

The Universal God and Prayer

There is one God. God created the universe and man. The Kaballa teaches that the creation of the universe, a physical world comes through the power of God's divine name Elokim. The name Elokim is numerically equal to the Hebrew word which means nature. Elokim is the attribute of justice. This power and strength creates the natural world from the spiritual. This is called in Kaballa the power of contraction. God Almighty creates the world from emptiness and void. There is only one source which is God.

Elokim the creative power of God changes spiritual light into physical matter. After the creation the light of God is completely concealed. The wonders of nature and the human body relate a supernal source which is concealed in nature. In life is revealed the justice of God but his mercy is hidden. The justice and the might of God in natural catastrophes, hurricanes, earthquakes is revealed.. It is even more visible in violence and war

Everyone wants life. Life is precious. Everyone wants to live and be happy. Darkness, the threat of destruction hovers over life. Prayer emerges from the desire for life within a human being. Prayer is communication between man and his creator. It is the vessel for requesting from the omnipotent creator to live and be happy. Happiness includes in it health, livelihood, children and an inner meaning of life. There is a prayer for whatever good there is in life,.

Prayer is also a comfort for the soul. Man in the struggle of life uses prayer to reveal his hidden feeling and his anguish to God. God is the great psychologist whose ears are open to the prayers of man in need and pain. God answers these prayers. These prayers are therapeutic for man. They open up his closed heart to the gift of life. They give him faith and hope. Miracles do happen. We may not to be able to depend on them but in history is recorded miracles which came through prayer. In the book of the Prophet Samuel is told the story of Hanna, a barren woman who prayed to God for a child . God heard her prayer and she gave birth to the prophet Samuel. Today parapsychologists have tested to find that prayer and joy actually help. There was a test in which flowers were placed in a house of worship and in a mental hospital. The flowers in the house of worship bloomed; while in the hospital under the same physical conditions they remained closed. Today prayer is used by holistic healers not only for relief of stress and anxiety but also for healing cancer. Prayer

creates positive energies. These energies have the power to heal not only the soul but also the body. In the New Age where the emphasis is on natural healing, the importance of prayer is more recognized. Prayer unites the supernatural with the natural. It has in it natural benefits and also supernatural rewards in this world and in the afterlife for those that believe in the power of God.

People do not need a teacher to learn to walk. They do need a teacher to develop their muscles and body,. The abilities in sport come natural but there is always a place for a coach. Prayer needs a coach and teacher. In the new age Rebbe Nachman of Breslov, a Hassidic master has emerged as the teacher of prayer and mirror of the soul and truth.

The Master of Prayer

A Story told by Rebbe Nachman of Breslov to his students

This is a story about a Master of Prayer that conquers the world through prayer. He brings the whole world to faith in God. The world is united with God whose name is Shalom or peace. God is One and his name is one.

There was once a Master of Prayer who was always busy with prayer and songs of praise to God. He dwelt away from inhabited places. He was accustomed to go into a settlement to visit some person. He would usually visit with simple people, paupers etc. With this person he would speak about the purpose of the whole world; that in truth there is no purpose in the world except to serve God all one's life. All our days should be spent in prayer to the God, with songs and praise to the Lord.

He persistently spoke with a person until his words entered right into the other's heart, and that person was willing to join him. When the person was in agreement with him, he would take him to his place outside the inhabited area. The Master of Prayer chose for himself a spot away from human habitation where there was a brook, and fruit trees. They used to feed on the fruits. They were not concerned about clothes. They dressed as they wished. This was the custom of the Master of Prayer. He went into the settlement to persuade people to follow his lead to serve God and busy themselves with prayers.

He would take away whoever listened to him and lead him to his place outside the settlements. There they were only occupied with prayers and songs of praise to God, confessions, fasting, self-denial, repentance and such like. The Master of Prayer would give them his writings, that he had about prayers, songs, praises and confessions. They always used to be busy with these writings. They learned and prayed until they became capable of bringing people to the Lord. He would give

permission to one of his followers to go into these inhabited places and awaken people to the Lord, that they should only serve God.

Many people followed him. He took them out of the settlement until there was an outcry in the world. The matter began to become public when suddenly it was noticed that people were missing from the country. Nobody knew where they had gone. One missed a son, another a son-in-law. Nobody knew where they were. Then it was discovered that there exists a Master of Prayer who goes about persuading people to serve the Lord.

It was impossible to catch him. The Master of Prayer acted with great wisdom. To each he came in a different disguise. To one he came disguised as a pauper, to another as a merchant, and yet to another in a different disguise. In addition to this, when he came to talk with a person, if he understood that this person would not be convinced, he used to confuse the person with talk in such a way that it was impossible to understand his intentions that he wanted to lead this person to the Lord. The Master of Prayer could not be caught.

The Master of Prayer continued his work until there was an outcry and it became famous in the world. They wanted to catch him, but it was not possible. The Master of Prayer and his followers dwelt away from the inhabited places. They were occupied only with prayers and songs of praise to God, confessions, fasting, self-denial and repentance. The Master of Prayer was able to provide each of his followers whatever they needed. If he saw in one of his followers that according to this intellect he needed to be clothed in golden embroidery to serve the Lord, he would provide it to him and also the opposite. Sometimes his follower was a man of wealth. He understood that this wealthy man needed to wear tatters. He clothed him accordingly. He provided each individual with exactly what he needed. The people that he had brought near to God, cherished a fast and self-denial more than all the pleasures in the world.

Came the day. There was a country where there was enormous wealth. They were all rich. The conduct of the country was very mean. Everything was conducted according to wealth. Each person's station and each person's honor was measured only by his wealth. It was established by them, that each one who owns so many thousands or tens of thousands in cash, is entitled to such and such a rank and honor. He who owns such and such an amount of money is entitled to a different rank. All degrees that they were given depended on the money they possessed.

One who possessed such and such wealth, according to the established standards becomes King. They had flags according to how much money they had. He who possesses so much money comes under this flag. He who possesses so much money comes under a different flag. He is entitled to the rank, honor and the flag, according to his riches. They made legal provisions for everybody, how much money he must possess to merit such rank and such a flag, and how much money he must own to come under a different flag with some rank and some honor. Each individual's honor and his standing was only according to his riches that he possessed. It was established by them, If he has only so much money, he is an ordinary person. If he has still less, then he is not even a man, but he is an animal or bird. If he had only such a small amount of money, he is only a lion, that is a human lion. If he has such a small

amount, then he is only a fowl. The standing and the honor of each individual was only according to money.

It was heard throughout the world that there existed such a country. The Master of Prayer gave a very heavy groan at this, and he said, "Who know whereto these people can stray through this!" Without asking the opinion of the Master of Prayer, some of his followers went to that country to lead them out of this foolishness. They (the followers of the Master of Prayer) had great pity on the country that had been so misguided in the passion for money. Since the Master of Prayer said that they could stray even further, the men of the Master of Prayer went to that country. Perhaps they would succeed in guiding them out of their foolishness.

They came into that country. They probably went to a small person who was called there an animal. They began to argue with him that in truth money is no end at all and the main aim is only service of God. He would not listen to them, because it was already rooted in their minds that the main thing was only money. They argued with another person. He would also not listen to them. When they wanted to argue further with him, he answered them, "I have no more time to talk with you." They asked him why.

He answered, "We must all go out of this country into a different country, for we have seen that the main goal is only money. For this reason we have decided to go to such a country where money is made (where there is a kind of earth out of which is made gold and silver). Therefore, we must all go now to that country.

Also they agreed that they wanted to have stars and fortunes that are in heaven. He who owns so and so much money according to the amount that they had established, should be a star. If he owns so much money, he also has the power of the star. Since the existence of earth from which gold is made is because of the stars through that star gold grows. From the stars grow the earth from which gold is made. If the person has so much money, then he has the power of the star. Therefore he himself is a star. Likewise they said that they also wanted astrological constellations. If one has so and so much money, according to the sum that they had established, that one becomes an astrological constellation. And thus they created for themselves angels, all according to money. Finally they resolved that they would have gods also. He who will possess a great deal of money – so and so many thousand millions – according to the sum that they had established, that one will be a god. Since God gave him so much money, then he himself must be a god.

Also they said that it was not fitting to live in the air of this world. They need not be together with other people, in order that the latter should not contaminate them. All other people in the world were considered unclean compared to them. For this reason they decided to search for very high mountains which are higher than the whole world, to dwell. They wanted to be higher than the world. They sent people to search for high mountains. They found very high mountains. The whole country went and settled there on the high mountains. On one mountain settled a party of people from the country. and also on the next mountain. They made around the mountain a strong defense and great trenches. It was impossible for anybody to come near them. There was only one secret road to the mountain. No other person could possibly come near them. The same it was by all the mountains. They built defenses. They placed guards far from the mountains. They had many gods according to money.

Now, since through much money, one was a god to them, they were afraid of murder and robbery. Each one would murder and rob in order to become a god by means of the money he had robbed. They said, since the one who possesses money is a god, he will guard himself against robberies and assassinations. They agreed upon services and sacrifices, that sacrifices be brought and prayers offered to the gods by these means to gain money. They used to bring persons as sacrifices. They used to sacrifice themselves to the gods, in order that he (the sacrifice) would become part of the god. Afterwards he will be reincarnated and will be very wealthy. Their principal faith was money. They had prayers, sacrifices and incenses with which to serve their gods. Despite all this, the country was full of assassinations and robberies.

