

BS"D Soul Prayer, Class #11, January 7, 2020<sup>1</sup>

## Claiming Your Personal Mashiach Mission

### Prayer for the Revelation of Hashem's Oneness

Hashem! You have told us in Your Torah that we must know and feel with every fiber of our being that You are the source of life, being, and existence, and that there is no other. Your oneness alone lies behind everything, and it is this oneness that You wish to reveal to Your creation, when You see fit, whether mankind is ready or not. On that day, Hashem, the world will be filled with the consciousness of Your presence like the waters fill the seas. On that day we will look back and see that Your light and Your providence have been with us from the very beginning. On that day we will see with new eyes that, behind the physical laws You created to run Your world, it is You alone who constantly give existence to all.

We are ready for You to reveal Yourself in Your world, in our life, and for all eternity. We are ready for You to reveal history as a drama that leads to this revelation, and beyond into eternity. Let knowing – really knowing that You are here with us in all the daily events of our life – change something in us. Let it uplift us and arouse our soul. Let it connect us to You, allow us to relate to You even in the midst of the drama of our daily life. Let it also lift us above the mundane, to see our life in the perspective of eternity, as part of Your plan. Let it allow us to take part in having that awesome, wondrous, and joyous plan come to fruition. Let it prepare us for the great day when You will reveal Your oneness in our life and for all eternity.

**Declaration: Hashem, I hereby accept and take on my higher mission, the very reason for which I was born and for which my soul came into this world. I hereby declare my allegiance to You, to serve Him alone.**

The Gra teaches that the concept of *Mashiach ben Yoseph* (and in general, the overall concept of *Mashiach*) operates on three levels, *tachton* (personal, individual), *bekhol dor* (generational, collective), *elyon* (spiritual). See *Kol HaTor*, Chapter 1, Paragraph 20.

**(1) Tachton** (personal, individual): *MBY* is any individual who is involved in the specific activities associated with *MBY*, such as the ingathering of Jews to the land of Israel, learning and disseminating the spiritual teachings of Torah/Kabbalah, revealing how all scientific advances are divinely guided). **(2) Bekhol dor** (generational, collective): *MBY* is a single, great individual who is born in every generation whose ability to evolve from a potential to a totally actualized *MBY* depends on the collective merit of *Klal Yisrael*. **(3) Elyon** (spiritual): The aspect of *MBY* that is operative in the spiritual dimension is the arch-angel *Metat Sar HaPanim*, the CIA (Central Intelligence Agency) of the dimension directly above ours (*Olam HaYetzirah*). Everything that is decreed for earth in the spiritual dimension passes through this agency.

We have a tradition based on the verse, “*Mah sh'hayah hu sh'yihiyeh* – that which was, is that which will be” (Kohelet 1:9). The initials of *mah sh'hayah hu* are *mem-shin-heh*, the name Moshe. Moshe was the first redeemer; he will be the final redeemer as well.

See the Gra's commentary on *Tikuney Zohar* (*tikun* 69, p. 137a, s.v. *ul'batar*), “I [Hashem] will transform the languages of the nations...” (Zephaniah 3:9)...All this will come about through...Moshe, as per the verse, ‘*Mah sh'hayah hu sh'yihiyeh* – that which was, is that which will be’ (Kohelet 1:9). He was the first redeemer and he will be the final redeemer, as per the phrase, ‘*Ad ki yavo Shiloh* – until Shiloh comes, *ve'lo yik'hat anim* – and nations will gather around him’ (Deuteronomy 49:10). *Shilo* (*gematria* 345) is Moshe (*gematria* 345).” See sources for this in *Tikuney Zohar* (*tikun* 69, pp. 111a, 113b in Margoliot), “Moshe will return in the final generation to fulfill the verse, ‘*Mah sh'hayah hu sh'yihiyeh*.” See also *Sefer HaLikutim* (HaAri), *Parashat Yitro*; *Sefer Etz Daat Tov*, *Parashat Vayechi*; *Leshem*, *HaKadosh* 6:11. In *Leshem Shvo VeAchlamah*, *Deah*, *Chelek Beit* 4:23:1, Rabbi Elyashiv adds, “*Ve'yitlabesh be'Mashiach ben David* – he [Moshe] will dress up in *Mashiach ben David*. In doing so, he will ascend higher than ever to bring the entire creation to its final *tikun*.”

