

## The Sign Of the True Redeemer

The whole sign is based on deciphering the code of this possuk;

### שמע ישראל יקוק אלוהינו יקוק אחד

Transliterated; Shema, Yisrael Hashem Elokenu Hashem, Ehad.<sup>1</sup>

All our prayers revolve around this secret and it goes unnoticed.

What I am about to reveal is pure truth all based on our Holy torah and true tzaddikim.

When Yaakov was traveling from Aram (Iraq), to Israel. After crossing the river, Yaakov remembered leaving certain possessions and went back alone, to retrieve them. The angel of Esau appeared and fought with Yaakov. After wrestling the whole night, Yaakov overpowered the angel. The angel in the morning pleaded to Yaakov to let him go, being his time to praise Hashem has come. Yaakov gave a condition, if the angel would acknowledge the Priestly inheritance given to him by Yitzchak by blessing him. Being a Priest, or the chosen one, entails a big responsibility where one has to sanctify and emulate Hashem's goal in the creation of the world. This goal is to rectify the world by making the world aware of a creator and purpose. To bring the nations back to the real purpose, which is faith, where we thank Hashem our creator.... The Angel confirmed by saying; "your name will not be called anymore Yaakov, but Israel".<sup>2</sup>

### Where is the confirmation from the Angel of Esau?

Introduction to the **Tikunei Zohar page three**, in my humble opinion sheds the true light as to what transpired. Israel the Zohar writes can be split into two words' el referring to the creator. Isra, make up the letters sira, song. In this passage the Zohar comments about ten spheres of emanation which are inclusive in the song, of the (Pashut)one letter, (Kafull) two, (Shalush) three, (Meruba) four letter, adds up to ten letters. The Tikunei Zohar calls it also, the ten types of praises. It comes out that not only did the **Angel of Esau affirm that Yaakov has the power to change the world through prayer and blessings, but also revealed to Yaakov, the sign the real redeemer will reveal; the secret Ten letter song.**

When Yisrael met his son Yossef, after twenty two years he said Shema Yisrael.<sup>3</sup> Yisrael revealed to Yossef this secret, the **Shir El**, the ten letter song of Hashem.<sup>4</sup> Yossef handed this secret to the Elders before ascending to the next world.<sup>5</sup>

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<sup>1</sup> (ואתהנן י,ד)

<sup>2</sup> **Vayislach (32, 29)**. Rebbe Nachman was born on לב תקלב, means heart, and Rebbe Nachman is the heart of the world. In Hebrew, ט and ת are pronounced from the tip of the lips, כ and ק are vocalized from the throat According to the rule of אותיות גרוניות, they can be interchangeable. It comes out that verse 29, כט, and תק, from the year Rabbenu Hakodosh was born and the Chapter 32 of Genesis, is a prophecy that Rebbe Nachman will be the one to reveal the quadruple song.

<sup>3</sup> **Genesis (46,29)**, Rashi comments that Yisrael the father was saying Shema Yisrael...

<sup>4</sup> The name of Yod Kay Vov Kay was revealed for the first time to our redeemer, Moses. Look at **footnote no. 10.**

<sup>5</sup> Genesis (50, 24), Hashem will visit (the vow originally made to Abraham at the הבתרים in redeeming the offspring's from slavery to inherit the Promised Land). Transliterated; Pakod, as explained on page two.

It was Moshe Rabbenu who came to the Elders revealing the Ten letter song which was the Creators name ascending in a quadruple order; **yod- yod-kay-yod kay vav-yod kay vov kay.**<sup>6 7</sup> **Exodus (3,16)**, Hashem tells Moshe Rabbenu;” go and gather the Elders of Israel and say to them, the Compassionate and Mighty has appeared to me the Mighty partner of Abraham Yitzchok and Yaakov, (to give over this message) saying, I will visit you as I have visited (in the past)... the key word is visited, transliterated; **Pakod**. The word Pakod can be rearranged and would then spell out **Dofek**; heart beat or rhythm.<sup>8 9</sup> The creator composed Musical geometric mathematical ratios in which the harmony of the universe is dependant on for existence.

