere’ under the ‘shin’ [meaning “Who has allotted names”][See *Talmud Bavli, Brachot, 7b*]. Condiments to wisdom, the names are vessels that receive the upper attributes from the world of emanation through the letters that constitute the name. The letters may have significance in their simple form, or in their filled-out form, or in the filled-out form of the filled-out letters *ad infinitum*. The general and particular roles of every creature and every person are hinted at in his name as well as in the Torah according to gematria. The Gaon, in his commentary on *Safra D’Tzniuta*, writes as follows: “the rule is that whatever was, is now and will be till the end--all are included in the Torah from the word “in the beginning” to “before the eyes of all Israel.” Not only the general principles, but even the details regarding every species, and details concerning each individual person are found in the Torah, as well as whatever happens to him from the day of his birth to the end of his days, and all his *gilgulim* including all major and minor details, and all the details regarding every species of domesticated and wild animal, as well as every living creature in the world and all grass and everything that grows and inanimate objects, all the details are recorded regarding their species and genders and what belongs to every species to the end, and what will happen to them and their root. Likewise, whatever is written about our forefathers and about Moshe and Israel--all occur in every generation because their sparks appear in every generation, as is known. In addition, all their deeds from Adam until the end of the Torah occur in every generation, as is known to those who understand. This is also true of every individual as the Gaon began to explain through hints in the *Midrash HaNe’elam*. All of this is included in the Torah in *parshat “Breshit”* until *parshat “Noah”* as is written here with the help of God, ” etc.

2. The Gaon was sent from Heaven to reveal the hints in the Torah at the approach of the footsteps of the *Mashiach*, that is, the “designated deeds,

designated times, and designated emissaries” till the final end. According to the Gaon, these are hinted at in gematria. We see that almost all the new interpretations and revelations of the Gaon in his writings on Kabbalah, that amount to thousands, are based on wonderful hints that he uncovered through his holy spirit. Heaven granted him all this so that he would reveal what will occur during the period of the footsteps of the *Mashiach*, if it comes at its designated time, for all of this applies when Israel does not merit the period occurring ahead of time.

3. Every person in Israel must do his utmost to reach the level of the supreme numbers concealed within his name which can be computed in gematria. These are hinted at in the Torah in connection with the specific mission of the individual, each person by his flag, with the signs of his forefathers. It says regarding this: “may the might of my Lord be magnified” [Num. 14:17], etc. As the Gaon explained (see the *Tikunei Zohar Chadash* [*Tikun 74a*]), this verse refers to the “deed and gematria” mentioned in Lamentations (Ch. 9:10). Each person must achieve what is concealed in the gematria of his name. Otherwise, he may have to undergo a new gilgul to repair what he did not complete in this gilgul, for whoever does not know the gematria concealed in his name, will go down to the Sheol. The Gaon says, in his commentary on *Tikunei Zohar Chadash*, that a person should achieve whatever is indicated by his gematria, with the might of his hand. As it says: “whatever your hand finds to do, do it with your might” [Koh. 9:10] for there is neither deed nor gematria [calculation] in the *Sheol* “grave, ” which means that in the grave you will be unable to achieve the “deed and gematria.” Knowing this, everyone will realize how he must fulfill his unique mission in this world. As the footsteps of the *Mashiach* approach, more and more gematria hints appear that contain secrets of general and private designated deeds. Indeed, “every valley will be raised, ” etc. And the gematria are condiments to wisdom as noted in the holy *Zohar* (*Tikun 70*), where the Gaon explained that according to our Sages, this refers to the wisdom of scribes, etc..

Numerology and deeds connected with gematria are “condiments” to wisdom. In the word , which refers to the vessels, the letters [in gematria, 280] appear twice, thus alluding to the twice 280 *Dinim* [the opposite of *Chesed*]. The characteristic of gematria is that every attribute of the upper lights is clothed in a particular number. The number is found in the letters combined to form the words that describe that particular attribute, and its purpose in the world of making, the lower world; and the attribute

is included in verses of the Torah, the Prophets, and the Writings. Every mission as well as the name of the emissary in every generation are clothed and held together by the gematria of the verses concerning the mission; likewise regarding the name of the emissary, in accord with the root of his soul and the merit of the fathers that is designated for each individual. This is what is meant by the verse “Who brings out their hosts by number” [Isa. 40:26], i.e., each legion has its special number. [Isa. 40:26] “He calls each of them by name [by all that is included in the name of the creature].” Happy is the man who achieves, and reaches [that goal] by the might of his hand and his good deeds. The purpose of “deed and numerology, ” as explained by the Gaon, is so that a person will not fall into *Sheol*, i.e., another *gilgul*, God forbid. Happy is he who achieves by the might of his deeds the level of his mission that is hidden in the gematria of his name. All this will be revealed to him in the World of Truth, but it is preferable for one to achieve this knowledge in his lifetime, so that he will be stronger in his special mission in this world, because one who is commanded and fulfills the commandment stands high. A word to the wise is sufficient.

The ways to achieve such knowledge, is first of all, by the deeds themselves, etc., and/or like the lot of the Gaon, when revealed in . deed and gematria, or in the “silver goblet” [Gen. 44:2]. This is what is meant by the verse: [Isa. 56:5] “I will give them a hand and a name in my house and within my walls.” This refers to deed and gematria, as explained above. “A hand” refers to the “might of Your [God’s] hand”; “a name” refers to the gematria of the name of anyone who occupies himself with building Jerusalem. Thus all the main intentions with regard to building Jerusalem are concealed in gematria according to our Sages. See their comments (*Baba Batra 75b*) on the verse ! “Jerusalem will be settled without walls” [Zach. 2:8], and on the matter of , etc. All these are hinted at in gematria, as the Rashbam explains there [in the future, God will add gardens to Jerusalem, numbering a thousand times the numerical value of 169] [*Baba Batra 75b*]. My heart tells me clearly that had I been born only to understand what the Gemara means here, it was worthwhile for us, as I will explain, God willing, in Chapter 7.

Whoever sees hints in verses of the Bible and of our Sages, regarding his own name and mission, is obligated to fortify himself with them with all his strength and desire, for this is the reason he was created, and this is why his soul came to this world, the world of making.

The Vilna Gaon was sent from Heaven to reveal hints of the Torah regarding the footsteps of the *Mashiach* on the level that his forebears did not receive permission. Even the Holy Ari did not have such permission, because he lived hundreds of years before the beginning of “the time to grant it grace” [Ps. 102:14] and “the songbird’s time” [Song of Songs 2:12].

4. The Gaon has written much about the paths of the beginning of the Redemption during the footsteps of the *Mashiach*, and has given us many directives to begin the awakening from below. He did this in his holy compositions on “the hidden teachings,” also with profound hints, but only in the manner of [Gen. 41:45] “disclosing the hidden,” i.e., revealing what is concealed. To many of his students--in whom he saw clear signs of worthiness, and who had a keen desire to immigrate to Israel--he revealed the main hints regarding “designated deeds, times, and emissaries” on the paths of the beginning. The Gaon did this especially to anyone he considered as having reached the high level of 999 in *Yesod*, which is the highest level in the line of *Mashiach ben Yosef* (and who was hewn from the same rock [of the same root] as the Gaon). To him, the Gaon revealed the secret of the 999 footsteps of the *Mashiach*, and the secret of “*Kol HaTor*” until the final end, as well as what each individual must do to fulfill what is hinted at, for that is why he was created.

The footsteps of the *Mashiach*, all the paths of the awakening from below, and all their major and minor details are hinted at in the Torah, the Prophets, and the Writings, as well as in the works of our Sages in what is revealed and in what is concealed. According to the Gaon, all the designated deeds, times and emissaries of the footsteps of the *Mashiach* are hinted at in the Torah, etc.

There is nothing that is not hinted at in the Torah, according to our Sages (*Chulin* 139b), even Moshe Rabbeinu, may he rest in peace. This means that even Moshe Rabbeinu, whose name appears in the Torah specifically many times, nevertheless had to have his name hinted at in a concealed manner, just like every person of Israel appears in a concealed manner, and according to the gematria of his name. The name Moshe is hidden in the verse: [Gen. 6:3] “since he is human.” According to Rashi there, the word equals [345] in gematria. The Gaon added a wonderful hint: in gematria, equals [859] because Moshe Rabbeinu is weighted against 600 thousand.

5. the paths of the firmament were revealed to the Gaon. No secret was hidden from him. He saw everything from the upper lights in clear technicolor. He saw the creation of the world, and the chariot in the paths of the firmament in all their details as revealed in [equals 391] "the voice of salvation" in which are hidden the names [equals 391], [391], and ! [! equal 391]. The Gaon knew the teachings of *Mashiach Tzidkenu* which are the teachings concerning Eretz Israel, hinted to him from our forefather Jacob and from the verse, ! [Gen. 2:12] "the gold of that land is good" because all of Eretz Israel was enfolded in it, and it contained the teachings of the Redemption from below and from above. The three fundamental levels of , i.e., , , and , were transmitted to the Gaon from the upper lights through the holy spirits of the Holy Ari, may he rest in peace, and his student, Rabbi Haim Vital. These were revealed to the Gaon in the year 5, 500 during the first hour of the morning on the sixth day [Friday] in the 6th Millennium, when the spirit of God, the spirit of *Mashiach*, began to beat within his holy spirit (the Gaon was then 20 years old).
6. During the period of the footsteps of the *Mashiach*, the *Sitra Achra* becomes stronger in all areas, especially against the internal nature of the Torah and against the revelation of the secrets of gematria computations that concern the footsteps of the *Mashiach*. This is what the Gaon explained was meant by our Sages in their statement that the wisdom of scribes will turn putrid. This is what is meant by "they taunted the footsteps of Your *Mashiach*" [Ps. 89:52]. Nevertheless, when the final end comes, the final days, the prophecy "every valley will be raised" will be fulfilled, and this refers to gematria, etc., as it says in the holy Zohar. As explained by the Gaon there (*Tikunei Zohar*, p. 139), the wisdom of scribes will turn putrid, and he (*Mashiach ben Yosef*) will be debased because of our transgressions (Isa. 53:5).
7. With regard to every man of Israel who was destined by Heaven to save Israel and gather in the exiles, Rabbi Eliyahu, the Vilna Gaon, knew well where his name was hinted at in the Torah, the Prophets and the Writings, each man according to his flag and the signs of his forefathers. All the Gaon's knowledge which came to him through his holy spirit, are based on holy hints in the Bible and in the works of our Sages, in both what is revealed and what is concealed. Regarding himself, the Gaon said that his name is hinted at in the words: "a perfect and just stone [weight]" (this is at the end of *parshat "Ki Tetzeh"*). The words are a shortened form of (the name of the Gaon's father was !). The following verse speaks of destroying Amalek, and is immediately followed by the verse:

“when you come to the land, ” which refers to the ingathering of the exiles. This verse is comparable to “when you come to the land, you will plant, ” which means you must fulfill the commandments that depend on living in Eretz Israel. For the ingathering of the exiles depends on the blessings following the fulfillment of both verses according to our Sages in the Talmud (*Megillah* 17b; and *Sanhedrin* 98a) regarding the revealed end, and this was the Gaon’s great aspiration. Even in the haftarah [portion from the Prophets or Writings which is read weekly following the reading of the *parshah*]of *parshat “Ki Tetze,”* the Gaon found his own name and his designation in the verse: “with abundant mercy I will gather you” which equals ! [606]. He also found that the verse “His tabernacle is in Shalem, and his dwelling in Zion” equals his own name plus his father’s and grandfather’s names ! [1200] {the word as written out in full in the text, and so counted accordingly). This means that Jacob is not whole except in Eretz Israel. As the verse states: [Gen. 33:18] Jacob came to Shalem [double entendre: name of place, and meaning of wholeness]. Shalem is another name for Succota.

