

## Zohar Psalms – A Prayer book and teaching for humanity

Prayer is the principle connection between man and God. Prayer combines the heart and mind which are love and faith. The work of the prophets from the time of Abraham until today is to bring faith and the knowledge of God to the earth and to mankind. The Torah the five books of Moses gave to man living on the earth, the foundation of faith as it says in the first sentence, “In the beginning God created the heavens and the earth.” With belief in God as our creator, we can begin to pray from our hearts. We can ask God to help us when we are in need. We are not alone. God feels our pains and troubles. God is merciful and God is just.

The Psalms of David 150 prayers is only the beginning of prayer. These are the prayers of the masters David, Solomon, Moses etc. The individual prayer of each human being is important to God. Prayer can be read from these Psalms or said by people to God in their own words. In prayer, you are actually communicating with the creator of the world, your father and master.

King David the principle author of Psalms wrote these prayers which are poems with divine knowledge and spirit. In the Hebrew text, he uses the names of God which are in the Torah which contain in them great secrets. The Zohar which is the principle work of Biblical mysticism comments on the deep meanings which are in the Psalms of David. In this way, through using this book for prayer you not only connect to God through prayer but you receive a little knowledge of the greatness of God. You learn to love and to fear God.

Before beginning to use this book for learning and prayer I have written a short prayer:

Please God guide us to use the book Zohar Psalms to express to you our needs and to learn to love you and grow close to you. Please accept my prayers and my learning of the meanings of these prayers from the Zohar, as if I am making to you sacrifices which are the sacrifices of my heart. Give to me health, happiness and success in life. Bring to me and to all humanity peace, and an end to wars. May the knowledge of God fill the whole earth. May you God be one in the whole earth, you and your holy name should be one. Amen.

## Zohar – The Book of Splendor

The Zohar mentions two Messiahs which will come into the world. They are the Messiah the son of Joseph who is Efraim, and the Messiah the son of David. About the Messiah the son of Joseph it says in Jeremiah 31: Thus says the Lord; Keep thy voice from weeping, and thy eyes from tears: for thy work shall be rewarded, says the Lord; Is Efraim my dear son? Is he a darling child? For whenever I speak of him, I earnestly remember him still; therefore my inward parts are moved for him, I will surely have mercy on him, says the Lord.

The Zohar connects the two Messiahs like it says in Jerimiah 31: set up waymarks for thyself, make thee signposts: set thy heart towards the highway, the way on which thou didst go: turn back, O virgin of Israel turn back to these cities. How long wilt thou turn about, O thou faithless daughter? For the Lord has created a new thing in the earth, a woman shall court a man.

Jerimiah is prophecizing the coming of the Messiah male and female. First will be revealed the Messiah the son of Efraim Joseph the aspect of masculine spirituality mercy and love; and then will be revealed

the Messiah the son of David the aspect of female, the Messiah of justice that includes in him mercy who will teach Zohar and the Kabbala. They will court each other.

In Jerimiah 31 it further says about the two Messiahs: "Behold the days are coming, says the lord, when I will sow the house of Israel and the house of Judah, with the seed of man, and with the seed of beast." The world will be divided into two nations Israel and Judah. The Messiah the son of Joseph will be the King of Israel which will be the whole world; the Messiah the son of David the King of Judah the nation of the Jewish people each with his own aspect man and beast. The aspect of man represents prayer to God as he is seen in the image of man like Christianity; beast or animal is like prayer to God in the way of Muslim and Jewish without any intermediate. The Zohar includes both aspects of worship.

In Jerimiah 31:30: it further says, Behold days are coming, says the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which covenant of mine they broke, although I was their master, says the Lord. But this shall be their covenant that I will make with the house of Israel after those days, says the Lord; I will put my Torah in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, and they shall teach no more every man his neighbor and every man his brother saying, Know Lord; for they shall all know me, from the least of them to the greatest of them, says the Lord; for I will forgive their iniquity, and I will remember their sin no more." To fulfill this covenant the Zohar was given to Judah to unite the whole world with God and the Torah. In this way the Zohar can be seen as the Book of the New Covenant of Judah.

Jerimiah prophecizes in many places against the practices of sacrifice in the holy temple that they are worthless without the heart of man. Jerimiah prophecizes about the destruction of the first holy temple built by King Solomon which lasted over four hundred years. The Zohar preaches against building another temple but that the third temple will come down from heaven and will not be built by human hands. The Messiah of the Zohar will come peacefully without war. The Zohar says, that in the future when will be rebuilt Jerusalem, it will no longer be necessary to build around the holy city walls for protection of the city. There will be peace and an end to war.

The Zohar unites the whole world in peace to fulfill the prophecies of Jerimiah, Isaiah, Ezekiel and the holy prophets. The Zohar recognizes the Jewish people the nation of Judah as a holy nation and gives complete respect to Torah scholars and all the aspects of the Torah the Oral and written law. However it adds to the Old Testament the revelation of the Knowledge of God which is revealed from within according to the prophecy of Jerimiah, "for they shall all know me, from the least of them to the greatest of them." The Messiah will bring to the earth the knowledge of God.

In the Zohar, Moses the prophet returns to Israel in the name of Raya Mehemna the faithful Shepherd and learns Torah with the saint Rabbi Shimon Bar Yochai. Moses lived 120 years and in the end of Deuteronomy, he gives his final words before going up onto the mountain Nevo where his burial place remains unknown. He was not given permission by God to enter into the land of Israel but appointed Joshua as his successor. The law was given to Joshua and the Oral interpretations of the law. Joshua handed over the teachings of Moses to the elders who gave it over to the prophets and to the men of the great assembly. There was the written law and the Oral law. The Zohar emphasizes the secrets of God and prophecy that is in the written law. About the written law, Moses commanded the people to learn and to understand. About the Oral law there was only the instruction to do and follow the

precepts. The Zohar brings the understanding of the meanings and secrets hidden in the Torah which are called the inner teachings of the Torah. Within the written law is the Oral law which consists of the laws and commandments. In the written law is the knowledge of God revealed by the Zohar. The two laws are actually two levels in spirituality. The aspect of the knowledge of God hidden in the written law was known by the people who had been given directly God's message on Mount Sinai and had seen the splitting of the Red Sea. The whole nation was given prophecy. They wandered forty years in the wilderness before entering Israel. In the beginning when the Kingship of Israel was formed by King David, there was remaining from the generation of the wilderness prophecy. Prophecy and the secrets of the Torah were forgotten and slowly lost until in the time of the second temple there were no longer prophets. The secrets hidden within the written Torah, the secrets hidden in the commandments of the Torah were forgotten. There remained only the observance of the commandments out of fear of God without true love as it was once in the past. The second holy temple lacked the holiness of the first temple. The Jews lived on blind faith throughout the period of the second temple and after its destruction until was revealed the Zohar in Spain in the 13<sup>th</sup> century. During this time the world had changed. Two new religions were added to the world Christianity and Muslim founded by Mohammed and Jesus Christ. Judaism was no longer the only Monotheist religion in the world.

The Christians were originally a group of religious Jews who rebelled against the teachers of the Oral law called the Pharisees. Their leader was Jesus who was later sentenced by the Sanhedrin and executed by the Romans for being a false prophet. Their followers made a new religion which worshipped Jesus as an intermediate between man and God. They called their way and religion, the new covenant based on the teachings of the Written Torah and the prophets. Praying to the One God through an intermediate was a new concept in religion. The Nation of Israel prohibited making any graven images to be used in worship according to the teachings of Moses in the Ten Commandments. The Jews could not accept this approach toward worship. Mohammed came five hundred years later to make another religion for all of mankind praying to God without an intermediate like Judaism. Both Jesus and Mohammed claimed that the Torah had been changed; and they were representatives of the New Covenant. The Jews even today reject the claims of followers of Jesus and Mohammed and continue to practice their religion according to the teachings of Moses.

Where is the New Covenant according to the prophecy of Jerimiah? The Jewish people have waited for the Messiah for nineteen hundred years. The nations of the world have already accepted New Covenants. The New Covenant for the Jewish people finally arrived The Zohar – The book of Splendor. The Zohar is not only a teaching for the Jewish people; it is a teaching for all of humanity. The Zohar includes and accepts the changes that occurred after the destruction of the second temple. It accepts the Messiah the son of Joseph; but it is the teachings of the Messiah the son of David. It is the teachings of Moses called Raya Mehemna who is alive and has returned to the world; and it is the teachings of Elijah the prophet that left the world in a body on a cloud. Elijah never died. The Zohar also teaches that King David never died. Even though his life may have ended, the Zohar considers him to be still alive. Jews have a custom to say, King David Lives Forever.

