

The King Messiah according to Judaism ancient mystics

Rastafari Greetings

November 2nd sees us, as every year, celebrating the prophetic and wonderful event of the Coronation of His Imperial Majesty Qadamawi Haile Selassie who fulfils the promises made to Israel through the words of the prophets of the past.

With the titles of King of Kings, Lord of Lords, Conquering Lion of the Tribe of Judah, Elect of God and Light of this World, Ras Tafari Makonnen is anointed with holy oil and takes his baptismal name Qadamawi Haile Selassie, The First - Power of the Trinity.

The Orthodox Church of Ethiopia, the family that preserves the form of Christianity closest to that of the origins, crowns him Negusa Negast, or King of Kings, Emperor of the oldest Christian kingdom on Earth. His Imperial Majesty is now the only ruler who sits on the throne of King David and Solomon of which he is in fact the direct descendant without interruption.

His Coronation ceremony takes place in the style of those of Saul and David. The spiritual intensity of this event is such as to inspire reflections and curiosities in the spirits of many Christians around the globe.

His titles, His lineage, the fact that His kingdom was considered the new Israel, the deep Christian tradition from which He comes, and numerous other reasons, cause people to search their Bibles if He could really be the Messiah returned to the world in His kingly characters.

The first Rastafari bredren in Jamaica had grown up within a Christian education but with an anti-colonial mentality. They also remembered well the sermons of Baptist preachers announcing the imminent return of the black Christ. After extensive research and an intense period of revelatory meditation, these early Rastafari evangelists declared to the world for the first time that Haile Selassie The First was in truth the Christ in His second coming.

Theirs was not an invention but a revelation.

The Old and New Testaments in fact announce that the Messiah, after His first appearance, will have to return to Earth again and in His second coming He will be a king. The exact term, in the language of Ethiopia, is *Negus Mesih*, the King Messiah.

The expectation of the King Messiah is the fulcrum, we could say, of the whole Bible. He will come as a sovereign to establish a messianic kingdom, founded on law and justice according to the will of the Father. His will not be a symbolic or metaphorical realm but a real country, a people, a place, a nation.

The Christian tradition is full of references, clues, prophecies and predictions of the Messiah's return.

However, we know that the expectation of the King Messiah was born well before Christianity and is, in fact one of the fundamental precepts of Judaism.

In the past, we have dedicated various studies and reflections on the expectation and then messianic manifestation in a Christian environment and we will clearly continue to do so. This meditation today, however, wants to explain instead how Judaism and his Sages foresaw the coming of the Messiah.

In other words: according to Judaism, what are the traits and characteristics that allow us to recognize *Meshiach*, the Messiah?

A good question, not exactly obvious or simple. For centuries and centuries, Jewish sages have devoted themselves to delving into the question in depth. They wrote, commented, questioned, debated, speculated, studied the prophecies in depth to ensure that the advent of the Messiah King could be recognized and celebrated. It is precisely today that, on the commemoration of the Coronation of the King of Kings Qadamawi Haile Selassie, reading these words makes more sense than ever. Obviously, speculation on the Messianic expectation is a vast topic within the Jewish landscape and clearly, we will not be able to address all its aspects in these few pages. We will therefore focus on limited but fundamental elements with the promise of continuing to deepen the subject in the future.

Talking about the coming of the Messiah is such a vast field that we have to choose from which perspective we look at the subject. In an attempt to introduce a sort of "portrait of the Messiah" that the Jewish tradition has made over the centuries, we will start from the essential characteristics that the Anointed of Israel should have and compare them with the divine person of Haile Selassie The First, the Negus Mesih.

To do this we will analyse the sources of Jewish Kabbalah, Hasidism and Jewish mysticism.

Ten features (+1)

Tradition tells us that the Messiah must have ten (+1) fundamental characteristics that correspond to the ten (+1) *Sefirot*, the emanations of which the Kabbalah speaks about. The Sefirot are the modalities, the instruments that God uses to reveal Himself and continually create the physical and metaphysical world.

In an attempt to explain better, we could say that these ten powers, to which then one was added becoming in fact eleven, are like channels through which God manifests. They are uncreated characteristics; therefore, they are referred to as emanations. They are not divinities but we could define them as degrees of divine life that regulate Creation and that are also present within the human being. In which way?