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According to the *Tikuney Zohar* (*tikun* 13), there is only so much that *MBY* will be able to do to overcome the dark forces that will surge prior to the Messianic Era. The final redemption will not come until the soul of Moshe (who is called *Raya Mehemna*, the Faithful Shepherd, throughout the Zohar) descends together with the soul of *MBD*. In reality, Moshe, together with *Mashiach ben David* at his right, and *Mashiach ben Yoseph* at his left, are – **all together** – *the Mashiach*. All three constitute the *Messianic Trio*.

See *Zohar Bereshit* (1:25b), “The *shevet* (scepter of rulership) will not depart from Yehudah, nor the *mechokek* (staff of law) from between his legs, until Shiloh comes’ (Genesis 49:10). *Shevet*, this is *MBD*; *Mechokek*, this is *MBY*; *Shilo* (*gematria* 345), this is Moshe (*gematria* 345).” See *Zohar Raya Mehemna Mishpatim* (2:120a), “*MBD*, the Lion [of Yehudah], will stand at his [Moshe’s] right, *MBY*, the Ox, will stand at his left...and he [Moshe] is the Eagle between them.” See *Zohar Raya Mehemna Ki Tetze* (3:278b) and *Zohar Behaalotkha* (3:153b) where Moshe is likened to a dove, “In the future redemption, the *trein meshecheen* will accompany you [Moshe], corresponding to the two wings of the dove.” See *Megaleh Amukot al HaTorah, Parashat Vayikra*, “The redeemers are alluded to in the form of the letter *aleph*. The upper *yod* of the *aleph* is *MBD*; the lower *yod* of the *aleph* is *MBY*; the diagonal *vav* of the *aleph* is Moshe. Similarly, the *trein meshecheen* are like two wings, and Moshe is the body of the dove.” See *Tikuney Zohar Chadash, amud lamed* (p. 59), “Moshe will then arise with *MBD* and *MBY*. They will be his two legs, and he will be the *ot brit kodesh* (sign/mark of the holy covenant) between them...”

It is highly significant that we commemorate the passing of Moshe, Yoseph, and David specifically during *Shabbat Minchah* with three verses. According to the Zohar (*Zohar Terumah*, 2:156a), we say “*Tzidkatkha ke’harerei El*” (Psalm 36:7) over the passing of Yoseph HaTzadik, “*Tzidkatkha Elohim*” (Psalm 71:19) over the passing of Moshe Rabbenu, and “*Tzidkatkha tzedek*” (Psalm 119:142) over the passing of David HaMelekh. They all passed away during *Minchah* of *Shabbat*, the time of the greatest revelation of Hashem’s compassion and love, the time that the Zohar calls *Raava d’Raavin*, the will of all wills, the desire of all desires, the supreme desire that encompasses and includes every desire of every creature that has ever existed. It is also not by chance that the sum total of their three names (Moshe = 345, Yoseph = 156, David = 14) totals 515, the *gematria* of the word *Vaet’chanan*, and the *gematria* of the word *tefillah* (prayer).

We have a tradition that *Mashiach* will not be crowned as *Melekh* until he is anointed by Eliyahu HaNavi and certified by the Sanhedrin.

“From the simple meaning of a number of prophecies, we see that the Messianic Age will begin with the war of Gog and Magog. Before this war of Gog and Magog a prophet will arise to rectify Israel and prepare their hearts. The prophet foresaw this when he said [in Hashem’s name], ‘Behold I will send you Eliyah the prophet before the great and awesome day of Hashem’ (Malakhi 3:23). According to this, *Eliyahu haNavi* will appear before the *Mashiach*’s arrival. This too indicates that prophecy will be reinstated. This is necessary because the *Mashiach* will be a king, and a king can be anointed only by a prophet” (Rambam, *Hilkhot Melakhim* 1:3).