The Zohar the New Covenant gives a place for Jews to consider their masters to be alive even after their death. It teaches that the life of the righteous continue after death even in a greater way than before. The Zohar gives a place for resurrection of the righteous even before the resurrection of all souls at the end of time. Elijah and King David live without death. Other souls that have died will be resurrected and live forever. The Zohar does not contradict the concept of the resurrection of Jesus even though his

name is not mentioned in the texts but only the Messiah the son of Joseph. The two Messiahs the son of Joseph and the son of David are pictured in the Zohar together with Moses. Moses is in the middle and the two Messiahs on either sides. The Messiah the son of Joseph is the attribute of mercy and freedom as interpreted by Rabbi Ashlag in his Sulam commentary on the Zohar. The aspect of the Messiah the son of David is the attribute of justice which includes mercy as described by the prophet Jerimiah, "the female courts the male." The female that courts the male is the way of the Zohar - The New Covenant of Judah. The place of Moses between the two Messiahs is to unite them. Moses includes in him the two Messiahs. The Zohar describes the unity of the two Messiahs with Moses in the middle as the picture of the letter Aleph of the Hebrew Alphabet א which is a line with two points above and below. The two points are the two Messiahs.

The written Torah begins with Adam and Eve in the Garden of Eden. Afterwards through the trick of the snake they ate from the Tree of Knowledge. In this way the world became populated. Adam and Eve lived in the Garden of Eden but their children were born and grew up in the World of the Tree of Knowledge. On Mount Sinai God gave to the world a new law for mankind living in the World of the tree of Knowledge through Moses and the Jewish people. Before the sin Adam and Eve lived under the law of the tree of life. The Zohar speaks about both trees, the tree of knowledge and the tree of life. In the Zohar the Garden of Eden still exists but it has been covered over by thorns and thistles, pain and suffering of humanity. In the end of time when the world will become overpopulated will be united both trees, the tree of the Messiah the son of David and the Tree of the Messiah the son of Joseph. The Zohar unites both trees and both sources of knowledge of God. The source of knowledge of God in the Garden of Eden was The Tree of Life which is revealed by the Zohar called the Ten Sephirot in the image of man revealed specifically in the section of Tikunei Zohar called Petach Eliyahu. The law of the world of the Tree of Knowledge was already revealed by Moses called the ten commandments. Both trees are called The Tree of Life because they are both sources and connection to the God of Life. The Tree of Life in the Garden of Eden connects man to God through Adam the supernal man as an intermediary. The Tree of Life of mankind after the sin of eating from the tree of knowledge is the Ten Commandments given to Moses and the Jewish people. Mankind connects to God through this law. The Zohar relates the relationship between these two trees of life through the letter Aleph א the two letter Aleph singled out in Torah and scripture, a small aleph in the beginning of the word Vayikra in Leviticus 1:1, and a large letter Aleph in the word Adam in the book called Divrei HaYomim. Christianity relates to the large letter Aleph relating to the source of Adam in the Garden of Eden. Judaism relates to the small Aleph of Leviticus as the law and source of knowledge and connection to God. In Christianity reverence is given to those that practice celibacy as living before the sin. In Judaism it is a greater good deed to marry and have children that live by the law. Through the teachings of the Zohar a Jew can connect to both trees, marry and have a family. The Zohar connects the two Messiahs. A Jew follows the teachings of the Messiah the son of David but also believes in the Messiah the son of Joseph. Both Messiahs after living and sacrificing themselves for the sake of God and peace are considered to be alive forever.

The concept of the Messiah in the Zohar contradicts the traditional Jewish concept of the coming of the Messiah which is summarized by Maimonides in his book on Jewish law. Maimonides teaches that the Messiah when he dies can no longer be King of Israel. According to Jewish law he must be followed by another living representative. Therefore according to Rambam, in each generation there can be a person who has the qualifications to be the Messiah but until all the conditions including the building of the temple are completed, he can no longer be the Messiah and must be followed by another leader to

complete the work. The Messiah of the Zohar is a prophet that God has sent into the world for the sake of World Unity and Peace. This prophet comes to unite the world in faith in God and faith in the afterlife. After the coming of these two Messiahs is established, mankind has the work to support the belief in their comings, and to build the kingship of God on earth according to their teachings. The Zohar does not require the building of the third temple by the hands of man . The third temple is to be eternal. The Messiah of the Zohar is for the sake of the spreading of the Knowledge of God and peace, like it says in Isaiah "the knowledge of God will fill the earth like the waters cover the sea." Maimonides describes the Messiah from the teachings of the Oral Torah. In the Oral Torah, there is one law and one Messiah which is the law of Moses. The written Torah which is explained by the Zohar considers both the law of the tree of life and the law of the tree of knowledge which manifest themselves in two Messiahs and directions of pray to God through Adam the supernal man or the Messiah the son of Joseph as an intermediate and through his law the ten commandments of Moses and the Messiah the son of David. Jerimiah the prophet said that the law has been changed and there has or will come a new covenant which for the Jewish people was revealed in the Zohar.

The Zohar does not reject completely the Oral Law. On the contrary, it praises the devotion of those that study it day and night. They are called servants of God who surrender freedom for his sake. This is the traditional way of service which is taught even today in rabbinical schools, the service of God without free will. The Zohar has only added another approach toward service of God like the service of God of a son for his father with love, joy and freedom. In this approach the servant is also a son and has free choice. The son is also a servant when he surrenders his free choice and follows the precepts of the Torah. In the Zohar there is spiritual redemption called Yoaval or 50<sup>th</sup> gate. The fiftieth gate is acquired through connecting to the Messiah the son of Joseph the attribute of divine mercy. The main connection of the Jew is through the Messiah the son of David who teaches the Torah of Moses.

When the Zohar was discovered in Spain and examined by the rabbinical authorities, many of these concepts were considered contradictory to Jewish law. The Zohar was almost rejected completely if not for the Arizal Rabbi Yitchok Luria who lived and taught in Sefad Israel in the 1500s. Rabbi Luria called the Arizal brought an interpretation of the Zohar which was acceptable to the sages of his generation and is used until today. However in his interpretation there is only One Messiah the Messiah the son of David. The Messiah the son of Joseph is given less importance or denied completely. Also Rabbi Luria rejected the concept of resurrection before the end of time which was used as a basis for belief in Jesus as the Messiah after his crucification and the Messiah the son of David who will live forever like his father. He even identified the place of the grave of Christ Yoshu the Notzreias as well as other burial sites of the saints of Israel. Parts of the text of the Zohar were used by him and other parts were rejected like sections where Moses would teach Rabbi Simon Bar Yochai. He did not consider another coming of Moses except through reincarnation. Those that practice the commandments according to the teachings of the Arizal derived from the Zohar continue the traditional way of service of God as servant commanded by his master according to Jewish law without free choice. The only changes in the way of service when done according to the teachings of the Arizal is that the commandments are practiced with their divine intentions. The Sabbath, the holidays, tefillin etc these practices are explained and performed with their divine intentions that give Judaism more flavor. The Arizal had reverence for the Zohar. His teachings are difficult to understand. The Torah of the Arizal gave a foundation for the study of Jewish mysticism which was continued in future generations by Chassidic masters.

After the Arizal who rejected the two Messiah concept of the Zohar came Shabtei Tzvi who most of the rabbinical leaders called him the Messiah according to the criterion of Maimonides and reinforced by the teachings of the Arizal. The One Messiah proved to be a false Messiah. The Zohar concept of two Messiahs prevents One Messiah from destroying the faith in God and the redemption as almost accomplished Shabtei Tzvi. There needs to be two Messiahs or more. Only God is One and no one man can claim to be God the Messiah. The Messiah brings mankind to know God but in truth no one can have any grasp in God at all. This is the teaching of the Zohar.

The Chassidim did not give up their hope in the coming of the Messiah. They differed with the Arizal on many issues and gave a greater importance to the Zohar and its teachings. They rejected certain teachings of the Arizal and interpreted the works of the Arizal in a different way that was done in the past. If not for the Arizal the Zohar would have been buried and hidden forever. For sure the Arizal did not reject even one word of the Zohar. However remains two schools of Kabbala, those that go strictly with the Arizal which are the Sefardic schools, and those that go primarily with the Zohar which are Chassidic schools like Chabad. Chassidic masters are given equal emphasis in their teachings as the Arizal but the teachings of the Arizal remain of utmost importance to everyone. In the last twenty years, the translation and printing of the Zohar has become more popular. The grave of Rabbi Shimon Bar Yochai who is honored in the Zohar on the level of Moshiach Ben David has become the second largest place of prayer in Israel. Over 500,000 people visit the grave of Rabbi Shimon Bar Yochai in Meron on the 33<sup>rd</sup> day of the counting of the Omer called Lag Bomer. It says in the Zohar, that in the merit of the book the Zohar Israel will be redeemed in mercy. The Zohar is called The Arc of Noah. Just like the Arc of Noah saved the world from the flood, the Zohar will save the world from giving up faith in God until the end of time. The Zohar is a Book of Healing. At the end of the Zohar is told a story of a spiritual healer that was given honor by the scholars. It describes the proper way of spiritual healing that not only heals the body but also the soul. It blesses learned people who study the kabbala that practice spiritual healing. The Zohar reveals the 50<sup>th</sup> gate which is the foundation of spiritual healing.

The Zohar is divided up in several sections. There is a Zohar texts for each of the chapters of the five books of Moses. There is the Tikunei Zohar which is a commentary on the first sentence of the Torah "In the beginning." There is Raya Mehemna which is sections of the Zohar which were taught by Moses to Rabbi Shimon Bar Yochai. The Idra rabba and Idra Zutta were the last teachings of Rabbi Shimon bar Yochai to his students before his passing. Sifei Tziniuta or the hidden book is a short portion in Zohar which is called the most important secret revealed in the Zohar. New chapters of Zohar and Tikunei Zohar have been revealed and taught.

