

The Prince of Precious Stones

“And he became purely of precious stones and possessed in himself all the qualities of all the precious stones”

This is a story told by Rebbe Nachman of Breslov to his students 250 years ago. It is very applicable to each and every human being who is seeking self-realization, to find his own essence and the essence of life. The Bible tells the story of Adam and Eve who lived in the Garden of Eden. They were expelled from Eden after being tricked by the snake to eat from the tree of Knowledge. The Garden of Eden became hidden from their children under the thorns and thistles of life's sufferings. Adam and Eve were the children of God. They were purely of precious stones possessing all the virtues of all the precious stones. The Garden of Eden still exists. Under the flesh and bones of each human being, there are precious stones. The Kaballah and Rebbe Nachman lead us back to our source in the Garden of Eden and to discover that we are all of precious stones. They lead the way to the discovery of the way to eternal happiness.

There was once a king that had no children. He went to consult with doctors to protect his kingdom that it should not pass on to strangers. The doctors could not help him. He then decreed upon the Jews to pray for him to have children. The Jews prayed and searched for a righteous man to pray and fulfill the request of the king to have children. They searched and found a hidden sage. They told him to pray for the king. He answered that he knew nothing. They informed the king. The king sent a messenger to bring the righteous saint to him. He was brought to the king. The king began to talk to him kindly. “Don't you

know that the Jews are in my hands. I can do with them what I will.

Therefore I ask of you to please pray that I may have children.”

The saint assured him that he would have a child that year and went home. The queen gave birth to a daughter. The little princess was a very pretty. At the age of four years, she knew all wisdoms and could play musical instruments. She knew all languages. Kings from all countries came to see her. The king was very happy.

After that the king wanted very much to have a son so that the kingdom would not pass on to a stranger. Once again he decreed that the Jews should pray for him to have a son. They searched for the saint but could not find him because he had died. They searched further and found another hidden saint. They requested that he give the king a son. The king also told this saint, “You know that the Jews are in my hands.” The saint said to the king, “But will you be able to do as I tell you?” The king said, “Yes.”

The sage said to him, “I want you to bring me all kinds of precious stones, because each gem contains a different quality.” The king had a book listing all kinds of precious stones. The king said, “I will spend half my kingdom to have a son.” He went and brought all kinds of precious stones. The sage took the gems and ground them to powder. Then he took a cup of wine, spilled the powder into the wine and gave half the wine cup to the king to drink and the other half to the queen. He told them that they would have a son completely of precious stones and would possess in himself all the quality of all the gems. Then he went home.

The queen gave birth to a son. The king rejoiced. The son was not made of precious stones. At the age of four years, he was very

handsome and very wise in all knowledge. He knew all languages. Many kings traveled to see him. The princess felt of small importance and was jealous of him. She was consoled only that he was not of precious stones as the sage had foretold.

Once when the prince was carving wood, he cut his finger. The princess ran to bandage the finger and saw there a precious stone. She was very jealous of him. She made herself sick. Many doctors came but they could not heal her. They called wizards to use magic to heal her. She confessed to one wizard the truth that she made herself ill. She asked the wizard if it was possible to put a spell upon a person to cause him to have leprosy. The wizard said yes.

She said to the wizard, "What if he should seek another wizard who could nullify the spell and he would become healed?" The wizard said, "If the magic is thrown into the water, it can never be nullified." This she did and threw the magic into the water.

The prince was afflicted with leprosy. He had leprosy on his nose, and on his face, and all over his body. The king had consultations with doctors and with magicians but they could not help. The king decreed on the Jews pray for him. The Jews searched for the sage that had prayed that king should be granted a son. They brought him before the king. The sage always used to offer prayers to God because he had promised the king that he would be only of precious stones which was not fulfilled. The sage argued to God, "Did I do this for my own glory? I did it solely for Thy glory, and now it has not happened as I foretold." The sage came to the king. The sage offered up prayers for the prince to

be healed of his leprosy and it did not help. They told the sage that it was induced by magic.

The sage was higher than all wizards. The sage came and informed the king that this was a spell and that the magic had been thrown into the water. The prince could only be healed if the wizard who made the spell is thrown into the water.

The king said, "I give you all the wizards to be thrown into the water only that my son be healed." The princess became afraid and ran to the water to take out the magic from the water. She knew the place where the magic was and on the way to take it out fell into the water.

There followed a great outcry that the princess had fallen into the water. Then the sage came and said that the prince would now be healed. The prince was healed. The leprosy on the prince dried up. It fell off. All his skin peeled off. He became purely of precious stones and possessed in himself all the qualities of all the precious stones. When the skin peeled off could be seen that he was entirely of precious stones just as the saint had foretold.

The prince was always made of precious stones but nobody knew. He had to suffer in order to find out. The precious stones are virtues which each person possesses. To discover these virtues requires a teacher. Rebbe Nachman and the kaballa reveal to mankind the precious stones which are hidden under the flesh and blood. There is a Garden of Eden hidden under this world. There is a spiritual world hidden within this physical world. The search for truth, self-realization and God realization are the teachings of the Religion of Life. Kaballah is not withcraft but the wisdom of the divine spirit. It excels all other wisdoms. In it is included the divine law. Mercy and justice are its foundations. Peace(Shalom) is its ultimate goal.

The Religion of Life

The Torah and the Kaballah are both universal and specific to the Jewish people. It is the will and wisdom of the One True God. It is foundation of the one world religion called the Religion of Life. The religion of life includes in it self realization and God realization. In it is united the three great divine images of God which are the spirit of God in Heaven, the spirit of God resting on the rock, and the spirit of God resting upon man. Each of these three divine images are of essential importance in the fulfillment of the divine purpose called the homecoming or the return of the divine presence to the earth and to man. All of the religions of the world should unite with the Old Age which is the Divine Law to sanctify the image of God as He is in heaven separate removed from his creation. The essence of God is above all form and image and above the intellect of man to comprehend. God is one in a perfect unity above the understanding of man's intellect. The aspect of God in heaven is called his attribute which transcends all worlds and creation, the source of spirituality. Part of the respect for the image of God who dwells in heaven is the respect for the sacred law to prohibit making graven images for worship. Man who is born imperfect must grow and develop his knowledge of the divine image which begins with the image of God who is in heaven. Buddhism, Hinduism and Christianity, the New Age religions neglect this very essential aspect of the divine law. The development of the image of God, begins in heaven and descends to the level of the righteous man the foundation of all worlds by way of the rock and acceptance of the divine law with perfect self-sacrifice.

