

The Rabbi's Only Son

A Story told by Rebbe Nachman of Breslov

This story tells about the difficulties confronted in the search for truth. In each generation there is a righteous human man enlightened in the secret's of God and the Universe. This righteous man unites the New Age and the Old Age. In the search for truth, you need a teacher. You need a teacher to reach God realization and Self realization. To find this teacher is the most difficult part of the journey.

Once there was a Rabbi who was childless. Then he had an only son. He raised him and married him off. This only son used to sit in a loft and study, as was the custom of the wealthy. He used to study and pray all the time only that he felt in himself that something was missing in him, a fault of some kind. He didn't know what. He did not feel any flavor in his studies and prayers. He told this to two young men who advised him to go to see the Righteous Man.

The only son did a special act of kindness to merit to become the small light. He went and told his father about his dilemma. He told him that he felt there was something missing and he did not know what. Therefore he wanted to go to the righteous man. His father answered him, "Why do you have to go to him? You are more learned than him. It is not befitting for you to go to him. His father prevented him from traveling to the righteous man.

The only son returned to his studies. He felt again this fault. Again he consulted with these people. They advised him to travel to the righteous man. Again he went to his father. His father frustrated him. He did not let him go. This happened several times.

The only son continued to feel that he was missing something. He greatly longed to perfect this fault even though he did not know what was this fault. Again he went to his father and earnestly begged him. The father agreed to travel with

him to the righteous man. He did not want to let him travel alone. His father said, “see, I will travel with you and will show you that he is nothing.”

They made ready the carriage and rode off. The father said to the son, “Here I will make a test. If it goes well, then it is decreed from heaven. If not, then it is not heaven’s will that we should travel, and we shall turn back.”

So they traveled. and came to a small bridge. A horse fell down and the carriage overturned. They were nearly drowned. The father said, “You see that it is not going as it should, and this journey is not from heaven.” So they turned back.

Again the son was studying and noticed that he was lacking something. He again begged his father for permission to go to the righteous man. The father again agreed to go with him. They traveled together until both axles broke. The father said, “See how it happens that we should not travel. It is not natural for both axles to break. How many times have we gone in a carriage, and this has never happened before.” They returned back.

Again the only son resumed his studies only to feel this fault. The young men continued to persuade him to travel to the righteous man. The father agreed to go with him. The son ensured his father that they will not incur another test. The other events were only natural accidents that the horses fell twice. They traveled and stopped at an inn for the night. There they found a merchant. They began to talk with him. They discussed with him worldly affairs and not about that they were going to the righteous man. The father was ashamed to say this to the merchant. Their conversation led to a discussion about good Jews. The merchant said that there is a place where is found a good Jew. They then revealed to the merchant the purpose of their trip. The merchant told them, “That Jew is not a true Jew. I came from his place where I saw him do a sin.” The father turned to his son and said, “You see my son what the merchant is telling us. We should turn back.”

They returned home. The son died and came in a dream to his father. The father saw that he stood in great anger. The father asked his son in the dream, “why

are you so angry.” The son answered him, “Go to the righteous man and ask him why I am so angry.” the father woke up. He didn’t believe in his dream. After that, he again had the same dream many times until he finally realized that this was not a vain thing.

He traveled to the righteous man. On the way he met the merchant again. He asked the merchant if he was the same person who him and his son had met on the journey. The merchant said to him, “Sure you saw me.” He opened his mouth and said, “If you want I will swallow you up.” The rabbi asked the merchant, “What are you talking about?” The merchant answered, “Do you remember that you traveled with your son and first a horse fell down on the bridge. Then the axles were broken. Then I caused you to turn back. I prevented your son who was the small light from meeting this righteous man who was the great light. If they would have been brought together then the end and goal of creation would have been completed. (The Old age and New Age would have been united.) The Messiah would have come.

The Rabbi cried about the death of his son, and could not find the righteous man.