They endeavored always that their money should not diminish, for the money comprised their faith and their god. On the contrary, one must try to bring money into the country from other places. Their merchants used to go to other places for commercial dealings, in order to gain money and add this money into the country. Charity was of course strictly forbidden. They could not understand how one could give away the money that was their god? When they believed the most important thing is to have money, how then could one give it away? It certainly was a sin for them to give charity. They had officials appointed to check every one to see whether he has as much wealth as he claims. Each one had to produce evidence of his wealth at all times, to retain the standing and the honor he enjoyed. (All the millionaires whom they held to be gods and stars, angels, etc. were at all times being inspected whether they are not gods without reason. Persons were appointed to supervise over this. Sometimes it would happen that an animal became a person and a person an animal, since he no longer has money and also the opposite. If one gained money, then the animal became a man. In all their other degrees that were dependent on money, it was the same. They used to have faces and portraits of the gods. Everybody had these portraits which they used to hug and kiss.

The followers of the Master of Prayer after failing in their mission returned to their place. They reported to the Master of Prayer about the foolishness of the country, how they had become so misguided and lost in the lust for money. They told him how they wished to leave their country for another country where money is manufactured. They told him how they now want to create stars and fortunes. The Master of Prayer said that he was afraid that they would stray away further. After that it was heard that they had already made gods. The Master of Prayer said, "This was what I meant. Of this I was afraid."

The Master of Prayer had great pity on them. He decided that he himself would go there. Perhaps he would lead them out of their foolishness. The Master of Prayer went there. He came to the guards who stood around every mountain. The guards were probably persons of little account who were permitted to stand in the air of the world. The persons who held high status, because of their money, could not possibly mingle with the world. They could not stand in the air of the world to be contaminated. They could not possibly talk with the world. Therefore, no doubt the guards who stood outside the town must have been of low status. The guards also had the portraits of their gods, They used to hug and kiss these portraits at all times, since their main faith was money. The Master of Prayer went to each guard to persuade them to go in the way of God. They would not listen to him but they let him pass. The Master of Prayer made his way and went right into the town which was situated on the mountain. When he entered the town, it was a great wonder to the inhabitants. They

asked him in wonder, "How did you come in here?" No single man could approach them. He answered them, "Why do you ask? I have nonetheless entered." The Master of Prayer started to talk about the purpose of the world. He told a person that money is not at all the purpose. The man would not listen to him. None would listen to him, because they were all already so misguided in their foolishness that they would not listen to anybody. It was a wonder to these people that someone had the nerve to talk in this manner against their faith.

They realized that this must be the Master of Prayer. They already had heard that there existed such a Master of Prayer in the world, since the matter of the Master of Prayer was already published throughout the world. He was called all over the world, "The pious Master of Prayer." But they could not apprehend him, because with each one he was differently disguised. To this one he looked like a merchant, and to another one like a pauper. Immediately he escaped.

Came the day. There was a warrior around whom were gathered many strong men. The warrior and his followers went and conquered countries. The warrior wanted no more than surrender. If the country surrendered to him, he would leave them alone. If not, he would destroy them. So he went and always conquered countries. Money he did not want, only submission, that people should be his subjects. The procedure of the warrior was to send his men into the country while he was still fifty miles distant from the country to ask them to surrender. In this way he always took over countries.

The merchants of the country of wealth who used to do dealings with other countries came home and told about the warrior. Great fear fell upon them. They would have agreed to surrender to him, but they heard that he despised money, and that he wanted no money at all. This was altogether against their faith. Therefore they could not surrender to him, for to surrender amounted to conversion. They were very much afraid of him. They began to perform their services to bring sacrifices to their gods (to those who possess great wealth). They took an animal (a person who had little money who to them was an animal) and brought him as a sacrifice to their gods. In this way they performed their other services. The warrior came even nearer to them. He sent his men to them to give them a chance to surrender. There was great fear on them. They did not know what to do. Their merchants gave them this advice, The merchants had been in a country where all the inhabitants are gods and travel with angels. In that country, the whole country, from small to great, are all of such astonishingly great wealth, that even the smallest in that country is a god. They ride on angels, since their horses are covered with so much wealth and gold and such like, that the covering of a horse amounts to as much as an angel with them. They ride with angels. They harness three pairs of angels, and ride them. The merchants said to send to that country for help. This advice sounded very good to them. They believed that they would surely be helped through that country, for they are all gods.

The Master of Prayer decided that he would once again go to that country. Perhaps he would yet lead them out of their foolishness. He arrived there. He came to the guards and began to talk with one guard. The guard told him about the Warrior, that they have great fear of him. The Master of Prayer asked him, "What do you intend to do?" The guard told him that they will send for help to the country where all are gods. The Master of Prayer made great fun of him and said to him, "this is a very great foolishness, for they are men like us (the country to which they wanted to send, they are only men). No one is a god. There only exists one God in the world. He who

created all, Him alone we should serve. To Him we must pray. Only this is the chief goal in this world.” The guard refused to listen, because their foolishness was too deep rooted. The Master of Prayer kept on arguing and talking until in the end, the guard answered him, “What more can one do? I am only one.” This looked now like somewhat of a sign of repentance. This showed that the talk of the Master of Prayer had begun to penetrate a little into his heart. Then the Master of Prayer went to the next guard, and spoke to him also according to this custom. He would not listen, but, in the end, he also gave the same answer. “I am after all only one,” All the guards gave him the same answer in the end.

After that the Master of Prayer went into the town. Again he started to talk with them that they are all in great error. Money is absolutely not the end goal. The main end and goal is that people should busy themselves with the Bible and prayer. They would not listen to him because they were already deep rooted in money for a long time. They told him about the warrior, and that they want to send for help to the country where all are gods. He ridiculed them and told them this was foolish. The Master of Prayer said to them, “they are all simple men, and they will not be able to help you at all because you are men, and they are men, and they are no gods at all, only one God Blessed be He exists.”

About the warrior, he spoke up in this way, “Isn’t it that warrior? (like one who is wondering if it is not the one he knows). They did not understand what he meant, He went from one to the next and argued with them in this manner. About the warrior, to each one he said, “Isn’t it that warrior?” They did not understand the meaning of his words. In the meantime there arose a great tumult in the town, that there is a person who makes ridicule of their faith in money. He says that there exists only One, that is God Blessed be He. About the warrior he kept on saying, whether it is not that warrior. They realized that it must surely be the Master of Prayer; for the Master of Prayer was already known by them. It was ordered that he should be sought and apprehended. Even though he was differently disguised every time, about this they were also aware. They ordered that he be searched for and caught. A search was made for him. He was caught and brought before their elders. They started to talk with him. He said the same also to them. “You are all in error and in great foolishness, and this is absolutely no end goal, that is money is no end goal. But there is One only in existence, that is the Creator, Blessed be His Name, who has created everything. Only He must be served, and money is simply foolishness, and this is absolutely no end goal, that is money is no end goal. But there is One only in existence, that is the Creator, Blessed be His Name, who has created everything. Only He must be served, and money is simply foolishness, and the country where you say they are all gods, they will not be able to help you at all, because they are simply human beings, and you are human beings.” So they regarded him as insane, since the whole country was already steeped in money and had become misguided until whoever would say anything against their foolishness, they looked upon as insane, They asked him, “What is it that you say about the warrior, if it is not that warrior?”

He answered them, “I was once by a King and by this King a warrior was lost, and if this is that warrior, I am acquainted with him. Further, the fact that you rely upon the country where you say they are all gods, that is foolishness, because they will not be able to help you at all. On the contrary, this will bring about your downfall if you rely on them.” They asked him, “How do you know this?”

So he answered, “The King by whom was possessed a Hand, that is, the King had a thing like a hand with five fingers and all signs (all creases and all markings) that exist on a hand. This Hand was the map of all the worlds, and all that happened since heaven and earth were created until the end and what will happen afterwards was figured on that Hand. For in the lines and creases of the Hand there was figured the picture of all worlds, how each world stands with every thing in detail clearly depicted on the Hand, like on a map. (As is known to those with knowledge of a map, that is there is drawn on a paper each town and each country, rivers and bridges, mountains and other things, streams and forests etc., and by each thing is written this is that town, and this is that country) On the Hand was shown all the worlds through the marks and creases on the Hand. In the crevices of the Hand there were something like letters, like on a map there is written labels near each thing, so as to know what it is, that is to know that this is this town, and here is the river, and likewise other things. Thus it was exactly designated by means of the marks on the Hand, like letters, which letters were near every thing that was shown on the Hand, so as to know the meaning of every thing that was drawn there, and every country separately, and every town and all rivers and bridges and mountains and other things that exist in the world and in all the worlds. All was drawn on the Hand by means of the marks and creases of the Hand, and next to everything there were letters describing each thing. Thus all the people who go about in every country and all their experiences were all drawn on that Hand. There were even drawn all communications from one country to the other and from one place to the next. By this means I knew the way to enter here into the town that no single person can come here because the land of money dug trenches around their towns and none could approach them, and so if you want to go into the next town, I know the way also, all from the Hand.

Then there was drawn on the Hand the way from one world to the next world. There exists a road that one can go up from the earth into heaven (for from the earth up to heaven one cannot go, because one does not know the way). Elijah went up into Heaven by that road which was shown there. Moses our Leader ascended into Heaven by another road which was also shown there. And Enoch ascended into heaven by yet another road, which was also shown there. From one world to the next (even higher) was all shown on that Hand through its marks and creases. And on the Hand was shown everything how it was when the world was created; how it is now; how it will be afterwards. For instance, Sodom was there shown; how the town looked first, before she was overthrown. It was shown again how Sodom was overthrown. Then again Sodom was shown on the hand, how it looks today after its destruction. On the Hand was drawn what had been, what is at present, and what will be. The Master of Prayer said, “On that Hand, I have seen that this country about which you say that they are all gods. All those persons who will come to them for help and this country will both together have a downfall.”