The Vilna Gaon deemed his great mission to be connected with 999 in the light of *Mashiach ben Yosef*, as revealed by 999 in *Yesod*, that is 999 which is the highest number connected with *Mashiach ben Yosef*. For the Gaon considered that number hinted at in his name (that is, in his personal name as well as those of his forebears to four generations including his great-grandfather, R’ Elya the Hasid [' '] which altogether equal 999 in gematria). Other hints regarding his mission appear in the verses: [606, like !] ‘a time to gather, ’ and according to our Sages [606] ‘we raise to a holy level, ’ as well as in the verse: [479, like] [Ps. 102:15] ‘they have favored her dirt.’ Many other hints were found by the Gaon in the Bible regarding his holy mission at the time of the beginning of the Redemption. The number of holy hints add up to [52]. Every hint was great and holy in his eyes like the *Urim v’Tumim*.As our Sages said “the name causes, ” meaning that one’s mission from Heaven is revealed by his name.

8. As is known, the Gaon saw his great mission in the verse: “the voice of the turtle-dove.” It appears in the verse: “the songbird’s time has arrived; the voice of the turtle-dove is heard in our land.” The ‘voice’ of the turtle-dove refers to Joshua. The ‘turtle-dove’ is Moshe Rabbeinu (as mentioned above in Chapter 2, 14, the aspect of ‘the voice of the turtle-dove’).At first the Gaon considered himself from the aspect of Joshua, as is hinted at in the Torah on the verse “a perfect weight” (end of *parshat*

"*Ki Tetzeh*"), referring to . Following this verse is the section on destroying Amalek, which is the mission of Joshua, that is, from the left side. Thus this is the mission of *Mashiach ben Yosef* (see commentary of the Gaon on *Tikunei Hazohar*, p.27 on the verse, [Song 2:6] "his left hand under my head." The Gaon also writes that the perfect weight is from the left side (that is, from the quality of *Din*). Immediately after the verses on Amalek, the Torah speaks of coming to the land of Israel. Since the Gaon then considered himself to be from the side of Joshua, that is from the aspect of *Mashiach ben Yosef*, he traveled to the Holy Land. However, on the way, he rose to the level of the *sefira Tiferet*, the level of Moshe Rabbeinu, may he rest in peace. Then the Gaon saw his name hinted at in a verse that refers to Moshe Rabbeinu, may he rest in peace: [Isa. 54:7] [606] "with abundant mercy I will gather you" and realized that the gematria of the verse equals that of his name [! equals 606] (see section 7 of this chapter). Likewise : in gematria equals 606. Therefore, the Gaon thought that he did not have permission to enter Eretz Israel; he could only transmit to his students, as Moshe did to Joshua, that they, from the aspect of Joshua, should begin gathering in the exiles. This is "the Lord's war against Amalek from generation to generation" [Ex. 17:16]. The Gaon gave one of his students the wonderful hint that the verse: hints at his name to three generations, and likewise the words offer a hint.

The Gaon was born in 5480 in the 6th Millennium. He considered this hinted at in the verse: "and Miriam took [gematria: 5480--the is considered 5000] 'the drum' in her hand" [Ex. 16:20] against the "*Sitra Achra*." The mission of the Gaon is hinted at in the Torah in the words "a perfect weight" in *parshat "Ki Tetseh"*, which means the 6th hundred of the 6th Millennium. The Gaon became the light of the *Mashiach* when he was 20 years old in the year 5500, the first hour of the dawn in the 6th Millennium. Then the last generation began. Afterwards, he merited a revelation from our forefather Jacob, and profound secrets were revealed to him regarding all the footsteps of the *Mashiach* from the beginning of the Redemption up till and including the wondrous end at the end of days.

The Gaon saw in his holy spirit that he had risen to the level 999 in *Yesod* and that its abundance, the abundance of good is divided into two hosts equally. There are 499 1/2 on the right, and 499 1/2 on the left. Together they add up to 1000 minus one, which is the channel of good, the highest force for war against the *Sitra Achra*. The Gaon wrote about this and the

great hints regarding his name, when he discussed the Hebrew alphabet (*Likutei Hagr"a*), as noted above in Section 7.

9. Nothing exists that is not hinted at in the Torah and in the Mishna. Every spiritual or material creation as well as his mission, whether holy or impure is found there. This is what is meant by our Sages (*Chulin* 139b) that Moshe Rabbeinu, the holiest of the created beings, was hinted at in the Torah; in contrast, Haman, the most impure being is also hinted at. Similarly, all the major and minor details of every creation, and concerning every person according to the signs of his forefathers as well as according to his accepted name, appear among the numerous hints in the Bible and in the works of our Sages.

It is an important principle regarding hints in notrikun and in gematria that the one hinted at must appear in a word or particular verse in the Bible or in our Sages' writings exactly as his name is written. Any hint that depends on a verse with a composite of words whose form is not exactly like what appears in the Bible or in our Sages' words, is valueless as a holy hint. This principle applies to the basis of hints by the recorder and maintainer, in the Bible or in our Sages' words: each item must appear in its exact language and exactly how it is written. However, whatever concerns the one hinted at, i.e., whether matter or person, can also appear according to the name accepted by the community--whether a matter of holiness or an everyday matter is involved, for the voice of the multitude is like the voice of the Almighty.

10. Every man of Israel has a root above with his name according to the root of his soul and the merit of his forefathers. As is known, the name given a child at his birth is not given by chance; rather, the name is placed in the mouth of his father by Heaven according to the root of his soul. No one has less than seven numbers, all of them hinted at in the Bible or in the Talmud, sometimes in both as revealed in the deed and in gematria. This is explained by the Gaon in *Tikunei Zohar Chadash*. The seven numbers, revealed in the verse "each stone has seven eyes [apertures], " come to a man on his flag in signs of his father's house (for example: Yosef ben Jacob, Yosef ben Rachel, Yosef ben Yaacov and Rachel, Yosef ben Jacob ben Isaac, Yosef ben Jacob ben Isaac, ben Abraham, Yosef' ... in combination with the name of his family, or Yosef' ... in combination with the name of his work, or as called by the people). All these belong to the one hinted at, that is recorded with the numerical value on the part of

the one who hints and records everyone found in the Bible and in the Talmud, as mentioned above.

The source of the sources for the basic numbers is the first 10 creations, the ten *sefirot*, each of which was founded on a basic independent number. Therefore, each is called a sephira as revealed in the word . They are the first mentioned by the verse [Isa. 40:26] "Who brings out their hosts by number, " as is known. This is true of every matter concerned with combining letters with which the Heaven and Earth were created.

The Gaon was known to be precise regarding everyone's name, as mentioned in the Talmud in connection with Reb Meir (*Yoma* 83b) regarding an innkeeper named , whose name is reminiscent of the verse: , etc. [Deut. 32:20] "for they are a deceitful generation, " etc. It seems that Reb Meir felt that a layer of Amalek had been attached to the particular man, since in gematria Amalek equals [240], because Amalek works through deceit, as is known. This is what I [the writer of *Kol HaTor*] witnessed: Once, the Gaon realized that a strange depression had taken hold of one of his students. He asked him what his family name was, and was told that it was Mallin. Then the Gaon requested that he immediately change his name since in gematria it equaled [131] Samael. At times a great righteous person who carries out many deeds has within his name one of the numbers similar to the number of the impure forces from the aspect of "God made one in contrast to the other." Our Sages explained that this was done so that the force of holiness would overpower the contrasting force of impurity, just like the number of counters the number of Samael and his partner, Lilith [and [611], or like counters [376]. There are other such examples, as is known.

With regard to the verse , 'a perfect and just weight, ' in which the Gaon saw his name and mission as explained above (this chapter, 7) -- I respectfully asked the Gaon about the second name of his father in connection with the words (because the name of the Vilna Gaon's father was !), and this was his reply: "In what remains after the initial letters of the two names in , you will find it." I immediately understood that he meant that the initial letters of , that is , contain the hint of the names ; what was left after the two letters were removed, i.e., the letters and

equal !# [127]. He answered me in this way to strengthen my spirit regarding the holy mission.

(Isa. 54:7) "with abundant mercy I will gather you." In this verse the Gaon saw a hint to his name as explained above. Likewise in the verse that begins [Isa. 54:2] "expand the site of your tent." In this verse the Gaon saw the great mission in terms of the three basic directions mentioned: ! ' ' expand, extend, strengthen that in gematria equal [606]. The Gaon figured that all these are in the line of *Mashiach ben Yosef*. And the Gaon's wonderful dream on the way to the Holy Land is known in the verse; "our feet stood" [Ps. 122:2] "in your gates, O Jerusalem."

11. The following are the ways to achieve and find the name and mission of each one of Israel in the Bible, revealed in "the might of your hand to engage in doing and accounting": a) by noting the type of deeds, of lovingkindness and help extended to the community and to other individuals by someone, as well as what that person does to strengthen the holy Torah. b) by the special inclination of a person to study a particular matter in the Torah, a particular book, or the concealed teachings, etc. c) by the individual's specific moral suffering or specific success in personal spiritual and material matters.

With regard to the someone's unique mission from Heaven in connection with the ingathering of the exiles in any work that is related to the commandment of settling the Holy Land, every person can find his name and mission in sentences which include and conceal the 156 aspects and appellations of the *Mashiach* of the beginning, *Mashiach ben Yosef*. These are enumerated above in Chapter 2 with the help of Heaven. Only if there is a difficult question related to the community in matters of settling the Holy Land, can one, through kabbalists, also make use of the great secret destiny, according to the Gaon, the destiny (), "open for me the gates of righteousness, " that is based on treasures concealed in gematria and notrikun, as revealed in in gematria. A secret name should not be used except at a critical time, in order to save the community and settle the Holy Land, or , even more so, to prevent dishonoring God. The act should be done only to repair *Tsofnat Paneach*, by at least three righteous people, as revealed in the verse: [Isa. 30:18] "happy are all who wait for Him."

12. The revelation of the hints in the Torah progresses along with the progression of the footsteps of the *Mashiach* in our Holy Land, until all

the hints in the Torah will be revealed during the last generation. This is taught by our righteous *Mashiach*, because the Torah will come forth from Zion [Isa. 2:3], meaning that hidden things and secrets will be revealed, may this occur speedily in our lifetime. According to the Gaon, It is an important principle that a literal interpretation is not correct if it does not accord with the secret interpretation. Studying the Kabbalah should be done with modesty and humility, as attested to in the verse: [Ps. 29:2] "bow to the Lord in the beauty of holiness." The initial letters (from left to right--i.e., in reverse order, [thus somewhat concealed]) are .But the teachings of "the law" are open, as attested to in: [Ps. 98:4] "call out to the Lord, all the earth, " whose initial letters (from right to left [thus more easily grasped]) are .

