

LESSON 1 IN-A-BOX

1. Introduction to the Kabbalah of "Now" and Mashiach.	The pivotal time in which we live; simple definition of Mashiach (mashichah, anointing); the nature of oil as essence. Demonstrations of mashichah, dual qualities of oil.
2. The Mashiach starting point	Torah's first allusion to Mashiach as creation's purpose; creating a dirah b'tachtonim; mitzvos are the "tools" for transformation. Analogy (with demonstration) from electrical circuit.
3. Mashiach and Redemption are integral to Judaism.	Anticipating Mashiach is integral to the first of the Aseres Hadibros; thus Mashiach can be seen as the driving ethos behind all of Torah.



Lesson One Presentation

1. The Kabbalah of “Now”

Points in this Section:

- *The world is moving toward a new age in which its potential will be fulfilled, the era of Mashiach.*
- *“Mashiach” means “anointed”; the kings of Israel were anointed with oil.*
- *Like the oil with which he is anointed, Mashiach both rises above and permeates the Jewish nation.*
- *A product’s oil is its essence; oil represents the deepest level of Kabbalah, the Divine information within creation.*

I would like to welcome everyone to this evening’s course, “The Kabbalah of Now: The Definitive Series on Traditional Jewish Futurism.” This course is not a course about Kabbalah, per se - rather, it is a course that draws from the Mystical tradition to illuminate Jewish history and the purpose of the Jewish People.

Let’s begin with a brief course overview:

Lesson 1: Cosmic Transformation - Definition of Mashiach, concept of oil as it relates to anointing as well as to the esoteric discipline. The purpose of creation, and how this is fulfilled through the era of redemption.

Lesson 2: Exile And Redemption/The Mashiach Era - What’s so bad about now? Exile represents a breakdown of Divine reality in the world, which results in the suffering of mankind. This is remedied through the redemption.

Lesson 3: The Inner Mashiach - Revealing the inner aspect of Mashiach in each person (Yechidah). This empowers each individual’s Personal Redemption and enables universal redemption.

Lesson 4: Playing a Part in History - The unique aspect of this generation in anticipating the redemption. Living with “Mashiach consciousness”. Welcoming this era into our minds, our hearts, and the world.

The “Kabbalah of Now” will share a vision of the universe fulfilled - and how this potential was embedded in the very creation of the universe. And most relevant to us right now - how the present time in which we live is the bridge between this potential and fulfillment.

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1. *The times we live in are not ordinary times. Everything is suddenly changing rearranging itself. Technology leaps ahead daily, affecting the way we do things, how we communicate, our concept of life and the universe. While an old world struggles to cling to its self-defeating patterns, the stage is being set for a world as it is meant to be.*

- From the teachings of the Lubavitcher Rebbe

☺ You may want to discuss the above reading. See who agrees and disagrees - and why.

As we will soon see, there is a very essential connection between the Kabbalah - the esoteric study - and the period of this fulfillment.

☺ Pose a question to the students: So, who can tell me - what is this era of fulfillment called? (Put the various answers they may come up with on the board. If at all possible, do not reject any of the answers - even if they are wrong. But clearly, when they hit upon “Mashiach” this is the answer you are looking for.)

☞ It may be very helpful to point out that the English word “messiah” is a direct cognate to the original Hebrew term, “Mashiach” - not a translation, rather it is drawn directly into English with only minor modification in its sound, like “Sabbath” for “Shabbat”. This is not true of the term used in x-tianity, which is a Greek translation of “Mashiach”.

☺ Let us begin with the word itself: Messiah - Mashiach. [☞ Write it on the board, in Hebrew block letters and English.] What does the word mean? [☞ Take their answers and put them on the board. If someone identifies the right answer, that is ok. It may be a good time to stop.]

The word “*Mashiach*” means “(one who is) anointed”. In Jewish tradition, anointing is a process of spreading oil that was used for installing High Priests (*Kohanim Gedolim*) and kings (under certain circumstances, as we will soon see). Let’s see it in the words of Maimonides, the 12th century codifier of Jewish law:

2. When a king is installed, he is anointed with the anointing oil (“*Shemen Hamishchah*”), as it says, “And Samuel took the jug of oil and poured it on [Saul’s] head, and he kissed him.” Once a king is anointed, he earns the right of kingship for him and his children afterwards, for royalty is an inheritance.

Rambam (Maimonides), *Laws of Kings* 1:7

3. Kings of the house of David are anointed like a wreath upon the head. One may not anoint in other locations, and one should not use too much oil.

Rambam (Maimonides), *Laws of Temple Vessels* 1:9

Rashi (Krisus 12a) says, “Like a Klilah (wreath)”. [☞ you take the oil and go around the head from one ear to the other.]

What is this special “shemen hamishchah” - anointing oil? The Torah describes it:

4. The L-rd spoke to Moshe (Moses), saying “And you, take for yourself spices of the finest sort: of pure myrrh five hundred [shekels in weight]; of fragrant cinnamon half of it two hundred and fifty [shekels in weight]; of fragrant cane two hundred and fifty [shekels in weight], and of cassia five hundred [shekels weight] according to the holy shekel, and one hin of olive oil. You shall make this into an oil of holy anointment, a

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