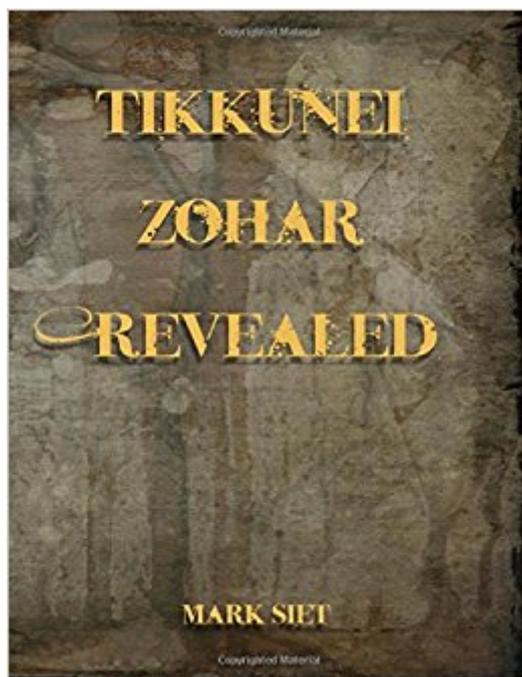


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Tikkunei Zohar Revealed: The First Ever English Commentary



Synopsis

Torah study is about making connections. We relate various passages and words together and find a higher meaning that was not there a moment ago. This process is a time honored one and is acted upon by simply taking up the Tanach and reviewing a certain passage or reading what Rashi has to say. There are a number of methods to go about this. " My study of Tikkunei Zohar is similar to all of these methods in that what I am seeking is that higher voice that rings through and unifies above and below. Inside these pages we are called upon to step outside of ourselves in order to discover the deepest inner meetings. Now it would've been possible to to present excerpts of the text and then describe what was going on, however, there's more here than a simple retelling of this presentation. Allegory is the most common device used to present the Torah inquiries we find here. The goal that I had in mind was to bring about a practical interpretation allowing the reader to make immediate use of the material in the transformation of their consciousness and with immediate results for your life experience. In almost every case higher mind is being accessed and being asked to stretch itself again and again. Therefore TKZ Revealed presents the entire text in the consciousness of "the way things work." " Imagine that you are immersed in Torah study struggling with a verse for a concept the meaning of the word and in a flash of inspiration you feel yourself lifted beyond the moment and realize that someone is standing with you helping you to achieve your purpose. In order to make this happen there's a very special place that you need to enter into. This very special place is what is called the cave. It is this very same cave that Rabbi Shimon bar Yochai entered into at the beginning of this text. While he was in the cave Elijah came to offer insights, discovery, revelations into meanings of the word Bereishis. There are 70 meanings that are discussed. Now we realize that whenever we are speaking of one thing it needs by relationship to another thing. This is the basis for all of the expositions that are presented in TKZ and by extension in every bit of my commentary. It is in this commentary inside of the cage inside of the cave that you will find Elijah standing by you. The cave is your untapped awareness, and it is inside of the cave that we find in the opening for Rabbi Shimon and his son Eleazar. " They flee to the wilderness of Lod. Lod is spelled Lamed 30 Vav 6 Dalet 4 which adds up to forty. It is this same wilderness of 40 that symbolizes the Israelites sojourn following their deliverance from Egypt. It is inside of this wilderness that all of our insights about Torah are revealed. " Call this an in-depth study of the meanings we may find via the connections of Torah. It would have been enough to discover the meanings and be enlightened by them. However, a further step has been taken. These Torah insights have been combined with their practical applications to every day life. This makes Tikkunei Zohar Revealed A unique tool for accessing both the secrets of Torah and deeper inner meanings

of our own consciousness. Along the way we learn about the mystical teachings of Kabbalah. If there is one thread that runs through the entire narrative it is Shekinah. In simple terms Shekinah is the connecting link between above and below existing in simultaneous timeless being both above and below.

Book Information

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Customer Reviews

Mark Siet gives the opening translations of a few lines from each of the sections of Tikkunei Zohar (also spelled Tekunei) which he translated from a Hebrew translation of the original Aramaic. He follows this brief translation with a commentary which is based on the full section. The full section is not in his book. The commentary focuses on his understanding of kabbalistic principle and his studies in consciousness. He writes that his goal is to "bring forth the hidden mysteries [of the Torah]." Topics include ritual, prayer, the Tree of Life, the Tree of Knowledge of Good and evil, the mystical meaning of many things in the Torah, and much else. What is the Tikkunei Zohar? Most people have misconceptions about the Zohar (meaning, "luminous") and the Tikkunei Zohar, also called Tekunei Hazohar, "rectification (or repairs) of the Zohar." They believe the Zohar and the Tekunei are holy documents composed by Rabbi Simeon bar Yochai around the year 130 CE. However, scholars recognize that Moses d'Leon, a Spaniard living in Granada, wrote the Zohar around 1286, that parts of the book were added by others after his death, and that the work is a pious forgery. Zohar, "luminous," alludes to the notion that God illuminates the people through mysticism. But while ostensibly dealing with enlightenment, the Zohar is usually very difficult to understand and many of its ideas are mystical, which are hard if not impossible to fathom. The

Tekunei Zohar is a separate document than the Zohar. Its first printing was in 1558. It contains seventy commentaries. The idea of "repair" is not to fix the thirteenth century Zohar but to repair God.

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