Most of the sections of Zohar translated on Tehillim in this book come from a translation of Zohar called Zohar Hebrew translation on Psalms. Other translations that I have used are Sulam of Ashlag, Mituch Devash, etc.

As a student of the Lubavitcher Rebbe, I came to Israel with his blessing. I studied in Chabad, Breslov and in the School of Kabbala of Chaim Vital in Jerusalem. When living in Sefad, I became connected to the Yeshiva of kabbala of Rabbi Shimon Bar Yochai in Meron. The Rosh Yeshiva and grand Rabbi of Meron gave me his blessings and approbation to write books on Zohar for English readers. I brought a copy of this book to the chief Rabbi Mordecai Eliyahu and he gave me his blessings to also make a Hebrew version.

God should bless you with all good. We should through our endeavors in learning Torah and doing good deeds come to know God and come close to God for this is why we have been created. About this explains the Zohar in Petach Eliyahu "You have no known place" (No place is void of God. God transcends over everything and his place is unknown) But he makes himself known to man to show his strength and power. To show how he conducts the world with justice and mercy.

According to the Zohar the coming of the Messiah is not a purpose in itself but to reveal the attributes of God primarily his attributes of justice and mercy. God is the combination of mercy and justice.

Use this book for prayer and also for learning. In the end you should discover within yourself and in the world the unity of God which is described by the words Here O Israel the Lord is your God the Lord is One called the Shma Yisrael. The Zohar has come for the sake of World Unity and Peace. It is also for the sake of Jewish unity, the continuance of the Jewish people as a nation. The important words of Torah that relates Unity of God when God is called YHVH in the singular and Elokim in the plural relates importance of unity as a whole but also the importance of each individual YHVH is Elokim. Each person has a place in the macrocosm the whole of humanity and the microcosm in each one's own personal world which for the Jew is amongst the Jewish people.

When you learn the Zohar, you learn about yourself meaning who you are and where you came from. You also learn your place in the world and the way of God and truth.

The Jewish people are forever in conflict with the world. All people are part of one family which is the children of Adam. The Jewish people are also children of Adam but descendents of Abraham, Issac and Jacob who were special souls that God sent into the world to build his kingship on earth. God chose the Jewish people as a specially chosen team to be his soldiers in the war of good against evil. The Jewish people were given their own law and religion to enable them to accomplish this difficult task. The Torah supports and sustains the Jewish nation throughout the diaspora. The Jewish people were commanded not to assimilate and adopt the bad habits of the nations around them. In the times of the temple, Jews were considered superior from other people in the world. The times have changed. Civilization has developed. Almost all people believe in One God but in different ways. It was once said that a Jew who is righteous without lineage is greater than a Jew with lineage that is wicked. The Zohar even goes further to say that a righteous gentile is greater than a wicked Jew. The Zohar gives to the people of the world more respect than is given in the Talmud. Even these leniencies were rejected by Jewish leaders that learned the Zohar and do not accept it as a new covenant.

The Zohar is a very controversial holy book. It is not certain who is the author of the Zohar. For sure, he was a man with great knowledge of the Talmud as well as Jewish mysticism. The book could not be rejected completely by its opponents. It is even used in Halacha or Jewish law. It's concept of the Messiah is almost completely rejected since it contradicts the writings of Rambam. The Rambam and the Rishonim authorities on Jewish law in his time did not have the Zohar. Nachmonides was the first of the Rishonim to learn from the Zohar. The Rishonim continued the tradition of the Pharisees not to change the law. The Sadducees are mocked and scorned for wanting to change the law in the Talmud to use only the written law instead of the Oral law. The Zohar gives support to the Sadducees by separating the Oral and Written law as two laws on two spiritual plains. The Zohar considers history to be a judge to be used to correct the faults of the past. For instance the Zohar speaks about the split in the nation at the time of Solomon when Yerbeon Ben Navat broke away from the nation and split it in

two parts. Nevertheless, the Zohar has survived until today to be considered an important part of Judaism.

The Zohar mentions that it is important to pray that the Messiah the son of Joseph should not be killed. This portion is added in many prayer books in the middle of the silent Amidah. Whether this hints at the death of Christ or is talking about someone else is not clear. The Zohar was written after the death of Christ so it is difficult to connect the two. Messianic Jewish leaders especially amongst the Chassidim were persecuted by Jewish opponents and even handed over to the authorities to be punished. Even today there remains a conflict of ideologies between Jews related to the Messiah and his coming the Old Way and the New Way of the Zohar.

Jerimiah spoke about a New Way and described briefly about it. He said the man will court the woman. He said it will include both the seed of the animal and the seed of the man which are two approaches toward worship. He called the New Way a new covenant different than the old covenant that they received in going out of Egypt. In the new covenant the Torah will be internalized and written in their hearts like it says, "I will be for them God and they will be for me a people. No person will have to teach his friend everyone will know God from the children to the adults. He will forgive Israel for their sins and their sins will not be remembered." The Old way needs to receive the new way to be forgiven for their sins. The Zohar The book of Splendor is the New Covenant; in it is included all that is spoken about by Jerimiah the true prophet. Jerimiah is compared to Moses in many ways. They both suffered in their lives for the sake of truth. The New Tikunei Zohar says that the Zohar is all the praise of Moses. The work of Jerimiah and all the prophets of truth is to complete the work of Moses who is called the first and last redeemer. The whole journey from the first words of the torah to the last words "In the beginning until the end of the Torah "and to all that strong hand and to all its great reverence that Moses did in the eyes of all Israel" is the work of six thousand years, like it says, in six days God created the heavens and the earth. The culmination of all the work of creation is called Shabbat, the seventh day. As much as the Old way refuses change, the prophet rebukes them and there have been changes which the Old Way must accept to reach perfection. The Old Way is important and the Zohar praised Torah Scholars. The New way is an addition to the Old Way and has not come to replace it. It is not a new religion like Christianity or Islam. It is Judaism of the New Age, the age of the Messiah. The Tikunei Zohar describes the six thousand years of creation in three phases. The first two thousand years were chaos without law and order. The second two thousand years for Torah establishing law and order. The third two thousand years for the Messiah and the redemption.

In the last generation after the Holocaust and World War II, the State of Israel was established. In the seventh generation of Chabad has been revealed the Messiah the son of David who lives forever like his father King David as mentioned in the Zohar. The redemption has arrived as promised by the Zohar, "in the merit of the Zohar Israel will redeemed in mercy." Not everyone has accepted the Lubavitcher Rebbe as the Moshiach, just like the controversies over the Zohar.

Judaism like Christianity and Muslim faiths preach to follow their scriptures with blind faith. They all claim to be the most important way to God. Jews do not study the Zohar or Kabbala until they have begun to practice the commandments and religious Jewish rituals. Jewish education is centered first on the study of practical Jewish Halacha or Jewish law. The Zohar has brought the second phase in Jewish education which is to Know God not only through the scriptures but to connect to God through the soul which is a part of God. The Zohar unites practical Judaism with esoteric. The second phase in Jewish

education to know God is part of Messianic Judaism. The Messiah is an intermediate between God and man. The Messiah the son of David is the intermediate which connects God with the Jew and his religion. The Zohar connects the Jew with God internally through love and knowledge and with the Jewish religion. The author of the Zohar although unknown is the Messiah the son of David who lived in the times of Rabbi Shimon Bar Yochai. In many parts the author is Rabbi Shimon Bar Yochai; in other parts it is one of his students possibly Rabbi Yehuda or Rabbi Abba. There may be some sections which were written later even in the period when it was found by Rabbi Simon Ben Leon. The Zohar covers the Messianic period of two thousand years in Judaism. Many opponents of the Zohar want to maintain the Jewish religion to practice the religious precepts with blind faith without knowledge. This approach contradicts the teachings of the prophets who called for change. Maimonides, the Rambam in his 13 attributes of Jewish faith recognizes the faith in the prophets Jeremiah, Isaiah, Ezekiel etc. He also considers the faith in the coming of the Messiah as one of these essential faiths. At the same time the Rambam teaches that the Torah is eternal and cannot be changed. The prophets called for change. The Rambam accepts the importance of the new goals which the prophets preached of World Unity and Peace, the knowledge of God will fill the whole earth which are the essential goals of the Zohar. Most scholars say that the Rambam did not have the Zohar so he didn't know the way toward achieving the goals spoken about by the prophets which are taught in the Zohar. His teachings were criticized by those scholars that learned the Zohar. The Arizal made a distinction between Jewish Scholars before and after was revealed the Zohar.

The Rambam in the Law of kings stresses the importance of rebuilding the holy temple. The Zohar says that the Holy Temple will be built by God alone. Traditionally Jewish children are taught to pray for the coming of the Messiah and the building of the Holy Temple. They are taught to accept the Torah with blind faith including the traditional faith in the Messiah and the building of the temple. A New Covenant is not taught which includes the Zohar and the Kabbala and new goals of World Unity and Peace. After World War II and the holocaust where only through World Unity was it possible to defeat Hitler and save the remainder of the Jews in the concentration camps, even the religious Jews need to accept their role in World Unity and Interfaith. Internet and technology has made it possible for there to be communication between people on the way toward World Peace. The Zohar accepts the goal of World Peace but traditionally Judaism is only concerned with the survival of the Jewish Nation. Technology and history is forcing Judaism to change and broaden its horizons. The Jews have returned to their homeland but the religious continue to reject the importance of World Unity and Peace to unite Judaism with the world.