I need to give an introduction before going further. The commandment Leviticus, (11, and 44), “...and therefore you should sanctify yourselves and be holy for I am holy.” Hashem created the world incomplete and left place for Adam to complete it. Adam, according to Chazal, was in partnership with the creator. As stated in **Yeshaya (51,16)** “ And I will put my words in your mouth and in the shadow of my hands will I hide you to plant the Heavens and implant the Earth and to say to Zion you are my Nation. Do not read Nation, transliterated Ameer, but Imee,<sup>10</sup> with me. Which would then mean; with me as partners in creation.<sup>11</sup>

Rabbi Shimon Bar Yochai stated in **Tikunei Zohar page 51b**, that the sign the final redeemer will reveal, is a new ten letter song and only through him will the torah teffila and Israelites be redeemed. The Zohar continues by citing; **אז ישיר משה**<sup>12</sup>, Moses will sing in the future, and final redemption, the ten letter song. Transliterated, ya shir, song of yod. Yod is the numerical value of ten.

The ten letter song is like a new creation, it can resurrect the whole world. The name of Hashem is only a trait of how the world was created. When Adam was created, the world was made incomplete in order to allow Adam to follow in Hashem’s actions, as stated in Leviticus (19,2), “You should be sanctified, because I am sanctified.” Adam was the first Messiah, having harmony, and knowing even to the minute purpose of every creature and its shape. The general aspect, why a lion has such strength, whereas, a moth was created weak. Why the shape limbs and voice of every creature are different? Furthermore, why every lion looks different from each other? Why are there different colors and their meanings? Similarly, just like Hashem created the world in Ten sayings the redeemer must know how to perfect himself and the world through

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<sup>6</sup> Look at the hints of Rebbe Nachman story, **The Burgher and the Peasant**, sited at the end of that story.

<sup>7</sup> (ובשמי י-ה-ו-ה לא נדעתי להם" שמות (ו,ג)

<sup>8</sup> Look at **footnote 33 and 40**. Also **Rebbe Nachman story, The Seven Beggars**.

<sup>9</sup> **Psalms 120, 54**, King David compares his praises of the Psalms to Torah. Tractate Sotah 35, brings that King David got punished for this. But in **Medrash Shir Hashirim 2,12**; appears that comparing Songs to Torah was not a mistake. More so, in **Medrash Shochar Tov** chapter one, King David was rewarded, where Psalms is split into five books correlating to the five books of Moses. Maybe one can answer this contradiction between the Gemara and Midrash as follows; King David’s request left a space where people can be mistaken to think singing can take the place of torah. Tehilim is not only praises to Hashem to Hashem Yisborach, but it teaches a person to repent and yearn to cling to Hashem Yisborach. It is brought down Tractate Pesachim 117, that Tehilim was composed through ten types of songs and it has the power to help one repent and eventually rectified (that’s why the Breslov Chassidim, recite Tehilim even at night, repentance can be done 24/7), being it correlates to the ten Spheres of Emanation which are the Ten sayings in how the world was created. **Through repentance one can be renewed, infactually resurrected. By comparing the ten chapters of Psalms that rectify seminal emissions to the torah’s Ten Spheres of Emanation one can understand how Rebbe Nachman chose and knew which chapters of Psalms.**

<sup>10</sup> The same letters just different vowels. EE sound, which is the vowel, chirik. Chirik correlates to the sphere of emanation called Nezach, which numerically equals Nachman (148).

<sup>11</sup> Shaarey Kedusha (3,2)

<sup>12</sup> Exodus, Beshalach, 5,1.

recreating the original ten spheres of emanation. The name of Hashem are only his actions, which the true redeemer must emulate.<sup>13</sup>

We see this partnership in **Genesis (2,5-6)**, “ And all the trees before appearing on the Earth, and all the grass of the fields prior to sprouting, being The mighty compassionate (creator) did not usher rain on the Earth when Adam was not yet existent on the earth to toil (meaning to pray) to beseech (rain) for the land. And a mist arose from the earth and watered the surface of the land”. Hashem left space for Adam to complete the purpose of creation. When Adam was created he saw the sprouts and trees on the surface of the ground, waiting to sprout and grow. He realized that the sprouts need water and prayed for rain. Miraculously for the first time ever, Adam ordered nature to bring rain on the land. Immediately the sea gave off vapors and formed clouds. The clouds came across the area that needed the rain. Also for the first time, thunder and lightning struck, causing the clouds to pour forth rain.<sup>14</sup> Furthermore, another miracle occurred the trees gave forth fruit and grass grew to maturity instantly.