The Sefirot are the divine elements that make up the soul, taken individually they are distinct qualities but which, when combined, form the soul of every human being.

The ten Sefirot (+1) also appear in the Messiah. This is the first clue that the ancient Sages of Judaism offer us. In their predictions, the King Messiah will be recognizable by these Sefirot and the way they will manifest in Him.

It is time for our journey to begin.

The Crown

The first of these Sefirot is *Keter*, the Crown; this is the suprarational level of the soul. It relates to everything that is not rationally explainable or attainable, it is the highest stage of the soul that has to do with very noble and holy elements such as faith, pleasure and will. Keter deals with the supernatural, mystical and spiritual aspects. It is the highest point of contact between God and the soul.

In Jewish mysticism, the Crown is often referred to as the "Wonder", as if to indicate an aura that crowns our personality. Important to remember is that these qualities are at the same time in the Messiah but also in us, human beings. They are the manifestation of the messianic spark that lives in each one of us. This divine core, if cultivated and nurtured, will ensure that our messianic personality can activate and allow us to manifest what Ian 'I Rastafari calls "God in man". Just as the Messiah will be identified by His special way of manifesting these Sefirot, so too by realizing and recognizing these divine channels, we will be able to recognize our divine person. Let us now return to the "Wonder", the first quality of the Crown. What is the relationship with the Messiah? He is a marvel among men, not only is he wonderful in the sense of extraordinary in his actions and personality traits but he will inspire a sense of wonder and awe in all others too, those who meet him in person and those who know him for His fame and His works. King Messiah is a catalyst of wonder, of surprise for his contemporaries. His way to behave has something never seen before, innovative, unprecedented. His actions are moved by an inspiration and a vision that have the effect of causing deep enchantment in the observer or witness. He is also a marvel for the entire human race who remains amazed by His greatness. People can hardly understand how much magnificence there is in that Person and where she draws Her wisdom and depth of spirit.

Here we begin our journey along two tracks, on the one hand the Jewish mysticism and the ancient books of the Sages (Zohar, Maimonides, Talmud) and on the other the person and life of Haile Selassie the First.

Which other head of state has aroused more amazement and wonder than the King of Kings of Ethiopia? We leave to those who read or listen the task of retracing all the singular events that have manifested this wonderful personality of His Majesty, otherwise this document would become excessively prolix. However, we can limit ourselves to mention for example His prodigious school learning during childhood, from His mysterious ability to memorize and understand spiritual texts, to His renowned innate and inexplicable ability to govern administrative power. These qualities left his contemporaries speechless and led him to be invested with institutional and governmental positions from a very young age. Not only. During his government, his Majesty constantly manifested such an ability to manage national, international, humanitarian or political affairs, which generated astonishment on the world scene. His every word was an innovation, every decision He made was wonderfully pioneering. It is remarkable to note that witnesses and biographers recall that it was difficult to follow the King's thoughts and plans as no one could understand where the inspiration behind his choices came from.

According to tradition, the Messiah has another important quality, that of being the most distant but at the same time the closest to humanity in general and to each of us. This is another aspect resulting from His Messianic Wonder. What does it mean far but close? On a global level, it means that He is so enlightened that He is almost inaccessible and unreachable due to his non-ordinary inspiration and intelligence. At the same time, however, His

enormous compassion, empathy, humility and depth of mind make Him very close to any individual, rich, poor, noble or not, secular or religious, good or bad. The Messiah has the ability to be the person we feel closest to us, who knows us better than any other individual, even of our parents. He is familiar to any human being on Earth, internal or external to his people, and he relates to him in an intimate and direct way as if He had always known him.

There are numerous testimonies of people who have had the opportunity to personally meet His Majesty. Many then confessed that, during the meeting, they strongly perceived that it was as if that Person had known them for an infinite time. They felt as if nothing was hidden from Him and that He understood their thoughts even before they were transformed into words.