We have another tradition that *Mashiach* will become fully *Mashiach* when he receives the level of *Keter*, the level of *Yechidah*.

“Behold, together with the *Shekhinah*, the souls of *tzadikim gedolim* and the *rashei Yisrael* (leaders of Israel) also descend into the *klipot*, enduring the pain of being cut off from the light, and every other kind of affliction. They are thus called *sovley cholaim* (those who endure all manner of disease; *Sanhedrin* 98a); they endure such pain in order to atone for the *avonot* of Israel. The soul of *Malka Mashicha* stands above all of them. This is the soul-level of *Yechidah* that existed from before the creation that is destined to be the crown of the redeemer, with which he will redeem Israel. It too descends into the *klipah* in a state of *hitlabshut*, with no access to the light. However, *Yechidah* is a *Bat Chorin* (Free Soul), not subject to imprisonment, for its arrival in the world will be for no other reason than to crown the *Mashiach*. It does not require rectification [for it was never and cannot ever be blemished]. It is for this reason it is not only in the category of *sovley cholaim*. On the contrary, it is at the head of all of them. In it is included all the crowns with which our *neshamot* will be crowned in *Yemot HaMashiach* with the illumination of *Yechidah* that will rule at that time” (Ramchal, *Kinat Hashem Tzevaot, Ginzey Ramchal*, pp. 94-95).

Once crowned by *Yechidah*, *Mashiach* will assume the mantle of *Melekh*-King of the Collective Soul of Israel. As *Melekh*, the level(s) that he reaches will have a direct effect on every human being. As such, *Mashiach* is likened to a lightning rod, the conduit through Israel and mankind will internalize and embody the highest

levels of Gd-consciousness. This is the meaning of important prophetic verses such as, “The whole world will be filled/permeated with the consciousness of Hashem as the waters cover the seas” (Isaiah 11:9). “I [Hashem] will pour out my prophetic spirit on all flesh” (Joel 3:1). “This is the covenant that I am making with the House of Israel: In those days, says Hashem, I will place My Torah inside them, and inscribe it upon their hearts. I will be their Gd and they will be My people. [At that time] a man will no longer teach his friend and his brother saying, ‘Know Gd!’ For all of them will know Me, from their young ones to their elders, says Hashem, for I will forgive their transgressions; and I will no longer bring their faults to mind” (Jeremiah 31:32-33).

As stated, the concept of *Mashiach* will operate on all the above levels, the spiritual, the collective, and the individual. Every single soul who is born now has been sent here in order to participate in the revelation of Mashiach consciousness of Planet Earth, in preparation for the advent of the Messianic Age and the Great *Shabbat* that will follow it.

The implications of this simple fact are staggering. Each of us is and will always be who we are. Every woman will continue to be the little girl that grew up to be who she is today. Every man will continue to be the little boy that grew up to be who he is today. However, in addition to this, each individual will be given opportunities to assume (take on) their own higher mission, which is nothing less than to be anointed/illuminated by *Yechidah*, the highest level of their own soul. In this way, each of us plays our part in the Messianic Drama that is accelerating towards its climax at this very moment.

The two ways that connect us most powerfully to our soul-teachers are *Torah* and *Tefillah*. Behind its stories, the Torah is the repository for the higher wisdom we need to become fully awakened as souls. The master prophets and sages then incorporated the deepest energy level of the Torah in the prayers. It is thus imperative to learn about the lives of all the *tzadikim* (but especially Yoseph, Moshe, and David) in the Tanakh, as embodiments of the Messianic light. By extension, this includes learning about Avraham and Sarah, Yitzchak and Rivka, Yaacov/Yisrael and Leah and Rachel, Yoseph and Yehudah, Moshe, David, Ruth, Esther. And the list goes on. They too all exist and operate on the abovementioned three levels, the spiritual, the collective, and the individual. In addition, they live on in us. We are sparks of their souls. All of us are part of one great soul, the collective soul of Adam (Adam-David-Moshe, or Adam-David-Mashiach) but we are specifically connected to particular souls.