### **Since Rebbe Nachman revealed the ten letter song, making him the true redeemer, how can it be no one accepted him?**

For instance, if the true redeemer says to everyone; you all need to come now to Israel and throw away all your idolatry. The blessed one will provide you with the basic needs, your task is only to learn and pray the whole day. No one would listen to him and furthermore, the redeemer would be called the lunatic of the town and eventually the Rabbi's would be the first to excommunicate him for disrupting order and trying to take away their congregants.

A classic example is when Moses came and showed The Elders the sign that he was sent by the Blessed Creator as their redeemer. The sign Moses showed was unanimously accepted as the true sign. But when he told the Elders that the Blessed Creator commanded them to come with him to Pharaoh, conveying the message to free the Israelites from slavery. The Elders did not have enough confidence in Moshe, nor did they have his faith and courage, and they ran away from fear. Moses went alone with Aaron his brother, to Pharaoh. Pharaoh was outraged and sure enough Moses was excommunicated and chased away by the Israelites nation for six months.<sup>15</sup> Other examples; after Chava sinned she was in despair, not believing there's hope for her rectification, whereby, she forcibly lured Adam to transgress. If Chava would've regretted her actions Adam would have been able to rectify her.<sup>16</sup>

Esau's hatred towards Yaakov<sup>17</sup>, Yossef was hated by the brothers; Moshe was envied by Korach and the two hundred and fifty Sanhedrin<sup>18</sup>, The Spies turning the whole nation against Moshe. **Tractate Shabbos page 138**, sites a debate where the Tannaic Sages prophesized that the torah will be forgotten. Rebbe Shimon Bar Yochai was the only one to stand up and disagree.<sup>19 20</sup>

It's easy for a contemporary person to say, I would never have gone against Moshe Rabbenu, or to say, I would never have done this cruel act to my brother Yossef etc...

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<sup>13</sup> Sichot Haran paragraph, 95.

<sup>14</sup> Today when we see thunder and lightning we bless the compassionate, through his commands, was the world created. But it was Adam who also created rain? So in the blessing where we mention Hashem's name, lys the tzaddik Emet who is a partner in the creation.

<sup>15</sup> Meam Loez

<sup>16</sup> For example, King Saul transgressed and when chastised by the prophet Samuel, didn't immediately regret his actions. Saul was punished and his kingship was taken away from his descendants. When King David was chastised by the prophet Nathan for sinning with Bat Sheba, he immediately regretted, and his kingship is sworn to his descendants.

<sup>17</sup> Name was changed to Yisrael.

<sup>18</sup> Judges

<sup>19 20</sup> Similarly, **tractate Sukka, 45b** Rebbe Shimon testified, that there are few truly elevated constantly towards God save him and his son Elazar.

We have to know, it's the job of the Satan to make sure people go against those who are sent to rectify us.<sup>19</sup>

Having all this in mind I will begin with the Blessed Creator's mercy to will reveal the truth that people are scared to hear. People are always looking for someone to emulate and lead. There's a special command for the first born to be redeemed. In Egypt the mighty compassionate smote all the first born male Egyptians and spared the first born Israelites. It was only, the first born who saw the Compassionate save them from death.<sup>20</sup> So we can assume, when the first born Israelites left Egypt, it caused everyone else to follow.

### **What is the difference between a Tzaddik and a Tzaddik Emes?**

#### **What is a difference between a Rabbi and a Tzaddik?**

Rebbe Nachman revealed that Moshe Rabbenu's soul reincarnated five times; Moshe, Rebbe Shimon Bar Yochai, Haari Tz"l, Baal Shem Tov, Rebbe Nachman.