This is why His Majesty met all kinds of people and was able to relate to any of them, from the common ordinary people to the great heads of state, from the good souls to the less honest ones. He was close to everyone. This feeling was present in the hearts of all Ethiopians who lived during his reign who perceived him as a Father (not by chance they affectionately called him Ababajanhoy, literally Father-Majesty). This perception of closeness was also alive in the hearts of the world population who looked to him as a banner of freedom, human progress and collective security. The Emperor during His reign has been close to everybody. His constant encounters with the population or travels abroad, His visits to hospitals in order to meet the sick to whom he always had a direct and personal word just as if he had always known them, remain in the historical annals as a prodigious attitude never seen before in a head of state. This happened precisely because God has two qualities that coexist at the same time. He is transcendent and immanent simultaneously. He is very far away but at the same time very close. Characteristic of the wonder is in fact the paradox, the coexistence of two opposites. This is the Crown. The level of the soul that makes the Messiah closer to us even than our mother and father.

The Sages also draw our attention to another aspect, they say that the King Messiah has a special quality, He "judges by smell".

Hazal, the ancient Sages of the period of the Mishna, Tosefta and of the Talmud, which goes from the last 300 years of the Second Temple of Jerusalem to the 7th century AD, speak to us precisely of this other quality of the Messiah. He must have a superior sensitivity, a supernatural intuition in judging situations, people and events. This acute perception is one of the distinctive traits that consent us to recognize the Messiah.

We cannot avoid remembering the words of historians, biographers, family members or ordinary people who recount how amazed they were to see in what manner His Majesty was able to grasp the true meaning of a circumstance or to understand the original hidden intent of a person who sought to deceive him. Those who witnessed life events of the King of Kings tell us of an incomprehensible and mysterious sixth sense that left everyone surprised. He judged circumstances and people because of an intuition even without having concrete proof of what would happen. To the great amazement of all His decisions and his judgments in the end proved to be correct.

The Sages refer to the smell, the sense of the nose, not by coincidence. Each sense in Kabbalah corresponds to one of the Sefirot. The sense of smell is connected with the Crown; in fact, perfume is the highest level of sensory experience. It is associated with Wonder because it is the sense particularly capable of communicating a sensation of amazement or portent in a more direct, intimate and non-rational way. This is why in the biblical tradition, as well as in other faiths and spiritual families, incense is associated with prayer and spiritual elevation. The Crown is therefore the sense of Wonder of the King Messiah.

Wisdom

The second Sefirah (singular of Sefirot) that we will analyze is Wisdom, *Chochmah*.

The Sages tell us that we can recognize the Messiah because, when He comes, He proves to be the wisest man on the planet. This wisdom is not notionism or knowing many things, it is not just astute or brilliant intelligence but something more that goes beyond the human intellect.

Being wise means having the acumen capable of deeply penetrating reality as well as other human beings. Such an awareness that manages to delve into the meanders of human consciousness and into the most hidden sense of the historical aspects of the time in which one lives.

The Sefirah of Wisdom is having divine eyes with which to analyse the human world. An upper vision to observe the lower world. An approach of unlimited wisdom that can illuminate every aspect of life. Not surprisingly, the Old Testament tradition quotes Isaiah 9: 6 to explain this point. In this passage, the Prophet calls the Messiah the "*Wonderful Counsellor*" because he has the secret and mysterious ability of being able to give inspired advice.

The people who attend his consultations cannot even understand where he draws that wisdom to give such advice capable of solving every affair.

The description of the Sages shows us that the Messiah can be recognized by the fact that He is able to resolve conflicts and avoid suffering by means of His advice and counselling. His suggestions have an immediate practical implication, they propose a solution so easy and direct that leaves others stunned by the fact that no one had been able to get there before. It is as if He sees something that others miss. As if He has the ability to interpret circumstances just as Joseph interpreted Pharaoh's dreams. This quality of the Messiah is in fact characteristic of the son of Jacob who was sold by his brothers and ended up in Egypt. The Messiah has the task of helping humanity to read what is really happening in history and to awaken people from the dream in which they live.

According to biblical tradition, being wise means being ingenious, being able to see the origin of the problem and identify how to solve it. The Messiah is recognizable because he is a full time "*problem solver*". While facing great difficulties that would seem insurmountable in the eyes of ordinary people, He is able to resolve them without even giving the impression of being fatigued or doing anything so special or extraordinary. His quality of being wise is that light that penetrates the obscurity of the problem, arriving directly at the solution without being overwhelmed by complexity.