All this the Master of Prayer told them was a great wonder in their eyes. It was recognized as spoken truth. Because it is known that on a map everything is drawn, so they understood that his words were true. It could not be imagined. They asked him, “Where is the King? Maybe he will show us a way where to find money.” He answered them, “Still you want money!” (in a manner of wonder and anger). “Do not talk about money!”

They asked him, “Nevertheless, even so, tell us where the King is.”

He answered them, “I also do not know of the King, where he is. The thing happened like this; Once there was a King and a Queen. They had an only daughter. When the

time reached for her to be married, advisors were set up to hold counsel who should be given to her. I was also there among the advisors, because the King liked me. My advice was that she be given the warrior, since the warrior had done us many favors. He had conquered for the king many countries. For this reason it was fitting to give him the princess for a wife. My advice was greatly approved. They all agreed with me. There was great rejoicing that a groom had been found for the princess. The princess married the warrior. She gave birth to a child. The child was very beautiful, more than could be human beauty. His hair was of gold and possessed all colors. His face was like the sun. His eyes were varying lights. The child was born very wise. It was seen immediately when he was born, that he was a great sage. If people were holding a discussion where one had to laugh, he laughed with them. Also in other things, it was noticeable that he was very wise. He did not yet have the gestures of an adult; he could not talk and other things. However it was immediately noticeable that he already was very wise.

The King had an orator, that is a speaker who speaks in terms of lyric. He could make beautiful speeches, recite beautiful sayings, poetry and praises to the King. This orator was also handsome. The King showed him the technique and way to take the power of the knowledge of oratory. Through this he was a very great orator. Then the King had a sage. This sage was naturally very wise, but the King showed him a path by which to obtain wisdom to be even a greater sage.

Likewise the warrior was naturally a warrior, but the King showed him the way of heroism. Through this he was even a greater warrior. There is a sword that hangs suspended in the air. This sword has three powers. If one lifts the sword, all the generals of the army run away in panic, and have a downfall. If the generals run off, there is none to lead the war, so of course they are overcome. But nevertheless, the others might perhaps be able to carry on the fighting. So the sword has two sharp edges which have two powers. By one edge the enemies all fall. By the other edge, they waste away. They become lean, and their flesh falls off them just like the known disease (heaven protect). Just from the thrust of the sword, the enemies receive all these things. The King showed the warrior the path that exists to the sword, and from there he took his great heroism. "To me, the King also showed the path by which I should take my thing. I took from there that which was necessary for me." The Master of Prayer said that the King showed him the path that is Prayer.

The King had a faithful friend. Between them there was great love. They loved each other so much that they could not be without each other even for one hour. Since there are times when people must not be together, they made portraits on which were painted both their faces. They would enjoy these portraits whenever they could not see each other. Their faces were painted to show the King and his friend in their affection; how they kiss and embrace with great love. These portraits possessed a virtue that whoever looked at these faces received a feeling of great love. The devoted friend also took his love from the place of the King. The orator, the warrior and all the followers of the King went into the place of the king to renew his power.

Came the day. There was a great whirlwind (a storm wind) over the world and the whirlwind confused (mixed up) the whole world. It made dry land of the sea and sea of the land, the wilderness a habitation and a habitation of a wilderness. It caused an upheaval in the whole world. The whirlwind entered into the King's residence and the whirlwind but did not damage it. It entered (the whirlwind) and snatched away

the child of the princess. In the upheaval as soon as it snatched away that dear child, the princess immediately started to run after the child to retrieve him. She strayed somewhere, and no one knows where. The Queen and the King chased after the child and they became separated. Nobody knows where they are.

We were not present at the time, for we had gone into the place of the king to renew the power. When we returned, they were missing. The Hand also was lost at that time. Then we all became separated. We can no longer go into the place to renew the power. What remains with each one (the little power that remains with each one since long ago) is also very great. If the warrior of whom the country stood in fear is the warrior of that King, then he certainly is a very great warrior.”

They listened to his talk in great wonder. They kept the Master of Prayer with them, and would not let him depart from them. Perhaps the warrior who is about to come upon them is the warrior of the King with whom the Master of Prayer is acquainted. The warrior was all the time coming nearer to the country. He halted near the town and sent his messengers to them that they should let him know if they want to surrender or not. They were in great fear of him. They begged the Master of Prayer to give them his advice. The Master of Prayer said to them, “We must consider the conduct of the warrior in order to recognize through this whether this is the warrior of that King.”

The Master of Prayer went out to the warrior. He came to the army of the warrior, and began to talk with one soldier from among the troops who followed the warrior. The Master of Prayer asked him, “What is your calling, and how did you all come together with your warrior?” He answered him, “This is how it happened. It is recorded in the chronicles that there was once a great whirlwind (a storm wind) in the world, and this whirlwind upset the whole world. It turned sea into land, and land into sea, and wilderness into habitation, and habitation into wilderness. It mixed up the whole world. After the commotion when the whole world had become mixed up, the people of the world decided they wanted to appoint themselves a King. They began to consider who was qualified to be made a King over them. They resolved that since the most important thing is the ultimate purpose, therefore whoever is busiest and most active in this aim of the world is worthy to be a King. They began to consider what is the ultimate purpose.

The story continues. It is quite a long story with a good ending. The story ends: After that the Master of Prayer was sent to them. He gave them means of correction and cleansed them. The King became King over all the world, and the whole world turned back to God Blessed be He. They all occupied themselves with the Bible, Prayer, and good deeds. Amen, so may it be. Blessed be God forever, Amen and Amen.

The order of the King and his followers is thus:

The Master of Prayer and the warrior, the Treasurer, the Sage, the Orator, the Faithful Friend, the Princess, the Child, the King and the Queen, are ten things.

There was once a whirlwind which confused and separated these ten things. The New Age and the Old Age became separated. The world fell into darkness and sin. The secret of these ten things was lost. The secret of the hand of five fingers was lost which was the hidden secrets of the five books of Moses. In the five books of Moses, the Torah, is written everything from past, present and future because the Torah was used as a blueprint to create the world.

These ten things correct the whole world. They take out each individual from his foolishness. They turn them all back to the real truth. The principal way to bring back these ten things together is through prayer. In this section are the ten Psalms chosen by Rebbe Nachman which are Psalm 16,32,41,42,59,77,90,105,137,and 150. Through the saying of these ten Psalms called "the General Correction" will be corrected the world and all the people in it. They will all love God with their neighbor; live peacefully and happily. Amen.

Rebbe Nachman of Breslov

Rebbe Nachman of Breslov has emerged as a universal teacher in the religion of life. The greatness of Rebbe Nachman is that he has transcended the boundary lines of Judaism to become a leader in the religion of life and teacher of all mankind. Jewish religion is limited only to Jews and converts. The religion of life unites all the religions of the world with the one true God. It unites all mankind with prayer and the mirror of the soul and truth who is Rebbe Nachman of Breslov. There is a teacher hidden in the heart of each human being. Through a great merit is made the connection with this teacher the guide to self-realization. He guides you to eternal happiness.

The Jewish religion and the Kaballa have an important place in the religion of life. The Jewish people have the work of building the house of God in Jerusalem for all the people of the world. Their work is to protect its holiness, to watch over it, and keep it. This is a unique purpose given to the Jewish people in building the kingship of God on earth. All mankind shares in the work of building the kingship of God through revealing the name of God which is Shalom. Rebbe Nachman is the representative of the Jewish people in helping to fulfill this purpose. There are other teachers who are the mirrors of the soul and truth like Rebbe Nachman. These are self-realized human beings.

Rebbe Nachman lived 300 years ago in the Ukraine. He was a great grandson of Rabbi Israel Baal Shem Tov the founder of Hassidism. The uniqueness of his holy soul was immediately noticed by his parents. He was a special soul with a special purpose. This purpose was later to become recognized in the religion of life as a leader and spiritual teacher. Even though Rebbe Nachman has passed away more than 250 years ago through the connection his presence is still felt. People today make their connection with him through learning and practicing his teachings. His grave in the city of Uman in the Ukraine is a place to pray for health, happiness, children, and all good.

Rebbe Nachman attests to his own unique soul in one of his books. He says that “the whole world needs me very much, so much that it is impossible for them to exist without me.” Before his death he said that “the fire of his teaching will burn until the coming of the Messiah.” His soul was so hidden in his life that he told his students that “he was only able to reveal to them a drop in the ocean of his knowledge.” About Rebbe Nachman tells his student Rabbi Nathan, “the soul of

Rebbe Nachman was so unique that it is impossible to explain.” Rabbi Nachman in great humility says, “I am a river which purifies all that is blemished.” In truth, Rebbe Nachman always has been a hidden soul. He is hidden in the heart of every human being.