The Rambam who is the principle authority on Jewish law calls Christianity idolatry. In this way the Jewish people are cut off from interaction with a third of the World. Rambam calls Mohammed a false prophet because he preached that the Torah had changed. This is a cause of war between Islam and Israel which both claim to be the nation of God. Both Christianity and Islam claim to be part of the New Covenant. They both recognize Jeremiah and Moses as a prophet. Rambam rejects the concept of New Covenant even if he says that one of the 13 principles of Jewish faith is to believe in the prophets. Moses accepted other prophets and even said that he would wish for each Jew to be a prophet like did Jeremiah. The refusal to change and accept a new covenant is throwing the Jewish people into a Holy war with their neighbors. The Zohar preaches peace and an end to war. The Zohar preaches two Messiahs at peace with each other. Through not accepting the Zohar as the New Covenant of the Jews, the Jews have become scapegoats for Anti-semitism and called war mongers. According to the Zohar,

the New Zionism is different from the old Zionism. The goals of the old Zionism were through war. The way of the new Zionism is through peace, "not through soldiers, not through power, but through spirit," said the Lord of Hosts the words of the prophet.

Jewish unity is forever important but not at the expense of World Unity and Peace. The World is forever in a crisis after World War II. The Middle East is a center of conflict. The Jews are in the middle. The center of the conflict in the Middle East is about the future of Jerusalem and the place of the holy temple. The choice has to be made which is more sacred World Unity and Peace or Jewish Unity. Can they both be achieved?

The Zohar has always been a controversial book in Judaism. To consider World Faith and two Messiahs was difficult to accept by a system which is taught not to change. The Arizal made his own school in Kabballa through his texts called the Eight Gates which almost completely nullified the importance of World Unity and Peace. He brought the Kabballa back to the thought of the Old Schools that only the Jewish people are important and the world is spiritually dependent on the Jewish people. The One Messiah is for the sake of the Jewish nation through which the world will reach God. He nullified the concept of a New Covenant but considered only the strengthening of the Nation and the Old Covenant through the Kabballa. Judaism followed the way of the Arizal and emphasis was put on the teachings of the Arizal before the Zohar. Veering from the way of the Arizal became considered as going astray in the wrong way. In this way Judaism was able to resist change after was revealed the Zohar – The New Covenant.

The Lubavitcher Rebbe who came after World War II initiated changes in Judaism. He considered the importance of Jewish Unity and World Unity together. Like the Zohar, the Rebbe gave respect to the Old way which was observance with blind faith, but preached a New Way for those that had already lost their connection with the traditional ultra-religious philosophies. The New Way like the Zohar is Messianic. The Rebbe considered the whole nation the holy people and not just the religious observers. This was in contradiction to the Oral law which made two classifications The Congregation of God and the outcasts of the Congregation of God. The Congregation of God consists of religious observers and their children. Converts slowly become part of the Congregation of God. Jews with questions of lineage could not be in the Congregation of God. These guidelines have been watched over by Jews in religious communities throughout history. The Rebbe called for One Nation the Holy Nation the children of the covenant to include every born Jew. These became two Congregations which are one. The Ultra-Orthodox due to many issues in Halacha Jewish law continue to be separate from other Jews non-observant and from the rest of the world. Only the Jewish Nation of God under the leadership of the Rebbe could maintain Judaism and also be part of World Unity and Peace which is the way of the Zohar. In this way The Rebbe can be called The Messiah the son of David of the Zohar.

The Zohar teaches that there are two general approaches toward worship to God for the Jew which are with the Kabballa and without the Kabballa. These two approaches are with simple faith and with simple faith and the knowledge of the Kabballa. The Beginning of wisdom is the fear of God. The service of God begins with the fear of God and simple faith. Not everyone has the intellect to broaden their horizons of knowledge to study the Kabballa. The Torah gives the history of the Jewish people from Abraham and the forefathers until the giving of the Torah on Mount Sinai. Jewish children are educated to know that the Jewish people were once servants in Egypt and through miracles were delivered from Egypt by God with the help of Moses. On Mount Sinai all the Jews received the Ten Commandment. A

child growing up as a Jew already has simple faith in God as the creator of the universe. The fear of God he receives through Jewish education which begins in the home. Jewish religious day schools together with Parental education at home guide Jewish children to understand their religious obligations which are the commandments of God. At the age of twelve a Jewish girl, and at the age of thirteen a Jewish boy become a man when they now are obligated in the commandments. Most of Jewish education is to know the laws. Knowing the laws means also to learn the Oral Law the Talmud which gives all aspects of the law and the fear of God. At the age of 18 the men and woman of Israel are encouraged to prepare seriously for marriage. Woman by nature are more down to earth than men. Their minds are more focused on family responsibilities and having children. However the obligation in the Torah to be fruitful and multiply is on the man. The obligation is to have a boy and a girl but there is no limit on how many children God gives to a couple. Birth control is discouraged but the permission to use birth control is given after having two children if not at all. The responsibilities of a family man and his wife does not give the man time and the peacefulness of mind to learn the Kabballa. The Ethic of the fathers suggest the age of forty to begin esoteric Torah learning which may include the Zohar. Even at the age of forty many people still are not ready or have no true desire to learn Kabballa. The desire to learn the Kabballa usually comes from suffering in life which presents questions to people about why the world is the way it is where people suffer both physically and emotionally. The answers to these questions are in the Zohar and the Kabballa. Life almost always does not go smoothly. Everyone has traumatic events in their life. Death is traumatic almost in all cases but more when it comes suddenly and painfully. Jewish families are often faced with problems in raising their children. Everyday in the news is another tragedy. War is always threatening the world which prefer civilian life. People sometimes don't appreciate peace. They need to learn the meaning of peace the hard way. The Zohar teaches that Peace Shalom is the name of God.

In Judaism The Zohar and other esoteric learning is available to those that need it. Even though it may be considered an obligation to study Kabballa, many Jewish people never feel ready or willing to begin. People today would rather take pills for anxiety and depression instead of trying to solve their problems through God and spirit. Jews sometimes may have to leave Judaism to find answers to their questions. The Messiah became important only after the Jews began to suffer. The prayers for the Messiah which were instituted by the Men of the Great Assembly at the beginning of the time of the second temple are for rebuilding the nation of Israel through the Messiah. Judaism requires the individual to sacrifice his life and energies for the sake of the Nation of Israel. The Nation is given more importance than the individual. Judaism is a National Religion. Very often the individual needs private help in matters of faith. Many Jews have lost their faith in God especially today after World War II and the holocaust. At the time of Jerimiah at the end of the first temple already the prophet called for a new way to help strengthen the Jewish people and their faith. The Zohar came in the last millennium to answer these difficult questions which everyone has but is afraid to ask. The answers are slowly developing in Judaism. There are many new books being written each day not only on Jewish law but on Jewish Philosophy faith, and truth. The medicine of the Zohar comes through two Messiahs not only for the Jewish people but for all mankind. .

The Zohar talks about a redemption which is different than the redemption of the nation of Israel. The Nation of Israel is still in exile. It has returned to its homeland but a lot has not yet been accomplished so that the nation will be redeemed. The redemption spoken about in the Zohar which is called Yoav is a private redemption. Yoav in the Torah is the 50<sup>th</sup> year when the all the slaves go free. The spiritual

Yoval is the 50<sup>th</sup> gate where all the problems and tensions of life are healed. The Zohar is talking about the Yoval of spiritual redemption. The 50<sup>th</sup> gate of the Zohar called Yoval is the entrance into the Garden of Eden where life began before Adam and Eve sinned and ate from the Tree of Knowledge. The Messiah the son of Joseph is the Messiah that reveals the 50<sup>th</sup> gate. Mankind is living in the real world which is for sure not the Garden of Eden. From the first day of life when a baby is born and is thrust into the world, he has the challenge of life to succeed or not to succeed. People set different goals in life. There are physical materialistic goals and spiritual goals. For sure everyone would like their life to be as pleasant as living in the Garden of Eden. However once mankind has already left the Garden of Eden, the path back to the Garden of Eden is blocked like it says in Genesis 3:24 "So he drove out the man; and he placed the keruvim at the east of the garden of Eden, and the bright blade of a revolving sword to guard the way to the tree of life."

