
The Final Redemption as Per the Zohar

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Date : 24-06-2009

As promised, here is what the Zohar has to say about the End of Days.

In our previous articles, we showed the correlation between what the Zohar says is the final **70** years of the tests of Israel and the **70** year time span from the birth of the nation of Israel in **1948 (5708)** and year the tzaddikim have said Moshiach (the Messiah) and the geula (final redemption) are coming, **2018 (5778)**.

I still owe a full explanation to some of you as to why it's **70** and not **72** years as mentioned once in the Zohar, but please note that any reference in the Zohar to the number **72**, also refers to the **72** Names (triplets) and the Zohar has further explained that the **72** names are really **70** Names, and that moreover, within the **28** digits of the **5** core Torah elements (with their sum) that we've been analyzing in our last few articles there is not a single digit of number **2**. The final 2 years of the 72 may represent the temporary coexistence of the **2** Trees as described below, but we'll explore that possibility as we get deeper into the Zohar in subsequent articles.

That said in the next few portions of the Zohar, written 1900 years ago and translated below, Moses and Elijah explain to Rabbi Shimon Bar Yochai about what will happen at the time of the final redemption. Essentially, those that connect to the light of the Torah, and thus pass the tests, will enter the tree-of-life reality where the evil inclination was vanquished and where stripped of our selfish desires, we'll see everything from positive side and thus find joy and pleasure and appreciation in everything and everyone. (This by the way, is our work during the exile, to try to find that same state on our own--or with the help of our faith and holy texts). But as for those that didn't reach the tree-of-life reality, they will continue under the tree of knowledge of good and evil reality that we've been living under for the past few thousand years. In other words, they won't realize anything has changed, will tell themselves that anyone who believed in the Moshiach (Messiah) was crazy, and be condemned to continue living and dying with their own negativity and selfish desires.

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The spirit of Moses is speaking to Rabbi Shimon about the end of days, explaining that the Tree of Life reality will be available then and for those accessing it, there will be no more Tree of Knowledge of Good and Evil, meaning no more evil inclination to tempt us with illusory desires and shade our vision so that we don't realize fulfillment and true happiness:

“The Tree of Knowledge of Good and Evil, prohibition or permission, purity or impurity, will no longer apply to the children of Israel, since our sustenance will be solely from the side of the Tree of Life, where there are no contradictions stemming from the evil side, nor any strife nor difference stemming from the unclean spirit, as written: ‘And also I will cause...the unclean spirit to pass out of the land’ (Zechariah 13:2).”

In 92, he continues, explaining that those connected to the Torah will be transformed and no longer have to exist within the realm of the exile, where work was harder for them. They will exist in a separate realm, without be plagued by the impurities that made their existence so difficult throughout the ages. This suggests a complete separation, not of perception, but of absolute reality. It's also suggested they those who do not transform and thus who remain in

the impure state will return to their roots and face the snake all over again.

"The Torah scholars will not need to be sustained by the ignorant, just from the good by eating of the clean Kosher and permissible. They will not need to get it from the mixed multitudes, who eat the unclean, unfit, and prohibited, and who are themselves defiled by defiling themselves with...the children of Lilit,..and they return to their roots. About them, it is written: "For out of the serpent's root shall come forth a viper" (Yeshayah 14:29)"

In 93 and 94, he continues, explaining that for past 5778 years, those that were connected to the Torah (righteousness) were dependant of everyone else, and **had** to draw their sustenance filtered through the impure world around them, even though they knew better, but once the Tree-of-Life reality arrives, all that will be reversed

"During the period that the Tree of Knowledge of Good and Evil dominates, that pertains to the purity and impurity of worldly things, these sages—who are similar to the Shabbat and holidays in that they have only what is given to them by the worldly people—are like the Shabbat that has nothing except what was prepared for it during the weekdays."

"During the time that the Tree-of-life dominates, the Tree of Knowledge of Good and Evil is subdued. The common people will not have anything except for what the Torah scholars hand out to them and they will be subdued like never before."

In 95, he explains clearly that when the Mashiach ushers in the Tree-of-Life reality those unconnected to Torah and righteousness will not even realize that anything has changed; they will go on living in their world dominated by and slaves to the illusions of the evil inclination.

"Thus, prohibition and permission, purity and impurity will not pass away from the common people. From their aspect, there will be no apparent difference between the exile and the days of Moshaiach [Messiah], except for the oppression of Israel by other kingdoms alone because they will not taste from the Tree-of-Life and they will need to learn (Mishnah), about what is prohibited and permissible, what is unclean and clean. They will be shamed in front of a Torah scholar like darkness before light, since the mixed multitudes are like beasts, who are ignorant, who are darkness and were not even called Israel, just slaves sold to Israel, as was already explained."

It's alluded to above that during the time of the split realities the forces of evil, driven by ignorance and desire for what the people of Israel have, they will close in on the nation of Israel, but yet they will be repelled by it as the darkness is repelled by the light.

Then in 98, he continues, referencing as we've explained in numerous articles the connection between the arrival of Mashiach (contained within the word Chamushim) and the counting of the Jubilee years (50 year intervals) from 2448 to 5778. He further emphasizes the separation that took place back at Mt Sinai, when the tree-of-life reality was last available to us, and the one that is coming.

"As the Holy One, blessed be He, divided them at Mount Sinai, so he will differentiate them at the last redemption, because it says by Israel: 'And the children of Israel went up armed (chamushim) out of the land of Egypt' (Exodus/Shmot 13:18). (Chamushim) meaning from the side of the Tree of Life, which are the fifty [50] years of Jubilee...So he will bring out the Torah scholars with all that honor."

Then in 99, he continues, explaining and alluding that those not connected to the secrets (sod) of the Torah will face finality within the Tree-of Knowledge and those that do will live within the immortality of the tree-of-life reality, where there is no longer a need to reincarnate in order to correct our souls. He (Moses) is suggesting that those on the side of good begin as soon as possible to delve into and learn the secrets of the Torah—to make themselves Torah scholars—because being good alone is not enough to make the transition.

“It is mentioned by those who are ignorant of Torah yet are of good side: ‘And they stood at the foot of the mountain’ (Shmot 19:17). So will they be at the last redemption, under the torah scholars, like a slave that follows along the horse’s footsteps of his lord. Just as it was called out to them at the foot of the mountain: ‘If you accept the Torah, it is better, but if not, there will be your burial place,’ so he will tell them at the last redemption, ‘If you will accept upon yourselves a Torah scholar during the redemption from the exile like a horse rider with his attendant servant, it is best, and if not, there in exile shall be your burial.’”

To be continued...