The Kabballa explains the soul of Rebbe Nachman. There are different levels of saints. Most righteous men in Judaism are on the level of kingship. Kingship is obedience and sacrifice to the divine word which is the Torah. They are servants of God. Few holy saints become leaders of the Jewish people in their generation. In each generation there are one or two souls who are the leaders of Israel. Their saintliness and knowledge of the Torah and Kaballa make them special in their generation. They carry the law into their times. This righteous soul is on the level of the law called Zeir Anpin. Their word becomes law to the Jewish people. The third highest level which transcends all the other levels is Atik Yomin or the Ancient of Days. This level is called the hidden of hidden. It is never revealed in the world. Atik Yomin is the hidden secret which is the quest of the seekers of truth. Rebbe Nachman is the soul of Atik Yomin. He represents Atik Yomin in the new age. Atik Yomin is older than the Old Age; it combines the old age and the new age. The Zohar calls this level “nothing.” It appears to be nothing but it is full of life. For this reason Rebbe Nachman described himself, “Even if Rabbi Israel Baal Shem Tov, the founder of Hassidism, and The Arizal, the greatest Kabbalist were in the world with him, they could not equal him.” Only Rebbe Nachman was chosen to represent the Jewish people in the religion of life. He is the source of prayer, the secret of the heart. He is a brook from which flows out the waters of life. The world drinks from these waters. Rebbe Nachman lived most of his life in the city of Breslov in the Ukraine. The word Breslov means in Russian “the heart of flesh.” The name for this city relates the passage in prophets, “I will remove from you a heart of stone and give you a heart of flesh.” Rebbe Nachman is the essence of the heart hidden under a hard rock which inhibits the feeling of love of God. The waters of the teachings of Rebbe Nachman eat away at this stone to change it to a heart of flesh.

The Teachings of Rebbe Nachman

Rebbe Nachman is the teacher of prayer. Prayer is the expression of the feelings of the heart to God. It is divine communication. Rebbe Nachman encouraged his students for one hour a day to pray to God in their own words. Each person is an

individual that has a personal relationship with God his creator. Therefore it is important to sometimes separate yourself from the congregation and to pray alone. Go into the fields, the hills, a secluded place. In this place can be found a deeper connection with God than in congregational prayer.

Reciting prayers with the congregation or prayers that are written in a prayer book can sometimes become completely mechanical. They lose their feeling. When you pray in your own words alone before God is opened up the mouth and the feeling of the heart to make the divine connection with God called prayer. Rebbe Nachman taught that this is the greatest of all prayers, greater than everything else. In this private very personal contact with God through prayer is hidden the soul of Rebbe Nachman and the mystical secret of Atik Yomin. This type of prayer is called "Hisbodiduth." Hisbodiduth means isolation. It is very similar to meditation. Prayer and meditation are both heart disciplines. Meditation is with the eyes closed. Prayer can be joined with meditation through closing the eyes when speaking with your innermost feelings to God. There is also value in being alone with God in silence. You sometimes don't have to say anything. There is also a place for singing to the Lord as it says in Psalms, "Sing to the Lord, sing a new song." Song unites sound with silence and speech. Sound emanates from silence. Words are added onto melodies. Sound is music in its simple and complex forms. Song comes from the joy of the heart. Prayer should be with joy. Silence, sound and words are three levels of connections with God interwoven within each other. Praying in your own words is spontaneous. Until you find the words, be silent. Sing a melody. Speak to God in your own words. It's your prayer.

Rebbe Nachman emphasized to be always happy. He said, "It is a great deed to be happy all the time." In the way of Rebbe Nachman there is no place for silence. Happiness is to know Rebbe Nachman and to unite the heart and mind with God. The heart of man contains in it deep secrets taught through prayer and meditation. The new age which emphasizes the heart needs a teacher. Rebbe Nachman is the representative of Judaism to teach prayer and the way of the heart. Learn to be happy all the time. Pray to God for the gift of eternal happiness.

Rebbe Nachman taught his students that "there is no such thing as hopeless." Since there is God who created the world, there is always hope. God is merciful; his mercy is unlimited. No matter the physical or mental condition, it can be corrected.

He said, “if you believe that it is possible to damage, believe that it is possible to correct.” Whatever has been damaged can be corrected through faith and prayer.

Prayer has been found by Holistic healers to be essential in healing depression and anxiety. Rebbe Nachman has emerged in the new age as a spiritual teacher and psychologist to heal the soul of man. He teaches his students, “the world is a narrow bridge, the main thing is not fear at all.” Through prayer and faith this bridge can be crossed without danger. With a spiritual teacher and guide you can find eternal happiness and the fulfillment of life. You can find God realization and self-realization.

The General Correction

Rebbe Nachman instructs praying in your own words. He also recommends praying with the Psalms of David. There are 150 psalms primarily written by King David of Blessed memory. These psalms have in them mystical meanings and spiritual powers. They can be used for healing and correcting the problems of life. The hidden meaning of the Psalms are explained in the Zohar the foremost work of the Kaballa. The secret meanings are its spiritual unities, divine names, and corrections made through their recitals.

Rebbe Nachman instructed his students to say each day ten selected Psalms called the General Correction. In these Psalms all the ten spiritual songs of the soul are included. These spiritual songs give energy to the ten types of pulse-beats in the body. Diseases are caused by a blemish in these ten types of song within the pulse. The blemish in the joy of the soul creates a blemish in the body and disease. Their remedy is through joy. Through the saying of these ten psalms is corrected the pulse to receive from its source above in the ten songs of the soul. This is a general correction for all diseases of the soul and body. These ten psalms also strengthen the male factor by adding energy to the semen.

Read these ten psalms daily. They are psalms 16,32,41,42,59,77,90,105,137, and 150. Included with these psalms is their commentary from the Zohar to enrich their meanings. The reading of Zohar also has spiritual powers and healing energy.

PSALM 16

Michtam of David.

Preserve me, O God: for in thee do I put my trust.

Thou, O my soul, hast said unto the Lord, Thou art my Lord, there is none above thee.

As for the holy that are in the earth, and the excellent, all my delight is in them.

Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.

I have set the Lord always before me: because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For thou wilt not commit my soul to the grave; neither wilt thou suffer thy pious one to see corruption.

Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.

Psalm 16

"Michtam LeDavid. Preserve me O God, for in thee do I trust."

In this we explained what is the meaning of Mich'tam? "Mich" -Tam. "Mich" because she hasn't her own light. "Tam" when the moon is full and radiates with all the supernal lights. Therefore it says Mich-Tam Le David. When will the moon be watched, as it says, "Preserve me God, because I trust in thee." Why preserve me? He answered. It is necessary to arouse the side of Abraham that should radiate the supernal kindness onto the faithful kindnesses of David. (Zohar Chodosh)

"The Lord is the portion of my inheritance and of my cup. Thou maintainest my lot."

Rabbi Isaac said, Come and see about the tree where all David's powers depend. David says "You maintain my lot." What is his lot? This is the lot which David holds on to. (Zohar 3-234)

(Comments - David clings onto his kingship which is his lot. This is his holy soul the presence of God. The holy soul is the portion of the tree of life. David born from the

womb of a mother of flesh and blood receives his life and faith from the tree of life which is the Torah and God's holy name.)

"I will bless the Lord, who hath given me counsel my reins also instruct me in the night seasons."

Rabbi Elazar said, "Behold we see that sometimes David used the Hebrew expression (Es) which has no meaning and appears to be superfluous. Sometimes he does not use this word Es. When in Scripture is said, "Bless be God your angels" or Blessed be God your hosts," and the word (Es) is not used, this is the language of supernal creations. David and those below when praising God used the expression (Es) which refers to the divine presence; to draw down the divine presence below into the world. Therefore it is forbidden for a man to bless another man before he has prayed and drawn down the divine presence upon him through the expression (Es)." (Zohar 3-199)

(Comments - The attribute of Malcuth or kingship is the attribute of prayer. Prayer is the elevation from below to above in order to draw down the divine presence called Es).

"Thou wilt show me the path of life, in thy presence is fulness of joy, at thy right hand there are pleasures for evermore."

Come and see. When Israel goes in the way of righteousness the altar is on the right side. From the heaven descends a fire in the form of a lion to devour the sacrifices on the altar to God. Therefore the altar is called in the name Arizal which means the "lion of God"; the encampment of David. In this portion David toiled all of his life that the divine presence should radiate. Therefore it is written, "Show me the path of life." As it says in Names 2, "And God knew the path of life." What does it mean "in thy presence is fulness of joy." All fullness comes through being in the presence of God, face to face in love. Then "at thy right hand there are pleasures for evermore." Everything becomes included in the right which is the side of God's light and kindness. (Zohar Chodosh)

PSALM 32

A psalm of David, A Maschil.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones waxed old through my roaring all the day long.

For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

I acknowledged my sin unto thee, and mine iniquity have I not hidden. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

For this shall every one that is godly pray unto thee in a time when thou may be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Be not as the horse, or as the mule, which have no understanding: that must be held in with bit and bridle, their trappings, lest they come near unto thee.

Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all that are upright in heart.

Psalm 32

"Of David, A maskil. Blessed is he whose transgression is forgiven whose sin is covered."

Rabbi Chiya opened. "Of David Maskil." We learned that with ten types of song King David composed Psalms. They are Lamnatzeach, Nigun, Maskil, Miktim, Mizmar, Song, Ashrei, Prayer, Thanks, Halleluyah. Halleluyah is the highest of all of them. What is Maskil? It's place is known. Waters make wise those that drink them. This place is called Maskil (which refers to intellect). Like is written in (Proverbs 11) "Maskil (He who considers) his words shall find good." Because he is called in this way depends his forgiveness and freedom, like is written, "Blessed (Happy) is he whose transgressions are forgiven, his sin is covered." What is "his sin is covered"? Behold, it is explained that he covers from people their sin when they confess before God. (Zohar 3-101)

"I acknowledged my sin to you and my iniquity I have not hid."

I said I will confess my transgressions to the Lord and you forgave the iniquity of my sin."