There is a small light and a great light, like the moon and the sun. They are the light of the New Age and the Old Age. Each person has the chance to unite them. The Satan stands in the way to prevent you from finding this righteous man and reaching God realization and self realization.. Be brave, and fight the inclination to turn back from this journey. Complete your own purpose and the purpose of creation.

The End and Goal of Creation

The time has arrived to complete the End and Goal of Creation which is to reveal God's holy name on earth. God has many holy names which are the divine name of four letters YHVH called his eternal name, Adonoi which means Lord, EL his name for the kindness of the day, Shadai which means Almighty, Elokim which is the numerical value of "Nature" the name of the creator of the universe whose life force is in his creation. These are only some of God's holy names. There are other names by which God is called which are his attributes like merciful God, Judge, giver of life, master of the universe and others.

These names can sometimes be combined like El-Shaddai, El- Adonoi, YHVH-Adonoi and YHVH- Elokim. The revelation of the unity of YHVH - Elokim and the unity of YHVH - Adonoi are the primary ends and goals of creation. The unity of YHVH -Adonoi is the goal of the Jewish people. The unity of YHVH - Elokim is the goal of all of mankind.

The Jewish people were chosen on Mount Sinai to be for God as a nation amongst nations with a specific purpose to build for God a House of Worship in Israel. God gave from heaven the Law of Israel to the Jewish people which they accepted with simple faith. For a Jew the worship of God does not require any knowledge. God is the Lord Adonoi, the master who is feared by the Jewish people the children of the covenant of fire. God the master of the Jewish people commanded to them in the Torah their duties to be his nation on earth. A Jew has an obligation. There is a law which the Jew must follow. If they will not follow this law, then the nation will be banished from the land of Israel. A Jew has a special place in the world to come as a reward for keeping this law and being a faithful Jew. If he desecrates this

law he loses this special share in the world to come which includes the revival of the dead.

Humanity have also a part in the End and Goal of creation. The people of the world should accept God as their creator Elokim which is the name of God in nature. The eternal God YHVH is found in nature. His name Elokim which created the world has the numerical value of the Hebrew word for nature. Elokim is the life force which emanates from YHVH the source of creation. Humanity as an End and Goal must find this life source hidden in nature which is creating and giving them life. The Breath of Life spreads out within the body. In this Breath there is peace, tranquillity, and faith. The work of mankind is to receive the breath of life to grow close to it, to love it as a gift of God. It is the greatest joy. In it is the knowledge of God.

The achievement of this goal for mankind is dependent upon the achievement of the goal of the Jewish people which is to build a house for God on earth in Jerusalem. The Jewish people in their national struggle are preparing mankind for the revelation of God whose name is YHVH-Elokim. To achieve this goal God must first be revealed in the world as the Lord of the Universe, Adonoi. This is the requirements of his law which include the seven laws for the children of Noah. These laws are not to make idols, not to kill, not to steal, not to commit sexual sins, not to curse God's name, to make courts of Justice. Besides being peace in the world their must also be morality. The End and Goal of creation for all of mankind is Peace through Salvation and Morality. Salvation comes when is revealed and felt the presence of God in nature which is his name YHVH-Elokim. The whole world is united by God's breath which stretches out from head to foot. There is only One God who is the creator of the universe its source and life. The presence of God is found by removing the mind from the world at the time of meditation. This is the spiritual revelation of YHVH - Elokim,

God's name in nature. Salvation is the love of God. At the same time there must also be the fear of God and his law. The Jews are the representatives of God's law on earth. Morality is an obligation.

A Journey to the Soul

In the Old Age the path to God is straight forward. You read the Bible and follow its precepts. After 120 years you enjoy the fruits of your works in the afterlife. In the New Age, there are secrets to discover. It is not enough simple faith alone, but you must know God which means to discover the divine presence of God within you which is the soul. When you discover the soul which is the candle of God, you are liberated from the sufferings of life. You suffer but the suffering are always with a smile.