Genesis (1, 4) "...**Haor (the light), is the numerical value of Rebbe (212).**"<sup>21</sup> <sup>22</sup>As stated, in Exodus, parashat **Ki Tisah Rosh Bnei Yisroel**, "when you can carry", meaning when one can carry the Israelites iniquities and get atonement for them<sup>23</sup> (as Moshe did with those that worshiped the Golden calf), only he can be considered as **Rosh Bnei Israel**, first letters spelling out; **Rebbe**.<sup>24</sup> The **Gemara Chagiga** says with this light one can see from one end of the world to the other. We know that Moshe was shown from the beginning of creation till, the final redemption, the end of times.

Korach and the two hundred fifty Judges were Torah giants, but didn't abnegate to Moses and were doomed. In fact, all the Israelites<sup>25</sup> went against Moses and were not allowed to enter Israel, but died in the desert, except seven. A Tzaddik Emet is one that only through him can we know how to serve Hashem.<sup>26</sup> The Tzaddik Emet is so connected to Hashem he is on the highest level of prophecy. Therefore, he was sent to rectify the whole world and only through his advise can we know how to serve Hashem. A Regular Tzaddik has fear of heaven and if he makes a mistake, would repent.

With sorrow, a Rabbi does not necessarily mean he is a righteous person. You have Rabbis who wear the whole religious outfit, but are Amalekim.<sup>27</sup>

### **Why only through Moshe, can we merit to Torah, Tefila, Teshuva (repentance), which leads to the ultimate rectification?**

It's brought down in **Genesis (1, 4)**, "And the Judgeful creator saw the light was **tov (good)**, Where after, the mighty creator, separated between **Haor (the light)**, and the darkness...Tractate **Chagiga 12**, says this is superfluous, being we know from the previous verse that the Blessed made the light? The Gemara goes on to explain, the words, "He separated between the light and darkness", teaches us that the Blessed Creator hid the light of the redeemer in the future for the righteous. One of Moshe's names was Tov, Exodus (2, 2) "And she

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<sup>19</sup> The Satan showed a coffin of Moses floating in the heaven, appearing dead.

<sup>20</sup> Exodus (12, 42), Yonatan Ben Uziel sheds light upon this.

<sup>21</sup> Its funny the area code in Manhattan, New York is 212. Samuel (2,9) Wicked who are in darkness try to compare..." the first letters of the words spell Rebbe. Referring to those who lead unjustly, having ulterior motives.

<sup>22</sup> My own original thought. Exodus, (30,2).

<sup>23</sup> Chaye Moharan chapter, travels to Novoritch, 12 (162), Rebbe Nachman promises and set aside to witnesses...promising to rectify those that come to his tombstone...Look at **footnote 34**.

<sup>24</sup> My own original thought. Exodus, (30,2).

<sup>25</sup> Meam Loez Parashat Ki Tisa.

<sup>26</sup> Chaye Moharan

<sup>27</sup> Zohar

(Yocheved, Moshe's mother) conceived and gave birth to a boy, and she saw he was **Tov (good)**..." Just like in Genesis the word Tov was used in reference to the light of the redeemer to come, so too in Exodus the Torah reveals that Moshe who was originally named Tov is the light of the redeemer.<sup>28</sup> The **Gemara Chagiga** says with this light one can see from one end of the world to the other. We know that Moshe was shown from the beginning of creation, till the final redemption, the end of times.

**Proverbs (30,20), "you surpassed everyone"**, is referring to the **True Tzaddik, Moshe**.<sup>29</sup> The true Tzaddik means we can only know how to serve Hashem through Moshe's teachings, and we cannot understand Moshe's teachings without abnegating ourselves completely to him. The Torah belongs to Moshe, as written in **Malachi (3, 22), "Remember the Torah of Moshe."** It's also brought down that after the transgression with the golden calf, all the Israelites lost the two crowns that were given to them on Mount Sinai, except for Moshe.<sup>30</sup>

Through Moses ten plagues were sent in Egypt, the sea was split, Maan (food) from heaven was given to over three million Israelites every morning, Moses went up to heaven and descended with the tablets inscribed with the ten sayings, (commandments). Moses was the only one able to put up the tabernacle (where The Blessed one would receive the prayers and give atonement to his nation).<sup>31</sup>