The parallelism with His Imperial Majesty is so direct and clear that it seems almost obvious. The Emperor has been humanity's greatest "problem solver", He managed to rattle off very complex difficulties and unravel very intricate skeins. In the Ethiopian context, we are talking about economic problems, social difficulties, tribal hatred and the extreme need for progress that plagued the Country at the time. On the international scene, instead, we think of the long struggle against fascism and the perennial campaign of awareness and enhancement of human rights that King pursued throughout His reign. History also teaches us that His words were the only hope and possibility of reconciliation in so many conflicts. His mouth literally spared countries from wars and bloodshed. His tireless diplomatic activity introduced to the world a new way to resolve disputes and avoid political and humanitarian disasters. Not only.

In Kabbalah, Wisdom is the beginning of Revelation. It is like a flash of light that permeates life and actions with a divine brightness. The Messiah is the One who brings this light, clarity, and He is recognizable because He has the ability to illuminate the historical, social, political and human reality of his time with a contribution never seen before.

The messianic revelation is recognizable by the light that the Messiah brings with him.

Let us think of how many events in the historical period from 1930 to 1974, the time of the physical reign of Haile Selassie The First, in which He had the ability to bring a "new light" and to illuminate the minds and conduct of millions of people towards a new life model. Several witnesses, who had the honour of having a conversation with the King of Kings, speak of a light that filled the room when being received by Him. They also mention the profound brightness that His eyes emanated and so many writers remember Him with the epithet of "*enlightened ruler*".

According to Kabbalah, wisdom is the masculine Principle of God, the paternal quality of God and this makes the Messiah the father of humanity at His time.

His luminous wisdom inspires a sense of trust in Him on the part of Israel and of all humankind. In other words, because of His reassuring wisdom, his profound advices and his brightness, people see Him as a father and rely on him as such.

As history can remember, no other African head of state has ever been awarded the title of Father of Africa by the same other African leaders.

There may still be many examples but let us proceed along our path.

Wisdom is linked to the figure of Isaac, the second patriarch of Israel. He in fact, represents sensitivity, consideration, the ability to make decisions according to the fear of God, he is the biblical person who shows us how to use free will in a devout way.

Understanding

The third Sefirah is Understanding, Binah.

It is a "mother concept" that follows the "father concept" of Wisdom. Why?

In Jewish wisdom to understand is to embrace. To understand is to contain, to embrace a concept. This maternal, welcoming quality hugs and protects. This generates happiness.

In fact, in Kabbalah, being able to fully understand another soul is seen as a source of internal joy. The Hebrew term *ismah* precisely indicates the profound happiness that one feels when truly understands another human being. This understanding generates love, it is at the base of it and often it is precisely what sanctions unions. A man and a woman know they are the right partners for each other because they understand each other, so they can love each other and spend the rest of their life together.

We recognize the Messiah because He has this understanding; He is a happy being and makes others happy. He teaches the difference between temporary joy and lasting happiness. Not only.

The quality of the Messiah that will make Him recognizable is the fact that He takes and accepts people for who they are. He is understanding and accepting. While Wisdom illuminates, inspires and corrects, Understanding accepts. Wisdom is the father and Understanding the mother.

The Messiah possesses these qualities within Him and manifests them through His actions, perfect balance between correction and acceptance. He is a paternal and maternal figure for humanity.

His Imperial Majesty manifested these properties before the incredulous eyes of the world.

Who more than Him has had the ability to inspire, correct and even reproach the Ethiopian people as well as the whole of humanity without ever ceasing to accept them for what they were at the time. His person has never abandoned Himself to partial and unbalanced judgment but has always shown a lucid balance between showing the right path and understanding the nature of the errors of people and nations. Paternal and maternal energy at the same time. Let us think of Ethiopia in the 1930s. How many difficulties the King must have encountered in making His same conational understand new ideas and concepts? Let us try to imagine how many things He saw that did not like but did not give up the cause of elevating a nation first and then the whole Earth. Many have often wondered why the King even went to visit highly controversial political figures instead of declining the invitation. The answer is precisely in this Sefirot of Understanding and acceptance. The Messiah accepts and understands who you really are and educates you on the basis of who you really are without blocking you because of judgement and consequently without giving up your correction.