Christianity, Buddhism and Hinduism worship the ideal of the perfect man or Godhead created in the image of God. However, they have taken a short cut which can be very destructive to the purpose of building God's kingdom on earth. God's kingdom should be built with a firm foundation that it should live forever. The

kingdom of God should be built with the knowledge of God in the Kaballah to include all the three most important aspects of God's image beginning with God in heaven who cannot be seen or understood. "No thought can have any grasp in Him at all." Through these religions, by taking this short-cut directly to the highest of all God's images as the Messiah, they are building a kingship on a weak foundation. There is no way of reaching self-realization except through first crossing the river Yabok which divides the upper and the lower unities. The upper unity is the realization of the unity of God who transcends all worlds and is above intellect. The lower unity is the realization of the soul and the perfection of man created in the image of God called self realization. In order to cross the River Yabok, and to wrestle with the Angel of Esau is requires a foundation of faith in the unity of God, and the knowledge of the law including the fear of Heaven. Before the seeker of truth can begin to draw down the divine presence upon himself and upon the whole earth, he must first look toward heaven, pray to God as he is in heaven without any form or image. Then through the law he can bring down the divine presence to the level of the rock. Then further to its perfection through crossing the River Yobok and attaining self-realization. The word Yabok which refers to the attainment of father Jacob (Genesis 32) is the numerical value of God's three great names which are numerically equal to 112. These three great names are the combination of these three great images of God. God as the Lord, God as the law, God as the Messiah. As a reward for having been victorious in his battle with the angel of Esau and having made the great unity called Yabok God changed the name of Jacob and called him Israel. Israel is also the name rewarded to each and every courageous seeker of truth who unites these three great names of God and achieves self-realization and God realization.

If Bhudda, Christ and Rama Khrishna attained this level of perfection whether because they were born with this knowledge or acquired it through their own efforts,

the attainment of this perfection for human beings develops through stages. Before being able to reach step 3 which requires the greatest struggle crossing of the river Yabok and fighting the angel of Esau, the seeker of truth must be completely firm in steps I and II. Not all human beings are ready to take on this battle. Certainly children must first grow up and develop before they can begin to climb this ladder. Therefore taking shortcuts through placing stumbling blocks of images of God in the form of man can confuse people who are not ready for these higher levels. As a result they fall to extremism and idolatry. The Bhuddist worships God only in the image of Bhudda; The Christians only in the image of Christ; The Hindu only in the image of Rama. They fight between eachother to accept their Messiah. They can even kill for the sake of these idols.

The Muslem religion is a purely monotheistic religion which prohibits any representations, forms or images of God. It accepts many of the precepts of the divine law of God. Its religion includes the knowledge of the image of God as He is in heaven and in the image of the rock at Mecca. However, the most important of all images of God the goal of the perfection of man as the messenger of peace is lacking. Mohammed the prophet is their example of perfection but there is no goal of attainment of perfection for each and every Arab which means achievement of self-realization, the realization of God's name which is Shalom. Their perfection is in the faith in God in heaven and the perfection of the rock to die for God and his unity and be rewarded in heaven. The goal of living to achieve the essence and perfection of life in this world, they do not emphasize, which is the true purpose of creation. As a result their religion can lead toward extremism, the opposite of peace.

The Kaballah is both specific to Jews and general being part of the religion of life. There are two schools in Judaism called the mule and the ox. The school of the mule is called Judaism of the Old tradition. In the Old tradition they preserve the teachings of the written and oral Torah including the Kaballah without Messianic

ideals, with completely national interests called Torah Nation. The other school called the "School of the Ox" is Judaism of the New Age. The School of the Ox is primarily interested in the coming of the Messiah, the revelation of God in the world. They work to spread the knowledge of God in the world to bring about the fulfillment of the prophecy of Isaiah, "the whole earth will be filled with the knowledge of God like the waters cover the sea." The kabbalists and even more fervently Chassidism works to complete the image of God, his revelation and to reveal the Messiah. Between the two camps there is very often friction but both camps are working towards the same truth and same "homecoming." This is the meaning of the Scripture, Genesis (32), when Jacob referred by way of messengers to Esau "I have ox and mule." The work of these two schools will in the future reveal the Messiah and unite the unity of the three divine images which are God's three most important names. Jacob united these three names and in the future they will be united and revealed to the whole world by the Messiah. In this day God will be one and his name will be one

In all the religions of the world there is room for improvement and no place for extremism. When will be realized the purpose of life and the way of achieving this purpose will be corrected all the faults and united all the religions of the world and all the people of the world to live peacefully under one roof to be included in the Judaism for the New Age, the religion of life.

THE WORD OF GOD

The goal of the Religion of Life is to discover the word of God and to apply this knowledge in life. The Torah is the Word of God. The Torah preceded the world one thousand years before the creation. The New Testament begins, "In the beginning was the word, the word was with God, the word became flesh." This statement is in no contradiction with the Religion of Life. However, it must be understood from two perspectives - the perspective of the higher unity and the perspective of the lower

unity. Then can be understood the true meaning of this statement which is called the foundation of Christianity. When speaking about the word of God, it refers to the lower unity of God called God's kingship. This is the aspect of God that fills all worlds and the aspect of God which is part of the revelation of His name. Of course this is also referring to the Messiah who will bring the whole world to the way of God and to the discovery of the soul and God's name which is contained within the word of God. In the aspect of the higher unity of God which is the aspect of God that transcends all worlds the word of God is completely contained within this unity, there is no separation between God and his name, which is contained within His word and flesh. They are all one in a perfect unity. In the higher unity contained within the words "the Lord is your God the Lord is One", there is complete nullification to this unity which is called the unity of Atziluth where God and His name are one. In God's name is contained all of the creation and all of the worlds and they are all one with the infinite one, Blessed be He. The unity of Atziluth is above understanding "No thought can have any grasp in it at all." It is in the level of essence.

The statement "In the beginning was the word, the word was with God, the word became flesh" in the aspect of the higher unity is above human comprehension. However, in the aspect of the lower unity it becomes manifest as the revelation of the Messiah. The meaning of the revelation of the Messiah is the discovery of God's word as it is en clothed within flesh. God's word is en clothed in all living things. Unique about God's word as it is en clothed in flesh and man is that only man can come to know and to love God's word which emanates within his soul. Before man can discover God's word as it is en clothed in flesh, he must first discover this word in other forms of existence in which God's word is more revealed. The first and easiest place to find God's word is in the Torah through the study of the Scriptures. The Torah is called the word of God, instruction to his people. The image of God is the aspect of the revelation of God's word. God's word is in the image of God the speaker,

and part of him. The study of Torah unites God's word with mankind. In the study of Torah is revealed the aspect of the image of God or his word as it is in heaven and as it is in earth called the rock of the temple. The Scripture itself is God's image in heaven, the words and thoughts of the Scripture are transcending lights of intellect. This is called also the aspect of the written law. The written law contains 248 positive commandments corresponding to the 248 limbs and organs of man; it contains 365 prohibitions corresponding to the 365 veins and sinews, also the days of the year. Within the aspect of the written law is the Oral law. The Oral law is the aspect of God's word called his kingship. In the Oral law is the revelation of the meaning of the written law. The word of God emanates into the Written law and spreads out to seventy faces of interpretations. Within the one word is seventy revelations of truth. Each revelation of truth is a window through which shines the light of God. Just as there are as many souls as the stars in the heavens, so there are as many interpretations of Scripture until infinity. Each of these interpretations are the truth of the one God. The law is one and united with God like the word is united with the speaker. This word is received by an infinite number of souls and spreads out without end. However, there is one God and one law. The manifestations of this law are infinite. The revelation of God's word begins with the study of Torah and Scripture. In Torah and Scripture, God is more revealed than He is in nature. Therefore it is said that the Torah and God are one, they both transcend over nature and the earth. In Scripture God is more easily revealed than in nature. In order to reveal God in nature must be removed the thorns and thistles of life. Before can be revealed the word of God that became flesh, should be revealed the word of God which became Scripture. Then afterwards apply this knowledge in life to reveal his word in the world and in flesh and blood. Easier than revealing God's word in flesh and blood is to reveal it in a rock. A rock cannot sin. A rock is completely nullified before God's word. A rock