During the period of the footsteps of the *Mashiach*, the revelations will begin little by little, like the beginning of the redemption which is compared to the dawn according to our Sages, with the characteristic of gathering in the exiles and eradicating the impure spirit from the land by settling the land and setting up people of Truth. For the goal of the Redemption in general is the redemption of Truth and sanctification of God as explained in previous chapters. Redemption of the truth has a double entendre -- literally, and the redemption of the wisdom of truth. This enhances the commandment and holy obligation to engage in studying the Kabbalah, which contains the revelation of the secrets of the Torah that is the holy mission of the *Mashiach* of the beginning of the Redemption, *Mashiach ben Yosef* through whom the ingathering of exiles will occur. That hastens the Redemption until its completion by *Mashiach ben David* and Moshe Rabbeinu, may they rest in peace; may this occur speedily in our lifetime.

As far back as his childhood, the Gaon began to study the concealed teachings after he knew well the Talmud and their commentaries, etc., as is known By that time he was already delving deeply and wonderfully into revelations of the hints in the Torah, as mentioned above. When he was only about 14 years old, he also learned alot about the concealed teachings from great men in our community of Shklav, relatives of his father, his great grandfather R' Shlomo Zalman, son of R' Zvi, as well as from R' Eli Zeitlis. He especially engaged much in the study of combining letters related to the wisdom of creation. As we heard directly from his holinesss, he did so in order to achieve and know how to create raw power with the help of God --- to use it to subdue Samael in the gates of

Jerusalem. That is why he began as far back as his childhood an awesome attempt to create a Golem [automaton of clay], as is known.

I will tell you a little, as much as we are permitted to tell, about a sublime vision, a wonderful sight, that the Gaon envisioned shortly after returning from his trip to the Holy Land in the year 5542. The Gaon was then very deeply concerned and in a spiritual quandary that is difficult to describe. On the one hand, he saw with his holy spirit the great mission that Heaven had placed on him to awaken and begin actively gathering in exiles. On the other hand, he saw the awful dangers entailed, both in travelling to the Holy Land, and in the conditions of settling -- when Eretz Israel was a desolate wilderness where contagious diseases prevailed, and where robbers and savages abounded. There were also the problems of obtaining necessities, such as economic necessities, and of earning a living. Naturally, this was a great responsibility. He was so deeply perplexed that we had never seen him like that. He prayed alot while fasting and crying, hoping to receive clear advice from Heaven. He also carried out many acts with secret emendations, etc. Indeed, he received a reply in a great and holy vision with revelations of upper spirits, a revelation of our forefather Jacob regarding "the final days," etc. (note of the copyist: at this point, we must mention that the Gaon, Rabbi Chaim from Volozhin, a student of the Vilna Gaon, writes in his introduction to the Vilna Gaon's commentary on *Safra D'Tzniuta*, that the Vilna Gaon received a revelation of our forefather Jacob and Elijah the Prophet). In that holy vision, he was told many verses containing beneficial promises concerning settling Eretz Israel, and containing hints of his own name. Among the latter were: [Isa. 44:2] "fear not, My servant Jacob, and Yeshurun, whom I have chosen." It was hinted to him that the words equal his name including 3 generations: ! [1200]. This was the first time the Gaon saw his own mission in the great mission of *Mashiach* of the beginning of the Redemption, for in gematria equals [566]*. Likewise the verse: [Ps. 76:3] "His tabernacle in Shalem, and his dwelling in Zion" equals [1200] (this is discussed at length in chapters 2 and 3.) At the end of that chapter in Isaiah (44), in which the Gaon saw his mission in the line of *Mashiach ben Yosef* in the verse , the mission of Coresh is also discussed: [Isa. 44:28] "Who says of Coresh, 'he is My shepherd, '" etc. The Gaon wrote that the beginning of the Redemption comes as part of his mission. This sublime vision encouraged and strengthened the Gaon's heart. From then on, he was no longer disturbed by the doubts

concerning the natural difficulties and dangers that he had worried about beforehand.

With this revelation, it was agreed to transmit to the Gaon the sublime mission of returning the five vauvim that our forefather Jacob had removed from the name of the prophet Eliyahu [the name was spelled five times] as a guarantee that he would come to announce the Redemption of his children, as brought in the Midrash. At first, the five vauvim were small, because every filling in is from the quality of *Din*, like the beginning of the Redemption which is the quality of *Din*. The Gaon was thereby given the power to prepare the way for the beginning by gathering in the exiles to complete the first part, as it is written [Mal. 3:23] "behold I am sending you Elijah the prophet, " etc. This mission of the Gaon was hinted to him at the time also in the verse [Deut. 25:15] "a perfect and just stone [weight], " which contains the Gaon's name , as is known from the secret of , which equals [52] when no letter is missing. After the Gaon returned from his trip to the Holy Land, since he did not have permission from Heaven, as is known, he transmitted his authority to one of his students, who was hewn from the same rock [who was of the same root] as himself, and whose name was equal to five times 'vau' [% i.e., 13x5] on the level of Ze'er Anpin for the time being.

It has been said that the Gaon travelled from place to place to make himself an exile. However, his travelling has not been interpreted properly. The Gaon's aim was primarily to check on what his People were doing and how they were behaving morally. As the Gaon wrote, man was created to subjugate evil qualities, and to repair himself and others in accord with the holy Torah. Indeed, wherever the Gaon went, he did not reveal himself to anyone, but hid his identity so that he would appear as a simple member of the Jewish People. However, before leaving a place, he revealed something about himself to the Rabbi of the community and to special people in the place. He admonished them to correct whatever moral deeds or Torah commandments, or other good deeds needed improvement in that particular community. Along with this, he would rouse the people very much in connection with preparing for the ingathering of the exiles with many explanations that "it is the time to favor her, for the designated time has come" [Ps. 102:14], etc.

The Gaon revealed to all of his students who promised him faithfully to travel to the Holy Land and to focus on settling the Holy Land, the secrets regarding the paths of the beginning of the Redemption as revealed in "designated deeds, times, and emissaries" as is written "the buds were seen on the land" [Song 2:12] with holy hints concealed in the words of our prophets and our Sages. But the great secret concerning the final end, the end from the right that the Gaon speaks about at great length in his *Safra d'Tzniuta*, and made his students swear in the name of the Lord, God of Israel, that they would not reveal it, -- this secret he revealed in Ze'er Anpin to some of his students who promised faithfully to travel to the Holy Land and occupy themselves in gathering in the exiles. The secret of the End of Days, the beginning of the wonderous end, he revealed to one who was hewn from the same rock as himself. Other hints regarding this matter--as much as we are permitted to talk about, and which are revealed in the manner of *Tsofnat Paneach*--will be discussed, with the help of God in Chapter 5, as it says, "everything has its season, and there is a time for everything" [Koh. 3:1], with the help of Heaven.

Chapter 4

A Tripartite Disposition for the Footsteps of the Mashiach:

"Designated Deeds, Times, and Emissaries"

Contents:

This chapter presents the goal of the Redemption: the Redemption of Truth and sanctification of God leading to the repair of the world in the *Malchut* of the Almighty. -- The triple cord--the "designated deeds, times, and emissaries"--come together in a tripartite campaign. The designated emissaries begin carrying out the designated deeds, thereby hastening the designated times. This is alluded to in the verses: "the buds were seen on the land, the songbird's time has arrived, the voice of the turtle-dove is heard in our land" [Song of Songs, 2:12]; "it is the time to favor her when the designated time comes" [Ps. 102:14], "when your servants have cherished her stones, and favored her dirt" [Ps. 102:15]. We must learn to comprehend how

to combine these three basic principles. To the extent we hasten the Redemption, by cherishing her stones and favoring her dust, the Redemption will hasten toward us. This is revealed by the words "when the designated time comes," as well as by the verse: "return to me, and I will return to you" [Mal. 3:7]. Accordingly, holy hints about the designated times of remembrance and revealed end are disclosed to us in the last generation that extends to the final end, the concealed end.

According to our Prophets and the Gaon's explanations, the goal of the Redemption is the Redemption of Truth and sanctification of God; the purpose of our activity in general is to wage war against Armilus by gathering in the exiles and settling the Holy Land, for that is what will redeem the truth and sanctify God. This is what Isaiah means by the words "He has redeemed Jerusalem" (52:9), which is called the City of Truth [Zach. 8:3]. The Redemption of Truth can occur only after destroying the *klipah* shell/ layer of Esau that appears in the form of Armilus, the epitome of the truth-hater. Esau hates Jacob, the epitome of truth, as indicated in the statement "you will grant truth to Jacob" [Micah 7:20].

The goal of the redemption of truth is sanctification of God. This was implied by the Gaon in the order of a number of verses he cited. First, "with their eyes they will see the return of God to Zion" [Isa. 52:8], means that the exiles will be gathered in. Then the prophet calls out: "burst out, sing joyfully together, O ruins of Jerusalem" [Isa. 52:9], which apparently refers to the rebuilding of Jerusalem and ridding it of the odor of impurity. The joy is because "the Lord has comforted His People; He has redeemed Jerusalem" [Isa. 52:9]. These words relate to the redemption of truth, for Jerusalem is called the City of Truth. This statement is followed by: "God has uncovered His holy arm before the eyes of all the nations" [Isa. 52:10], which refers to sanctification of God. The verse alludes to Israel's victory in the War of Gog and Magog, through *Mashiach ben Yosef* who, according to the Gaon, will appear following the first redemption from the oppression of the kingdoms, with the great force revealed in the words that God is truth and His seal is truth. Then "all ends of the earth will see the salvation of our God" [Isa. 52:10], which is a reference to the revelation of our righteous *Mashiach*, *Mashiach ben David*. The sanctification of God in the eyes of the nations will affect the sinners of Israel, and they will repent of their evil ways. When they see that the other nations recognize the power God has given

his people, they will be embarrassed and return to God with recognition, thereby sanctifying God. This is what is meant by the verse regarding the return of the captivity of Zion: "then among the nations it will be said, 'the Lord has done great things for them.'" "The Lord has done great things for us" [Ps. 126:2-3]. In the future, after the other nations recognize the great deeds that God has done for the People of Israel, then the entire nation of Israel, even those of little faith, will say, "The Lord has done great things for us." The purpose of the Redemption of the Truth and sanctification of God is to unify the two *meshichim*, *Mashiach ben Yosef* and *Mashiach ben David*, the wood of Yosef and the wood of Judah, like the union of the Holy One blessed be He and the *Shechina*. The purpose of the union of the two *meshichim* is to repair the world in the *Malchut* of the Almighty.

Practically, these are the principal paths for action during the beginning of the Redemption when the awakening starts from below:

1. a) gathering in the exiles;b) rebuilding Jerusalem;c) eradicating the impure spirit from the Land by planting the Holy Land and fulfilling the commandments that depend on living in Israel, which is connected with the revealed end; d) redeeming Truth by setting up people of Truth; e) sanctifying God;f) ! revealing the mysteries of the Torah;g) repairing the world in the *Malchut* of the Almighty.
2. There is a great principle in work involved in the footsteps of the *Mashiach* that all three main principles--"designated deeds, times, and emissaries"--must converge in a threefold cord that does not tear. This refers to the deeds, times, and messengers alluded to in the verse, "the buds were seen on the land, the songbird's has arrived, the voice of the turtle-dove is heard in our land." "The buds were seen" refers to the deeds; "the songbird's time" refers to the designated times; "the voice of the turtle-dove" refers to the emissaries. Similarly, in the verse, "it is the time to favor her, for the designated time comes when your servants have cherished her stones, and favored her dust" [Ps. 102:14-15]. Similarly, is the verse, "there is a time for everything" [Koh. 3:17], means that the time has come according to Israel's desire at the time of the awakening from below. Likewise, the verse "I am the Lord; in its time, I will hasten it" [Isa. 60:22] means that when the time comes, God will hasten the process. When will this occur? Immediately after the smallest one has become a thousand, as explained below in Chapter 5. We must observe, and do whatever we can to help "the one who favors man with knowledge, " as

said by our Sages and according to the Gaon. We must utilize holy hints and all our ability in "deed and gematria" to compare and completely unify all three foundations in quantity and quality in levels and values, and strive to understand how to combine the three basic principles with the help of the Rock of Israel and its Redeemer.