The journey to the soul requires a teacher. The teacher must be someone who has made the journey. He must have united the New Age and the Old Age. The journey to the soul begins with the Old Age which mean the study and practice of the Bible and its precepts. The journey begins with simple faith. Then is added knowledge on to simple faith.

The Old Age receives God with simple faith. God is singled out and separated from man and the world. The law of the Old Age is the law of the number seven as opposed to the New Age which is the law of the number one. They are one law united and connected with the other. The source of the concept of the law of seven is that God chose the seventh day to make it holy. He singled it out from the other days of the week and called it the Sabbath . Just like the Sabbath is singled out from the other days, God is separated from man and the world. Also the Messiah is singled out from all other people. This is the law of seven.

The Kabballa teaches that the Sabbath is the entrance to the soul. The teacher which leads you on the journey to the soul to be healed is the spiritual Sabbath. The Kabballa teaches that the wise man is called the Sabbath. Rabbi Shimon Bar Yochai the saint was called the Sabbath. His principal work the Zohar is the way to the redemption. The seventh day is the external connection to the discovery of the inner Sabbath or resting place of the divine presence. The spiritual teacher is the external connection to the inner connection with God, the giver of knowledge. God is the knowledge, the knower and the known. He encompasses all knowledge.

The external connection to the teacher comes through the law of seven. The internal connection with the teacher is the law of One. Both are always important. The Old Age and New Age are always united. The spiritual teacher teaches the Bible and its precepts. He teaches morality, the good and moral life. To guide you on the journey to the soul, he will also teach you Kabballa according to your level of understanding. When you are ready, he will take you on the journey to the soul. This means, he will guide you in meditation.

There are two levels in meditation. The first level requires to close your eyes while in the presence of your teacher. He will talk to you when on this journey. The second level you reach through singing a song. About this song it says in Exodus 15, "Then will sing Moses and the children of Israel." This song puts you in a spiritual trance. Then you know that "in the heavens above and the earth below, there is only God." You are liberated from suffering, which means you suffer with a smile on your face.

Your spiritual teacher wakes you up. You open your eyes. You have discovered the New Age, the true meaning of freedom. The Zohar teaches that the secret of God is hidden under the eyelids. You carry this secret from the New Age

into the Old Age. The spiritual teacher has initiated you in the Knowledge of God and the New Age. You have eternal happiness.

Everyone has to work in this world. “Man to toil is born.” This world is for the service of God. There is no escape. Therefore, it is instructed, “Serve God with joy.” Be happy to participate in building God’s kingship on earth. Now you know the truth of the Bible and the Kabbala. The Bible and the Kaballa unite the New Age with the Old Age. They are the divine knowledge above the comprehension of man.

The End and Goal of the Creation- Discussions

The End and Goal of Creation is one God, one world, one religion, with Jerusalem its capital. The whole world will recognize God and his name YHVH-Elokim. The Jewish people will call upon God in the name YHVH-Adonoi, there Lord and master. The knowledge of God and the secrets of the Torah will be revealed. God will be known in nature by his name Sholom revealed in the heart of all humanity at the time of meditation. There will be God realization and self-realization together.

The Torah, Kaballa and God Realization

The Torah was given by God from heaven. The Torah is the name of God which is above nature. “From the heavens you heard it.” “A law of Fire.” It says that, “ if not for my covenant of Torah day and night, heaven and earth would not have been created.” The Torah is above the understanding and intellect of man. Only a fraction of the wisdom in the Torah can be understood. It is a Godly wisdom and not a man’s creation. Torah is the commandments of God to the Jewish people and to the world..

The Kaballa which is part of the Torah was received by divine inspiration by Moses at Mount Sinai handed down by word of mouth. It was written after the destruction of the Second Temple by Rabbi Shimon Bar Yochai and his colleagues. Five hundred years ago The Arizal in the city of Zefat with divine inspiration expanded on the knowledge of the Kaballa. Through his student Rabbi Chaim Vital, was written Eight Gates to the Kaballa and its practice. These gates revealed the secrets of God and the commandments.