is a perfect receiver, smash it, grind it until it becomes dust; it feels no pain. Man is unique that he has the ability to know and recognize the word of God that creates him. He can know the meaning of the statement "In the beginning was the word, the word was with God and the words became flesh." He can find the meaning of this statement in his own soul. This is the meaning of self-realization.

The goal of the religion of life is to find God and the Messiah. Its goals are God realization and self-realization. The true Messiah may differ according to the people who receive him. For the Bhuddists, he is Bhudda. For the Hinduists, he is Rama Krishna. For the Christians he is Jesus. For the Moslems he is Mohammed. For the Jewish people the Messiah is their holiest teachers Moses and King David. More important in the religion of life, is the discovery of God's word in one's own flesh, the knowledge of the soul and truth. Through the enlightenment of mankind in the knowledge of the soul, automatically will arrive the true messenger from God to unite all of mankind under one roof to fulfill the prophecy of the true homecoming to build a world of peace and unity. Until this day when is fulfilled all the prophecies, there is no permanent Messiah. The Messiah will become permanent, King of Israel and Jerusalem the capital of world only after is completed all the necessary criterion in the Laws of Kings of the Rambam. For your salvation we wait O' Lord. We wait for the final coming of the Messiah. The Messiah is divided into two parts, the Messiah of World Unity and Peace called the Messiah of mercy the son of Joseph and the Messiah of Jewish National Unity, the Messiah the son of David who has been revealed as the Lubavitcher Rebbe. Together they bring the redemption. In each generation there are righteous souls of all faiths which work toward the complete redemption and unity.

The Choice of Life

In the Bible Deuteronomy (30) it is written, "See I have set before them this day, life and good and death and life. I call heaven and earth to witness this day against you that I have set before thee life and death, blessing and cursing, therefore choose life." The choice of life means to accept the divine law and the religion of life.

Each and every human being has been given by God free choice. This decision may be sometimes very difficult because of extenuating circumstances or it may be very simple and practical. Even after making this decision may arise tremendously difficult obstacles to cause one to look backwards and become doubtful about his decision. For the purpose of making this decision, to battle to implement this decision in life have you been created.

Life means many things to many people. Therefore each person has his choice of which type of life he wants to accept. The religion of life offers to each human being the highest level of life which the mind is capable of comprehending. First and most important in the religion of life is the acceptance of the highest of all ideals which is the ideal of God. God is the highest ideal, the highest of all thoughts. God is the essence of life. The choice of this ideal as a goal to unite with the essence of existence is the first of all decisions. The essence of life and God are unattainable. Since essence is by definition true perfection it is by definition never attainable. There is always room for improvement, better life and greater unity with the God of life and peace. The search for life and good is an eternal journey which begins in this world and continues forever either by our children who continue life in this world or on the level of the soul which through reincarnation or afterlife continues on the journey toward perfection. If a persons really wants the best for himself, he will choose God and the religion of life. He will set his goals of achievement in life to include the

work of uniting his own personal life over which he has free choice with the realization of God. As a person develops his free choice of life and develops intellectually he grows to know more clearly the meaning and truth of this ideal called the ideal of life and God. He brings this concept closer to himself and closer to the earth that he lives in. In the beginning his choice of unity with God is vague to him. As he grows closer and more united to God through the religion of life it becomes clearer the meaning of God and the meaning of the essence of life. God is in the beginning very distant from man who dwells upon earth. The ideal of God is in the heavens more distant than the stars and galaxies. Later on he finds through his connection with God that he has made in his heart that God not only dwells in the heavens but also exists below in the world and amongst man. The concept of the ideal of God and the choice of life continuously changes and becomes clearer. The decision to receive the religion of life and the unity with God becomes stronger as the connection with God grows both emotionally and intellectually.

The first decision is to accept God even if we cannot know Him as an ideal which is distant from us. In the beginning the decision to choose life and God is not so strong because the emotional and intellectual connections are weaker. As these connections become stronger and the ideal becomes more visual and integrated in the religion of life, the desire for life grows with the free choice of life. The journey to the "homeland" is an eternal voyage in which there are many tests of faith and strength of mind. With each test is strengthened the free choice and strengthened the desire for life and unity with God. At the moment when it is felt the arrival to the homeland comes another test of faith to threaten the unity and faith which have been acquired. Through this test is achieved a higher unity and faith and a deeper connection to the homeland which is our final destination. Free choice is a very essential part of the message of the homecoming portrayed by the struggle of the Jewish people to return to the land of Israel.

The Religion of Life - Pure Faith

The religion of life is not like other religions. Other religions Judaism, Muslim, Christianity, Buddhism, Hinduism have a separate monotheistic philosophy and customs. A religion which has no philosophy or customs is impractical. People need structure. They need philosophy and customs. Children especially enjoy religious ritual.

The religion of life is only an ideal. It is an ideal to unite all the monotheistic religions and all people in peace. Religious wars are desecrations of God's name which is Shalom. Religious wars come about because of differences in philosophies. One religion calls God by one name; the other religion calls God by another name. They see God in one image and they see God in another image. New Age fights Old Age; Old Age fights New Age. New Age religions fight between each other. Old Age religious sects fight between each other.

The Kaballa in a section called "The Doorway of Elijah" makes a distinction between God and his names. Elijah says, "God your name is not known (you are above name), you fill all your names." These religious conflicts are over names of God. In the religion of life, God is above name as undefined. This transcending aspect of God above name or form can unite all God's names in peace which are all the monotheistic religions, the New age and the Old age. God's names are very important but they need to be united with the Kaballa and the religion of life.

The Great Sabbath

The Sabbath is generally called the seventh day. Sabbath means rest. The Jews rest from work on the Sabbath. The Sabbath is the fourth of the ten commandments. In the Torah there are two different words used in reference to the Sabbath. They are "You should keep the Sabbath," and "You should remember the Sabbath." Keeping the Sabbath demands an action. Remembrance is more spiritual.

The remembrance of the Sabbath is a universal command while the keeping of the Sabbath is specific to the Jewish nation. The Sabbath is the seventh day, the last day of the week. The seventh day is singled out from all the other days. Does this mean that the other days are not holy? The other days are certainly holy. All of life is holy and to be cherished. The Sabbath, the seventh day is only the beginning of spirituality which starts with the Sabbath. From this day, you discover the holiness of all life. Then all life becomes one great Sabbath or The Great Sabbath.