3. The beginning of anything, whether great or small, connected with the footsteps of the *Mashiach* must be by the designated people, that is, the emissaries, messengers of the Above at the beginning of the Redemption, which will occur with designated deeds, designated activities. The two together will hasten the designated times, that is, the times of the ends of the footstep levels (which number 999 in the *sefira Yesod*) that are connected with the beginning of the Redemption when the awakening comes from below. The emissaries will begin the deeds and hasten the designated times. This is attested to in the verse "you will have mercy on Zion for it is the time to favor her, when the designated time comes" [Ps. 102:14]. When will this be? "when your servants have cherished her stones and favored her dust" [Ps. 102:15], then "the other nations will fear the name of the Lord, and all the kings of the Earth Your glory, for the Lord God will have built Zion and be seen in his glory" [Ps. 102:16-17]. Our sages in the Jerusalem Talmud and in Tosefot Yom Tov revealed that the Redemption will begin, as in the days of Coresh, just like the Second Temple, with the permission of the kings of the nations. The Gaon comments that the verse "he will fulfill all my desires" [Isa. 44:28] refers to the revealed end mentioned by our Sages. When will this occur? It will occur when the voice of the turtle-dove is heard and the buds are seen on the land.

What will hasten the designated time? It is possible to hasten deeds, but how can one hasten a designated time that is determined beforehand? In the 6th millennium - - - referred to as "a time, a time and a half" [Dan. 12:7], which signifies every period of time according to its designated activity (?), and 'the half' to 'half' and so on. For whenever a deed is done when the awakening comes from below, the quality of *Din* on the left side will be aided by the quality of Lovingkindness from the right side, as explained below. Thus every designated time will be cut in half, and this is what is meant by "when the time comes." It means we will not have to go as far as the designated time, rather will the time come to us after "your servants have cherished her stones and favored her dust." And it will be completed from the middle line,

with the quality of mercy by way of the middle column as stated at the beginning of the verse: “you will have mercy on Zion” [Ps. 102:15], etc. Similarly, the Midrash on the verse, “a redeemer will come to Zion” [Isa. 59:20] denotes that the coming of the Redeemer depends on the rebuilding of Zion.

“Everything has its season, and there is a time for every desire” [Koh. 3:1]. According to the Gaon, the season and time accord with the desire, and that is what is meant by “every desire.” In the Talmud we note four sections regarding the mode of Redemption: a) If the people repent, they will be saved; otherwise, they will not be. b) If they do not repent, God will place a king over them whose decrees are harsher than those of Haman; so the Jews will repent and be saved. c) The redemption will come at first by the return of the captivity of Zion, even if there is only “one from a city or two from a family” [Jer. 3:14], according to Reb Yehoshua. This is what is meant by the Revealed End. d) The Redemption will come in any case at its designated time, which is referred to as “the concealed end.” However, beforehand one must consider that all of the views expressed are those of the Living God. Therefore the Gaon told us that we must progress and select the mode that is within our power, that is, the third mode. Should we accomplish this and fulfill this mode, then there will be no need for our Sages’ warnings regarding harsh decrees. Since the fulfillment will stimulate general repentance, there will be no need to set up a king whose decrees are harsher than Haman’s decrees. The revealed end will thus hasten the culmination of the Redemption.

Regarding the view that all ends have ended, this refers to the designated times during which designated deeds by designated emissaries were not carried out, as explained above. a) Regarding the statement that the bones of those who try to figure out the ends should swell, this refers to those who compute the figures without considering the deeds that are necessary when the awakening comes from below. They do not take into consideration the beginning that comes with the first *Mashiach*, *Mashiach ben Yosef*, in order to prepare the way for the great redemption by deeds. The term “bones” is used to indicate that such people sin against the “bones of Yosef” which contain the mystery of *Mashiach* ben Yosef as revealed in the verse: “Moshe took the bones of Yosef with him” [Ex. 13:19]. Should we hasten the Redemption, by cherishing her stones and favoring her dust, then the Redemption will come closer, as revealed in the verse: “when the time comes, ” and as is written: “return to me and I will return to you. -- To this

extent the holy hints about the designated times and the revealed end will be disclosed to us in the final generation which will reach the final end, “the wondrous end” [Dan. 12:6], until the end of the days when the blessing will be completed as indicated by the verse: “his right hand on Efraim’s head” [Gen. 48:17]. Some of this matter is revealed through “explaining what is hidden.” In the following chapter, with the help of God, we will discuss this matter to the extent we are permitted to reveal the hints.

Chapter 5

The Interpreter’s Seven Repairs To Qualify for the Redemption

Contents:

All the principles of the beginning of the Redemption and its footsteps, its ways and actions that are interlaced with the three bases: “designated deeds, times, and emissaries, ” as well as everything connected with “deed and gematria [numerology]” -- all are interconnected and held together by the Interpreter’s seven repairs. This is revealed in the secret of 999 in the *sefira Yesod*, the level of *Mashiach ben Yosef* and in the secret of the two hosts in the *sefira Nezach* and in the *sefira Hod* where the two *meshichim*, *Mashiach ben Yosef* and *Mashiach ben David*, nest. We are obligated in practice to reach the final level of the awakening from below, which is 999 in the *sefira Yesod*, i.e., one thousand minus one, which refers to the 999 footsteps of the Mashiach. Every good deed performed naturally can prompt up to 1000 times that amount of miraculous help. That is what is meant by the verse, “the smallest will become a thousand.” The level of good is the mission of our Rabbi, the Vilna Gaon. The statement, “everything has its season, and there is a time for everything” conceals hints concerning the paths of the beginning of the Redemption, as revealed by the Interpreter. The ends of the designated times for the footsteps of the Mashiach are revealed in the verses: “the songbird’s time has arrived, ” and it is the time to favor her.” All this will occur during the seven periods of remembrance between the first hour of light of the sixth millennium in the period of the final days of the last generation, until [Dan. 12:6] the final end, the concealed end.

- A. The entire beginning of the Redemption, its footsteps, ways and actions, and the details inherent in all "the designated deeds, times, and emissaries" as noted above (Chapter 4), both what belong to "deed" as well as what belong to "accounting" regarding secrets and intentions, whether with regard to revealed matters or to concealed matters--all are connected and held fast by the Interpreter's repairs as revealed in 999 in the *sefira Yesod* from the aspect of *Mashiach ben Yosef*, and by the two hosts in the *sefirot* of *Netzach* and *Hod* where the two *meshichim*, *Mashiach ben Yosef* and *Mashiach ben David* nest. This is revealed in the verse: "the smallest will become a thousand" [Isa. 60:22], etc. which refers to the level of good, as clarified by the verse "a good [bountiful] eye will be blessed" [Prov. 22:9], and which is in line with *Mashiach ben Yosef* and inherent in the mission of the Gaon, Rabbi Eliyahu of Vilna.
- B. The footsteps of the beginning of the Redemption within the three foundations, "designated deeds, times, and emissaries, " must proceed and be accomplished till the final level of the awakening from below, which is the level of 999 in the *sefira Yesod*, the level of 1000 minus 1. They must not recede, God forbid, due to some difficulty or stumbling block. This is all the more so on the last levels where the *Sitra Achra* becomes more powerful, for in order to counter the *Sitra Achra*'s power, in accord with a clear and promised accounting, the miraculous holy force, the upper abundance, salvation and success become more powerful (see below). It is an important rule that whenever a religious commandment is carried out, and whenever a prayer is uttered, a man should think about unifying himself with, and binding himself to the intentions of two hosts, the Lord of Hosts and the God of hosts, i.e., *Din* and Lovingkindness, and he should focus on the median line between the numbers $499 \frac{1}{2}$ on the left, and $499 \frac{1}{2}$ on the right.

As noted above, all the work involved in gathering in the exiles is in preparation of setting up and "maintaining people of truth, " in order to reach the level of redemption of the truth and sanctifying God and repairing the world in the *Malchut* of the Almighty that is the goal of the complete Redemption. For without the existence of people of truth, there is no hope, God forbid, for all the work involved in the beginning of the Redemption. As written, "Jerusalem was destroyed because people of Truth were missing from it" [*Talmud Bavli, Shabbat 119b*]. The level of truthful men comes only following the Interpreter's seven

repairs not only in thought and unification of secret intentions, but also in the integration of the repair of related deeds.

My revered father, author of *The Burden of Benjamin*, who understood the secret of the "silver goblet," defined the repairs according to their plain interpretation as well. In addition, he explains at length that the main place for the repairs is in Jerusalem and its gates, the site of the main battleground for God's war against Amalek. Each repair must reach the final level of the awakening from below, that is 1000 minus 1, or 999 in the *sefira Yesod* as is known. That is the highest number of *Mashiach ben Yosef* as meant by the verse: "the smallest will become a thousand," etc. These are the definitions:

Repair 1: "equality." There must be equality of measurement in the two hosts: "their feet, a straight foot" [Ez. 1:7], 499 1/2 on the right, and 499 1/2 on the left, etc. This is also true regarding deeds between man and his fellow man in order to set up people of Truth on the median line.

According to the plain meaning, equality means that each person must equate himself to the other members of his community. He must not regard himself as superior or greater than others, neither materially nor spiritually. This is what is meant by the verse in the Talmud "*Mashiach ben David* will not come until all measurements are equal"; (Sanhedrin 98a) -- "until all the prices are equal."

Repair 2: "elevation." A person must elevate himself spiritually and by performing good deeds, with the assistance of the might and secret of "Metatron, Minister of Interior" to the level of the upper lights, the level the sounds of the shofar reach. [999 in gematria] is the angel of *Mashiach ben Yosef*. His name equals 999 in the *sefira Yesod*, .

According to the plain meaning, elevation means that each one must elevate himself and rise up from the level of animals and low materialism. He must elevate himself and rise spiritually with regard to his virtues, emotions, and education, because a person who remains stagnant, that is, who does not strive to rise spiritually and raise himself with superior achievements is likened to an animal and, like wide beasts, is liable to commit any evil deed, God forbid.

Repair 3: "inclusiveness." All-including, as revealed by the appellation God the Almighty, when one spells and adds up the names of the

letters comprising that appellation [equals 999 in gematria], and as revealed by the idea of inclusiveness, as well as by the verse “Out of Zion, the all-encompassing beauty” [Ps. 50:2].

The plain meaning is inclusiveness û being included within the community. The individual has only what the community has: “all of Israel is responsible for one another.” Each person is part of the community. Nothing in Israel is separate and personal in all aspects, whether it involves improving the community or helping others. Likewise, regarding reproving one another, for as it says, “Jerusalem was destroyed only because people did not admonish one another” [*Talmud Bavli, Shabbat 119b*].