The second Messiah pictured in the Zohar (one to the right of Moses and one to the left of Moses) gives guidance to mankind the way of life and success in the world of the Tree of Knowledge of good and evil. The goals of life in the material world is to have a family and to live righteously. Moses the prophet who was considered to be the most humble human being chose to reveal to mankind the way of righteousness and justice. He brought down from the mountain of Sinai the Ten Commandments to begin to bring righteousness and justice to world. These laws were explained by Moses to Joshua and the elders who entered into the land of Israel to establish the Kingship of God on earth and to build the holy temple. The learning and teaching of the Law of Moses was given over from generation to generation even until today. Moses is considered to be the first redeemer and the leader of Israel in each generation to be the Messiah the student of Moses. When the nation was established King David was chosen to be king of Israel and his kingship is handed over each generation to his seed forever. King David is called David the son of Ishai your servant (the servant of God) your Messiah. His successor is the Messiah the son of David. King Shlomo his son who built the temple was the prime example of the son of the Messiah. The Messiah the son of David is the teacher of Israel a servant of the Almighty. The Messiah the son of David is the Messiah which Jews are waiting and praying for each and every day. Moses called the faithful servant is the teacher of Israel the giver of the Law. The Messiah the son of David is in the image of Moses the faithful servant.

The Torah was handed down from generation to generation after Moses. In each generation there was the scribes of Israel called the Sanhedrin which judged the people according to the Law of Moses. The people learned the law. The need for a second Messiah the Messiah the son of Joseph came because the people of the nation suffered emotionally especially during the periods when the nation was being conquered by the other nations and Israel was in captivity. The Nation needed redemption and the people needed emotional redemption and healing. The Messiah the son of David is to come soon in our days to redeem the nation which has been dispersed throughout the world in exile. The Messiah the son of Joseph was needed to heal the wounds of the people and to restore their faith in God. They are both intermediates but the Messiah the son of Joseph is the intermediate of the individual, the healer of the individual. The Messiah the son of David is the healer of the nation in crisis in exile.

The Law of Moses does not permit the use of an intermediate in connecting to God. Jews connect to God through the Torah of Moses. A person with a righteous desire to help Jews and all people to come out of depression and hopelessness could be a problem for the Sanhedrin which enforced strict guidelines for faith and worship. For sure there was a great need which the people had for help but to be a spiritual healer was prohibited. The Torah praises martyrdom. Jews who follow the Torah have

vowed to serve God without fear of death. People risked their lives to heal Jews in despair and were persecuted. The movement for individual freedom grew until was appointed their leader who they called The Messiah. He was sentenced to death by the Sanhedrin and executed by the Romans. They thought that in this way they would stop the movement; but they were wrong. The Messiah resurrected. He disappeared from his grave and appeared to members of his group. The movement continued until the Romans adopted Christianity as their religion. Christianity was originally a religion for the sick and depressed people that had broken down under the pressures of life. Not all Jews had given up hope and belief in Judaism. Jews continue to believe in the Law of Moses even until today.

The Messiah the son of Joseph was made into a religion which is today the largest world religion. Not all people could accept the claims of Christianity which began to help the depressed and hopeless. Mohammed came five hundred years later to bring the rest of the world to belief in God without any intermediate like Judaism. The use of an intermediate has benefits for those people who need salvation from their suffering emotional and physical. Mohammed made Islam a religion in which each person was a soldier of God to build the kingship of God on earth through the Koran. The prophet Jeremiah preached about the two approaches toward worship called the seed of the animal and the seed of man. Christianity worships God in the image of man. Islam worships God without form.

The Zohar was written in the times of Rabbi Shimon Bar Yochai after Christianity has already begun but before Islam. The Messiah the son of Joseph pictured in the Zohar is for the purpose of spiritual healing for those that need it. The type of healing is the healing of resurrection. For this type of healing is needed an intermediate. The Zohar calls this the redemption of return to the Garden of Eden.

Mankind cannot return to the Garden of Eden without working together to bring righteousness and justice into the world. The Messiah the son of Joseph is for those that need him but not everyone needs him. People are concerned about survival. These are issues which the Messiah the son of Joseph cannot help except that each person must take on himself the work of building the kingship of God on earth.

The Zohar is a book of spiritual healing. Through the knowledge of God comes healing. Traditional Judaism deals with practical issues. The Zohar did not come to replace the learning of the law in Judaism. The Zohar came to make a correction and to add the aspect of spiritual healing to Judaism. Therefore the main book of the Zohar is called Tikunei Zohar which means a spiritual correction or Tikun. About the Messiah the son of David, the Zohar teaches that he could be King David who lives forever, Rabbi Shimon Bar Yochai, or the Lubavitcher Rebbe. The Zohar talks about two Messiahs which can mean two for Judaism as well as two for the world which may include Rabbi Nachman of Breslov as the second Messiah of the Jewish people.

Christianity failed and Islam is slowly failing to achieve its goals. Judaism which failed when the second temple was destroyed is rebuilding. When will be realized by Jews that the Zohar is the New Covenant, they will again be able to reach out to the world as well as protect the nation from within, However, today they are struggling to maintain control of the Jewish people which is crippling the nation and preventing the nation from joining the rest of the world in its battle for World Unity and Peace. The Zohar is the way to the redemption which includes two Messiahs.

The two most important prophets in the western world are Moses and Jesus. Moses was the first prophet called the first redeemer. Jesus came second to make Christianity. Mohammed came after

Jesus to make Islam. Judaism does not recognize any other prophet than Moses except for prophets which are mentioned in the Tanach. However Judaism is missing the Messiah. Almost everyone in Judaism holds that the Messiah has still not arrived. Living without the Messiah for 2000 years is difficult to accept for Jews in the modern world. If the Jews will accept the Zohar they will see that the Messiah has already arrived but still has not been revealed. Not only they have the Messiah but they have two Messiahs. The two Messiahs compliment each other. The Torah has in it 613 commandments. Two of these commandments were revealed at Mount Sinai by God when he spoke to the people that stood at the bottom of the mountain. The other 611 were handed down by Moses to the Jewish people. The word Torah in the Hebrew language is equivalent to 611. From this we see that the Torah is general and specific. The Torah which Moses handed down to the Jewish people contained 611 commandments which the people accepted to keep and practice to become servants of the Almighty. The first two commandments they heard at Mount Sinai. However the generation after them did not hear God speak but heard by way of mouth from those that stood at Mount Sinai when God spoke. Those in the wilderness knew God. God was revealed to them at Mount Sinai. Their children didn't have this knowledge but needed to depend on simple faith. The event of the giving of the Torah at Mount Sinai is written in the Torah. Also about the wonders and miracles which occurred in the Exodus from Egypt is written in the Torah. They didn't experience it but heard about it by word of mouth or read about it in the Torah. The Jews today and the Jews throughout history have maintained their faith in God and the Torah without actually experiencing the revelation of God like those who were in the wilderness. The revelation of God on Mount Sinai was one time forever. Moses the prophet brought the Jewish people out of Egypt to receive the Torah at Mount Sinai. His successors and the generation after him did not experience this revelation. The 611 commandments can be taught and are taught by teachers of the law from generation to generation. Other prophets were necessary to come after Moses for the sake of the revelation of God on earth for all mankind. Moses could have been the Messiah the son of Joseph who would come back to reveal the first two commandments. Instead he accepted the work of revealing the 611 commandment the particular aspect of the Torah and left for other prophets to come to reveal the first two commandments in the future. The Zohar teaches that as a result of the making of the Golden Calf and when he hit the rock in Numbers 20, he forfeited the chance to be the Messiah the son of Joseph to reveal the first two commandments at the end of time. Instead this revelation was given to another prophet to be the Messiah the son of Joseph to reveal the 50<sup>th</sup> gate through resurrection. The Messiah the son of David would come later on in history to teach the Zohar and Kabbala the New Covenant of the Jews. The Jews would have to wait for his coming during the time that the Messiah the son of Joseph was being revealed to the world. Moses would resurrect at the time of the coming of the Messiah the son of David to compliment the resurrection of the Messiah the son of Joseph for the sake of World Unity and Peace. In this way would be united the seed of the beast with the seed of Man according to the prophecy of Jerimiah. The Zohar brings the unity of the two Messiahs. The Messiah the son of David dies but does not resurrect but lives like Elijah who didn't die and like his father King David and father Jacob. Together these prophets reveal God's name on earth and the fear of death is erased from the mind of man. There is spiritual redemption and healing. The practical aspect of the Torah which are the laws and commandments are taught from generation to generation including the commandments applicable to all of mankind.