Knowledge

The next Sefirah is Knowledge, *Daat*.

The Messiah is the most creative, intuitive, wise and best informed person of His time and His social and historical context. He knows what a computer cannot know.

In Hebrew to know means to connect. Even the intimate marital union between two spouses, to give an example, is called knowledge because it is connected in an exclusive and private way; the physical union crowns the spiritual union.

The union resulting from connection can be so strong to the point of bearing fruit, in the case of two spouses, it is a child, in the case of two collaborators, for example, it is a successful project. Knowledge is the ability of a first individual to project himself into a second and of the second to receive the projection of the first. This type of connection can be experienced in any aspect of our life, not just privately but also with the world around us. This experience of strong relationship is able to ensure that our best resolutions and our best energies can come to bear fruit.

Knowledge is empathy precisely because this depth of connection makes us see who we really have in front of us. The Sages tell us that the Messiah knows all of us individually because He has a deep empathy in knowing souls. He is able to project Himself into our souls and inspire in us a righteous life similar to the one He manifests. He is able to connect so deeply with our spirits that He instils in us the desire for the sacredness, devotion, justice that He manifests.

Let us think of the King of Kings and His incredibly charismatic attitude, just His presence inspired people to live better. To the enlightened vision that transpires from His speeches, capable of transporting us into a state of mind in which we cannot help but be in total agreement with Him and join His cause. This is due to the surprising clarity that His words express but above all because each word seems to have been written specifically for each one of us. The Messiah has the quality of speaking to the whole world and to each of us at the same time. He has a connection with the whole of humanity yet with every single individual at the same time.

Loving Kindness

Having dealt with the Sefirot that represent the faculties of the mind, let us now turn to the qualities of the heart, the emotions.

We meet *Hesed*, benevolence, loving kindness, mercy.

The Messiah is the soul who loves the most over the whole Earth. It is not just a love for its own sake but has a healing effect. The love of the Messiah has the ability to heal. He comes to cure Humanity from His afflictions and does this through the power of Abraham living in Him. All the main patriarchs live in the Messiah with their characteristics; the healing ability is Abraham's part in Him. The first patriarch was in fact also the first in the Bible that shows a work of healing towards Abimelech (Gen 20:17) and this came because he loved and desired healing to the point that he prayed to God for it.

His Majesty comes to Earth precisely with the purpose of restoring the health of the human race by pointing the way towards a better humanity.

This arose not from an individualistic desire or a sterile sense of correction, indeed from a deep love and sense of mercy, kindness and goodness. These were the foundations of all his relentless work internationally, his speeches to the United Nations and to the great representative bodies of humanity.

Furthermore, the Messiah must have, in accordance with tradition, a very deep love for Israel to the point of sacrificing Himself because the love of His people. We have also seen this manifested in the life of the King of Kings for all the love and compassion He poured towards Ethiopia. This devotion reached the point of not even opposing the moment of His deposition when he declared that if that was the desire of Ethiopia, then He would have done so.

Power

The next quality we encounter is *Gevurah*: Power, Strength.

This is to be understood not only as physical strength but also as courage, both in personality and character. Indeed, according to Judaism, the Messiah has the distinctive quality of being particularly courageous. His courage, unique and deeply admirable, is not boldness and simply lack of fear but knowing how to oppose injustice and falsehood. The Messiah's courage is demonstrated by the fact that He must, during His earthly ministry, affirm and defend the truth before the world. This leads Him to have to swim against the current, to have to face those who instead oppose the truth and are guilty of evil deeds. The Messiah is the epitome of the righteous leader, the One that proclaims to the World what many leaders do not want to hear. This will make Him the spokesperson for truth and justice in the eyes of the slice of humanity who want peace and righteousness to prevail.

It is interesting to note that in Hebrew the word "leader" means "speaker", or the declaimer, the voice of the people. The destiny of the Messiah, according to the ancient teachers, is to be the One who affirms what is not "politically correct" in the eyes of the establishment and the system of his time. He is the One who does not get intimidated, does not let himself be held back or subdued by other powerful people but who defends truth, law and justice at all costs.