Rabbi Chiya said, this scriptural passage is difficult and seems to be wordy. It would be enough to have said, "I acknowledged my sin to you." Why does it need to say "and my iniquity I have not hid, and then, I will confess my transgressions to the Lord." I will confess my transgressions seems not to be necessary. All the words of Psalms were said by King David with holy spirit and inspiration and said to the kingship of heaven. He is the messenger from the world below to the worlds above, and from the worlds above to the worlds below. One who has a request from God the king must first make it known in the beginning. Therefore he said in the beginning, "I acknowledge my sin to you and my iniquity I have not covered." This was said to God by way of his kingship. Then through God's attribute of foundation he expressed to God, "I will confess my transgression." This is the holy king that all peace belongs to him. The perfection that is necessary to place before God is through expression of thanks which are the peace offerings that are offered with thanks and admittance as it is written in (Leviticus 6), "On the thanks offering his peace" "And you forgave the iniquity of my sin Selah." This is very high above in the place of the beginning of holiness. Therefore in this scriptural passage is included all of God's name.

(Comments - This passage said by King David is divided into three requests, from below to above. Each request is by way of another attribute of God. First his request to "God was by way of the kingship called Malcuth. His next request was by way of the holy king called foundation - Yesod. Finally the forgiveness was given from above to below by way of the attribute of mercy or Tiffereth.)

Likewise one who desires to ask from God should write God's name in his request from below to above and from above to below. He should unite everything in one unity. This bond and unity should be found in his request. (Zohar 3-20)

"On this should pray each pious man at the found time."

Rabbi Abba was sitting reading this passage in scripture, that is written (Psalm 55), "Cast thy burden upon the Lord and He shall sustain thee. "Upon the Lord" Certainly sustenance depends upon Mazel (Mazel also translated as luck or as a star in Kabballa refers to high spiritual transcending powers.) Rabbi Judah was reading "upon this" (

should pray each pious man at the found time." "On this" certainly. (Zohar 3-79)תקט
 ("This" (תקט) refers to the divine presence.)

“In a found time”

This is its explanation as is written Isaiah 55 "Seek the Lord while he may be found, call upon him while he is here." Another interpretation "in a found time." In the time when the rivers are open is drawn and given the fathers to bless everything.

Then surely “the floods of great waters shall not come near him.” Which are "the floods of great waters?" These are the depths of the wellsprings and rivers. Of one who merits to draw close to these rivers, it is written, "surely, the floods of great waters shall not come near him." He cannot merit to this level of (merits.)

(Comments - In this Zohar are the deepest concepts of Scripture in the Kabballa. The auspicious time or "found time" is when the wellsprings and rivers overflow into the fathers and bless everything. These rivers and wellsprings are found in the supernal worlds in the place of the divine mother called Binah or Understanding. From her they flow out into the fathers and bless everything which are the seven attributes. Kindness, severity and beauty called the three fathers, victory, splendor, foundation and kingship called the four lower mothers. From them the blessings come into this the world of action. This occurs mostly on the Sabbath, holidays and the day of the new moon. These are auspicious times for prayer. The place of these wellsprings and rivers is in the most deep part of the spiritual worlds, which are called in the Tikunei Zohar Petach Eliyahu "the hiddens which belong to God". The deep is the crown called Kether the source of these rivers. The rivers are in the upper father and mother called wisdom and understanding. Man cannot merit to know these higher levels of unity in spiritual worlds which are called the hiddens of God. The work in the service of God is to cause effluence in the seven lower levels of the supernal worlds but not in these three sources above them or in the Infinite One bless He. Our connection in this world is with the three lower fathers and the four lower mothers of the supernal worlds. Through good deeds is caused pleasure to our holy fathers above and below.)

"Thou are my hiding place, thou shalt preserve me from trouble, thou dost compass me about with songs of deliverance Selah."

Rabbi Yossi opened and said, "thou art my hiding place." This is God who hides and protects the man who goes in the way of the law. He is hidden in the shade of his

wings so he cannot be harmed, "thou shalt preserve me from trouble." Above and below. Above in heaven and below on earth each person has enemies. Who is this? The evil inclination that is hated above and below. Each person has an evil inclination which is part of his nature. If not for the evil inclination he would not have any enemies in the world. Therefore it says "thou shalt preserve me from trouble," thou dost compass me about with songs of deliverance." What does it mean "to encompass and surround me"? These are the walls that have levels of safety. I am surrounded by them to protect me in the way. This psalm is ordered from all sides. Come and see. The songs and praises of King David have in them secrets, matters of supernal wisdom. They were all said with holy spirit and inspiration. The holy spirit dwelled upon David when he said the song. Therefore they all have secret wisdom. (Zohar 1-

178)

"Be not like the horse or mule that has no understanding"

Rabbi Abba said, I saw these people that don't supervise or know of the honor of God. About Israel it says, "that I have separated you from the nations to be mine," and it is written, "And I have sanctified you and you shall be holy because I am holy." If they are distant where is their holiness. Of their own will they have become distant. The scripture announces, "Be not like the horse or mule that has no understanding." What separates man from a horse and mule? In the holiness of their bodies they are found more perfect and inscribed above everything. Therefore the time of relations with one's wife is at special times to intend in the will of God and cleave unto Him. At the time of midnight God enters the Garden of Eden to delight in the righteous. The congregation of Israel (the divine presence) praises God. This is an auspicious time to cleave on to the righteous souls and the colleagues who toil in Torah together with the divine presence to praise the holy king, occupied in Torah. For other people this is the time for relations to sanctify themselves with the holiness of God; to intend in the will of God and cleave to Him. The scholars of Torah their time for relations is when there is a unity above which is from Sabbath to Sabbath to intend in God's will and cleave in God with the divine presence. This is an auspicious time when is blessed everything above and below. If people will distance themselves from the divine presence and act like animals then is lost their holiness to give birth to holy children, to draw down holy souls from above. King Solomon screamed and said (Proverbs 19).

Also without the knowledge of the soul it is not good." What is the knowledge but the knowledge of God? What is a soul that it is not good? This is a soul that continues having unclean relations. Then from the side of uncleanliness is brought down souls that are not good because at the time of relations they didn't have divine intention.

(Zohar 3-49)

“Be glad in the Lord and rejoice O' righteous, and shout for joy all you who are upright in heart.”

Rabbi Abba said, it is written (Psalm 118), “This is the day that God made, rejoice and be happy in it.” God denied and rejoiced in the holidays to radiate in them. “His face” Man is found rejoicing with God on the holidays because they are the joy of God that it is written, "rejoice be happy in it." “In it” means also in God. They are all one. Rejoice in God, when the judgements are subdued and the mercies are aroused. Then is aroused the mercies and there is joy to the righteous. The righteous and just rejoice together. They are called the righteous ones. Behold they are blessed and they bless and give joy to all the worlds. "And rejoice all of upright heart." These are the children of faith that are joined in them. The actions below arouse the supernal will, like has been explained. Through the actions below are aroused the actions above.

(Zohar 3-105)

(Comments - the righteous Tzaddik and just Tzedek are God and the divine presence. On the holidays they are reunited. Unlike the divine father and mother who are continuously united and never separated, God and his bride the divine presence are more closely united on special auspicious times like Sabbath, holidays and Rosh Chodesh the New Moon. During the week the auspicious time is at about midnight. These are auspicious times for uniting one-self with the divine presence with God through prayer and Torah learning. The doing of good deeds and service of God below unites God with His divine presence above in the supernal worlds above and in the world below.)

PSALM 41

To the chief musician, a psalm of David.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.

Mine enemies speak evil of me, When shall he die, and his name perish? And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

All that hate me whisper to gather against me: against me do they devise my hurt.

An evil thing, say they, cleaving fast unto him: and now that he lieth he shall rise up no more.

Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me.

But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

By this I know that thou favourest me, because mine enemy doth not triumph over me.

And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.

Psalm 41

"Blessed be He who considers the poor, the Lord will deliver him in the day of evil."

Rabbi Shimon said, "Everyone who visits a sick person in bed and attends to him should inform the sick person to look at his sins, check his actions and return in repentance before God. By doing this he causes the sick person to be saved from Hell and to return his spirit to God. About this it is written, "Blessed be he who considers the poor, the Lord will deliver him in the day of evil. What is the day of evil? He should have said, "in an evil day." In the day that evil rules is taken his soul. "The poor," refers to a sick person like is written in (Samuel 2:13), "Why are you so poor son of the king?" In return for this good deed of visiting and attending to the sick, God will save this person from the evil day. This is the day when judgement rules on the world like it says, "The Lord will deliver him in the day of evil."(Zohar 2-250)

Rabbi said, "What does it mean poor? The hidden man." Come and see. The poor man is the man that does not have anything of his own. He doesn't ask money from others. He hides and doesn't reveal his troubles to other people. In the time of trouble, he makes arguments with God above and says, "Why am I more obligated than other people in the world? This other person has great riches, his house is filled with gold and silver. I don't have even a perutah coin of money in my house. I don't have bread to eat and clothing to wear. He continues to complain before God until he sins before God. Each person that strengthens him and gives him charity upon this is written (Isaiah 27), "I let him take hold of my strength, that he may make peace with me.

What says God "A man is judged according to his suffering." (Zohar Chadosh)

"The Lord strengthens him upon the bed of his sickness." Whenever he is prostrate thou recoverest him from his illness."