The Zohar which is called Tikunei Zohar came into the world to make an important correction to Judaism. Tikun means correction. It is like adding spices to a pot of chicken and potatoes. The spices are not the main part of the recipe but are added to the pot to make it more tasty. In Judaism the study

and observance of the law, the Oral law and Shulcan Aruch is first and most important. In Judaism the Torah has made the people of Israel servants to God through the commandments. The Torah demands blind acceptance of the law. There are severe punishments for those that transgress. The difficulties in being a Jew a separate nation a minority created the need for a correction Tikunei Zohar. Not everyone has the ability to serve God faithfully without asking questions. Not everyone is capable of serving God without seeking a reward. The Torah itself, the five books of Moses gives rewards for observing the commandments which are for example, "I will give rain its appointed season" "I will be for you as a God." The Code of Jewish law gives instructions to the Jew commanding the people to observe the laws. In the written law, is given incentives. The Zohar gives incentives for observing the laws and commandments of God. Therefore the Zohar is more connected to the written law than the Oral law which is the rule book. One of the incentives which is spice on the cake, is to know the meanings of the laws which is called Divine intentions. You can do the observances and rituals without knowing the reasons which was done for centuries before was revealed the Zohar. Today the meanings of the laws have been revealed in the Zohar and afterwards by the Arizal and other Kabbalists. Another spice added to the Torah by the Zohar is a taste of spiritual freedom as explained before. The Zohar gives a taste of spiritual freedom a taste of Gan Eden, the garden of Eden. It does this through two Messiahs, the Messiah of David and the Messiah of Joseph. The Messiah of David is the principal Messiah for Jews. Second importance is the Messiah the son of Joseph. This can be compared to a college degree, the major of a Jew is practical law, the minor is Kabballa Jewish spirituality and mysticism. The Lubavitcher Rebbe in his talks throughout the years mentioned about two redemptions which are the general redemption of Israel and private redemption. Private redemption is for those that need it. The Rebbe made private redemption available to Jews which is spiritual freedom. It was not available before in the same way it is today through the Rebbe and Lubavitch. The Zohar mentions about spiritual freedom called Yoav the 50<sup>th</sup> gate. The Rebbe made it available to Jews through their Messianic way of Judaism. According to the Zohar there can be the Messiah the son of David before is built the holy temple. Spiritual freedom comes from the Messiah the son of Joseph. The Messiah the son of Joseph is a Christian concept which was rejected by Rabbis who studied the Zohar. The Arizal took it out almost completely from his texts. The Arizal gave Judaism the spice of knowing the meaning of the commandments to make observance more meaningful. In his Kabballa, there is no spiritual freedom only selfless service of God according to the Oral law. The Zohar has both types of spice Torah enrichment which are giving meaning to the commandments and giving spiritual freedom.

The two aspects of Torah observance with freedom and without freedom are in the Ten Commandments. The first set of tablets it is written to Remember the Sabbath. On the second set of tablets it is written to watch over to observe the Sabbath. The words on the first tablets were engraved by the finger of God. The first tablets are called the Tablets of freedom, the word for engrave is the word for freedom as it is taught by our sages. The second tablets were written by Moses.

Why was there a need for two sets of tablets? It says that when God gave the Ten Commandments in the same word for "to remember" he included also "to observe". They were said at the same time in one word. The sages teach that the giving of the Ten Commandments at Mount Sinai was a traumatic experience. The souls of the Jews were completely shocked by hearing God's loving voice. Their souls left their bodies. They died and were afterward resurrected. God included in his voice both aspects of Shabbat "to remember" and "to observe" in one word. A human being does not have the capacity to receive at one time truth the way it was revealed at Mount Sinai by God. Therefore God had to give the

Torah with another plan. First he would give the laws and commandments including Shabbat to observe and afterwards reveal the Zohar giving the aspect of the Shabbat "to remember." The Oral law is exclusively the aspect of commandments "to observe". The written law was given to observe and to understand. In the written law is hidden all the secrets of God. They are hidden in the commandments. However first is to do and afterward to understand. Not everyone needs to understand and are satisfied with Jewish life without the Kabballa especially woman raising a family. The Zohar explains that the two principal Jewish mothers Rachel and Leah represent the Oral and written law. Rachel is the principal Jewish mother the housewife called the Oral law. Leah is the written law, the hidden secrets.

The Jewish people survived many years after the destruction of the first temple until today with only the Oral law the four steps of Halacha. The survival of the Jewish people is mostly dependent on the Oral law which is the Jewish religion. The Christians took the written law to be part of their religion, and made the Messiah a man more important than God and the torah. The Messiah the son of Joseph became another religion. The Zohar includes also the Messiah the son of Joseph which makes it controversial. The Zohar includes in it spiritual freedom which is called the aspect of the love of God like a son to a father. The written Torah says, You are children to God. In the Oral Torah the aspect of servant comes before son. To incorporate the whole Torah of 613 commandments, Moses had to divide it up into two parts. Torah is the numerical value of 611 which is the specifics of the Torah understood intellectually principally the Oral Torah. The general aspect of the torah which is included in the revelation of Sinai was postponed for a later date to be called by Jerimiah The New Covenant which for the Jews is the Zohar. The Jews through Moses were given the specific aspects of the Torah which are the laws and commandments to bring justice and righteousness in the world. Eventually would have to be revealed the Zohar to give the understanding of the Written law. God wanted the whole world to know him, not only the Jewish people like it says in Jerimiah "for everyone will know me from adult to children." There are two aspects to Shabbat "to observe to remember" which are explained by the Zohar to be servant and son. Servant is the attribute of justice. Son is the attribute of mercy. God is the combination of justice and mercy. These two attributes are revealed in the world by the two religions Christianity and Islam. Judaism today through the Zohar combine both attributes which are the Oral Torah and the written Torah.

The Zohar teaches that God is the hidden of hidens. Man is living in the kingdom of God. The revelation of God must be revealed both in the World and in the Jewish home. About this the Messiah guided the Baal Shem Tov when he went up into heaven and met the Messiah in Gan Eden, He asked the Messiah, "When will you come" The Messiah answered "When wellsprings of the Kabballa will be spread outward." Through the Zohar this task is accomplished combining two Messiahs Joseph and David. At the same time the Zohar cautions not to reveal secrets of Torah to those that are not worthy. The Zohar was not given to the whole world but is the New Covenant for the Jews alone. The Jewish Messiah is the Messiah the son of David. Jews are not interested in converting the whole world to Judaism. Being a Jew comes through birthright. The beginning of the revelation of God on earth came at Mount Sinai. The law was given to Moses. The remainder of the revelation of God on earth was spread out to the other nations. The work of building the kingship of God and the revelation of the two Messiahs comes slowly over a period of six thousand years. God is revealed on earth. There is nothing to fear at the end of time when you know and love God and have lived a righteous life according to God's law.

The Messiah the son of David who lives forever King of Israel like the custom of a King, rides on a chariot in the heavens. Joseph became like a king in Egypt and rode on a chariot like the Messiah the son of Joseph rides on his chariot in the heavens. These are two Messiahs which are kings, the Messiah of the Jews and the Messiah of the whole world. The Messiah for the Jews is also the Messiah for the whole world who live according to God's law. The Messiah of the whole world whose attribute is mercy is the source of salvation for those that need him to lift up the fallen souls and to bring happiness and health to mankind. According to the Zohar, the crown of God's kingship is shared between two kings. The revelation of God comes through peace and not through war.

The Baal Shem Tov taught that the biggest problem today preventing the revelation of God on earth is the people who don't believe in God. Those that believe in God can be united through the Torah and Zohar but to unite people that deny that God created the earth and gave the Torah on Mount Sinai is a greater problem. The nation of Amalek denies the importance of World Unity and peace. They preach against the law of God. They deny that God gave to Moses and the Jewish people the Torah on Mount Sinai. God will not compromise. The kingship belongs to him. Everyone believes in Peace Shalom, but God will not allow there to be peace without righteousness and justice in the world. The battle with Amalek is a spiritual battle for the Jews and all peoples of the earth. The way of the Zohar is to combine justice and mercy. The Zohar gives the Jews spiritual freedom but at the same time demands righteousness and justice from the people of God's nation. Freedom is a gift from God. The first tablets with the ten commandments which were engraved by God himself were giving the Nation of Israel free choice. God loves a nation with freedom more than a dictatorship. However, there is a limit on freedom which is the limit of justice on mercy. Justice and mercy have to be combined in the proper proportions. People need to be happy but they also must work in this world to build the kingship of God on earth.

The State of Israel today is a democracy where there is freedom of religion, freedom of the press, freedom of speech. When in the past most countries were governed by dictators, today the world has become mostly democratic. God wants freedom before dictatorship which can be seen that he tried to give freedom to Israel with the first tablets and saw that they were not ready and gave them a second constitution for Israel as a dictatorship. Today after 5000 years civilization is trying democracy. Democracy has God's blessings. The Zohar is not against democracy as long as it restricts freedom not to kill, not to steal, not to commit adultery. The Torah is the foundation of law for mankind which needs to be continued forever. A democratic state is not against the Torah as taught in the Zohar the New Covenant. Ultra Orthodox are against democracy and want to return to the dictatorship of the times of the temple. Jerimiah the prophet called for a New Way with freedom which is being revealed today.

The Zohar divides the world up into two parts the macrocosm and microcosm. They are Israel which includes the whole world and Israel the nation of Judah. These are two unities the higher unity and the lower unity called Shma Yisrael Here O Israel the Lord is your God the Lord is One; and the unity of Baruch Shem Blessed is your kingdom forever and ever. These are world unity and peace and Jewish unity. The Zohar connects them both through two Messiahs. The Oral law which is Jewish religion is the doctrine of Jewish Unity. The Written law includes both World Unity and Jewish Unity. It is possible for these two unities to exist together. The microcosm can be a part of the macrocosm. These are two nations which are Judah and Israel. Jerimiah the prophet preached for unity of Israel and Judah through the New Covenant which is the Zohar. There can be a Free State of Israel a democracy and within this Free State the religious state which is governed according to Jewish law. This was the plan when the State of Israel was formed that the Orthodox Jewish courts would be given power within their

communities which exists today. The State of Israel fits into the Democratic world and maintains its religion from within for Orthodox Jews. The State funds religious education. At the same time there is freedom of religion but no permission for religions to preach violence. The State of Israel accepts two Messiahs the Messiah of Judaism and the Messiah of Christianity. Judaism only accepts One Messiah who has still not come but comes closer each day. The conflict between religious and secular continues in Israel but the same conflict exists between the Oral law and the written law. The Zohar includes both ways both Messiahs which is the New way, Judaism for the New Age.