God in heaven and the Torah cannot be known. Only a fraction of this knowledge is in the Kaballa. God and the Torah are above nature. The Torah comes from the world of emanation which is the wisdom of God. In the World of Emanation God and his name are one. Just like the Five books of the Torah were told to Moses by God and then written down on parchment, the knowledge of God and the Torah in the Kaballah was given by God to these perfect saints to be learnt by Israel. The students of the kaballa study these books to understand the words Rabbi Shimon Bar Yochai and the Arizal. In their words is the knowledge of God and the Torah. This knowledge can only be received through the study and practice. The study of the kaballa is done with fear and reverence for the holiness of the divine word in these scriptural texts. It is a completely intellectual study which leads to great fear and love for God.

Meditation and Self Realization

The Torah is the word of God from heaven. It is a wisdom above nature. Torah is the name of God above nature. God is also found in nature in the peace and tranquillity of the soul. Finding God within the soul at the time of meditation is called self-realization. The creator of the universe and nature is found within his creation. This is a part of the life force which creates it. The breath of God spreads out to all the

parts of the body to enliven it. Each and every creation even a rock has in it a soul. These are the letters of the name of that particular creation which are the vessels for its life. Meditation and self-realization is knowing God as the creator of life whose name is YHVH-Elokim. Hidden within his creation is peace, tranquility and faith in the creator. Each and every moment God is creating the world. God is one and his name is one.

The Unity of God and Nature

The ultimate unity is between God and nature. The Jewish people bring God and his law into the world from above to below. God is eternal above nature and the comprehension of man. Mankind should fear the law of God and supernal punishment. The world should be a place of morality. Mankind will know the name of God as it is en clothed in nature. God Realization which is united with the Torah and Israel, the name of God above nature will be united with the Self-Realization of the individual which is God's name in nature. The two great names which are all inclusive YHVH and Elokim will be united together.

The Way to Truth

Truth combines both the Knowledge of God with self-realization. There are five levels to the soul called Nefesh, Ruach, Neshama, Chaya, Yechida. Self-realization is the achievement of the complete soul containing in it these five levels of revelation. These five levels correspond to the five worlds of existence from below to above World of Action, World of Formation, World of Creation, World of Emanation and World of the Infinite One, God himself. The World of Emanation is the World of God's name YHVH. In the World of Emanation, God and his name are one. This is not the case in the other worlds.

Each level of the soul is a part of truth. The search for truth begins with the first level of the soul called Nefesh. Nefesh is in the lowest world of action called Asiyah. The truth of the world of Asiyah is in the acceptance of the Torah and its commandments which means to live a moral religious life. On the level of Nefesh is “to leave evil and accept to do good.” Prayer and good deeds is on the level of Asiyah. The soul of Asiyah is the spirituality of this world. In the world of Asiyah is the tree of knowledge of good and evil. The good of the world of Asiyah begins with rest called Shabbat in Hebrew. Rest is the foundation of the good of the world of Asiyah. Rest implies removing the mind from the world and its confusion. Rest is the first level of spirituality. In rest which is with the eyes closed is discovered inner peace and faith. In faith is discovered prayer, and the word of God which is the Torah. Rest, peace, faith, prayer and the acceptance of the Torah are a ladder of ascension of spiritual levels in the world of Asiyah. The acceptance of the Torah, the yoke of heaven and the observance of the commandments are the highest levels of spirituality in the world of Asiyah.

The second level of the soul and spirituality is called Ruach or spirit in the world of formation. Ruach is the Word of God the Torah. Below in the world of Asiyah the Jewish people receive the Torah with blind faith. There are other people that climb the ladder of spirituality in the world of Asiyah to come to receive the Torah. The Jewish people accepted the Torah at Mount Sinai in the land of Action “to first follow its precepts and afterward to understand their reasons.” This is an important principle of Jewish faith. The Torah is in the World of formation called Yetzirah and its acceptance is at the top of the world below it. In the world of formation there are five levels. These five levels are the five levels of the Torah which are the simple meaning, hinted meaning, interpretations, secret meaning called the