Repair 4: “purification” as revealed by coupling in the upper purity, at the level of *tal orot*, which is the root and place of purification in the mystery of the three levels [*keter, chochma, bina*]: the aleph, the reish and the shin, revealed in [Hos. 2:21] “I will betroth you to me, ” etc., and in the word , which means that the ‘vau’ will descend to the ‘heh’ to connect the passageway for the souls.

The plain meaning is purification (or sanctification) û purification from the tendency toward natural lusts that destroy the body and soul; purification from impure thoughts and the like. One should strive for a pure spirit that leads to the holy spirit.

Repair 5: “establishing new ideas or interpretations, ” revealed by the verse: ! “this month is for you” [Ex. 12:2] [the word can be read as ‘month’ or as ‘new’]. The new ideas concern what is revealed and what is concealed in the Torah. They are revealed in 999 in the *sefira Yesod*, and in the mystery of: “the letter æ tet’ is a good sign, ” that is found in three worlds. The word appears at the beginning of the Torah in connection with light. It is related to the statement that there will be “a new light” over Zion, and to the verse “for from Zion the Torah will go forth” [Isa. 2:3] û that is, the teachings of our righteous *Mashiach* will be revealed little by little during the period of the footsteps of the *Mashiach*.

The plain meaning is that the new ideas concern the period after the levels mentioned. Then everyone must offer new explanations for what is written in the Torah and perform additional good deeds, for every member of Israel has a special task in this world: to reveal new

interpretations of the Torah and to add and create good activities on behalf of the community as revealed by his “deeds and gematria.” Repair 6. “overcoming.” Overcoming all the forces of Amalek with the force of “the angel of hosts” “at the head of the people” [Deut. 20:9], and to disregard the muddy valley. “When Moshe lifted his hand” then Israel was victorious, and Aaron and Hur, who were in the line of the two *meshichim*, supported Moshe.

The plain meaning of overcoming is that one must overcome the general impure spirit. Whoever has already merited rising to all the previous levels, has the strength to overcome the impure forces, not only in a defensive war, but also in a wave for “the defense of Israel.” He can destroy the impure spirit, the evil spirit of Amalek, and eradicate it from the midst of Israel. The evil inclination and all the vices must be completely overcome.

Repair 7. “unity.” This refers to the unification of the Holy One blessed be He and the *Shechina* as revealed by the three letters of the Hebrew alphabet 999 in the *sefira Yesod*, because when the two pieces of wood, the wood of Yosef and the wood of Judah, are combined into “one in My hand, ” that is, in the hand of God, then truth is redeemed up to the level of “like a bridegroom’s rejoicing over his bride” [Isa. 62:5], i.e., the Redemption is completed. The plain meaning is that unity refers to unification with the Holy One Blessed be He. After rising all the previous six levels, it is possible to attain the level of the unification of the Holy One Blessed be He with the *Shechina*, and the return of the *Shechina* to Zion and the completion of the Redemption, may it happen speedily, Amen.

- C. On the extent of miraculous help from Heaven at the time of the footsteps of the *Mashiach*. The help of Heaven in general, and miracles in particular, are a matter of measure for measure. Heaven measures a man as he measures his fellow man. That means that Heaven aids a person similarly to how that person practically and naturally fulfills a commandment. It is done level for level on the basis of 499 1/2 from the left, and 499 1/2 on the right, as explained by the Gaon in many places (especially in his compositions *Yahel Or*, and “The Luster of the Dawn”). One may ask, “How is it possible to act at the beginning, even more so to take a risk in doing something with the expectation of a 50% natural, 50% miraculous outcome, since to begin with, we do not depend on a miracle?” But the accounting is such that

the miraculous aspect constitutes a higher percentage of the outcome than the other aspects. Now when it comes to deeds concerning the footsteps of the *Mashiach*, especially deeds performed by the community, the Gaon maintains that Heaven's miraculous help is far greater than the measure for measure account. At times, the help of heaven is 1000 times greater.

The account is considered as follows: the highest level of awakening from below, both in what is possible and in what each individual member of the community has to reach and achieve in practice regarding repairs and for salvation, is the level of 999 in *Yesod (Likutei Hagra)*, that is, until the level of "1000 lakes" as is known. The phrase "1000 lakes" hints at the gematria and the might of the two [499x2] *hosts*, as the Gaon explains in many places, which nest in the *sefirot Netzach* and *Hod*. *Netzach* and *Hod* represent the two legs of the cypress tree level where the two *meshichim* are found. The level of the last 1000 is completed by the small aleph in the ! Ze'er Anpin, as revealed by the verse: "the smallest [will become] a thousand" [Isa. 60:22]. This completes the number 500 on each side, and they are in the two *sefirot Netzach* and *Hod*. He (*Netzach*) is concealed in the letter 'vau'; she (*Hod*) is concealed in the letter 'heh' of the Holy Name. Accordingly, every level on the left line which is *Dinim*, is immediately joined by the same level on the right side, which is miraculous Lovingkindness. Now when the deed is performed in public, then the personal merit of each person according to the root of his soul from the middle line, the line of Mercy, is added to the merit of the entire group. This is especially true when the exiles are being gathered in, about which it states: "with abundant mercy I will gather you in."

After all this, the last level of the awakening from below is reached, that is, the level of 999 steps, which is the perfection of 999 in the *sefira Yesod* of three worlds, and its completion by the small aleph. Immediately afterwards, the upper abundance of the great Aleph of the Arich Anpin is added, in which case each Aleph is a thousand times greater than the entire lower aleph, the small aleph of the Ze'er Anpin, where *Mashiach ben Yosef* nests (two friends who do not separate). All this is accomplished with the upper abundance and miraculously. As known, the blessing of God comes from the abundance of the Great God, as expressed in the verse: "May God increase you a thousandfold and bless you" [Deut. 1:11], etc. This also explains the figures in the verse: "one will chase a thousand" [Deut. 32:30].

- D. Similarly, it must be known and remembered that the forces of impurity, the *klipot* layers of the *Sitra Achra* also have levels of 499 1/2 on the right and 499 1/2 on the left as noted in the Zohar (see , p. 27). They are called “the muddy valley.” When they reach the final levels, God forbid, they can attain all the power of Esau and Ismael (the ox and donkey of impurity) together, and destroy the entire world. However, God made one to counter the other: to counter the forces of impurity are the great forces of the same levels of holiness of the two *meshichim*--the holy ox and donkey. They have the same number 499 1/2 on one side and 499 1/2 on the other side, as explained above. The holy ones counterattack, etc. They stand against the impure forces like an iron wall and fortified city. These are the “horns of the ox” at the opening of the city, on the middle line in the gates of Jerusalem on the west, where the fortress of Joseph’s angel will be in the war against the angel of Esau. There, “will gore nations together, to the ends of the earth” [Deut. 33:17].
- E. “There is hope for your future” (Jer. 31:16). At first glance, the verse seems difficult, for hope generally applies at the beginning of something, not at its end. How is Rachel comforted by a statement that at the end there will be only hope? What kind of ultimate salvation is hope alone? The answer is that in this case the letters mean that the Redemption will be completed on the level of the great 1000 from the *sefira Daat*, by 500 [in gematria] in ‘vau’ and 500 in ‘ heh’. At first this occurs at the awakening from below as explained above (note of the copyist: as explained in the commentary of the Gaon in the book *Yahel Or* on *parshat “Mishpatim,* ” and also in the book *Likutei Hagra* , p. 27, and the commentary *Beer Yitzchak* there, and in many other places in the Gaon’s commentaries), when the two armies are taken hold of: 499 1/2 on the right and 499 1/2 on the left or, altogether 999, which is 1000 minus 1. At that point the level of the thousand is completed by the abundance from above of the great thousand from the *sefira Daat*, and 500 is completed on each side as well as above and below. This is what it means by “in your future, ” that is, as explained above, your completion will be . When will this happen? After your children return to their border, as is written there [Jer. 31:17].
- F. With all our might in deed and gematria we must draw the upper abundance of Redemption power from the quality of Lovingkindness of the great thousand until the end of the awakening-from-below level, as noted above. And the ‘vau’ will descend toward the ‘heh’ as stated

in the holy *Zohar*, until their measurements equal 499 1/2 on the right and 499 1/2 on the left on the level of and with the power of two periods [of time] in the sense of the verse: “her period has been completed” [Isa. 40:2] in Jerusalem. At this point the two levels are reached equally: the quality of *Din* and the quality of Lovingkindness in the *sefirot Netzach* and *Hod*, at the base of the cypress over God’s footstool. Then Jerusalem is at a stage of equality precisely as revealed in the words “make my legs like those of rams and their legs a straight leg with equal numbers on the right, on the left, above and below. This refers to the ‘vau’ and ‘heh’ of the holy name which contain the two *meshichim*, who unite in one all-inclusive number: 1000 minus 1. Immediately, the upper abundance of the great Aleph descends through the agency of Moshe Rabbeinu, may he rest in peace, who is the final redeemer who completes the number 1000, as revealed in the words: [Song 8:12] “the thousand is yours, who completes it.” Similarly, in gematria the words *Mashiach ben Yosef* *Mashiach ben David* equal 1000 [566 + 434]. This is the secret of the ingathering of exiles coming first from the North. Similarly with regard to every mitzvah and especially so every instance of salvation for Israel in general, all the forces and special upper attributes are drawn from above to below in this manner, by lifting and raising the lower, natural force to the final level of 499 1/2 on the left till that same level is reached on the right line with the help of God by means of the middle line, which is the line of mercy, through the *sefira Yesod*.

- G. The Gaon explained the verse: “the smallest will become a thousand and the youngest a mighty nation; I am the Lord; in its time, I will hasten it” [Isa. 60:22]. Our sages understood the words “in its time I will hasten it” to refer to two ways. If they the people [of Israel] are worthy, I will hasten in; if they are not worthy, it will occur at its predetermined time. In neither case does the Biblical verse lose its literal meaning, that when the time comes, I will hasten it. When will this occur? When the youngest becomes a thousand, that is, when we ourselves reach the level of the small thousand, at the awakening from below, and the youngest becomes a mighty nation. The smallest and youngest is Ephraim, who is *Mashiach ben Yosef* whose mission is the ingathering of exiles. A mighty nation refers to the number 600, 000; then, even though its time has come, I will hasten it [the process]. This is the middle road that our Sages discuss in their interpretations.

In the repairs of *Tsofnat Paneach* are 18 special attributes of the upper abundance of God's blessings. All are concealed in the mystery of 999 in the *sefira Yesod*, which is the highest number of *Mashiach ben Yosef* when the awakening comes from below. That is the meaning of "the smallest will become a thousand," etc., as explained below. Each of these 18 special attributes is bound by this number, each one in its own place in line, as noted below.

In everything we do to gather in the exiles and settle the Holy Land, and in all our prayers for the life and success of *Mashiach* who comes at the beginning of the Redemption, *Mashiach ben Yosef*, we must always focus on this exalted number, 999 in the *sefira Yesod*, in order to achieve, with the might of our hand, what is revealed in "deeds and gematria" according to the Gaon. We must strive to rise to the level of this number, which is the highest level of the awakening from below. And may the God who has chosen Zion help us with the full and complete help of God to reach the great thousand, when the complete Redemption will come, may it do so speedily in our days, Amen.