Sabbath, means rest. There is physical rest and spiritual rest. Physical rest is to refrain from work. Spiritual rest means to relax and discover God in your own soul. You close your eyes and meditate and discover that place where the soul rests called the Great Sabbath. Then you know that "In the beginning God created the heaven and the earth." This knowledge is different than simple faith. This knowledge comes from feeling a part of God and the Great Sabbath.

The Hebrew word for Sabbath has in it three letter. Shin Bait Tov. Shin is one of the letters which symbolically refers to God. Bait and Tav mean literally "Bat" or daughter. Daughter is the soul in which rests the breath of God. The Great Sabbath is the unity of God and the soul, the New Age and the Old Age, God realization and self realization. The Great Sabbath is the goal of the Kabballa and the Religion of Life.

The Role of Science in the Religion of Life

Science plays a very important role in the Religion of Life. It includes in it the two great unities of God, the higher unity of God in heaven, and the lower unity of God on earth and amongst humanity. The upper unity of Shma Yisrael, the Lord is your God, the Lord is One" is fulfilled through nullification of the body and physical senses before God. In order to accomplish this task is not needed natural science at all. The nullification of the soul before God's unity is also a nullification of the love of nature and science and the establishment of the law of God and faith. The upper

unity is acquired through closing the eyes to the world and reciting with complete faith "The Lord is your God the Lord is One." In the light of the higher unity, everything is conducted by the law of divine providence according to the will of the creator. There is nothing separate from God. God transcends over his creation and is a complete unity without exclusion. On the upper unity, religion opposes science. Religion is based on faith above intellect. Science is completely intellectual.

When we are told in the Zohar that the Messiah will unite the lower wisdom and upper wisdom, it is referring to the work of building the kingship of God on earth which is the fulfillment of the lower unity called "Blessed be the name of the glory of the kingdom of God forever and ever." The lower unity completes the upper unity. The upper unity is the soul of the lower unity. The lower unity is in the world of Action called Assiyah, while the higher unity is in the supernal worlds called Atziluth, Beriah and Yetzirah, the world of Emanation, World of Creation and World of Formation. In the world of action is reflected all the supernal unities of the higher worlds. The gateway or entrance into the "Blessed Name of his Kingship" is through the "rock" of the temple and its foundation. This rock we are told by Jacob is the Gateway to Heaven. A rock has existence in nature and is conducted according to natural law. Nevertheless through this rock is revealed a spiritual source which is above nature and above science and natural law. In the lower unity of God's kingship the goal of perfection is to unite science and religion. Through the temple rock was united these two great laws and forces, the forces of nature and forces of the supernatural. The Kabbala and Chassiduth relates that there are two great spiritual lights; the spiritual light which transcends nature and the spiritual light which fills the world and nature. These two great lights are united in the religion of life.

The majority of the Jewish religion is involved with the higher unity. A small part of this religion is united with all of the other religions and people of the world

which is in the work of building God's kingship and uniting science and natural law with spirituality. Science and natural law for the most part hide and conceal the existence of the supernatural. If one would depend upon science alone to prove the existence of God, he would never reach a complete proof. The way to the discovery of the infinite which exists in the finite which is the spark of Godliness which exists within nature is through nullification of the intellect before faith at the time of prayer, meditation and the recital of the words "the Lord is your God, the Lord is One."

Faith is above intellect. After having nullified the intellect before faith to be included in the higher unity is returned the intellect to become united with the work of the lower unity of building God's kingship employing the lower wisdoms of science and mathematics. The first step in uniting God and nature, science and religion is the discovery of faith. The second step is the application of the knowledge of the soul and faith through the works of the world in building the world into a place of peace and unity. Science, mathematics and technology are very important in making the world a better place for children to grow up. If you are sick, you go to the doctor. If you have mental problems and you can't overcome them with your own positive energies you go to the psychiatrist. Psychiatrists have a wide range of medicines which are helping millions of people. There is nothing to be ashamed of to take a pill whether it is for high blood pressure or depression. All people are the children of God. All people have a place in God's kingship. Science, physics, medicine, psychology and all the natural sciences are part of the revelation of the kingship of God on earth. This revelation is the union that exists between nature and God. The principal aspect of the revelation is how nature and God are united through man who includes both a spiritual soul and a natural body. This is the meaning of the statement of the Zohar that the Messiah will unite the upper and lower wisdoms. They are united in man, the New Age and the Old Age.

Psychology and Faith

Psychology and faith are two important parts of the religion of life. The great quest for truth begins with faith. Faith is the belief in God the creator of the universe and the belief in his divine law and purpose to build the kingship of God on earth on the level of the whole and to reach enlightenment and self-realization on the level of the individual. The journey toward the goal of the religion of life begins with the decision to choose the highest of ideals as a foundation of life which is the ideal of God. Faith and belief transcend the senses and intellect of man. In order to believe in an existence of perfection above nature demands the closing of the eyes and senses to the world. The existence of God and the divinity of His law cannot be proved intellectually. Logic and reason will never answer all the difficult questions and contradictions to faith and belief. Only through the power of faith and belief can be transcended these questions and contradictions on the way to realization of God and His perfect unity. Faith and belief open up the mind to the knowledge of the Kabbala where is contained God's deepest secrets.

The second essential part of the religion of life is psychology. Psychology is the understanding of man and his limitations. Faith is the power through which man expands his horizons and continuously looks upward toward perfection and higher horizons. Psychology limits man to reality. Although man looks toward perfection and wants to expand his horizons; psychology is the limiting truth that the perfection of God cannot be known, only the perfection of man. Psychology teaches that when man perceives God it is only according to the vessels of his intellect which are limited which supports the Kabbalistic truth of "No thought can have any grasp in God at all." The human mind is a mirror which reflects whatever it can see. God who is not physical cannot be seen. Therefore when the human intellect thinks about God it remains empty as if it is covered by a transparent sheath. There remains only the

mirror of the mind. As the mind reflects deeper the concept of the unity of God, this mirror of sensitivity in the mind vibrates and produces light which is called the light of God and the soul. The light of God and the soul combines with all of the other thoughts and perceptions within physical life to become for these thoughts its source and soul. Faith and belief in God produce the soul for all the other thoughts of man in the religion of life. They are the light of the mind. All the other thoughts of life reflect this light like the moon reflects the light of the sun. Therefore faith is called the mirror that radiates light. All the other thoughts are called the mirrors which have no light of their own but reflect the light of faith. The mirror of the mind also perceives sounds. There is a sound which cannot be heard. This is the sound of faith. Then there are all the sounds that are in the world of man and speech. These sounds have vibration while the sound of the soul is vibrationless. It is the source of all vibrations of sound. With these sounds which form words the mind produces thoughts. These thoughts are intensified vibrations of sound. With these thoughts the mind produces music. From this music produced by the stimulation of thoughts in the mind is produced feelings and emotions. This is the secret of meditation. The sounds that are in the mind combine with the light and colors that are produced through the sensitivity of sight which have become vitalized through thought to add to the pleasure of sound. Sound and sight are all reflections, mirrors of the soul and faith.