The faithful shepherd Moses said, "In the time that a sick person lays on his bed from his illness a fire burns in his body from the gall which burns with fire on the liver and wants to burn all the body. Then it is like the sea in a storm. The waves of the sea go upon the firmament and break through their borders to destroy the world. The divine presence is to the sick person like the sand that surrounds the sea that it should not go out of its borders. In this way the divine presence surrounds the body and strengthens it, like it says, "God strengthens him upon his bed." Therefore the wise men explained that when a person visits a sick person he should sit at his head because the divine presence is upon his head. He should not sit at his feet because the angel of death is at his feet. (Zohar 3-234)

We learned that the word used for bed has the letters of the word for noise and the same letters as the word for ten. Ten infers the divine presence which includes in it ten sephiroths or layers. (These are the ten elements of perfection supernal attributes of God called the secret of faith.) Upon this it is written, "there is no holiness less than ten. The divine presence dwells upon the head of the sick person. For this reason it says in the psalm "the Lord strengthens him." Upon the bed of his illness relates definitely the divine presence which is "ten" the same letters as "bed." The divine presence comforts the body. If the divine presence would not be there it would then

change to noise" which is the spirit of turmoil that disturbs the body of the sick person like is written (Jonah 1), "so the ship seemed likely to be wrecked." In the time when the divine presence comforts the body a voice goes out (Ezekiel 1) "Man stand on your feet." He stands up from his disease and he is removed from the judgement. His body is perfect and his money is perfect. (Tikunei Zohar)

**"Blessed be the Lord, the God of Israel from everlasting and to everlasting,
Amen and Amen."**

Rabbi Yossi said, Rabbi Judah said, What does it mean Amen? Rabbi Abba said and explained that "everything" is called Amen. The wellsprings of the brook from which comes out life is called Amen. That it is written (Proverbs 3) "And it should be near you "Amen."

Don't say "Amen", but say Amen. Also the brook from where is drawn and goes out the waters of life is called Amen. We learned that it is written "forever and ever." The world above and the world below. They are Amen and Amen. Amen above. Amen below. Amen is life and sustains everything. (Zohar 3-288)

(Comments - The two Amens in this passage relate the two great unities which are the source of the worlds above and below. They are the higher unity and the lower unity. The higher unity is the unity of "Shma Yisrael" - "Hear O' Israel the Lord is your God the Lord is One." This is the unity of the supernal father and mother. The lower unity is called "Blessed be the name of his glorious kingship forever and ever is the unity between son and daughter." Both are true and sealed with the seal of truth called Amen. The higher unity is One and unchanging and is the life and soul of the lower unity which changes and grows according to the deeds of the people of Israel below. These deeds make this unity and complete the supernal unities above through the recitation of Amen and the deeds of truth and righteousness.)

PSALM 42

**To the chief musician, a Maschil, for the sons of Korah.
As the hart panteth after the water brooks, so panteth my soul after thee,
O God.
My soul thirsteth for God, for the living God: when shall I come and
appear before God**

My tears have been my bread day and night, while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me: how I went with the multitude, I wandered with them to the house of God, with the voice of joy and praise, with a multitude that kept the holyday.

Why art thou cast down, O my soul? And why art thou disquieted in me?

Hope thou in God: for I shall yet praise him for the help of his countenance.

O my God, my soul is cast down within me: therefore will I remember thee from the land of the Jordan, and from the peaks of Hermon, from the hill Mizar.

Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

I will say unto God my rock, Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy?

As with slaughter in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Psalm 42

"As the hart pants after the water brooks, so my soul pants after thee, O God."

Rabbi Shimon opened and said, "As the hart pants." Meriting are Israel from all the peoples the world that God has given them the holy Torah. God inherits for them holy souls from the place of supernal holiness, for the sake that they should obey the commandments and learn the Torah. All those that learn Torah do not fear anything that it is written Psalm 119, "Unless my Torah had been my delights, I would have perished in my infliction." Who are those that delight in Torah? The Torah is called delights that it is written, (Proverbs). "It will be my delight each day. We learned that God comes to delight with the righteous in the Garden of Eden. What does it mean delight? For the sake of rejoicing with them. We learned meriting are the righteous that it is written about them (Isaiah 58) "then they will delight in God." Delight for the sake of delighting from the effluence from that lake (which comes out from the divine mother who is the heart of understanding) like is written "And satisfy thou soul in drought."

God delights in the righteous with the effluence from the lake. All those that work in Torah merit to delight with the souls of the righteous from the effluence from this lake. And we learned, "As the hart pants after water," which is the congregation of Israel (the divine presence's source is in the supernal worlds but has been sent below

as a guest in the lower world of man like is written (Psalms 22), "O my strength haste thee to help me." What does it mean? "A hart pants after the water brook?" To drink from the water of the wellsprings through the righteous. (Zohar 3-67)

(Comments - the righteous are those that know the secrets of God and whose desire is to drink from these fountains of wisdom, understanding and knowledge. It also refers to the sephira of foundation.)

"panting" like it is written - "To beds of spices" "likewise my soul pants after thee O God" to drink from your waters in this world and in the next world. What are the wellsprings of the lake or brook? The wellspring above that is written in (Genesis 2), "the river went forth from Eden to water the garden" From there it is drawn and goes out to water the garden and all those lakes that gather in the two wellsprings that are called Victory and Splendor. Those that are called water brooks are from the level called righteousness (foundation the Sefhira of Yesod) from there they water the garden. Therefore by the hart and deer together are found righteousness and charity (Tzedek and Tzedaka).

(Comments - The desire of the righteous who are united with the divine presence and the holy soul is to drink from the waters of Eden which have come down from their supernal place in the divine mother and father. From this place these waters have flowed downward within the supernal worlds to the lower divine attributes of victory splendor and foundation. Finally they enter the garden which is called kingship to quench the thirst of the souls in the garden of Eden with the secrets of the Torah. From the Garden of Eden above they descend from world to world until finally they come manifest in the Torah and commandments given by God on Mount Sinai through Moses the prophet. Those that delight in these waters of Torah in this world merit to enjoy these waters in the world to come. Through the learning of Torah is united the hart with the deer which are charity and righteousness also called God with his divine presence).

Rabbi Abba opened "like the hart pants". This scripture is explained. There is one beast in the world which rules over one thousand doors and she is female. Her desire is always for the water brooks to drink and to quench her thirst like is written "like the hart pants after the water brooks." Looking at the passage in the beginning it uses the masculine gender for "hart" then at the end of the passage it uses the feminine gender for "likewise my soul pants." Male and female are one, and it is not necessary to separate them." (Zohar 219-2)

(Comments - The divine soul is sometimes referred to in the feminine and other times in the masculine. The soul yearns for God and God desires in her the soul because she is his bride.)

"Like the hart pants."

Rabbi Abba opened, This scripture is explained. There is the level of male and there is the level of female. They are all one. There is a hart called in the language of female "the morning hart" also referring to the "morning star" . This beast has more mercy than all the other beasts of the world. When the times are difficult and food is needed for the beasts of the field she travels far to bring them food. When she comes all the beasts gather around her. She stands in the middle and distributes to them food like it says in Proverbs 31, "she gets up in the night to give food to her household." The food that she gives satisfies more than all other foods. She is called after the "morning star" because this time is the darkest part of the night. That is the time when she distributes this food. This is before the morning prayers and the sunrise, when will be the time to eat. In the morning everyone will eat and be satisfied. (Zohar 3-249)

(Comments - The morning represents the time of the redemption. Then everyone will be satisfied to eat and drink from the wellsprings of the Torah and Kabballa. The redemption which occurs after the sunrise begins with the morning star which appears at the darkest time of the night, which is symbolic of the end of the night and exile of the divine presence. At this time Israel will survive the greatest of sufferings like has occurred at the time of the holocaust. Also at this time will be revealed the "hart" who has gathered up food from afar to give to all the hungry beasts. This is the Messiah who will appear before the sun-rise and distribute to his people the bread of faith. He will lead them through the end of the darkness into the morning of the redemption.)

"Yet the Lord will command his steadfast love in the day-time, and in the night his song shall be with me a prayer to the God of my life."

Rabbi Shimon said, Meriting is the portion of the one that comes with the divine presence at the time when she goes to receive the face of the King to speak with him. This is the time when the King stretches forth his right hand to receive the divine presence, like is written "If I take the wings of the morning and dwell in the uttermost parts of the sea." What is the "uttermost parts of the sea"? This is the time of the

morning, the end of the sea or night. At midnight it did begin and night is judgement. Now is the end of the sea or judgement? The judgements are departing and she enters into the wings of the king with all those that are united with her, like it is written "who dwell in the uttermost part of the sea." These are all those that worked in Torah from the midnight and are joined with the divine presence. When the morning will come the queen will draw close to the king. Those that are with her, the king will stretch out his wings upon them all, like it says "the Lord will command his steadfast love in the day and in the night his song will be with me, prayer to the God of my life." (Zohar 3-65)

(Comments - We are still at the end of the night and there is still time to join with the divine presence through receiving the yoke of heaven and the study of the Torah. Then when the morning will arrive will be received the reward for the toil and troubles of the night.)

PSALM 59

To the chief musician, Al-tashcheth, a Michtam of David; when Saul sent, and they watched the house to kill him.

Deliver me from mine enemies, O my God: defend me from them that rise up against me.

Deliver me from the workers of iniquity, and save me from bloody men.

For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O Lord.

They run and prepare themselves without my fault; awake to help me, and behold.

Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the nations: be not merciful to any wicked transgressors. Selah.

They return at evening: they make a noise like a dog, and go round about the city.

Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear?

But thou, O Lord, shalt laugh at them; thou shalt have all the nations in derision.

Because of his strength will I wait upon thee: for God is my defence.

The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.

Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

And at evening let them return; and let them make a noise like a dog, and go round about the city.

Let them wander up and down for meat, and grudge if they be not satisfied.