Kaballah, and the secret of secrets of the Torah. The Torah is learned and practiced in the world of Asiyah but it is in the world of Yetzirah or Ruach. The highest level in the world of Asiyah is the learning of Kaballah. On this level is received all the five levels of the Torah in Asiyah. In learning Torah in the world of Asiyah there is a ladder of ascension beginning with the learning of the simple meaning which is Halacha or Jewish law and practice. Afterwards level by level is increased the depth and understanding of the Torah which is the spirit of the World of Asiyah. The Torah consists of the written scripture, the five books of Moses and the Oral teaching. The world of Asiyah is the world of action. The world of Yetzirah is the world of speech. The Torah is the Word of God. It is the divine intellect revealed in words of thought on a holy parchment written by a scribe. The Torah has in it two beginnings hinted in the first word Bereishit which means in the beginning. The word Berishit can be broken up into two parts which are Beit the number two, and “Reisheit” which means beginning. One beginning of the Torah is the Aleph of the word “Anochi or I am the Lord your God” of the Ten commandment. The other beginning is the letter “Beit” of “in the beginning God created the heavens and the earth.” The Beit is the heart of the Torah connected to the last letter of the Torah the letter Lamed to spell heart. The Aleph is the Intellect of the Torah. The heart and the intellect of the Torah are in the next two highest worlds and levels of the soul. These are the World of Creation, and the World of Emanation, Neshama of the soul and Chaya of the soul.

The level of the soul called Neshama in the World of creation is in the source of the Torah which is Binah, the heart which understands. The level of the soul Chaya in the World of Emanation is in the source of the Torah which is Chochma, the wisdom of the intellect. These two levels are called the secrets of God. These are the

letters Beit and Aleph. The Beit and Aleph are great secrets connected with the highest revelation which is the ultimate truth the unity of God and the Soul.

There are two Messiahs, the Messiah the son of Joseph and the Messiah the son of David. The Messiah the son of Joseph is called the redeemer, the Messiah the son of David is the Kingship. The son of Joseph is the highest attribute of redemption which is the heart of the Torah, the level of the soul Neshama in the world of Creation. The Messiah the son of David is the source of the Torah in the World of emanation, the soul Chaya. They are heaven and earth, and their unity is the unity of the names of God YHVH and Elokim. The receiving of the Messiah encompasses both the Son of David and the son of Joseph which are Torah and redemption. In the two Messiahs are the unity of heaven and earth which is God realization and self-realization or the realization of the five levels of the soul.

The higher lights of the two Messiahs are represented by divine names which are YHVH-Adonoi and YHVH- AHYH. AHYH is the name connected with the soul of Moses when God revealed himself AHVH Asher AHYH. This is the name of God related to meditation. On the level of AHYH there is only God and none else. On the level of YHVH Adonoi there is only the Torah. These names join to make a complete revelation, the attainment of truth. In the two Messiahs and the divine names they represent is perfection, the unity of heaven and earth, God realization and Self Realization.

The Five levels of the Soul revealed in the New Age

In the Old Age is revealed only two and a half levels of the soul of the five levels Nefesh, Ruach, Neshama, Chaya, Yechida. These two levels are Nefesh which is prayer, and Ruach which is Torah. At the top of the Torah is its crown which is the

secrets of the Torah. In the Old Age only a half of this crown was revealed. The deep secrets remained hidden.

In Judaism for the New Age, which is the Religion of Life has been added the light of the two Messiahs and the entire crown of the Torah and God's holy name. Messiah the son of Joseph who is buried in the earth or the heart of life is the level called Neshama. The Messiah the son of David who looks down upon Israel from heaven is the next level called Chaya the source of the Torah. Israel by receiving both Messiahs together unite heaven and earth to merit to Yechida the level of unity.