The psychology of the religion of life adds appreciation to the wonder of God's creation. At the same time it is the mirror of reality which stands in front of the eyes of the seeker of God and truth with the message that you are only a man and that is where is found your perfection. The religion of life is real. It is not an illusion. It is founded on the roots of faith and psychology, and unites the knowledge of God with the knowledge of man. God guides you on the path of life.

The Kaballah and Healing Mental Illness

In the story of the creation of the world as explained by the Arizal in Book called "The tree of Life" is contained important knowledge for man striving for the perfection of himself and to help others reach their own perfection. This knowledge is useful in healing mental illness. The knowledge of the soul is called Torat HaNefesh. It is not Kaballah but it is interwoven within Kaballah.

Mental illness more than physical illness affects the soul. The soul of man is a part of God, a spiritual spark connected to an eternal source and truth as it says, "the candle of God is the soul of man," "my soul, you gave it to me, it is pure, you formed it, you blew it into me." The soul has three garments which are thought, speech, and action. The soul is above these three garments clothed within them. Mental illness affects these garments, primarily thought but does not pollute the pure spiritual soul. The pure soul suffers exile under these polluted garments.

Most people neglect the study of the soul and truth. They are content with life in its simplicity. These topics are deep, confusing, and dangerous. They need to be taught by a Spiritual teacher or Rebbe who has answered the difficult questions which are forbidden to ask. This Rebbe may have himself suffered mental illness before beginning his search for truth.

Those that suffer mental illness are forced to look into themselves, to be introspective. They begin to think deeply to ask deep questions. They become tormented by these questions about themselves which they cannot answer. Depression and anxiety is the result. A thought can get into their heads which they cannot remove. This thought can become infected. It can infect other thoughts. The result psychosis. Once a person begins to ask questions about himself, he cannot stop. Therefore the sages tell us, "Learn Torah." Understand the scripture in its simple context. The evil inclination is telling you to think and eat from the tree of knowledge.

There are two alternatives for those that are depressed. The first alternative is to heal the depression without changing the life of the person. This can be done in cases of light depression caused by trauma. They return to the simplicity of life. They get the bug out of their heads. If the depression returns, it is a sign that changes have to be made in the person's life. They need a closer relationship with God. They cannot ignore the hidden secret of life which resides within their soul. They must find within themselves the divine presence. About this it says in psalms, "God the healer of the broken hearted, he bandages their depression," "Close is God to the broken hearted," "He lights my candle, God reaches into my darkness." Only when they find this close relationship with God can they be healed. They must work to sustain this connection with God, that it should grow. To do this they need to live a religious life.

The first connection with God for the mentally ill is through prayer and meditation. Prayer is with the eyes open in most cases, and meditation is with the eyes closed. Meditation is an extension of prayer, the service of the heart. The work of the healer is to bring God closer, from the distant heavens down to the earth below in the heart of flesh. To do this is needed a correction of the soul, to unite the soul with its source which is above thought. About this it says in prophets, "I will remove from you the heart of stone, and give you a heart of flesh." With this connection to its source which is above thought, can be controlled and overcome the bad destructive thoughts of the mind. These thoughts can be pushed away from the conscious mind.

The soul rests in God. This means that in God there is peace and tranquillity. This resting place is hidden under the thorns and thistles of stress. It is a shelter and refuge for the mentally ill like the Succah is the protection from the rays of the sun in the wilderness, like it says, "he places me in a hut in the day of trouble." The work of the healer is to teach the mentally ill how to protect themselves from their destructive feelings by closing their eyes in prayer and meditation. Part of this instruction is to learn a technique of breathing with a simple sound to connect the ears, the nose and

mouth with the calm and quiet soul which dwells within. This sound makes the connection like the sound of prayer. There are other relaxation techniques including counting numbers in a specific way, listening to the sounds of nature with the eyes closed, and by saying Psalms and Proverbs and closing the eyes in the middle to connect to the soul. All the techniques of relaxation are to connect to the still and quiet soul that has been untouched by mental illness. This is the meaning of the words, "The Lord is my refuge." The refuah(healing) for mental illness is to ask of God "to dwell in the house of God all the days of my life, to see the pleasantness of God and to enter into his palace." The house of God is the soul, the place of the divine presence.

The two primary connections to the soul which must be made in healing mental illness are through the eyes and ears. The ears are a more internal connection than the eyes. Hearing is more internal than sight. Sight and sound are two worlds. The eyes and ears are windows of the soul. They should be open and clean. In the mentally ill these windows are blocked. First the window of sight should be opened. Then by closing the eyes and listening to the sounds of nature is opened the window of sound, most important to experience peace and tranquillity the inner silence.

To know yourself and to know God are interwoven one within the other. God is hidden behind the stress of life. When you calm yourself, you discover God in his own house which is your soul. Stress can separate the soul from God. When you become relaxed they are reunited. You feel this connection when you close the eyes. To find this connection requires a teacher. The teacher opens up the windows so the light of God can shine through them. The teacher solves the problem of an empty heart by filling it with the light of God. He does this through visual contact and through speech.

The Eye of Mercy and the Silver Cup

The Kaballah teaches that 99% of all people die of the evil eye. This means that most diseases are rooted in spiritual causes, especially the diseases of the soul called mental illness. Our father Joseph endowed with the holy spirit to interpret dreams is the Mystical Psychologist. His eye is the eye of mercy, and his tool for healing sick souls is his silver cup. About Joseph is said in Genesis by his father Jacob, “Ben Porat Joseph, Ben Porat the revolving(inner) eye.” With his Eye of Mercy he heals diseases. With the power of his soul, he lifts the sick out of the mud; brings them up to stand firmly on dry land. The Mystical Psychologist is the student of his father Joseph. He heals with the energy of the soul through transferring this energy through the eyes. The word for Eye in the Hebrew language is equivalent to five times the name of God YHVH whose attribute is mercy. The word for cup is equivalent to the name of God whose attribute is justice. The word for silver cup is equal to five times the numerical value of the word Good. The result is changed over justice to mercy. The patient is healed.

The Examination and Treatment

The Mystical Psychologist or Kaballist examines the patient by looking into his eyes with the silver cup. After looking into his eyes the cup is placed on the table between him and the patient. The patient is instructed to look at the cup. If the patient has a blockage it is reflected into the cup. This reflection appears as a shadow that hovers over the silver cup. The next step is to open the sense of sight to be again a clear window of the soul. This is done in a procedure which takes from one half hour to two hours depending upon the severity of the condition. Finally the mind has been cleaned out of all delusions, infected thoughts, and other blockages. The patient can now close his eyes to receive Menuchat HaNefesh(the resting of the soul) or inner peace and tranquillity.