But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

Psalm 59

"But I will sing of thy power. Yes, I will sing aloud of thy steadfast love in the morning."

Rabbi Judah and Rabbi Yosi met in the village of Chanen. When they were sitting in the hotel one man came with his male servant carrying his baggage to enter the hotel. Then Rabbi Judah said to Rabbi Yosi. We learned that King David slept like a horse, a very short time until he rose at midnight. In the beginning of the night he sat with the sages in his house. He judged the people and occupied himself in the words of Torah. Then he would sleep until midnight and rise up to work in the service of God with songs and praises. This man which entered the hotel heard and said to them. "This is true and there is a great secret. King David lives forever and ever. He watched his whole life not to taste the taste of death since sleep is one sixtieth of death. Since the place of David is everlasting life, he would not sleep more than 60 breaths because until sixty less one is called alive. Afterwards is called tasting the taste of death, and rules the side of uncleanness. David watched over himself from contamination of the side of uncleanness. Sixty breaths less one is the secret of the supernal life. There are sixty breaths above in which depends life. From them and below begins death. Therefore David measured his sleep in the evening to remain with him life and that death would not rule over him. When the time of midnight arrived David existed always in the place of life. When arrived midnight, the time when the holy crown is aroused it was necessary for David to remove himself from the side of death. When the night is divided and the supernal holiness is aroused, if the person remains asleep and does not awake for the glory of his master he is connected to death and the other side. David always awoke to gaze upon the glory of his master. David the living soul draws near the living God. He did not sleep and taste the taste of death. Therefore he slept like a horse sixty incomplete breaths." (Zohar 1-207)

Psalm 77

To the chief musician, to Jeduthun, a psalm of Asaph.

I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.

In the day of my trouble I sought the Lord: my hand was stretched out in the night, and ceased not: my soul refused to be comforted.

I remembered God, and was troubled: I complained, and my spirit was overwhelmed, Selah.

Thou holdest mine eyes waking: I am so troubled that I cannot speak. I have considered the days of old, the years of ancient times.

I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

***Will the Lord cast off for ever? And will he be favourable no more?
Is his mercy clean gone for ever? Doth his promise fail for evermore?
Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Selah.***

And I said, This is my infirmity: but I will remember the years of the right hand of the Most High.

I will remember the works of the Lord: surely I will remember thy wonder of old.

I will meditate also of all thy work, and talk of thy doings.

***Thy way, O God, is in the sanctuary: who is so great a God as our God?
Thou art the God that doest wonders: thou hast declared thy strength among the people.***

Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

The waters saw thee, O God: the waters saw thee; they were afraid: the depths also were troubled.

The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

The voice of thy thunder was in the whirlwind: the lightnings lightened the world: the earth trembled and shook.

Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

Thou leadest thy people like a flock by the hand of Moses and Aaron.

“I call to remembrance my song in the night, I meditate with my heart and my spirit makes a diligent search.”

Rabbi Chiya opened, (Issaih 26), “my soul doth search you out in the night, with my spirit within me I seek you.”

In this passage is mentioned twice soul; first the language of Nefesh, and second in the language of Ruach (spirit). God is the Ruach and Nefesh, the soul of everything. Israel will say to God, “you are my soul, therefore I will seek you out in the night. You are my spirit therefore I will seek you diligently to understand your will.” Rabbi Yossi said, “In the time that man sleeps in his bed his soul ascends above and bears witness to everything he has done during the day. The body will say to its soul in the morning, “my soul has sought you out in the night, even my spirit within Rabbi Judah said, “In the time the children of Israel crossed the Red Sea, God said to an angel who ministers over the sea, split your waters. The angel asked why? God answered, for the sake that my children will cross over it. It is right to redeem them. The angel asked, But what is the difference between Israel and the Egyptians? He said to the angel, “On this condition I made the sea when I created the world. God then aroused his might and split the waters himself like is written, “the waters saw thee O Lord, they were afraid.” (Zohar 2-56)

me.” Rabbi Chezkiyah said, “My soul seeks you out in the night refers to the divine presence the congregation of Israel.” “Even my spirit” refers to the holy one blessed be he. (Zohar 3-67)

Comments - The soul is both a vessel that receives holiness from above, and divine spirit. These are its two aspects referred to in this psalm. They are Nefesh and Ruach. The soul is a part of God.

Psalm 90

A prayer of Moses the man of God.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a thought.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their pride labour and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? And let it repent thee concerning thy servants.

Satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Psalm 90

“the days of our years are seventy, or if by reason of special strength eighty years, yet their pride is but trouble and wretchedness.”

We learned that the level of righteousness is the seventh year the sabbatical year. In this level is completed the days of man which are seventy years corresponding to these seven levels. There are ten to each level like is written, “the days of our years is seventy years.” Which days? “The days and years above.” If by reason of special strength they are eighty years. (Zohar 1-257)

(Comments - The years of life and the world below is in the image of the supernal worlds. The seventh years of sabbatical years corresponds to the sephira Malcuth of Kingship, the seventh sephira from Chessed or Kindness. In each of the seven sephiros are contained all the sephiros which are the three sephiros of intellect called wisdom, understanding and knowledge and the seven sephiros of emotion from kindness to kingship.)

Come and see. Children, life and livelihood are not dependent on one's merits which are the seven levels which contain merit or demerit, the secret of kindness and severity. If they were dependent on these seven levels a person would not live more than seventy years. The years of life are dependent upon the supernal mazel from before action. Therefore on this supernal Mazel depends the years of man to add years to his life according to God's will.

(This is the sephira of Binah the Divine mother who provides creation and who gave birth to the seven days of creation.)

“And let the beauty of the Lord be upon us, and establish the work of our hands upon us, O prosper in it, the work of our hands.”

Rabbi Judah said, “It is written (Mishlei 3), “Her ways are ways of pleasantness.”

The world to come is called pleasantness.” When is aroused the aspect of the world to come in the world is aroused with it all joy, all good, all light and all freedom.

Therefore it is called “pleasant.” From this we learn that the wicked in Hell rest at the time of the Sabbath. They have a time for freedom and peace. At the time of the exit of the Sabbath, it is necessary to arouse upon ourselves the supernal freedom. We have been saved from the punishment of the Hell of the wicked that return and are judged at this time. It is necessary to pray and say the words of this psalm, “And let the beauty of the Lord” which refers to the supernal beauty, the freedom of everything. This is what is written, “Your ways are the ways of pleasantness.” (Zohar 1-197)

(Comments - This is the reason for the custom of the recital of this psalm at the end of the Sabbath)

“And establish the work of our hands upon us, O prosper it the work of our hands.”

Come and see. If a man has a chance to do a commandment and he intends in this commandment to fulfill God's will, he gains merit. Even if he does not intend in the doing of the commandment, but fulfills this commandment he merits that he has done

the will of his master. However, there is no comparison in merit with the one that performs a commandment with a full heart for the sake of God's name and intends in his thought on the honor of his master. The doing of the commandment for the sake of God's name demands intention with a true heart and thought. In the doing of the commandment below for the sake of God's name is elevated the action above to make its correction. Similarly the work of the body is corrected by the work of the soul in heart and thought. God desires the true heart and thought of the man. King David said this psalm about when is lacking the true intention of mind and thought "and establish the work of our hands upon us." Not all people understand how to make the proper intention of heart and mind to make its correction. They perform the commandment without intention. For this reason and to help these people King David said this psalm "establish" the proper correction above as is fitting. Even though that we don't know the proper intentions but do the commandment in action alone, God should establish upon the work of our hands its proper correction above. Through the commandment we should be joined like one with our ancestors to receive our proper correction.

Psalm 105

Give thanks unto the Lord; call upon his name: make known his deeds among the peoples.

Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

See the Lord, and his strength: seek his face evermore.

Remember his marvellous works that he hath done; his wonders, and judgments of his mouth;

O ye seed of Abraham his servant, ye children of Jacob his chosen.

He is the Lord our God: his judgments are in all the earth.

He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

When they were but a few men in number; yea, very few, and strangers in it.

When they went from one nation to another, from one kingdom to another people;

He suffered no man to do them wrong: yea, he reprov'd kings for their sakes;

Saying, Touch not mine anointed, and do my prophets no harm.

Moreover he called for a famine upon the land: he broke the whole staff of bread.

He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron:

Until the time that his word came to pass: the work of the Lord tried him.

The king sent and loosed him; even the ruler of peoples, and let him go free.

He made him Lord of his house, and ruler of all his substance:

To bind his princes at his pleasure; and teach his ancient wisdom.

Israel also came in Egypt, and Jacob sojourned in the land of Cham.

And he increased his people greatly; and made them stronger than their enemies.

He turned their heart to hate his people, to deal subtilly with his servants.

He sent Moses his servant; and Aaron whom he had chosen.

They showed his signs among them, and wonders in the land of Cham.

He sent darkness, and made it dark; and they rebelled not against his word.

He turned their waters into blood, and slew their fish.

Their land brought forth frogs in abundance, in the chambers of their kings.

He spoke, and there came divers sorts of flies, and lice in all their borders.

He gave them hail for rain, and flaming fire in their land.

He smote their vines also and their fig-trees; and broke the trees of their borders.

He spoke, and the locusts came, and caterpillars, and that without number.

And did eat up all the herbs in their land, and devoured the fruit of their ground.

He smote also all the firstborn in their land, the chief of all their strength.

He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

Egypt was glad when they departed: for the fear of them fell upon them.

He spread a cloud for a covering; and fire to give light in the night.

The people asked, and he brought quails, and satisfied them with the bread of heaven.