For my information about World Unity and Peace see my website at <http://www.worldunitypeace.org>

Judaism is a National Religion. Politics and religion are together to form one State. The New State of Israel is secular but supports traditional Judaism. Each Jew living in Israel is given free choice to be religious Jews and to what degree. The Ultra Orthodox say that there is One Judaism, One people, One law. They say that the law has not changed. Therefore they cannot accept a secular state because Judaism is a religion of a National Jewish State. This is the viewpoint of Maimonides, the Rambam. It is possible to say that Judaism has not changed, but it is impossible to say that the world has not changed. The world was once except for Judaism pagan faiths. Today almost the whole world believes in One God. Jews cannot today claim to be superior to other human beings. The Zohar says that the righteous non-jew is superior to a Jewish sinner. As a nation the Jewish people are special, but when judged as individuals the equation is different. Today the individual is considered while in the past Judaism considered only the nation and its needs. Jewish people suffered during the times of the Kingship of Israel in the times of the temple but as a National Religious State its leaders had to think of the survival of the nation at the expense of the individual. All the formal prayers in the Siddur the Jewish prayer book are for the survival and the coming of the Messiah to rebuild the nation. The national leaders the Men of the Great Assembly instituted these prayers. The people rebelled; they wanted their own rights. The people wanted freedom which means individual rights. They wanted the right to speak out and fight for their rights. There was no freedom of speech. They wanted to make their own congregations; it was prohibited to build altars outside the temple area. The Nation fell apart; but the law remained. The Zohar came to give freedom to the individual, spiritual freedom. The Zohar gave to the Jew a private relationship with God which the Oral law prohibited. The Zohar recognized that the world was changing and Judaism had to adapt to these changes to compete with the other religions which came through other prophets than Moses. The Zohar emphasizes Moses as the prophet of truth and the Torah of Moses as the Torah of truth, like it says, Moses is truth and his Torah is truth. However, the Zohar accepts that there is a place for change. The world was changing; the world has changed. The Zohar rejects the idea that it is possible to return to the days of old. Maimonides teaches that returning to the days of old is a sacred belief which can never change. The Ultra Orthodox are against the State of Israel because it is secular separating religion from politics. They wait for the Messiah to return the Kingship of Israel in the way it was in the times of David and to build the holy temple. Jerimiah the prophet called for change in Judaism; to Jerimiah World Unity and Peace, One God, One World was more important than to build a National Religious State like before. The other Jewish prophets also agree with Jerimiah. The prophet that wrote the Zohar makes the unity of the World with the Jewish people, Israel and Judah. Rambam and other Halachic authorities reject the Zohar; they reject the rights of the individual and his freedom. They don't want to accept that civilization has progressed. The world has changed; the goals of religion have changed. These are the problems which Judaism faces which

need to be accepted by its leadership and solved. Martyrdom is not the purpose of religion or the purpose of life. Life is a gift which takes precedence over everything else.

The Zohar teaches that God created the world to reveal himself to the world which is his kingship. To reveal himself he had to first reveal his attribute of justice through the establishment of the nation of Israel according to the Law of Moses. The nation was established according to the Oral Law. Jewish law is derived from the Oral Law which today is the Shulcan Aruch, the code of Jewish Law, and the Talmud which are 60 tractates that have now been written but were once taught orally. Because it was taught orally from mouth to mouth beginning with Moses to Joshua and then to the elders until the men of the Great Assembly it takes the name Oral law. Only through the Oral law has Judaism survived until today. Finally the State of Israel has been established using the Oral law for legal decisions on birthright, marriage, and traditional holiday and Sabbath observance. The nation of Israel does not go strictly according to Oral law. The Oral law was the constitution of the Old State of Israel, the Biblical State which was a dictatorship. The King had the right to kill those who rebelled against him. There was no freedom of religion. The Nation only allowed Judaism according to its guidelines centered around the holy temple where sat the Congress called the Sanhedrin which judged the people. It was a National Religious Jewish State. In the Torah the Jewish people are commanded never to change the law. Judaism and its leaders reject change. Even after the destruction of the temple the Beit Hamikdash and the conquest of the Romans, the religion following this law has survived. There are remaining families which have continued the observance of the law even until today. These families are the strength of the Jewish nation that has survived until today.

Throughout history there has been reformed movements. These reformed movements eventually assimilated amongst the other nations and religions. The first reformed movement was lead by Yerbeon Ben Navat in the times of Solomon. Yerbeon Ben Navat succeeded through civil war to divide Israel into two parts. His part was the majority called Israel consisting of ten of the twelve tribes of Israel. The remainder of the State was called Judah where was the Holy temple. The nation of Israel founded by Yerbeon was conquered, assimilated and was lost. Today remains only those survivors of the Nation of Judah who continued to follow strictly the Oral Law. During the second temple, there was a reformed movement called the Sadducees who rejected the Oral law. They later disappeared after the destruction of the second temple. History proves that only the Oral law maintains the Jewish people. Assimilation continues from generation to generation, however the nation survives.

Judaism has branched out into other religions. Other prophets like Mohammed and Jesus founded other religions in the world. Within the nation exists reformed movements like the Zionism of today, and on the outside there is pressures from other religions on the people. Fundamental Ultra Orthodox Judaism rejects all other religions. Mohammed and Jesus are called false prophets because they preached another law to modify the Torah. Christianity is called idolatry because it worships Jesus as the Messiah. Worship to God through an intermediate is prohibited in the Oral law. Any change in the Oral law is forbidden.

Jews are commanded to remain separate from the other nation of the world. They are commanded not follow the statutes and customs of the other nations. The Oral law and the Jewish religion keeps the Jewish nation separate. Through technology the world continues to get smaller. As the world continues to become smaller through technology the job of the Jewish religious leaders becomes more difficult or even impossible. The latest danger is Internet which all people need and connects the whole world

closer than ever before. Also civilization has developed through religion. Almost all people in the world are Monotheistic in different ways. Law has developed in the world. Freedom is another enemy of Jewish philosophy which is against freedom. Equal rights is given to all men in the New World law. Judaism does not accept equal rights for all men which today is called prejudice. New world law allows for people to favor their family and have their own private life but the law judges each person equally. Jews living amongst the nations in the New World are forced to confide by the laws of their country. The Rambam teaches that the most important part of the Messianic era is that Jews will have their own country independent from the rest of the world. This will mean that the rest of the world will have to accept Jewish law which is very unlikely. Jewish law gives the King the right to kill his opponents. Jewish law will not accept Christianity.

The Zohar gives an answer to the Jewish dilemma. The Zohar gives freedom to every Jew at the same time teaches the observance of the mitzvot traditionally without changing the Torah. The New Way which is the Zohar is the fulfillment of the prophecy of Jerimiah. Jerimiah accepted the Old Way as he says, "Thus says the Lord; A voice was heard in Rama, lamentation, and bitter weeping; Rachel weeping for her children; she refused to be comforted for her children, because they are not." Rachel is the Oral law filled with bitter weeping. The New Way of the Zohar is filled with joy. They are both important like says in the Zohar, "There is joy on one side and bitterness on the other." Judaism today through the Zohar has the joy of redemption combined with the work and struggle of the Jewish people for survival through observance of the Oral law. The Zohar gives respect to the righteous gentile through which Judaism can unite with the world. It supports the Oral law to maintain the Jewish people as a separate nation.

The author of the Zohar is a prophet or he has handed down the teachings of prophets. There is in the Zohar prophecies which have already been fulfilled. One of these prophecies is that Ishmael will in the end of time lose its merits to live in the land of Israel. Ishmael merited to inhabit the land of Israel in the merit that they practice circumcision. When their merit will expire then the Jewish people will inherit the land of Israel. We see today that the Jewish people living in Israel outnumber the people of Ishmael. The government is primarily Jewish. The State of Israel is a Jewish State. The next prophecy is that the nations of the world will come to take Jerusalem from the Jews. Today after the six day war Israel conquered all of Jerusalem. According to this prophecy, they will not succeed to take Jerusalem from the Jews.