With the silver cup of Joseph and the Eye of Mercy is opened the blockage preventing the light of God to enter the eyes. The eyes become relaxed. They can be closed to receive the sound of silence and peace. The Torah teaches, “You should not go after your eyes and your heart.” The eyes should be relaxed which is the mind and the heart relaxed which are the ears. They should be ready to receive the light of God hidden under the stress of life. About this it says in Genesis, “it was evening and it was morning the first day.” When the stress is removed which is the night, than is discovered the day, which is God’s day.” An additional soul is granted to those that have conquered the night which is anxiety and depression. This additional soul is to know God hidden under the stress of life.

Through the correction of the eyes done with the silver cup is brought down the concept of God from the distant heavens onto the earth below into the heart of flesh. The attribute of justice is changed over to mercy. At the same time is repaired the self image which had become blemished. The difference between the divine attribute of justice and mercy is that mercy allows God and man to exist together, the love of God and the love of your neighbor like yourself. The attribute of justice demands complete self sacrifice. The personal feelings are suppressed. The righteous man who serves God whose attribute is mercy, serves God with joy and delight. He receives pleasure from his service of God. God’s mercy is primary for the mentally ill. They need God and his mercy upon them. The attribute of mercy heals them. They need God to be closer than the heavens above. They need him in their heart and in their souls. All people need God. Do not be ashamed to ask God for help.

The Kaballah teaches that the Black of the Eye is the attribute of justice and the white of the eye is the attribute of mercy. In people with depression and anxiety, the black of the eyes became damaged through by stress and trauma. In the black of the eye there is a fluid which strengthens the ego. In the black is the animal instincts

of man. A healthy person has a strong will to survive. The will to survive is in the black of the eye. The shortage of this fluid in the black of the eye must be replenished. This fluid is produced by the white of the eye during rest with the eyes closed. In this way relaxation exercises with the eyes closed heal the black of the eye and restore the ego to the person. The correction with the silver cup washes out and cleanses the black of the eyes to be able to receive this fluid through relaxation exercises..

Afterwards is followed up the treatment with relaxation exercises like listening to the sounds of nature with the eyes closed and the healing breath meditations. The ego is restored to the person. He is again in control of his life. The “I am” of the person which means “if I am not for myself who will be for me,” rules over the “me.” The “I” and “me” have been united again in the proper balance. The “I” is the ego. The “me” is his sensitivity and emotions.

The “I” and the “me” are the man and his reflection. The “me” is his self image. In mental illness the self image has become blemished. There are bad feelings about oneself. This is due to not being satisfied with oneself for many reasons. There is a bad self image with depression and anxiety. The self image is in the mind, the thought of oneself. Depression is thinking about oneself too much. Anxiety is the bad reactions to the self image. The correction made with the silver cup separates the “I” and “me” which had become tied up in knots. It unties these knots. Then through relaxation they can be united again in the right way. The “me” is not real; it is only an image called myself. Between the “I” and the “me” should be HaShem(God) who unites them like male and female in one person. HaShem is the attribute of mercy.

Uniting with God

There is a difference between God the attribute of justice and the attribute of mercy. God the attribute of justice never unites with man, always remains separate. The Etz Chaim of the Arizal separates The Infinite One Blessed be He and the first of

all emanations which is Admon Kadmon, the supernal man. The Infinite One is separate from his creation and the Supernal Man is united with the earth and man below. The Infinite One has no form or name while the supernal man is related to man below. The Kaballah added to the Infinite One whose attribute is justice, the supernal man the attribute of mercy. The supernal man is God. The infinite One is God. Since there is only One God and not two, the Infinite one is the attribute of justice, and the supernal man the attribute of mercy of the One God. The Kaballah added the image of the supernal man to God which is the attribute of mercy which allows the Love of God to exist with the Love of one's neighbor, like its says, "Love your neighbor like yourself." Man and God are united by the attribute of mercy. It is possible to unite with God whose attribute is mercy but not with God whose attribute is justice.

The Etz Chaim of the Arizal teaches that the supernal man is divided into five levels. The supernal man stretches out from the top of the highest world to the bottom of the lowest world where is the man of flesh. Everything is included in the supernal man. The supernal man is one. There is no other. There is nothing separate from him. He is the life of the universe. Only the infinite One transcends over the supernal man. God's justice transcends over his mercy. Mercy and justice are one.

Within the supernal man is contained this world and man that dwells in it. This world is the lowest world called the world of action. In the supernal man is contained the macrocosm of the universe and microcosm of the universe. Man is the microcosm of the universe. Just as there are five levels of the supernal man which is the macrocosm of the universe, in man the microcosm there are five levels of the soul. These five levels are called NaranChay. They include all four worlds and the world of the infinite. At the bottom of the lowest world is man. In the soul of man at the bottom of the supernal man, there are also five levels. About the supernal man and man on

earth it says, “the heavens is the place of God, and the earth the place where he rests his feet.”

The soul of the man below also has five levels like the supernal man the life of all worlds. The first of these levels within the soul of the man of flesh is the resting of the soul and breath called Menuchat HaNefesh. In Menuchat HaNefesh is contained all the other levels. Menuchat HaNefesh is also called Shabbat. From Menuchat HaNefesh or the resting of the soul emanates peace, faith, and joy. Similarly it is taught in the Kaballah that there are four fundamental elements which interact in creation, earth, water, fire and air. It is taught that Earth is the vessel for everything. In earth there is water, fire and air which is the energy of creation. Earth is the ground in which the breath rests called Menuchat HaNefesh. Menuchat HaNefesh, is also called Shabbat, the seventh day of rest.

The intellect should rule over the heart. This is in a majority of cases. When the intellect breaks down, it is a sign that it is time to incorporate the heart and emotions into your life. The feelings are usually repressed. People ignore their feelings. They are afraid of their feelings. People live their whole life with intellect. They get away with it; but sometimes the heart and emotions rebel against the intellect. It is time to make peace; to learn the secret of the heart.

The work of directing special souls to serve God from the heart with Menuchat HaNefesh belongs to Spiritual Psychologists that know how to unite the heart and mind with God. Spiritual Psychology is a very high level of knowledge. It includes the knowledge of Jewish Law, the knowledge of the soul acquired through meditation and prayer, and the knowledge of the Kaballah. Most religious leaders are experts in the scripture, but have not reached deeply into the knowledge of the soul and the Kabbalah. The Spiritual Psychologist with his knowledge opens up to others the secret of the Sabbath, Menuchat HaNefesh, resting of the soul which includes in it peace, faith, joy and the entire Torah.

Modern Psychologists know how to relax people. They know how to hypnotize people. They reveal to people their inner feelings. The problem with modern psychology is that it does not connect these feeling with faith in God and the way of God. They do not make the complete and perfect correction of the soul. Spiritual Psychologists make this complete and perfect correction. The correction is made in all the garments of the soul thought, speech and action. The Bible offers a constructive moral life for those who have suffered from mental illness. After the Biblical Psychologist has made the connection between God, religion and his patient, the spiritual disease of the soul has been cured. The mentally ill and depressed have a new life, a Refuah Shelaima which means complete healing like it says in Psalms, “I today have been born.”