Furthermore, in **Zohar Pekudai, page 235a**, "And because of this they had brought the tabernacle to Moses. Moses is the owner of the house..." **We need to hand over our prayers to Moshe**. Only Moshe can erect the tabernacle where the divine providence can dwell and thereby, accept our prayers. Iniquities cloud the person from seeing the truth the purity of the torah. But Moshe Rabbenu who was on the highest level of holiness, that the Shechina<sup>32</sup> spoke thirteen times only to him.<sup>33</sup> **Rashi** in Numbers says this was the same voice that Moshe heard on Mount Sinai. If a father comes to the house and the children aren't there to greet him the father leaves.<sup>34</sup> Only for Moshe did Hashem come to dwell in the tabernacle.

Most people live an imaginary life and when their beliefs are challenged the animal in them awakens and they would fight for their pride and not necessarily bend to the truth. Especially so the leaders who are familiar with the scriptures and think they are leading their followers. There are a lot of Yeshivot today who emphasize learning, but not so much the reading Tehilim and or meditation. The whole foundation of repentance is from tehilim. All of the books speak about meditation, but most Rabbis who run Yeshivot do not instill in the students the importance of prayer. I personally spoke to famous Roshei Yeshivot, about a passage in the daily prayers, and was sent away. One actually told me he had no connection to the deeper meaning of the words.

At one time most Israelites did not want to lead. Today, you can pass a test and not only do you get ordained, you're also called a spiritual leader. If a person memorizes books it does not mean he is spiritual. Chazal say, the student that serves the teacher is greater than a student that just learns from the teacher. Fulfillment of the Torah is a higher level than just learning. Chazal say if a person learns and has not received Bina, his learning is worthless. Every actual halacha is not mentioned in the books, but through Tefila, Teshuva one can get fear of Hashem that can help

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<sup>28</sup> Siftei Chachomim, Exodus (2,2)

<sup>29</sup> Medrash Rabba Deuteronomy (11,3).

<sup>30</sup> Leviticus(1,1) the word Vayikra, which means called, is written with a small Alef. When the alef is written fully (Aleph Lamed Pay) it can be interpreted as, Elef, which means a thousand. The small Alef teaches us to interpret it as one. Although in Kavanot Haari Tz"l, 66a, it mentions when the Israelites made the golden calf, Moses lost 999 of 1000 parts. It really means to say he was the only **one** left to hold up the Torah.

<sup>31</sup> A miniature Mount Sinai, where Israelites are atoned and renewed.

<sup>32</sup> The Holy Blessed Presence

<sup>33</sup> Numbers, (7,69).

<sup>34</sup> Exodus 20,17, The Israelites asking Moses to speak to them and not the creator, from fear of dying at hearing the creator's voice.

him understand the will of heaven. Only through this service can a student acquire Binah. Another important insight as to why Rebbe Nachman's works surpass everyone, simply Rebbe Nachman got rid of all his evil desires at an amazingly young age. No one in history has ever broken the desire of women at such a young age. Furthermore, no one in history went through trials and passed them as Rebbe Nachman. Rebbe Nachman said, I can bring the Messiah but it is far greater to bring a Jew who has freedom of choice to repent. Simply, because once the Messiah comes proselytes will not be accepted.

The truth is most leaders today aren't fit to lead.<sup>35</sup>

### **We need a leader to help us fulfill the Torah.**

Tractate **Baba Bara page ten side b**, "They asked King Solomon, who are the ones who merit the next world? "The ones who question their Elders are the one's who are honored in the next world".<sup>36</sup> The main thing is to know how to fulfill the Torah.

Moshe Rabbenu sacrificed his life to atone the Israelites making and serving the Golden Calf. Exodus (32, 32), "If you (Hashem) will atone their transgression, for if not please blot me out from your book. The words Veim ayin mecheinee Na..." backwards, reads ani Nachman; I am Nachman. Moshe Rabbenu besieged Hashem to atone and if not then atone for the sake of Rebbe Nachman who will be revealed in the future who will atone for the Jewish people.<sup>37</sup>

Rebbe Nachman revealed that Moshe's soul incarnated five times, Moshe Rabbenu, Rebbe Shimon Bar Yochai, Ari Z'l, Baal Shem Tov, and Rebbe Nachman. As noted in footnote no. four Hashem.