- H. In general, the 18 special traits or circumstances associated with *Mashiach ben Yosef* that require repair according to the Interpreter (*Tsofnat Paneach*) are as follows: 1) The unity of the two *meshichim* in "two hosts 499 1/2 on the left and 499 1/2 on the right that together equal 999. 2) The abundance of good on the level of good, 999 in the *sefira Yesod*, which, according to the Gaon, refers to Yosef, as revealed by the verse "a good eye will be blessed" (Prov. 23:7). 3) The source of blessing, the blessing of [Deut. 16:10] "almighty God" when the names of the letters of the two words are spelled out and added up. (In this case, the sum is 999) 4) Mitigating judgments by [999] "Metatron Minister of Interior" the one who brings the sound of the Shofar to Heaven. 5) The abundance of lights which is the ! [999] sperm of the *sefira Yesod*. 6). The might of the upper host by the [999] "angel of hosts." 7) The unity of the Holy One blessed be He with the Shechina by 3 combinations of letters [: 999]. û 8) 43Purification of the three worlds by the letter 'tet' [999] as written "my inner self yearns for him" [Jer. 31:19]. 9) Engaging in the war against Esau and Ismael, referred to as [999] "the foot of an ox and a donkey." 10) Purification of the Holy Land by fulfilling the commandments related to the land, for ! [Lev. 26:34] [999] "then the land will be appeased." 11) Removing the desolation, referring to the muddy valley and making it [Hos. 2:17] [999] "an opening of hope." 12) Lights from darkness, and sweetness

from power, as inferred in the verse: [999] [Ps. 30:6]. 13) The source of salvation, God, will act [999] [Ps. 20:7] "with the omnipotent acts of salvation of His right hand, " in the sense meant by Jacob when he placed his right hand on Efraim's head. 14) The blessing of "expansiveness" as noted in "Now God has expanded us and we will multiply in the land" [Gen. 26:22] as promised [999] [Gen. 22:17] "like the sand on the seashore." 15) Abundance of might as revealed in ! [999] [Jud. 5:23] the one who came à "to the aid of the Lord against mighty men." 16) The humble spirit of the two *meshichim* as revealed in [999] [Ps. 37:11] "the humble will inherit the earth." 17) Pleasantness with trials, as revealed in ! [999] [Ps. 126:6] "who bears the measure of seeds." 18) The blessing of dew and satiety, as revealed by [999] [Mal. 3:10] "the windows of the Heavens" as is written "I will open for you the windows of the Heavens and pour out on you blessings without limit."

As an emissary of the Holy One of Heaven, with a mission placed upon me, Hillel son of Benjamin - - -

I am obligated to arouse and to educate people regarding this, as explained above and as revealed by the supreme number 999 in the *sefira Yesod*, in which my name is hinted at in the letters which include the name of my forefathers, that was revealed to me by the holy spirit of the Gaon, Rabbi Eliyahu of Vilna, may his merit protect us, in the words, deeds and gematria [his name, equals --the Revealed End-- in gematria: 279].

- I. As explained above, there is a great and exalted value in mentioning the 18 special characteristics associated with *Mashiach ben Yosef*, when performing deeds at the time of the awakening from below, such as when gathering in the exiles and settling the Holy land. Also, one should focus on the great number of *Mashiach ben Yosef* which is 999 in Yesod. This is the 999 (1000 minus 1) that is hinted at [section deleted -author] in the 18 special attributes mentioned above as revealed by the words, "the smallest will become a thousand." We should do the above in order to draw and interconnect the upper abundance from all 18 special attributes for every deed, with the help

of God. The prayer "Yosef still lives" is especially helpful, as explained above in Chapter 1 where there is a discussion of the special prayer for the life and peace of *Mashiach ben Yosef* who will accomplish the ingathering of exiles and the settlement of the Holy Land according to the Gaon. Below is a shortened form of this prayer.

The Prayer "Yosef Still Lives"

Our Father in Heaven, have mercy on the remainder of Yosef your people, Merciful Father, Redeemer of Israel and Jerusalem, who causes the horn of salvation to sprout, please help and please bring success to the faithful emissary, the *Mashiach* of the beginning of the Redemption, *Mashiach ben Yosef*, who bears our sicknesses and suffers our pains in his war against the enemy of Israel, the wicked Armilus. As it says, "and the House of Jacob will be a fire, and the House of Yosef a flame, and the House of Esau will become straw" [Ov. 1:18], "and saviors will ascend Mount Zion to judge Mount Esau, and the kingdom will be the Lord's" [Ov. 1:21] and the Lord will become King over the whole Earth. Yosef is still alive, Yosef is still alive, Yosef is still alive. The son of David is alive and exists. Our Father, the Merciful Father, who chooses Jerusalem and dwells in Zion, in your great goodness, may your anger be abated from your people, your city and your property. May we all merit seeing speedily the revelation of the holy vision sent from your holy dwelling place as hints to Rabbi Eliyahu son of Shlomo the light of *Mashiach ben Yosef* on the level of Good, revealed in the holy verses: "Do not be afraid my servant Jacob, or Yeshurun whom I have chosen" [Isa. 44:27]; "His tent [is] in Shalem and his dwelling place in Zion" [Ps. 76:3]; "visualize Zion, the city of our designated time, your eyes will see Jerusalem a tranquil habitation" [Isa. 33:20]. On the level of the upper lights. Rock of our heights, shield of our salvation, protect the wood of Josef in the hand of Efraim, raise the horn of your *Mashiach ben Yosef*, as it says: "his horns are the horns of an ox with which he gores nations" [Deut. 33:17].. Increase his strength to stand firmly, as in "he emplaced his arrow firmly" [Gen. 49:24] in his difficult war against the enemies of your people, our oppressors, as you promised with regard to the fall of Gog and Magog (Ez. 39): "You will fall on the mountains of Israel, you and all your flanks, and the peoples accompanying you ... Then the inhabitants of the cities of Israel will go out and kindle fires and fuel them with their weaponry-shields ... On that day I will grant Gog a burial site place there in Israel ... and there they will bury Gog and all

his multitude, and call it the Valley of Hamon Gog [Gog's Multitude] ... I will make my glory evident among the nations, and the nations will see My justice executed by me, and My hand that I have placed against them. Then the House of Israel will know that I am the Lord your God ... Therefore, ... now I will return the captivity of Jacob and show mercy to the entire House of Israel, and be zealous for My Holy Name."

Lift us up and help us, Rock of our strength, to reach--by our deeds in connection with our holy heritage--the level of the great and holy number (Metatron Minister of Interior) of the angel of Mashiach at the beginning, which is "999 in the *sefira Yesod*" held together by two hosts, one on the right side and the other on the left.

- - - - -May all the nations of the earth see the salvation of our Lord speedily. Our Father, Merciful Father, may this time be a time of mercy and goodwill before You, etc. on the basis of the merit of those who occupy themselves with the repairs noted by the Interpreter [*Tsofnat Paneach*], and concentrate on eradicating the spirit of impurity and sanctifying your great and holy name. May you show mercy and goodwill also because of the merit of those who occupy themselves with settling our Holy Land and building Jerusalem, and the merit of those of your children who live on your heritage, suffering the tribulations of Eretz Israel, and accepting the tribulations with love to sanctify your name and hasten the Redemption of your people and your property, may it come quickly.

Based on this merit, may ben Yosef, the *Mashiach* of the beginning, live, not fall, as prayed by the faithful friend, Moshe Rabbeinu, may he rest in peace, by King David, may he rest in peace, as well as by the great Sages, who like angels, *prayed on behalf of the life and success of the Mashiach* of the beginning, *Mashiach* ben Yosef, Amen. As the righteous people of the world have decreed, when righteous people issue a decree, then the Holy One blessed be He fulfills it. Yosef is still alive. Alive still is Yosef. The son of David is alive and exists. A righteous person lives by his faith. Then the tree of Yosef and the tree of Judah will become one in the hand of the Lord, and whatever he does, the Lord makes prosper.

Efraim is my favorite son, a delightful child, so whenever I speak of him I remember him more and more? Therefore, my inner self yearns for him, I will surely take pity on him, says the Lord" [Jer. 31:19].

"May the pleasantness of the Lord be upon us, and our deeds be established for us" [Ps. 90:12] in connection with all the 18 special and emanated attributes associated with the *Mashiach* of the beginning with the full complement of what is related to each attribute on the level of 999 in the *sefira Yesod*, as revealed in the verses: "the smallest will become a thousand and the youngest a mighty nation"; "I am the Lord; in its time, I will hasten it"; "in distress I called out to the Lord, and he answered me with expansiveness" [Ps. 118:5].

Following this prayer, one must recite the chapters listed above in Chapter 1.

I am still praying for the success of my special mission, that Heaven placed upon me with holy hints from the root of the upper lights on the level of good, as part of the holy mission of the Gaon on the level of Metatron and Yosef found in the mystery of 999 in Yesod, that equals 1000 minus 1, which is the highest rung of the ladder of the *Mashiach* of the beginning, *Mashiach ben Yosef*, during the final stage of the footsteps of the *Mashiach*. This was hinted to me by the holy spirit of the Gaon on the basis of the gematria of the letters of my name and those of my forefathers: " [999] "Hillel, son of Benyamin, son of Shlomo Rivalis."

[fn. Reb Shlomo Rivalis is the Gaon Reb Shlomo Rivalis (Rivlin), the Gaon's cousin. He was the president of the main committee of "the Four Countries" in Shklov. The hint mentioned was taken seriously by Reb Hillel, who composed "*Kol HaTor*." This hint, his other hints and those of his colleagues, students of the Gaon, regarding their mission to promote the ingathering of the exiles (explained in the book "*Vision of Zion*"), were actually a fundamental secret behind their enthusiastic yearnings and efforts on behalf of settlement in the Holy Land.]

This is what I requested, and directed my children and their descendants to do, in addition to always saying a prayer following the prayer "Yosef is still alive" on behalf of the promotion and success of the great, holy and exalted mission of the *Mashiach* of the beginning, as an inherent part of the "revealed end" and "concealed end" until the end of the Redemption and the End of Days, may it come speedily.

The Purpose of the Redemption: the Redemption of Truth and Sanctification of God

We must strengthen ourselves to promote the Redemption, that is, the redemption of the truth and sanctification of God according to the Gaon’s commentary on the following verses: “for every eye will see when God returns to Zion” [Isa. 82:8]. This refers to the ingathering of exiles. “Break out in joy, sing together, O ruins of Jerusalem” [Isa. 52:9] refers to the rebuilding of Jerusalem and removing the impure spirit from the land. “For the Lord has comforted his People, He has redeemed Jerusalem” [Isa. 52:9] refers to the redemption of the truth, since Jerusalem is referred to as the City of Truth in “God has uncovered His holy arm before the eyes of all the nations” [Isa. 52:10], etc. This refers to sanctifying God, as the words of the prophecy indicate, and as written in the continuation of the verse: “the ends of the earth will see the salvation of God.” These verses hint at Israel’s victory in the War of Gog and Magog by *Mashiach ben Yosef*, according to the Gaon (comment of the copyists: in the book *Likutei Agadot*, p.15, 53”), the war of Gog and Magog will take place after the first redemption from oppression by the monarchies. According to the above explanation, it seems clear that preparation for the great victory is by redemption of the Truth and sanctification of God.