Many deep questions about God and the universe are answered in the Zohar. The Zohar gives an accurate account of Jewish history. While many events in Jewish history are ignored or hidden, the Zohar judges Jewish history honestly without trying to cover up controversial issues. God gave the Torah to Moses who handed it down to Joshua from generation to generation. The deep secrets were left to be revealed later in history. Those that knew these secrets wrote them down but did not publish them. Finally they became published by Rabbi Moses De Leon in Spain. Rabbi Moses De Leon was a scholar who may have polished up the texts which was necessary to make them meaningful to mankind. The Zohar is an accumulation of these old texts that were never published. It was God's will for these texts to be preserved through the generations of the exile to be revealed in the 6<sup>th</sup> millennium. Rabbi Moses De Leon learned these texts and through his learning acquired deep insights in Jewish mysticism and many even reached to levels of prophecy. From the time the Zohar was revealed those that studied these texts acquired knowledge which opened up Gateways to prophecy. Zohar reveals the aspect of Kabballa called Mercava which connects the soul to God in an inner way of prophecy. When Jerimiah in chapter 31 said that all people from young to old will one day know God without needing to be taught by others, he was referring to the aspect of divine spirit called Mercava which is spiritual revelation. Mercava is meditation through which

is acquired prophecy and inner knowledge of the divine. The other aspect of Kabbala is called Maaser Berishit or the works of creation which is acquired through learning texts. The Kabbala of the Arizal is the aspect of learning secrets of God through texts called Maaser Bereishit. Zohar includes Maaser Bereishit but is also Mercava. The Zohar also includes in it texts similar to Talmud, stories, general instruction, rebuke called Musaar, which are both practical and mystical. Many events in history occurred before the Zohar was written including the destruction of the temple, the exile of the sages, and the birth of Christianity. The Zohar mentions that the word of God will spread out to Rome. It may also hint that Ishmael will eventually adopt Monotheism through Mohammed. For sure the Zohar does not limit the revelation of God to Jews alone. Its main goal is the revelation of God World Unity and Peace. This became the goal of religion after the destruction of the temple. The world became divided into two spiritual realms which are Israel and Judah, called the Upper Israel and lower Israel. They both have a king who is the Messiah which is the Messiah of Joseph and the Messiah of David. In the end of time they come together but always remain separate. The whole bible is the story of the unity of Joseph and Judah which culminates at the end of time. Joseph and Judah were enemies. Joseph goes down into Egypt to become part of Egyptian royalty. Judah becomes the father of the king of Israel which divided into two parts Israel and Judah during the time of Solomon. Jerimiah address both the house of Israel and the house of Judah. Israel the macrocosm adopts a new covenant connected to the Bible the Old Covenant. The Messiah the son of David is revealed through the Zohar, the New Covenant of Judah. God is one and his name is one. The Zohar is a book of truth more than any other book in the history of mankind except for the Torah of Moses. There are those that say that Rabbi Shimon Bar Yochai was the reincarnation of Moses.

Reincarnation is mentioned in the Zohar in the second chapter Mishpatim. The Arizal later on discussed reincarnation at length in his work the Gateway to Reincarnation. Christianity emphasizes resurrection. The Zohar includes in it resurrection and reincarnation. The concept of reincarnation adds eternity to the days of the Messiah. According to the Zohar there are different soul sources for the Messiah the son of Joseph and the Messiah the son of David. All souls comes from Adam. Even after Moses came into the world to receive and give the Torah, he can return in another reincarnation for another purpose. Some say that Rabbi Shimon Bar Yochai was the reincarnation of Moses. In this way it is possible that the Messiah can reincarnate in every generation to teach Torah even after he was revealed. If the Messiah was revealed through resurrection, it does not limit him that his soul can reincarnate to teach the secrets of the Torah in other generations. Reincarnation adds to resurrection, it brings the Messiah to the world in other comings to complete the work of building the kingship of God on earth. The Messiah was revealed at the time of Moses, Jesus Christ, and now the Lubavitcher Rebbe. Moses for the giving of the law. Jesus for the attribute of Freedom and mercy. The Lubavitcher Rebbe combining mercy and justice. In between or before there may have been other comings like Joseph the righteous one the son of Jacob, Jacob his father, Jerimiah the prophet, Rabbi Shimon Bar Yochai, the Arizal, the Baal Shem Tov and Rebbe Nachman. The soul of the Messiah is also reincarnated in this generation the year 2016. The soul reincarnates in a body and either resurrects or lives eternally without death. Moshiach the son of David representing the attribute of justice the law of God lives eternally without death. Moshiach the son of Joseph representing the attribute of mercy die and resurrects. Resurrection is the culmination of mercy. Moses is not the Messiah but includes both justice and mercy. Other righteous saints that have come in the world unite both attributes of mercy and justice but they are not revealed as the Messiah. They have a great connection with the Messiah like Rabbi Shimon Bar Yochai, but he was not revealed as the Messiah. The

Messiah in Judaism was not revealed until the Lubavitcher Rebbe. The revelation is still not complete until the Zohar and the Messiah will be received by all Jews.

The Zohar is a book which preaches to change and improve. It preaches World Unity and Peace in addition to Jewish Unity. The way of the past was to work only for Jewish Unity within Judaism and the Jewish people alone. The New Way is for everyone to change not only Jews but all people Muslim and Christian to know each other and accept each other with love and hope for peace. Each person has the right to his own opinion. Knowledge of God is not acquired over night. It is a life's struggle. Some have achieved the goal of God realization and Self realization but others are on the way to this goal. The Zohar gives the way of truth for the Jewish people but it is also a source of knowledge of truth for the whole world. Religions have only begun today to accept the values of other religions rather than to fight each other over these issues. Muslim religion opposes the ideologies of Christian; Christian has always only looked at their side of truth and not at the other side which is Judaism and Muslim. There have already been wars in the past over ideologies. Judaism was the first to wage war against Amalek and idolatry. Christianity afterwards made Crusades to spread their ideology which conflicted with Judaic thought. Then Mohammed began a war against Christian thought and ideology. There was competition with Judaism and with each other over the kingship of God in the world. The Zohar calls for peace. The Zohar is a book preaching unity of God and man; unity of man and man. Everyone has to change to achieve the goal of World Unity and Peace.

Mankind began without any conflicts Adam and Eve lived in the Garden Eden. The snake came to Eve and encouraged her to eat from the tree of knowledge which was the forbidden fruit. She was tricked by the snake and ate from the tree. Her husband also ate from the tree. Now there were two trees in conflict The Tree of Life and the tree of knowledge which were two philosophies. Cain the son of Adam killed his brother out of jealousy. The world became populated. The world needed religion. Judaism was the first monotheist religion on earth. From Judaism came Christianity bringing back the religion of the tree of life of the Garden of Eden. Adam and Eve lived according the law of the Garden of Eden but failed to follow its demands of perfection. Judaism which came after the sin of Adam and Eve also was missing perfection. The people were not happy. They rebelled and made Christianity. The Sages of Israel saw that Christianity was not the answer to all the problems of mankind. They refused to change even though there were many problems including exile amongst the nations of the world after the destruction of the temple. Finally (through an unknown prophet mostly attributed to Rabbi Shimon Bar Yochai), arrived the Zohar for the Jewish people their New Covenant which included both the religion of the tree of knowledge and the religion of the tree of life. Now Judaism became divided in two ways the Old way and the New way. The Old way separates Judaism from all other religions because their prophets preached to change the Torah. The New Way, the Zohar allows the Jewish people to be part of the world as well as be a separate holy nation. The New way includes the old way but there are changes to the Torah of the Old way which is the Oral law. The main principle of Torah accepted by almost all mankind is "not to kill." In the Old way Judaism allowed the King to kill those that rebelled. The Torah teaches an eye for an eye. A person that kills someone else intentionally without motive only because of hatred and desires can be judged and executed through capital punishment. Bloodshed was the first sin when Cain killed Abel. Capital punishment was once given for sins between man and God which today in the free world is unacceptable. Today there is freedom of religion but still there is no freedom to kill, to steal, to commit adultery. The Zohar includes in it freedom which was missing in the times of the Beit Hamikdash. People need freedom. It is part of their nature. The Jewish people today are in conflict between the two ways. The Ultra

Orthodox want to return to the old way. They are fighting history and the Zohar which teaches a New way.

All people can appreciate the Zohar even though it was written for Jewish people. Judaism and the Jewish people are a gift to the whole world. As the world and the earth grows older, faith in God becomes more important. There is universal faith and faith which is particular for each religion. The Zohar is a contribution to universal faith which is part of the prophecy, "the whole world will be filled with the knowledge of God" "in this day God will be one and his name will be one." There is One God for all of humanity and freedom of religion in the world to relate to the One God according to his attributes primarily justice and mercy. The mercy of God becomes most important as is revealed his justice in the end of times. Justice and mercy work together in the revelation of God on earth. In this way God is revealed on earth even though God is forever hidden and above our understanding. There is love of God and fear of God which are part of life which is a corridor to the afterlife which will be revealed at the time at the time of the resurrection of the dead. There is a reward in the next world for the good and kindness which each person does in this world. There may also be punishment in hell which may be revealed before or after death. The punishment of God is like a father scolds his child to teach him the right way. The punishment is with love and its end is love and eternal life. The coming of the Messiah is an important part of the Zohar. According to the Zohar there are two Messiahs which reveal to mankind God and eternal life. There is the Messiah for the whole world and the Messiah for the Jewish people. The Jews who are part of the world share with the rest of the world the Messiah of the world, the Messiah of mercy. They also share with the rest of the world their own private Messiah who is their king that lives forever in the way of King David, father Jacob and Elijah the prophet. Finally through the Lubavitcher Rebbe has been revealed the Messiah of justice to complete the revelation of God on earth. The Messiah the son of David comes together with the resurrection of Moses the prophet to join the Messiah the son of Joseph who was revealed 2000 years ago but whose revelation was not complete until today. They have made a seal on Truth which is now continued each generation until the end of time. Each person has a place in the coming of the Messiah by doing deeds of kindness in helping to build the kingship of God on earth. The work never ends and its reward will come at the time of the resurrection. Amen.

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