We believe that the connection in our minds with the incorruptible personality of His Imperial Majesty Haile Selassie The First is quite direct and automatic. During his rule, He constantly held this role of defender of the truth worldwide. His strength and his courage manifested numerous times to the world. Here too the examples would be innumerable but we limit ourselves to recalling His prophetic speech to the League of Nations in June 1936 when He denounced the Italian aggression in Ethiopia and the entire demonic nazi-fascist regime. His action, unprecedented in human history, was in fact the first time that a head of state addressed the assembly in person instead of using an ambassador, provoked enmity, derision and accusations from many. His Majesty's erect figure, composed and balanced before the whistles and shouting of the pro-fascists, remains as one of the highest examples of honour and devotion to truth that history has ever narrated.

Another element makes us recognize the Messiah. His strength and his courage must be manifested in a war against an ancient enemy, the original serpent, the anti-Messiah, an individual (or a coalition of two individuals) who leads an army motivated by evil principles against the Messiah. The Anointed then must fight for the salvation of his people first, and then of the whole world to ensure that His enemy's evil regime will be eradicated from humanity. In fact, the master Rambam tells us clearly that Messiah's enemy will be by Him defeated once and for all.

Interestingly, Isaiah also explains how the Messiah will have to fight; in chapter 11 to verse 4, he expressly tells us "*with the breath of his lips he will slay the wicked*".

It is impossible not to notice that the prophecies and descriptions of the teachers of Israel exactly describe His Imperial Majesty, who had to fight the Nazi-Fascist armies with extreme courage and valour. However, He did

not ensure victory with weapons but with His own words, His strategic mobilization, His messages and above all tirelessly professing His profound opposition to fascism and all its manifestations. The breath of His lips are the numerous speeches that in five years of exile in England the King entertained with many people. This effort was precisely to create an anti-fascist awareness, which then played a fundamental role in the fall of this same dictatorial regime. Isaiah also refers to the prayers of the Messiah that will constantly come out of his lips to accompany Ethiopia and the whole of humanity in this battle of good against evil.

All this is the fruit of His courage; it is no coincidence that on His return to Addis Ababa on May 5, 1941 He will deliver His first address to the nations saying: *"with faith, courage and just cause ... David will still beat Goliath"*.

This fight, which is an essential feature of Messiah life, will also serve to bring humanity closer to God and to a greater care of the human being. In fact, we see how after the end of the Second World War, because of the atrocities that Nazi-Fascism had perpetrated on Earth, it occurred the beginning of an era of greater awareness of the fundamental rights of human beings. Of this "awakening", His Majesty was the creator, promoter and defender, being also given, not without merit, the title of Champion of Human Rights.

Beauty

The next Sefirah is Beauty, *Tiferet*.

It does not only mean that the Messiah must be beautiful in appearance, even if this element is also present in the writings of the Sages, that the Anointed of Israel will attract the attention of the world because of his beautiful presence.

The spiritual beauty that tradition speaks of is the ability to integrate all the positive elements and create something truly and surprisingly beautiful. This ability refers to knowing how to create, through one's own behaviour and life, a beautiful, positive reality that attracts and stimulates others to imitate. Isaiah could not have been clearer in chapter 33 verse 17 when he says: "your eyes will see the King in his beauty." The effect of the Messiah's existential beauty is to inspire nations to want to be like Him. This sense of emulation is proof that the World is attracted and fascinated by the Messiah.

When in Hebrew a leader is referred to as beautiful, it means that he has a great charisma. The Messiah must be just like a magnet that attracts, thanks to His appeal, everyone towards him. Not in a vain or self-centred way but with a natural influence that is crowned by a profound humility. His simple way of being, what He says and what He does, have a great influence on people who then wish to be like Him. This charisma causes more and more individuals to become like Him, many little messiahs. According to tradition, in fact, the Messiah spiritually and intellectually generates many sons and daughters, not biological offspring but followers, supporters, people who want to be his continuation.

We think of the King of Kings and the fact that many of those who had the honour of meeting Him tell of this strong charm, a charisma that filled the room. His presence was humble but inspired, restrained and balanced but exuded a sense of grandeur and solidity. His deeply innovative and progressive spirit, His kindness and regal manners stirred deep admiration in the contemporary world.