This helps us understand well the words of the Gaon in his chapter on “The Mystery of the [Hebrew] Letters, ” that during the period of the ingathering of the exiles, the *Sitra Achra* will become stronger (comments of the copyist: in *Likutei Hagr”a* “the secret of the Letters, p. 40, the commentary “*Be’er Yitzchak*” brings the Gaon’s comment that the verse: “the redeemed of the Lord will return” refers to *Mashiach ben Yosef* who is the first redeemer, through whose agency the ingathering of exiles will be accomplished. Then, during the footsteps of the *Mashiach*, the *Sitra Achra* will be most powerful). The main desire of the *Sitra Achra* is to uproot the truth, and this is what is meant by the verse: “Esau hates Jacob, ” because Jacob is in the line of truth, as is written “give Truth to Jacob.” The *Sitra Achra* knows that the goal is redemption of the truth and sanctification of God. which occur along with the ingathering of the exiles and rebuilding Jerusalem as explained above. The *Sitra Achra* also knows that as the footsteps of the *Mashiach* progress, so the end of the power of impurity nears. He therefore girds himself with all his strength and power to wage his battle to uproot the truth and every good deed that leads to sanctification of God. We can thus understand what our Sages meant by their comments on the footsteps of the *Mashiach* (*Sota*, 49b)

where the Talmud states: “during the footsteps of the *Mashiach*, truth will be missing and brazenness will be blatant, a son will disgrace his father, and the young will shame the elders. Why will all this occur, especially during the footsteps of the *Mashiach* more or than in another period? For the redemption of the truth and sanctification of God are the goals of the redemption along with the ingathering of the exiles and the rebuilding of Jerusalem. Therefore, during the footsteps of the *Mashiach* the *Sitra Achra* exerts himself more powerfully in his war to root out the truth. The word missing -- “the truth will be missing” means that it will have been uprooted according to the order of the Hebrew alphabet [this means that the order is : first is the first letter, then the last letter, then the second letter, then the next to the last letter, etc.] According to that order, the of the word can be exchanged for . Thus during the final footsteps of the *Mashiach*, the amount of ingratitude and requiting evil for good will become greater than ever since the creation of the world.

The term “during the footsteps of the *Mashiach*, ” which is used by our Sages, should be interpreted literally: during the time of the footsteps of the *Mashiach* and at its high point, i.e., at the height of the activities at the beginning of the Redemption — primarily the ingathering of the exiles, rebuilding Jerusalem, redemption of Truth and sanctification of God’s name, as noted above--during this time the *Sitra Achra* will become more powerful in attempting to disturb and precipitate failure by uprooting the truth and preventing sanctification of God. This is what is meant by “who taunted the footsteps of Your *Mashiach* [Ps. 89:52]”

How strong is the force of the *Sitra Achra* that he managed to hide from the eyes of our holy forefathers the danger of the *klipot* layers: from the eyes of our forefather Abraham, the *klipa* of Ismael; from the eyes of our forefather Isaac, the *klipa* of Esau; and from the eyes of our forefather Jacob, the *klipa* of the *terafim*. During the footsteps of the *Mashiach*, the *Sitra Achra* becomes even stronger, in order to strike Biblical scholars with blindness.

All this is obligatory upon us to know and understand beforehand, when we carry out our holy work of gathering in the exiles and rebuilding Jerusalem. We must know beforehand that to the extent that this holy work will increase--so the *Sitra Achra*’s power to disturb and bring about failure will increase with his primary weapon which is eradicating the truth as explained above by our Sages and the Gaon. If we know all this ahead of time-- the *Sitra Achra*’s desire and the force of his warfare, then we will know how to deal with it

practically. We will know how to fight him, measure for measure. That is, the *Sitra Achra* wishes to uproot Truth and to bring about desecration of God name, and we will fight him by redemption of the truth and sanctification of God-s name. This is also what is meant by the verse: "God wages war against Amalek from generation to generation" [Ex. 17:16]. The forces of God's seal is that truth will give us the strength as we proceed step by step in our war. We must remember that this power comes miraculously from Heaven according to our Sages (*Sanhedrin* 64a); in the incident when a note fell from Heaven, they state that "truth was written on it, which is the seal of God." But in every commandment the awakening from below is required. About this it says "the truth will sprout from the land" [Ps. 85:12]. When we act on behalf of redemption of Truth from below, then God will aid us with His imprint, and since the main center of the *Sitra Achra* is in the gates of Jerusalem, as it says "come to its gates; cast lots on Jerusalem" (Ovadia 1:11), and as it states: "sin crouches at the entrance" against the "entrance to the city" of Jerusalem, because all the desire of the impure force is to attach itself to the center of Holiness. It says about this: "God will denounce you O Satan...He who chooses Jerusalem" [Zach. 3:2]. Therefore here at the gates of the holy city of Jerusalem, may it be built and established, is the site and center for the supreme force to counterattack the angel of Esau who fights to uproot the truth.

Chapter 6

Essential Guidelines for Deeds at the Beginning of the Redemption

Contents:

The principles behind deeds to be performed at the beginning of the Redemption, the circumstances and manners of these deeds-all are similar to those prevalent during the period leading to the construction of the Second Temple in accord with the mission of *Mashiach ben Yosef*. The beginning of the Redemption is the time of the Revealed End, when the following seven pillars are hewn: 1) gathering in the exiles; 2) building Jerusalem; 3) eradicating the impure spirit from Eretz Israel by planting the Holy Land and fulfilling the commandments related to it; 4) setting up people of truth in order to redeem the truth and sanctify the name of God; 5) promoting the spread of Torah from Zion; 6) waging war against Amalek; 7) healing Zion.

We, the emissaries of the Almighty, are obligated to do our utmost to carry out these goals as revealed by “deed and gematria [numerology].”

We must act modestly, along the lines of the Vilna Gaon’s major rule that anything that will be achieved upon completion of the Redemption will start at the beginning of the Redemption little by little, with Ze’er Anpin. In addition, we must study the teachings regarding the footsteps of the *Mashiach*, as described in the 156 qualities and aspects of *Mashiach ben Yosef* [see above Chapter 2], in order to know how the holy work is carried out, so as not to retreat, God forbid, when faced with obstacles and sanballatim [see Neh. 2:19; 3:33-34]. All this is the mission of the Rabbi Eliyahu, the Vilna Gaon, and at his directive. May his merit and blessing help us in all our paths, and may God complete the task for us.

The Gaon always spoke about an important rule, that all deeds of the beginning of the Redemption, when the awakening comes from below — “all will be like the period of the Second Temple, ” like the days of “Ezra and Nehemiah when permission was granted by Coresh.”

All seven principles of work to be accomplished during the footsteps of the *Mashiach*, and the details of the deeds, are part of the beginning of the revealed end, as noted by our Sages in the Talmud (Megillah 17b), concerning the juxtaposition of blessings to the events that follow. The promise of blessings, and the ideas of gathering in the exiles, building Jerusalem and eradicating the spirit of impurity from Eretz Israel follow one another in the Bible. As is written: “you, mountains of Israel, will give forth your branch and bear your fruit for My people, Israel, when they are about to come” [Ez. 36:8]. The Talmud (Sanhedrin 98a) writes that this verse refers to the Revealed End. The Revealed End was the major energizing and strong aspiration of the Vilna Gaon and his students. The entire matter of the revealed end is the great assignment of *Mashiach ben Yosef*.

Through the Gaon, may his memory be blessed, Heaven informed us of this mission which pertains to the period of the awakening from below. Of course, our mission is that of the Gaon, the light of *Mashiach ben Yosef* to the final generation. In the verse: “you, mountains of Israel, will give forth your branch, ” the Gaon saw a hint to his name, revealed by “deed and gematria.” The verses which hint at the Gaon’s mission, and related ones, as well as the 156 appellations and aspects as explained above in Chapter 2, can teach us much regarding our work. According to the Gaon, we are to consider the verses and aspects as *Urim v’Tumim* that inform us what we

must do, with the help of God. Below are the paths of the beginning of the Redemption practically, at the time of the awakening from below. The following are the circumstances and manners of Redemption:

1. gathering in the exiles-how will this occur? To what extent are we, emissaries of God at the time of the beginning of the Redemption, obligated to engage in gathering in the exiles? The minimum number of exiles that has the power to bring back the *Shechina* to Israel is the number our Sages considered when the term "population of Israel" was used, that is, 600, 000. This number has the power to vanquish Samael at the gates of Jerusalem. As our Sages stated concerning God: "For I will not enter Jerusalem above until the population of Israel enters Jerusalem below" [see Chapter 1, 15].

My grandfather (R' Binyamin) once asked the Gaon what to do if it becomes possible practically and naturally to bring all of Israel to the Holy Land at one time. According to our Sages, if we do not merit it, the Redemption will come little by little like the dawn. The question is, what should we do? The Gaon replied: "if it is possible, then 600, 000 should be brought over at first, because that is the number that can overpower Samael who rules in the gates of Jerusalem. Then, in any case, the entire Redemption will occur. The Gaon gave me a wonderful hint concerning the verse: [Isa. 2:5] "O House of Jacob, come, let us go in the light of the Lord." The initial letters of this verse [#] amount to 60; the word is the same as in gematria; the second letters of the words in this verse [156] equal in gematria. The final letters of this verse [618] equal "the heart of Jerusalem." Thus this verse hints that the words "come, let us go" refers to going to Zion together with 600, 000 people, and all are connected to "the heart of Jerusalem." The Biblical verse does not even lose its literal meaning, that all must be in the light of God, that is with the internal soul of the Holy Torah.

What is the number necessary to begin gathering in the exiles? Even one from a city or two from a family [Jer. 3:14]. From where should the ingathering begin? From the North, as is written: "behold I will bring them from the land of the north, etc. (Jer. 31:7), because the main ruling power of Samael is on the northern side, and Samael is referred to as "the northern one." It says about him: "I will distance the northern one from you" [Joel 2:20]. And he is the one who drew the main part of the exile of Israel to the north, as noted: "out of the North, evil will break forth" [Jer. 1:14]. Therefore, the beginning of the ingathering of the exiles must also

be from the place ruled by Samael, from the North. Thus it is written, "awake, you from the North, " and afterwards it states, "come, you from the South" [Song, 4:16].

2. building Jerusalem. How will this be accomplished? To what extent are we obligated to act to accomplish this during the awakening from below? Our Rabbis said that in the future Jerusalem will expand as far as Damascus. In the future Jerusalem will extend as far as the Great Sea (the Mediterranean). The procedure will be gradual. Our Sages maintained that the redemption of Israel will be like the first rays of the dawn: just as the dawn comes gradually, so will Israel's settlement come gradually, and likewise with regard to building it, etc. The building will be accomplished even in poverty, as is written: "that God has established Zion and the poor of His people take shelter in it" (Isa. 14:32). The building will start from even one stone: "behold I am laying a foundation stone in Zion, a tried stone, " because God wishes to put us through a severe trial, by building Zion from even a single stone, and this "will be a precious cornerstone, a secure foundation" [Isa. 28:16], etc.

Our work consists of fulfilling the commandment of expansion: "expand the site of your tent" [Isa. 54:2]. "The commandment of expansiveness" means 'expand, do not restrain yourselves'. The verse teaches us that we must not stand still; we must not retreat, God forbid, when confronting any obstacle. Yet another verse, connected with the commandment of expansion, hints at the name of the Gaon; as known, for in gematria the verse: ! [606] "expand, extend, strengthen" together equal ! [the name of the Gaon together with his father's name]. In that same chapter it states [Isa. 54:7] [606] "with abundant mercy I will gather you." The term "I will gather you" is the great mission of the Gaon, as explained above in chapters 1 and 3. According to our Sages, the method used should be the equally measured gardens [Baba Batra 75b] mentioned in connection with the building and settlement of Jerusalem. Practically, there should be complete equality on the line of equality for all, as explained in the Tosafot concerning the building of Jerusalem. This approach is also included in the Gaon's principle regarding the verse "a perfect and just stone, " another verse in which the Gaon saw a hint to his own name. There it states that there should not be two kinds of measurement in one's home: "a large one and a small one" [Deut. 25:14]. According to the Gaon, the term 'home' refers to the land of Israel, because immediately after this verse it states, "when the Lord your God grants you rest à in the land [Deut. 25:19], etc." Jerusalem was not divided among

the tribes, and houses are not to be rented in Jerusalem. Also, ben David will not come until all measurements are equal, and all prices are equal.