The Two Messiahs become one

The two Messiahs are two revelations of Echud or one. God is one like it says, "Hear Israel, the Lord is your God the Lord is one." This eternal scriptural passage can be interpreted in two ways. One can mean that everything in creation is included and united with God. One can mean that God is alone, separate and above everything. The two Messiahs correspond and represent one of these two interpretations. Each interpretation is true but the unity of these two interpretations is the complete truth.

According to the interpretation of Shma Yisrael, the word "one" which is alone and separate from the creation is the revelation of God in the physical world where there is evil interwoven with good. God is holiness and the world is physical without holiness. This is the revelation of the face of the Messiah with the eyes open looking at the world. This is the eye of justice. Justice separates the good of the creation from the evil, the holiness from the profane. The Messiah the son of David is the justice of God, the son of his kingship. His glory and God's glory separate him from the people and the world. In a similar way the Sabbath, the seventh day is separate from the other days of the week. God has sanctified it to make it holy. The Sabbath is this revelation of the kingship of God in the world. Therefore it is

necessary for Jews to rest on the Sabbath. The Messiah the son of David is the holiness of the number seven. Seven is the revealed king.

The interpretation of “one” as inclusive of everything is God’s attribute of mercy represented by the Messiah the son of Joseph. This is the revelation of the face of the Messiah with the eye’s closed. His eyes are closed and God’s eyes are closed to the sins of man in the world. There is only mercy. The eye of mercy only sees “one”. Everything is God and there is none else. There is mercy and salvation in the world. The Messiah the son of Joseph is the hidden king. He is revealed through resurrection

The Messiah, the Torah, and the world were all created to teach truth, to know God. The highest revelation of God is the unity of the two Messiahs, justice and mercy. In the New Age through the spreading of Kaballa its old traditional text and as interpreted by Chassidic masters has been revealed the two Messiahs. It is possible to reach the highest level of perfection of thought. This means to receive the truth of the One God from both aspects of mercy and justice. In previous generations before Chassidism it was possible to search for truth and find truth but it was more difficult than in the new age. In the new age after has been revealed the two Messiahs every Jew who has received upon himself the yoke of heaven can merit to know the One God. About this revelation is read from the Zohar in the synagogues on Friday night after receiving the Sabbath during the prayer “Lecha Dodi, come and greet the bride.” In this reading from Zohar is related that the Sabbath is the secret of the unity of “One and One” which means God is one and his name is one. The Sabbath which is the seventh day is also the day of the one. In the future will be removed the covering from the sun to reveal the day that is all the Sabbath. God will be one, all inclusive as he is in the higher worlds especially the world of emanation where he and his name is one. There will be only God just like before creation. The whole purpose of the creation is

to reveal the oneness of God. To do this God chose the seventh day to make it holy. From the seventh day the holiness of God stretches out to all time. From Jerusalem the holiness of God stretches out to all the places of the world. From the Messiah and the Jewish people the holiness of God stretches out to all mankind. The whole world will be filled with the knowledge of God. From the Old Age initiated by the Jewish people will stretch out the divine word and revelation to the New Age. The Old Age will be united with the New Age and will be revealed the essence of the Torah again.

Morality and Salvation

The two Messiahs are the two revelations of God's name YHVH which are included in the name of God YHVH-Elokim. Elokim is the numerical value of the two names of God, Adonoi and AHYH. The name Adonoi is the attribute of justice and kingship. The combination of YHVH- Adonoi is the revelation which the Jewish people bring into the world as the representatives of the divine law. Through this divine name is built in this world the kingship of God according to the laws of morality and justice. The Messiah representing this divine purpose to build a dwelling place for God and a house for God in this world will be born from the House of Judah to be King of Israel in the end of days.

The other combination of divine names which is part of the revelation of YHVH-Elokim is the divine name YHVH-AHYH. The divine name YHVH-AHYH is completely spiritual. In the end of days will be revealed the spiritual Messiah, the attribute of mercy and salvation. Salvation is from God and it comes in the form of the Messiah a spiritual presence with unlimited power. The revelation of the old age YHVH-Adonoi will be united with the revelation of the new age YHVH-AHYH, Morality with Salvation.