There are many souls that need spiritual help. To save one soul is to save the whole world. There is no disease that cannot be cured especially mental illness. The cure for mental illness is to find God, and the divine presence which dwells in each and every soul.

The Kaballah and Healing

Traditionally kaballists do healing as an occupation and livelihood. People come to them with many requests for health, livelihood, children, etc. These requests are answered through special prayers and kaballistic remedies called seguloth.

There are many kinds of kaballistic seguloth or remedies. Kaballists use special prayers for healing containing divine names of God. These prayers called Tikunim correct the blemish in the source of life above which is causing the problem or the disease. According to the kaballa each person has a spiritual source in the supernal worlds in which life is channeled into him from God. Through a sin in this

life or a previous life is blemished the supernal source of the man to cause him to be sick, poor, or childless. This blemish comes from Ayin Hora or the evil eye. It says in the Talmud that 99% of people die from the evil eye. This means that 99% of all diseases have in them spiritual sources. The kaballist in holiness has the ability to correct the blemish above and to remove the evil eye; heal the sick.

Tikinim or corrections are made by the kaballist individually or through group prayers. The names of God or angels are recited silently in thought. Each angel has its own mission. Each divine name is connected to another part of the supernal man the source of life.

Another way of understanding the kaballistic concept of healing is in relation to the scriptural passage “In the image of God man was created.” The divine image is the life of man. Remove the divine image and he will die. A blemish in the divine image makes the body vulnerable to disease. The life energies are effected. Kaballists correct the blemish in the divine image which heals the disease. One of the ways this correction is made is through Pidyon Nefesh or redemption with charity. The numerical value of the Hebrew word for “image” is 160. The kaballist takes 160 coins given for charity. He counts them and separates them into numerical values of divine names. Through this is corrected the divine image. The numerical values of Hebrew words called gematriot relate spiritual unities. The numerical value of the Hebrew word for money or silver is equal to the numerical value of the Hebrew word “image”. There is a unity between silver coins given for charity and the divine image. The divine image can be corrected by charity to heal the sick.

Kaballists write divine names on parchments which are worn by the sick person called komayoth. A mezuzah is a parchment mounted on the door post of Jewish homes. This parchment contains scriptural passages which have in them divine names. It protects the dwelling from evil forces. There are special Komayoth which have been tested and proven. They correct this blemish in the divine image.

Kaballists also use herbs in healing as well as pure faith. A kaballist may give you pure water to drink containing faith or containing the letters of the divine name which has been dissolved in them. He may give specific herbs with prayers to recite at special times. According to the kaballah the divine image contains four elements, earth fire water, and air corresponding to the four letter name of God YHVH. There are herbs from each of the four elements which correct the particular blemish in the divine image.

The divine image can also be corrected through meditation. Mental illness is healed through reflecting the divine image into the eyes with the use of a silver cup used for sanctification of the Sabbath. Physical diseases can be healed through meditating with the eyes closed on the divine image which is the four letter name of God and with prayer.

The Zohar says that the Messiah will heal the sick with fragrance. He will bring healing to the world. This time is arriving quickly as the Kaballah unites with the new age, the East and West become one.

Reincarnation and The Kaballah

Reincarnation is a New Age concept as opposed to conventional afterlife which is Old Age. Reincarnation is often related to Eastern religions such as Hinduism and Bhuddism. Many Jewish people grow up in American Ashkenazic homes without knowing that reincarnation is a Jewish concept. The concept of reincarnation is part of the Kabballah. The Kaballah includes both the concept of conventional afterlife and reincarnation, the Old Age and the New Age.

Reincarnation is not mentioned at all in the Talmud. The Talmud is the most fundamental part of Judaism. It is essential for its practice. The Zohar which is the

father of all Kabbalah texts, mentions the concept of reincarnation in its explanations on Exodus 21 where it says, “If you will purchase a Jewish servant, six years he will work, and the seventh year he will go free.” Servitude is being required to reincarnate, freedom is when the soul has reached enlightenment. Then no longer is required reincarnation. The servant is free. He has fulfilled his obligations to G-d in this world.

Reincarnation like many other concepts of Jewish mysticism which are written in the Zohar are clarified and explained in depth by the Arizal in the writings of Chaim Vital his prize student. The Zohar relates the matter of Kabbalah in a general way. The teachings of the Arizal are much more specific. All experts agree that without the teachings of the Arizal, it would be impossible to understand the Zohar. There are eight gates of the Kabbalah of the Arizal. **The Gateway to Reincarnation** is one of them.

Sephardic religious tradition emphasizes the concept of reincarnation. The simple person understands very little about reincarnation but fears to be reincarnated as a punishment. It is a superstitious belief. The concept of reincarnation described in the Gateway to Reincarnation is more than superstition. The true concept of reincarnation requires of the soul perfection of thought speech and action to give it a greater reward in the afterlife.

Today it is hard for anyone to deny reincarnation whether Jew or non-Jew. There are stories of autistic children which have spoken clearly about events which happened to them in past lives. Perhaps they are being punished for the sins they have committed in past lives. These children have brought into the world a concept of spirituality, the eternal soul which is on a journey to its homeland, the eternal resting place called Eden. These children have brought the New Age into the Old Age.

Many Christians have today accepted the concept of reincarnation. Certainly the Jew cannot hide from it. He cannot hide from the obligations it places upon him

which are above the normal requirements of religious observance. These obligations include the study of the kaballah. The concept of hell, purgatory and other punishments of the soul in the afterlife are one part of the truth. This part is the Old Age concept of the afterlife. Reincarnation is the other part. The goal of both of them is purification and an eternal reward.

The share which each person receives in the afterlife depends upon the good deeds done in this world. A man that lives piously according to the God's law merits to a share in the afterlife. The quality of this share is according to the quality of his service of G-d. Those that excel to the highest excellence receive a greater portion than those that are good people but did not sacrifice all their pleasures in life to do good deeds. Reincarnation allows for these souls whose portions are not yet complete to improve this portion through returning to the world again in a body as a reincarnated soul. This is great mercy for the soul and not a punishment. God has been kind to the Jew by giving him abundant Torah and mitzvahs to fulfill for the sake of the reward in the afterlife. If he cannot complete them, the mercy of God gives him another chance. Reincarnation is a chance for every good human being to improve his share in the afterlife.

The Arizal received the knowledge of reincarnation of the soul from a divine source. The book **The Gateway to Reincarnation** is the authentic source book for knowing about reincarnation. In chapter 9, it says "The attribute of reincarnation is accustomed to mean the males and not the females." Women do not have the obligations of men. They do not have to be Torah scholars. Women are perfect when they come into the world. Their souls have already made their atonement. After death, women enter into Gehinom(Hell) to be purified. Their portion is the Garden of Eden is even greater than men. Men are obligated in the commandments of action. For women, they are her permission. Torah learning especially the study of the Oral law is

only for men. The Torah which the men learn in their lives protects them after they pass away. It protects them from entering into Gehinom, but they have to reincarnate. About this is quoted the passage, “This generation goes and another generation comes, and the earth stands forever.” This generation goes and comes refers to the men. “The earth stands forever” refers to the women.