The beauty of the Messiah, according to the Sages, is also His ability to teach the biblical message in a new and unprecedented way. In fact, both Kabbalah and Maimonides tell us that the Messiah is the master par excellence for the whole of humanity. He teaches the core message of the Holy Scriptures but applied to reality, He is neither a priest nor a theoretical teacher but He instructs the world on how to apply the Bible to the life of humanity.

This characteristic is fundamental because the Messiah is precisely recognizable by His tireless task of being an educator for the human race.

It is precisely in this that all of His beauty manifests.

What greater teacher has humanity known, if not His Imperial Majesty who first educated Ethiopia and then the World to a new level of civilisation? He opened the way to a new era in which we can and must learn to live in an innovative way to finally be able to thrive in collective security through international morality. What greater teacher than He who has travelled everywhere to teach and demonstrate a message that we could call the Bible and the Gospel manifested in history?

We cannot exclude a further reflection of the Sages regarding the beauty of the Messiah and we are sure this will cause no little wonder in our souls. Their studies and their words of centuries and centuries ago tell us that the Messiah is like the exemplar of a new and positive "mutation" of the human race.

The expression used is: He is the first of "*a new race*", a new species of humanity that begins with Him and that, if follows his teachings, will live in a completely new way, draped in redemption and holiness.

We feel that it is almost shocking the exactness and accuracy of the reference to what is perhaps among the most famous speeches of His Majesty and which has become the warning for the next generations: "*we must become members of a new race*". In fact, the essence, we could say, of the King's entire work was to inspire and help "manufacturing" a new species of humanity, a new type of men and women who advance in a new Creation. Beauty is the quality of the Patriarch Jacob in the Messiah. The third of the great patriarchs is remembered as the most beautiful soul in history, he creates unity among his people because of his charisma. The commentaries tell us "his bed is perfect" because his great descendants (the 12 Tribes) crown his mission as the 12 tribes will be the foundation base of Israel and the Messiah will descend from Judah.

We leave the rest to the meditations of all of Ian' I.

Victory and Majesty

After these emotions of the heart, the next Sefirot are the first emotions that manifest in direct and practical action. Victory and Majesty, respectively *Netzach* and *Hod*.

What is the relationship between the Messiah and these elements and how can they help us recognize the Anointed of God?

Victory and Majesty are like two legs of one body; they walk, function and support each other. They are both practical qualities of the Messiah.

The Sages in fact make a very important question clear: the Messiah is not a magician who descends to earth and heals the world through miracles and wonders. Everything he accomplishes, on the contrary, is the fruit of his tireless work. He is the most assiduous worker humanity has ever seen. According to the rabbinic description, the Messiah is not a superhero like a superman who effortlessly performs magic. The Messiah is the most active and hardworking leader on earth, He is indefatigably devoted to work, gets up very early in the morning and works late at night. Although deeply spiritual and enlightened, He is the most practical person in this World. According to tradition, the king Messiah does not perform miracles but makes prodigies happen through His work, He uses all the potential of humanity in a new way.

This leads Him to be victorious, to overcome every obstacle due to His unlimited industriousness and to inspire others to work as hard as He Himself does.

This victory manifests His royal essence, the Majesty of Him. In fact, He is the divine King precisely because, through His hard work, He makes things happen that previously seemed only a dream for humanity.

Penetrating deeper into the sense of the quality of Majesty, we see that this has the characteristic of "acknowledgement". It is the ability of the Messiah to recognize things for what they are and this includes the limitations of His people, of His time and of the human race.

This recognition allows Him to identify with clarity and surgical precision the limits, problems and afflictions of society so that He can face, solve and overcome them. To put it in other terms, the Messiah recognizes what must be rectified, through His tireless work He corrects it and thus achieves victory. His majestic triumph is in overcoming limits.

The example of his Majesty is incredibly relevant to this description, His biographers tell of a head of state who worked about twenty hours a day and who faced an amount of work and responsibilities that would have frightened or led to exhaustion many other people. The fruits of this divine industriousness have been the fact that, speaking of progress and growth, Ethiopia has accomplished in just over forty years what Europe has done in several centuries. Not only. His Majesty has performed real political, economic, social and humanitarian miracles. The wonders of his ministry were not spectacular portents but the fruits of his work, derived from the recognition of the limits of his country first and then of the world in general.