The combination of these three great names YHVH, Adonoi, AHYH which is numerical equal to the name YHVH-Elokim reveal the three great divine images of God. They are the divines images as God in Heaven from where the Torah was given, “From the heavens you heard it”- Adonoi, the divine image of God as a rock of fire which emanates from the earth from below to above AHYH, and the divine image of God a spiritual man the Messiah - YHVH. Jacob the father of truth in (Genesis 32) crossed the river Yabok to make war with the angel of Esau. The word Yabok is numerically equal to the name of God YHVH-Elokim or 112. Jacob united these three names of God together to be called by the name of Yisrael. Jacob is called by the attribute of Truth for this reason.

The Straight and Circular Paths to Truth

There is a straight path to truth and a circular path. The straight path to truth includes the study of scripture including the Kaballa and the observance of the commandments. It involves following the law. The circular path to truth is the way of the heart. The heart approaches truth with feeling and emotion. Before the destruction of the temple and the beginning of the Diaspora the straight and circular paths were united together. The heart and mind were united together in the search for truth. After the destruction of the temple due to our sins, the portion of the heart of Judaism fell into exile. Remained only the portion of the intellect. The Old Age began after the destruction of the temple. The New Age fell into exile. Now through the Kaballah the Old and New Age have been reunited together. These two ways of truth have been united together the straight and circular paths. Truth combines both the heart and the mind. The straight path alone will not reach to the end and goal of creation. Only through their unity can be achieved to know and love God. Certainly the heart alone is insufficient to reach truth. The service of the heart includes prayer and meditation.

Prayer and meditation are the universal aspects of religion. The intellect separates and the heart unites. The purpose of the Jewish people is to unite the whole world with God without becoming assimilated amongst the nations. . To do this is required the circular path in addition to the straight path of the intellect. The Torah is Truth because it combines both the heart and mind. In the Torah there is the universal and the specific religion united together, Judaism with the religion of life. The first and last letters of the Torah spell the word in Hebrew for heart. The end of the Torah is united with the beginning. It is eternal. The Jewish people learn the Torah to know and observe its commandments. Proper observance of the commandments require study. The Torah gives also the history of all mankind its beginning with Adam and Eve. All people come from one father and mother. Afterwards divided mankind into families and nations. The Jewish people were chosen to receive the law. They have been chosen to initiate in creation the straight path of righteousness and justice. The circular path belongs to the individual to be included in the straight path. In the New Age returns the truth to the Torah. Spirituality, the New Age has been united with the Old Age. There is salvation, the Messiah of mercy and the Messiah of justice. God has returned to the earth with his divine presence.

Judaism for the New Age and the Religion of Life

The essence of the Torah unites the heart and the mind in Truth. The Torah is Truth. The Torah is the Word of God. The Old Age of Judaism began after the exile. The Old Age of Torah Judaism, neglects the heart. The heart became secondary. The prophet tells us that “God desires the heart.” Judaism for the New Age unites again the Old Age with the New Age, the heart of Torah with the mind of Torah. The New Age is the discovery of God in nature, the salvation of the soul also called redemption and freedom.. In the Old Age knowledge of God was received only through the learning of the scriptures. In the New Age there is also the knowledge of God received through meditation on God as he radiates through the soul. Both of these

connections with God are equally important; they are both divine names. The connection to God through his radiance in the soul is the general connection. To know God through meditation does not give the specific demands of God for his creation and the Jewish people. This knowledge is received from Moses through the study of the Torah. Other knowledge concerning the supernal unity of God is received through the study of the Zohar and other writing of the Kaballa. These writing are very specific about the attributes and names of God which are united through the observances of the commandments. Through meditation is connected man with God's presence in his creation which is the life force. To know more about the creator is required to learn from his holy books. Judaism for the New Age and the religion of Life provides a complete picture a perfect revelation, the divine presence returns to God and the Jewish people and all of mankind.