Another point made by the Gaon is that when we build Jerusalem, we are obligated to fulfill all the means of inheriting, including literally taking it by force if necessary, except in the case of building the Temple. Force must not be used to build the Temple, the Gaon says in his commentary on the Song of Songs.

What should be built first? The northwestern section of Jerusalem should be built first; from the peak of Amana because *Mashiach ben Yosef* comes from the North, and the *Shechina* is in the West.

3. eradicating the impure spirit from Eretz Israel by planting the Holy Land. The three groups of exiles depend on this, according to the Gaon, especially the commandments concerning leaving the poor man the gleanings of the crop, the forgotten sheaf, and the corners of the field.

How much should be planted and to what extent? The land should be planted until it is no longer desolate, until the holy land bears its fruit. The goal is to drive out the spirit of impurity from the land, to purify the holiness of " the Revealed God from its *klipah*, etc. The holiness of the Revealed God rests upon the fruits of the Holy Land. This is the secret of the reason for the commandments "when you come to the land you shall plant..." [Lev. 19:23]. According to the Midrash, you should not occupy yourself with anything except planting û this is the main part of the mission of the Vilna Gaon in connection with the verse "a perfect and just stone" which hints at his name in the Torah. For following the verse is the command to wipe out the name of Amalek. Afterwards the Torah discusses obligations "when you come to the land" [Deut. 26:1]. The verse in Deuteronomy "when you come to the Land" is reminiscent of the comparative verse: "when you come to the land, you shall plant" [Lev. 19:23]; therefore the commandments are connected. The Gaon revealed to us that this wonderful idea is the main secret regarding the revealed end mentioned in the Talmud. It was the energizing aspiration of the Gaon. Our Sages speak of the revealed end in connection with the verse: [Ez. 36:8] "you, mountains of Israel, will give forth your branch and bear your fruit for My People, etc." The Gaon considered this verse to hint at his own holy mission.

The planting of the land is one of the duties of *Mashiach ben Yosef* as in the following verses: "who will ascend the mountain of the Lord" [Ps. 24:3], etc.; "you will have mercy on Zion" [Ps. 102:14], etc.; "you will have favored her dirt" [Ps. 102:15], as explained above in chapters 1 and 3. Also above, the mission of the Gaon is mentioned as being in the line of *Mashiach ben Yosef*. The Gaon delegated all his missions to his students, directing them to carry out the missions practically, with the help of God.

4. setting up people of truth in order to redeem the truth and sanctify the name of God. While we are on the threshold of the Redemption, we must set up a powerful and strong force of people of truth, for Jerusalem was destroyed because truthful people had ceased to exist there. Accordingly, God forbid, there will be no permanence to our work in gathering in the exiles and building Jerusalem unless we set up truthful men, as is written, "if God does not build a house, its builders have worked in vain" [Ps. 127:1]. This means that if a building was not built with the spirit of God, then its builders worked in vain.

The people of truth should be people of Israel [chosen by God, i.e., Israel, as in Isa. 45:4 "and Israel My chosen one"], men of truth, because the goal of the Redemption is redemption of the truth, as explained above regarding "redeemer of Jerusalem." This means that there will be a city of truth because of the truthful people. The fundamental base of truthful men is to ensure fulfillment all the principles found in "the Interpreter's seven repairs" as explained in Chapter 5 above, to ensure the repairs according to the "covenant of truth" [Neh. 10:1] that we arranged with the help of God. The presence of faithful [truthful] and righteous men is included among the principal characteristics of the Revealed End mentioned in the Talmud (Megillah 17b; Sanhedrin 98a). Jerusalem is the source for the specialness of people of Truth in all aspects; it is therefore referred to as a "City of Truth" [Isa. 1:26].

The purpose of the redemption of the truth is sanctification of God's name. The purpose of sanctifying God's name is repair of the world in the *sefira Malchut* of the Almighty, so that each person should merit achieving the holy spirit that every man of Israel is obligated to draw upon and achieve in clear colors. This is the main goal of all the activities of the beginning of the Redemption during the footsteps of the *Mashiach*. All the deeds mentioned here, all their principles and details, even minor ones, are only to prepare for the main principles of the revealed end, that

the end of the Redemption should come nearer, that is the repair of the world in the *Malchut* of the Almighty. Then the complete and perfect repair will be accomplished of the seven areas requiring repairs, as explained by the Interpreter above in Chapter 5, and as explained by the Gaon in his composition, " The Luster of the Dawn.

5. promoting the spread of Torah from Zion. Studying the teachings of the Kabbalah and uncovering the secrets of the Torah during the footsteps of the *Mashiach* are primary in bringing the Redemption closer, as explained by the Gaon at length in a few places. This is one of the main goals of the *Mashiach ben Yosef* who is in charge of gathering in the exiles, the assignment of the Gaon. Such studies should take place especially in Eretz Israel in general, and in Jerusalem in particular. This is what is meant by "the Torah will come forth from Zion" [Isa. 2:3]: the Torah will be uncovered; that is the soul, the essence of the Torah will be revealed in Zion.

Similarly, it is incumbent upon us to begin by establishing a general institute for studying the Torah in the Holy City, may this occur in our lifetime, because the Biblical verse literally states that "the Torah will come forth from Zion, and the word of God from Jerusalem" [Isa. 2:3]. Our Rabbis, may they rest in peace, said: In the future all the holy places of gathering (synagogues) and houses of learning from abroad will be established in Eretz Israel. This accords with the Gaon's important principle, as explained above, that all future things that will be occur upon completion of the Redemption, will begin little by little during the beginning of the Redemption. It is what the Gaon said about the verse: "on the mountains of Zion and in Jerusalem there will be refuge" [Joel 3:5]. The refuge will be for the ingathering of the exiles and for our holy Torah. As we say in the prayer: "for the escape of their scribes." Accordingly, the reference to the refuge in Zion and Jerusalem also applies to the escape of their scribes. In addition, the verse: "I will return your judges as at first, and your advisers as at the beginning" [Isa. 1:26], refers to Jerusalem, for at the end it states: "afterwards, you will be called a city of justice, a city of Truth" [Isa. 1:26]. This is a major aspect of the Revealed End as it appears in the Talmud (Megillah 17b).

On the Gaon's way to Eretz Israel, with the intention of dwelling in Jerusalem, he told us many times that that is one of the main holy principles. He also told me something top secret about the verse: "saying to Jerusalem, 'you will be built'; and to the Temple, 'you will be

established” [Isa. 44:28], as well as on the verse: [Jer. 31:16] “there is hope for your end.” In gematria, if we count the filled out letters of the word [= 611], it equals . This means that at the end, the Torah will be fulfilled when the children return to their border.

6. waging war against Amalek. The war against Amalek is from generation to generation. The war against Amalek is against three types of foes: a). Amalek of the heart, that is, the evil inclination and vices; b). the spirit of Amalek, the general one, the Satan who destroys, the adversary of Israel. This is Samael and his hosts. His main power is in the gates of Jerusalem, when its lands are desolate; c). the material Amalek, that comprises Esau and Ismael and the mixed multitude. As explained by the Gaon: we are commanded to inherit it [the land] by force.

The strength and rulership of Amalek’s spirit is in the gates of Jerusalem, as mentioned above, but only when there destruction and desolation near the gates and in the unwallled areas of Jerusalem. As long as the spirit of impurity rules there, the feet of the cypress tree cannot stand there. This delays the connection between the Jerusalem of below and the Jerusalem of above, that is the connection between the *Shechina* and the Knesset Israel on which the entire Redemption depends. The war against the desolation is waged not only by setting up tents of Jacob and dwelling places of Israel in their respective places. It is waged not only by planting its land and fulfilling the commandments dependent on it. The war against the material Amalek always depends on the time and place, and necessitates counterattacking [lit.: returning the battle to the gate] with force, as in the days of Ezra and Nechemia, and like the conquest during the days of Joshua. This is signified by the fact that ! together [391] equal . In the war against the sanballatim [Sanballat, satrap of Samaria, who opposed Nehemiah and obstructed the rebuilding of Jerusalem] who disrupt building in Jerusalem, and whose strength is that of the mixed multitude, may God save us-in that war, the dweller in Zion will help us, and “they will neither hurt nor destroy on all My holy mountain” [Isa. 11:9]. Also, “no weapon formed against you, will succeed” [Isa. 54:17] as it says “with abundant mercy I will gather you” [Isa. 54:7]. The last verse also contains the name and mission of the Gaon, may his merit help all those who occupy themselves faithfully in such holy work.

7. Healing Zion. This refers to two aspects. Zion is the source of healing as it says “He will send you help from the Sanctuary and support you from Zion” [Ps. 20:3]. The term always refers to healing and health as in “will

support him on his sickbed” [Ps. 41:4]. Therefore Zion always needs the abundance of upper medicine. It is written, “I will heal your wounds” [Jer. 30:17]. This is one of our Sages’ explanations of the verse “this is Zion--no one seeks her” [Jer. 30:17]. From this we learn that Zion requires seekers. “I will heal your wounds” refers to all kinds of wounds--whether spiritual or material. God will heal the ailments and repair what is broken, whether spiritually or of physically. The reference is not only to the people of God who dwell in Zion, but also to Zion itself, that is the very land of Eretz Israel, which requires spiritual and physical healing when it lies desolate and in ruins. The spiritual healing entails eradicating the spirit of impurity from the land by settling Israel on its land and fulfilling the commandments that depend on the people of Israel being in the land. Physical health refers to eradicating the sources of diseases there, may God save us, during the days of its destruction and desolation.

Chapter 7

You will be Established with Righteousness

Jerusalem is redeemed with charity, as is written “Zion will be redeemed with justice; and those who return to her, with righteousness [Isa. 1:27] [in Hebrew, the term for money given to the poor is ‘righteousness’ — that is, the deed is considered a righteous one; in English, the term used is ‘charity’]. It also says: “You will be established with righteousness [i.e., charity] and your children’s peace will be abundant” [Isa. 54:13]. You will be established with charity is considered both a decree and a sign of grace. God wished to bring merit to all of Israel, the close ones and those far away, with the commandment to build Jerusalem. Therefore he decreed that Jerusalem would be built with charity. Every man of Israel must participate in the building and expansion of the heritage of God: “expand the site of your tent” [Isa. 54:2] etc., all the more so during a time and with commandments connected with Jerusalem and building it. Help in building Jerusalem is obligatory to compensate for what all Israel in general and in particular obtain from Jerusalem. Our brethren of Israel who still reside in the exile receive from their brethren who dwell in Jerusalem and are building it, thousands even tens of thousands more than what they contribute to Jerusalem, even when the contribution is generous. For all the abundance of salvation, blessing, redemption, lovingkindness and mercy, success, health, etc., etc. of Israel wherever they are, comes only from Jerusalem and building it