It was as if He saw what goal would come after the effort and could thus stimulate people to pursue it. This process started from the full awareness of the socio-political limitations in which He himself would have had to operate.

The Foundation

The next Sefirot is *Yesod*, the Foundation, or the power of loyalty and devotion that the Messiah must manifest in a strong way. He, according to the Jewish description, must be the quintessence of devotion and the feeling of

loyalty. The Messiah is equally loyal to everyone and does not abandon anyone at any time or for any reason. The Foundation is the ability to establish a connection between the Messiah, His people and the entire human race. It is an unshakable, solid, tangible bond. He is devoted to Humanity in a total and complete way; His person cannot be separated from His mission for the alleviation of human suffering.

The purpose of the rule of the King of Kings, not surprisingly, has been to do everything to honour this connection with Creation and God's creatures. We could speak of an unshakable commitment towards human beings and their difficulties, their afflictions that prevent the achievement of lasting happiness and the overcoming of poverty, hunger and ignorance. This could not have happened without a deep and resolute devotion and connection with the spirit of all human beings, not just Ethiopia.

The Kingdom

The last Sefirot is the Kingdom, Malkuth.

Obviously the Messiah must have a physical kingdom. This is the manifestation of the divine will, so we could describe it like a historical kingdom but governed according to a celestial power. The Kingdom is the essential feature of the Kingly Messiah, it is the throne of King David who finds His perfect and divine ruler.

However, there is something deeper in our analysis of the Kingdom that enriches the portrait of the Messiah. In the Kingdom there is existential loneliness. The Messiah, according to the Jewish tradition, lives in a sense of existential solitude. Although He is surrounded by people and constantly in contact with men, women and children in different parts of the World, He still experiences this feeling.

The solitude of the Messiah, however, is not clothed in anguish or despair but derives from His immense grace. In fact, in Jewish mysticism, spiritual grace always comes with a sense of loneliness, this derives from the direct experience that one has of celestial realities. The Messiah in His solitude is at the same time "transparent" because He allows everyone to see that His kingdom is in reality the Father's. He is in fact the One who knows best of all that the kingdom belongs to the Father. God reigns through Him, which is why His life experience includes loneliness and transparency.

Another factor to add is that while He is transparent He also has a mirror function. The Kingdom, Malkuth is in fact, also called "mirror". The reason is that every soul in the world can look into the Messiah and see itself. The King Messiah must therefore be a mirror for the whole world. Just as we started this journey with a paradox speaking of the transcendence and immanence of God in relation to Wisdom, so now we conclude with another paradox. The Messiah is transparent but at the same time a mirror.

Let us now think about His Majesty's life and to the profound existential loneliness that he must have felt being so mentally and spiritually ahead of the rest of the people. We are not talking about feeling alone without human company; in fact, we know that the King loved being surrounded by family, friends, and grandchildren. We refer to the level of grace, enlightenment, and understanding that led Him to experience reality in such a vast and profound way that no one else could understand or feel. The transparency of the King's Kingdom is very easily identifiable, he continually spoke of God and Christ in His speeches precisely to demonstrate that humility and reverence that are exactly His characteristics. In fact, the Messiah does not speak of Himself but always refers to the Creator for whom He "works".

In the same way, His Majesty perfectly fulfilled this function of "mirror" towards Humanity. By looking into his actions people could see what to do and what not to do, how to behave and how not to. The King of Kings has perfectly fulfilled His destiny of being an "archetype", the first and perfect model of humanity in the eyes of the people. Each of us can look to Him and see those parts of us that we have not yet been able to develop but that would brighten our lives with ever-greater grace. At the same time, His model allows us to correct our life behaviours that He would never have done or accepted. The Archetype is thus a model of inspiration and correction at the same time.

Thus we conclude this reflection, the result of research and meditations aimed at one and only goal: to activate our Messiah within us so that we can come to manifest Zion on Earth, thus fulfilling the original plan that the Creator desires for us all.

What better day to meditate on this theme than the anniversary of the King Messiah, who came to remind us of our ministry of devotion on Earth.

Perfect Love
Ras Julio