The two Messiahs are the two parts of the truth, the truth of the Old Age and the New Age. The truth of the Messiah of the Old Age comes through self sacrifice and its reward comes to the soul in the afterlife. The truth of the Messiah of the New Age comes through his resurrection which brings mercy healing and salvation World Unity and Peace.

The Fly and the Spider

A Story from Rebbe Nachman of Breslov

There was once a king who fought many difficult wars victoriously and took many prisoners. He made a great banquet to celebrate each year his victory. He invited all the royal counselors and ministers.

At this banquet in the way of kings, there were comedians which mocked all those nations which had fallen including also the Turks. They also mocked the Jews. The king asked for the book where was recorded all about these nations. He opened the book and saw that his comedians had surely seen this book to have depicted so well their folly.

As the king sat over the book, he saw a spider crawling along the sharp edges of the book. On the other side of the pages of the book there stood a fly. The spider was going after the fly. Just as the spider was crawling towards the fly, a breeze came and lifted the page to

prevent the spider from reaching the fly. Each time that the spider wanted to approach the fly again a breeze lifted the page from the book and did not let the spider reach the fly. The spider turned away and made as if it did not want to go after the fly. When the page returned again the spider again went after the fly. This happened many times.

The king saw all this and was filled with wonder. He knew that this was no empty matter. He began to meditate about this phenomenon until he fell asleep. He dreamt that he held in his hand a diamond. He gazed at it and there came out of it great numbers of people. He threw down the diamond from his hand. Above the king's head in the dream was a portrait. Above the portrait hangs a crown. The people who came out of this diamond took the portrait and cut off its head. Then they took the crown and threw it in the mud. They ran to him to kill him. Then they lifted up a page of the book where he was sleeping and it shielded him from danger. The page returned to its place. Every time they wanted to kill him the page protected him. This happened many times.

The king wanted to see in his dream which page it was that had shielded him from danger. He wanted to know what customs were written on this page of which nation. He was afraid to look and began to scream. His ministers wanted to wake him but they were afraid to wake up a king. They tried to wake him by banging around him, but he did not hear.

In a dream a mountain came to the king. The mountain asked him, "Why are you screaming?" The mountain told him that his screaming was waking him up from a long sleep. The king replied to the mountain in his dream, "What do you want me to do? They want to kill me. The mountain answered him, "If the page is your shield you have nothing to fear. They rise up against me, but the page is my shield. The mountain showed him all his enemies, how they rejoice to overcome him. This page which shields you also shields me."

On the top of the mountain was a tablet. On it was written all the customs from the page that shielded him. Because the mountain is high, no one can read the writing. Lower down on the mountain there is another tablet. On this tablet is written whoever has all his teeth can

ascend the mountain. So God made it that on the way up to the top of the mountain there was grass, upon which falls the teeth of all that ascend on it. Any way to travel to the top of the mountain whether on foot or horseback, were found lost the teeth. On this grass laid piles of teeth. This was all in the dream.

Then the people from the diamond took the portrait and returned it in one piece to its place above the kings head. They took the crown and washed it. They hung it up. The king immediately woke up. He looked down at the page that protected him. On it was written about the Jews.

He travelled the whole world to find someone to interpret his dream. Finally he found a wise man to interpret his dream. The king understood.

The book is the Old Testament which contains in it the law and commandments of God given to the Jewish people on Mount Sinai. The Jewish people through keeping these laws and studying the Torah protect the world from destruction. You are the king because God has given you free choice. Unite with the Jewish people in their purpose to reveal the kingship of God on earth. Unite the New Age with the Old Age.

The Resurrection and the New Age

The belief in the Resurrection of Moses and the prophets is the foundation of the New Age. Moses, Mohammed and Jesus Christ have resurrected and are living under the temple mount in Jerusalem. They are embracing and dancing together in a circle. Their message to the world is Destroy all weapons of destruction. An end to all war. There is one God, one world, one religion Jerusalem is the capital of Israel the name of the kingship of God on earth. All that is necessary is for mankind to receive this message.