He opened the rock, and the waters gushed out; they ran in the dry places like a river.

For he remembered his holy promise, and Abraham his servant.

And he brought forth his people with joy, and his chosen with gladness:

And gave them the lands of the nations: and they inherited the labour of the people;

That they might observe his statutes, and keep his laws. Praise ye the Lord.

Psalm 105

“Whose foot they hurt with fetters, he was laid in iron, until the time the word came to pass, the word of the Lord had tested him.”

Rabbi Chezkiah said, “We learned that every word of prayer that comes from a person’s mouth ascends above and breaks through firmaments to enter in its appointed place. There it is examined if it is a worthy prayer that it should enter before God to be answered. If the prayer is not pushed aside it makes a spirit above. (Zohar 3-58)

“The king sent and loosened him, and the ruler of the people let him go free.”

Rabbi Shimon said, “It is written, “God released the imprisoned.” Therefore it is written,” the king sent and loosened him.” What is the meaning, “the ruler of the people let him go free.” The king sent and loosened him.”? This refers to God. “the king sent.” This is the supernal king that sent and loosened him. Who is it that sent him? This is the redeemer who is the ruler of nations. He rules over the lower worlds. It is all from God. (Zohar 1-198)

“So Israel came into Egypt, and Jacob sojourned in the land of Ham.”

Rabbi Elazar said, “Come and see. God does many tricks in the world in order to fulfill his oath that he decreed to do. If not for the dearness and love that God loved to the fathers it would have been proper that Jacob would have been taken down to Egypt in iron chains. Out of his love, Joseph was made to be a ruler of all the land. (Zohar 1-194)

“And he brought out his people with joy and his chosen ones with gladness.”

Rabbi Elazar opened and said, (Hosea 13), “I am the God who took you out of the land of Egypt and another God you did not know.”

From the day that Israel was in the world they did not recognize the glory of God except in Egypt. They were under hard torturing work and they cried out to God. They didn’t change their customs. They conducted themselves there like gold inside a furnace. Also they saw each day witchcraft and the evil which their oppressors used against them, but they didn’t turn away to the right or left. This was even though they didn’t know so much of the glory of God, but went only after the customs of their fathers. Afterwards, they saw many miracles and God’s might that God took them for his servants. Since they all saw together these miracles and wonders was said, “I am the Lord your God who took you out from the land of Egypt.” There in Egypt was revealed the glory of God. He revealed it to them at the sea, where they saw the radiance of the supernal glory face to face. Therefore it says, “Don’t say that other

Gods spoke to you but I am the God that you saw in Egypt. I am the God that killed your enemies in Egypt. For this reason “and other Gods you didn’t know.” Don’t say that there is another but I am everything. (Zohar 3-84)

Psalm 137

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof.

For there they that carried us away captive required of us a song; and they that spoiled us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord’s song in a strange land?

If I forget thee, O Jerusalem, I forget my right hand.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Raise it, raise it, even to the foundation thereof.

O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

Happy shall he be, that taketh and dasheth thy little ones against the rock.

PSALM 137

“By the rivers of Babel there we sat down, also we wept when we remembered Zion.”

Rabbi Shimon opened, (Ezekiel 1), “It was the word of God to Ezekiel.” In this sentence it is mentioned two times “it was, it was” Furthermore it can be asked , if Ezekiel was a true prophet why did he reveal what he saw? Is it proper for the one that enters the king’s palace to reveal to others the secrets that he saw? Certainly Ezekiel was a true prophet. Everything he saw was with faith. It was with God’s permission that he revealed what he revealed. It was necessary to do done.

Come and See. The one who is accustomed to suffer when comes to him suffering it does not bother him. However for the one who is not accustomed to suffer and whose

life has always been pleasant, when suffering comes upon him it is felt and he begins to cry. For this reason the pain of the exile of Babel was so great. It was the suffering above from which cried the upper and lower worlds. The upper worlds cried, like it is written in Issaih 33, “Behold the mighty ones shall cry outside. The lower worlds cried that it is written, “By the river Babel there we sat down, also we wept.”

Everything wept about the Babylonian exile. For what reason? It came after having the delights of kings, that it is written in Lamentations 4, “The precious sons of Zion comparable to fine gold.” Now they descended into exile with millstones on their necks and their hands tied in back of them. They felt the world was over for them and God had forsaken them never again to supervise over them. We learned that in this time God called to the heavenly court, all his holy chariots, his camps of angels, ministers and holy troops and said to them, “What are you doing here? My beloved sons are in exile in Babel and you are here in heaven. Get up and descend all of you to Babel and I will go with you.” This is what is written in Issaih43, “Thus says the Lord God, for your sakes I sent to Babel. I will bring down all of them as fugitives.” These are the divine chariots, and supernal camps. For their sake God opened the heavens in Babel and caused to dwell holy prophecy on Ezekiel to give him his vision. He said to Israel, “Behold your master is here with all his heavenly hosts and chariots to dwell amongst you. They didn’t believe him until he revealed to them his heavenly secrets. “And I saw this, and I saw this.” Even if he revealed more, it was all necessary. Since Israel saw that it was true, they rejoiced. After they had heard the words of Ezekiel, they no longer worried about their exile. They knew that God did not forsake them. All that Ezekiel revealed was with God’s permission to know that in all their exile the divine presence was with them. (Zohar 2-2)

“How shall we sing the Lord’s song in a foreign land”

We learned that the eighty thousand Levite prisoners had their hands tied to their backs. When they came to the river of Babel their harps were hanging upon the trees nearby. They asked them to play. They said, “How shall we sing the Lord’s song in a foreign land.” They bit with their teeth the thumbs of their hands, crippled them so that they could not play, and then they killed them. (Zohar Chodosh)

“If I will not set Jerusalem above my highest joy.”

Rabbi Josi said, It is written, Deuteronomy 8, “you shall eat and be satisfied and bless the Lord your God on the good land that he has given you.” It certainly is the good land. For its sake there is food and sustenance in the world. A person that has pleasure at his table with foods should remember and worry about the holiness of the holy land and the holy temple that was destroyed. For the reason that this person has taken to his heart the sadness of the destruction of the temple and exile after feasting at his table, God considers him as if he has rebuilt his house the holy temple. Happy is his portion.

(Zohar 3-89)

“Remember Lord against the children of Edom the day of Jerusalem when they said rise and rise to its foundation.”

Rabbi Abba opened, Issaih 63, “Who is it that comes from Edom with crimsoned garments from Bazra.” In the future God will wear the garments of revenge on Edom that have destroyed his house, burned his sanctuary, and sent the congregation of Israel in exile amongst the nations. He will take revenge on them until will be found all the mountains of the world filled with the dead of the nations. All the birds of the heavens will come upon them. All the beasts of the fields will nurture from their bodies for twelve months, the birds for seven years until the earth will not be able to stand their impurity, like is written, “the sacrifice of God in Basra and great slaughter of God in the land of Edom.” Then will be revealed these garments of vengeance, like is written, “all my garments I will reveal” “with crimsoned garments from Basra.” This will happen because from there went out multitudes of troops of the world to make war on Jerusalem and they began to burn the holy temple. The children of Edom were destroying the walls and threw down the rocks of the foundation, like is written, “Remember God against the children of Edom.”(Zohar 2-157)

Psalm 150

Praise ye the Lord. Praise God in his sanctuary: Praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the tibrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

Let every thing that hath breath praise the Lord. Praise ye the Lord.

Psalm150

“Let everything that has breath praise the Lord Halleluyah”

Rabbi Judah opened and said, “Let everything that has breath praise the Lord Halleluyah.” We learned that all souls which come from the holy spiritual body (from the attribute of God’s kingship and from her unity with God’s beauty and harmony called Tiffereth) arouse within man from the level of unity called YH (Yud Hai).

Comments - The soul which is placed within man originates from this high level of spirituality causes him to do good and to repent from his sins.)

What is this spiritual place from which come these souls unto God’s kingship to become united with man below? Rabbi Judah said, that it is written, “Everything in wisdom you made.” God made everything with his wisdom. From God’s wisdom came out fountains of living waters unto thirty two channels of life, the foundation of everything above and below. God’s wisdom is called the holy spirit from which comes forth and is included the souls of Israel. (Zohar 2-174)

We learned “Let everything that has breath praise the Lord YH.” Yud Hai are wisdom and understanding, the divine father and mother. From them will come the redemption onto the letter Vav and to the letter Hai of God’s holy name also called the son and daughter. (Tikunei Zohar 21)

Comments - God’s holy name includes two great unities, the unity of the divine Father and Mother and the unity of son and daughter. The unity of Divine father and Mother the first two letters YH is an eternal unity. The Unity of the son and daughter comes through the actions of man below the doing of repentance. The meaning of the redemption is the returning of the final letter Hai of God’s name to join with the Vav. Then all the letters of God’s name will be united together YHVH in one perfect unity above and below.)

“Let everything that has breath praise the Lord, Halleluyah.”

Rabbi Elazar said. What is the meaning of what is written, ”Praise him with the sound of Shofar. Praise him with the harp and Lyre. Praise him with the timbrel and dance.” Praise him with the string instrument and the pipe.” Does God need all these types of praise? King David said. All these types of instruments are nothing, until he does

what God wants him to do. These instruments are not the principle type of praise of God. What is the principle type of praise of God? "Everything that has breath praise the Lord." The other types of praise are nothing without the praise of the breath and the soul. This is the most important type of praise. Therefore the book of Psalms ends with this passage, "Everything that has breath praise the Lord, Halleluyah." (Zohar Chodosh)