

Two Messiahs for Two Trees

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The Tree of Life brings life. This is no big surprise. The Tree of Knowledge Good and Evil should rightly be called the Tree of Death. All those who eat of its fruit will die from its poison.

The Tree of Life and the Tree of Knowledge are both symbols. They represent different stages and phases of human consciousness. Therefore one who thinks the way of the Tree of Life lives and the one who thinks the way of the Tree of Knowledge dies.

There are two Messiahs to come to Israel; the Messiah son of David and the Messiah son of Yosef. Ben Yosef comes first, fights wars and dies. Ben David comes after him fights wars and lives. Ben Yosef is destined to die. Ben David is destined to live. Why is this so?

Ben Yosef is said to eat of the fruit of the Tree of Knowledge; therefore he is the Messiah of death. Ben David alone eats of the fruit of the Tree of Life and therefore he lives and brings with him life for all.

Ben Yosef thinks according to the way of the Tree of Knowledge. It is his thinking that gets him killed. Ben David thinks according to the Tree of Life. It is his thinking that gives him life.

Thinking here is the key. We are talking about the mind. The mind is in the brain. The brain teaches us about these modes of thinking that we call life and death, the Tree of Life and the Tree of Knowledge. In Kabbalah the brain is called Moah, and there are two Mohin, which are actually three.

We think in two general ways. The first way is the one most common to us today; this is thought as it is related to the external world. This is consciousness, the rational mind, directed by academic, intellectual reasoning. The second way is most uncommon to us today; this is thought as it is related to the internal world. This is higher consciousness (which sometimes resides in the unconscious); this is the super-rational mind (although sometimes condemned as being irrational). This mode of thinking is materialized as intuition, the psychic and the domain of extra sensory perceptions, those beyond reasoning. In Kabbalah, the first way is called the Moah (brain) of the Sefirah Binah; the second way is called the Moah (brain) of the Sefirah Hokhma.

Binah is the Tree of Knowledge, Good and Evil. Hokhma is the Tree of Life.

The rational mind directed by academic intellectual reasoning deals with external reality. This is the Tree of Knowledge, and it is the source of death. All those of the academic intellectual persuasion, by nature of their mental orientation imbibe death, breed death and embrace death. Even their Messiah,



Ben Yosef will, like them die. For them, there is no other way. This is the price they pay for their lack of vision.

The psychic intuitive mind directed by internal awareness that comes from extra sensory sources looks at external reality through the vision of inner sight. As such, this enables the mind to see the world as it really is instead of how it is thought to be as seen in the eyes of those who cannot see within. This and this alone is the Tree of Life. This alone is the Tree of Life for those who embrace it. It is psychic intuitive awareness that comes from a source beyond this physical world that brings with it light, enlightenment and life. Those who eat these fruits cultivate true life everlasting.

The Messiah of this Tree, Ben David, is one of life, and thus he never dies. Because he can see beyond the limitations of his physical eyes, he can teach others also how to see. He is rewarded for his grandeur of vision and others who share his vision, will share both his grandeur and his reward.

Ben Yosef, the Tree of Knowledge, academia and the intellect bring death. This is why Binah is said to be the source of all severity. Ben David, the Tree of Life, the psychic and intuitive brings life. This is why Hokhma is Atzilut, the domain of the Divine.

Torah teaches us to choose life. In order to choose the fruit of the Tree of Life, we must stop being so overly-rational and divorced from natural intuitive psychic thinking. We must learn to unlearn and then learn again anew.

The study of the Pshat of Torah is the Tree of Knowledge, Good and Evil. As such it teaches about the external world, the clean and unclean, life and death. All Torah study can be Pshat, including Kabbalah.

The study of the Sodot of Torah is the Tree of Life. As such, to understand it requires an internal psychic intuitive awareness. Sod cannot be learned from a book; it is not a course of study. Sod is a way of study; it is the Way of Living Torah. All Torah study can be Sod, including Gemara.

Ben Yosef will be the Messiah of the Pshat world; therefore when the Pshat world dies, he dies along with it. Ben David will be the Messiah of the Sod world; therefore as Sod materializes and manifests itself in the external world, it will transform it fundamentally from the ground-floor up. Everything will change; everything will come alive. It will be the time of resurrection and rebirth for those who can embrace its way of thinking.

The coming time cannot be avoided. What is meant to die will naturally die. Nothing will change this. Each of us has eaten the poisonous fruit of the Tree of Knowledge. Yet, we can still be healed.

First we must pass through the flaming sword that guards the path back to the Garden of Eden. After we have been burned down, we can then build up again and arrive at the Tree of Life in the center of the Garden. We can then partake of its fruit alongside Messiah Ben David and together with him live forever in a rectified world of psychic intuitive awareness.

He will come from out of the Bird's Nest, from the midst of the living Garden that can be entered only through the bottom of the cave. The path above requires the descent below. Only upon reaching the inside will one be able to reach out and touch the sky. Just beware the day when the sky touches back.