A female soul reincarnates for the sake of the male soul and not for the sake of her own perfection. The female soul does not have the obligation of reincarnation like the male soul. However reincarnation is also to her benefit. Remember that sometimes a woman can have a male soul reincarnation.

When a new soul comes into the world, his soul mate comes with him. When the time comes for him to marry her, she appears to him in an instant without any trouble at all. About this it says in Exodus 21, “if it is that a slave is married, then his wife goes out with him when he is freed.” This wife in this first life will be reincarnated for his sake. If reincarnation will be required, in the second life his true soul mate does not appear instantly as before, but only after he has worked hard and suffered to find her. This is because the sin that has caused him to be reincarnated interferes with him finding his true soul mate.

The difference between New souls and Old souls is that New souls can complete all the levels of perfection in one lifetime. Old souls which have lost this chance must now work stage by stage. The soul is divided up into five levels. The perfection of the soul requires the completion of the first three levels which are perfection of deed, speech and thought. Speech refers to the study of the Oral law and thought refers to the study of the Kabballah. There have been great Talmudic scholars which were required to reincarnate to learn the Kabballah. Rabbi Chaim Vital was the reincarnation of the Maggid Mishne whose name was Don Vidal. The name Vital and Vidal are very similar. The Magid Mishne although he was a great Talmudic scholar

and authority on law neglected to study the Kabbalah. He did not yet make the unity of the New age and the Old age.

The Arizal told to Chaim Vital the sources of his soul. The first time his soul came into the world was as the Magid Mishne. Afterwards his soul was reincarnated as Rabbi Yehoshua Soriano, a very wealthy man old and charitable who would rise up early each morning to learn to learn and pray. Then after he was reincarnated as a young boy named Abraham who died at the age of 13. Then it was reincarnated as Chaim Vital.

There is a type of reincarnation discussed in **The Gateway to Reincarnation** called pregnancy incarnation. A pregnancy incarnation is like receiving a guardian angel. Normal reincarnation begins when the soul enters the body at birth. Pregnancy incarnation occurs during a person's life. Due to a great merit can be received a guardian angel even from the holy forefathers Abraham, Issac and Jacob. This soul comes to the man to help him in his life. It does not suffer his pains and can leave him when it wants. The Arizal told the Meharcu, Rabbi Chaim Vital that at the age of thirteen he received a pregnancy soul incarnation of Rabbi Elazar Ben Arad, the student of Rabbi Yochanon Ben Zachai. At the age of twenty he received a pregnancy soul of Rabbi Elazar Ben Shammua, the student of Rabbi Akiba, one of the ten martyrs. By the age of 29, he received a portion of the soul of Rabbi Akiba. The soul of Rabbi Akiba was his pregnancy incarnation the rest of his life.

Today the whole world is waiting for the coming of the Messiah. The Arizal asks the question, If old souls cannot complete reincarnation in one lifetime but must develop stage to stage, which after stage one it must die and be reincarnated to complete stage two which also applies to stage three, how is it possible for the redemption to come today through the coming of the Messiah? The answer to this question is that the Messiah will be for all of mankind their pregnancy incarnation

which will give to them perfection. The redemption can happen today. It is in no contradiction to reincarnation. In this day the whole world will be filled with the knowledge of God like the waters cover the sea.”

The most important teaching of **The Gateway to Reincarnation** is written on the first page. “It should be known that the man is the spirit that is within the body, and the body enclothes the man and is not the man.” Know who you are, a spiritual soul on the way to an eternal journey to be bound up in the bundle of life forever.

Rabbi David Wexelman is the author of the book “The Jewish Concept of Reincarnation and Creation” published by Jason Aronson Publishers.

Kabbala and Astrology

(Written by Yaacov Kronenberg a colleague of the author)

The western astrology has been influenced in a large degree by modern psychology. Most modern western astrology books are heavily influenced by Jung and his theory of psychology. Many of the books are written by psychologists. Therefore these books have a psychological orientation. They interpret the stars as symbols that reflect on the individual’s personal situation. Their cure for the individual, is through modifying the personality through psychology. The success of this technique of astrology is only as good as the psychologist who uses it.

The ancient Jewish mystical tradition of astrology is based on the structure of creation from the first day onwards. The horoscope of the first man Adam is known according to tradition. Each person who is a descendent of Adam can examine his horoscope based on where his horoscope is found inside the horoscope of Adam. Since God created Adam, he was the ideal man. By understanding how the ideal man functions, and by understanding the horoscope of the individual person in respect to Adam can be explained what must be done to actualize a change.

Astrology which is based upon the ancient Jewish tradition is event oriented. Since it focuses on the soul of a person, it can not only predict events, but it can also get an in-depth understanding of a person through understanding his soul. Eastern astrology which is based on the sidereal zodiac is also event oriented. They will tell you what happened in the past and what will happen in the future with great accuracy. Western astrology which is based on the tropical zodiac lacks accuracy in predictions.

The three systems of astrology, Eastern, Western, and Jewish all try to effect change in the person's life in completely different ways. Western astrology tries to help a person through personality modifications based on modern psychology.

Eastern astrology tries to help in two ways.

1. For minor problems, the wearing of charms which can alter the energy that influences his fate.
1. For more serious problems, there are mantras which can offset ill influences from the stars.

This change is not based on the individual making a change in his life, but rather being effected in cosmic energy flow from the stars.

The Kaballa approaches the rectification of the bad planetary influences through a system of going above the celestial planets and connecting to a higher energy source. This is based on ancient teachings that enable one to connect one's soul to his source. The more a person is able to connect to the Bible and other mystical texts, the more a person is able to rise above the evil influences of the stars. The Bible is the divine word of God. Through Bible study, prayer and good deeds can

All people have their source in the first man Adam. Therefore, by understanding the first man's horoscope in relation to the individual's horoscope, and in respect to his place in the universe becomes defined and forecasted the repair necessary to effect changes. There is nothing greater than Biblical astrology.

Resurrection a New Beginning

Resurrection is the way to correct all the mistakes which have caused wars and conflicts between religions through the decades. Elijah the prophet will come into the world at the end of time to prevent the ultimate disaster in the history called the War of Gog and MaGog. Through Elijah the prophet will come the resurrection of all the prophets. All the prophets Moses, Christ, Mohammed, Bhudda etc have resurrected and are living in perfect peace under the temple mount in Jerusalem. Forgiveness has arrived at the end of time. World unity and peace is possible. Throw away and destroy all weapons of destruction and begin a new age, the age of the Messiah.

Figure Illustration #1 is an ancient mystical hand used in determining horoscopes. Illustration #2 is ancient wheel showing the months of the year and

their astrological signs in respect to their divine sources. This wheel was used in the times of King Solomon to forecast and change the future.