Everyone is influenced from their parent's friend's teachers. Pirkei avot (4, 14), Rebbe Eliezer Ben Shamua says one is supposed to fear his Teacher as much as he fears Hashem.

We are always trying to grow and emulate good traits from good people. Rebbe Nachman reached the highest level of perfection possible and by emulating and following his advice we can also reach perfection. In contrast to other religions the founders bring hatred and genocide.

Rebbe Nachman testified on himself and is cited in all his works.<sup>38</sup> They say that Baal Shem Tov wrote amulets. In the amulet there was no mention of the Holy Blessed Name, but rather his own name, Yisroel Baal Shem tov.

Only through the teachings of Rebbe Nachman can we know how to serve God today. Only through Rebbe Nachman are there true Judaism True faith and the real Torah. So why is the

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<sup>35</sup> Chaye Moharan, Tovot Zicronot edition, paragraph 271 in the additions. The angel of death put out helpers to kill people physically ,by Doctors and spiritually, by famous leaders who are not really Tzaddikim but liars. A Rabbi today does not mean he is a Tzaddik.

<sup>36</sup> Tosafot brings a scenario where Rabbi Yossef the son of Rabbi Yehoshua was clinically pronounced dead. Upon miraculously coming back to life, Rabbi Abahu asked him what you saw in the next world. He said that Shmuel who was the Gadol Hador on this world had a student Rabbi Yehuda who chastised him for not stopping to learn and help a lady who was in dire need. Because of this Rabbi Yehuda was Samuel's peer on the next world.

<sup>37</sup> Chazal brings down that Moshe Rabbenu saw all future generations, with all its leaders. Rebbe Nachman's story, "The seven Beggars", boasted that he is so old he remembers Ayin, before the world was created...It is cited, the soul of Rebbe Nachman detached from Adam even before he thought to make a sin.

<sup>38</sup> Although, the Zohar parashat Vayechi page 219b, says there's no repentance possible for kerit (improper seminal emission)... Rebbe Nachman's story, **The Seven Beggars**, implied that only Rebbe Nachman can heal all the ten poisons that the daughter of the King was poisoned with.

Rebbe Nachman in Likutei Moharan, 205, promises and reveals the ten types of songs that rectify perversion of seminal emission. Being Rebbe Nachman The Ten letter song that Rebbe Nachman merited to reveal shows partnership in the creation of the world, being it correlates to the ten spheres of emanation in how the world was originally created.

rabbinical world not acknowledging to the truth? **Rebbe Chaim Vital** in the introduction to **Etz Chaim** speaks about this in length.<sup>39</sup>

Moshiach will come to atone rectify and guide the Israelites through the advice of Rebbe Nachman's teachings. Rebbe Nachman teaches us how to fulfill the Torah, for the main thing is not the learning but the carrying out what one learns.<sup>40</sup>

The world was created with ten sayings (maamarot), after the sin of Adam; the world was waiting for the redeemer who would reveal the ten letter song of God's name yod- yod kay- yod kay vov - yod kay vov kay.

At Mount Sinai the Ten Commandments were given to the chosen people, before entering Eretz Yisrael. The giving of the Ten Commandments was like a new creation of the world focused towards the Jewish people. It was actually a resurrection, as sited in chaza"l, upon the blessed creator saying the Ten commandments the souls of the Jewish people went out of their bodies and miraculously their souls were being put back in their bodies. Eretz Yisrael was like gan Eden where God himself oversees the land, similar to Adam's abode before being extracted from the Garden of Eden.

After the golden calf, and other exiles we waited for Rabbi Shimon Bar Yochai to openly reveal the light of the **Kabala** (ten sefirot).<sup>41</sup> In the **Zohar portion Nasso page 124b;**"**With this compilation (of the Zohar), they (the Jewish nation) will go out of exile.** But the ultimate redemption the Tikunei Zohar states is through the one who reveals the quadruple song. **It comes out that the whole compilation of the Zohar will take us out of exile, was to reveal this secret of the quadruple song.** The one that comes and reveals this shir chadash, should be given credibility and leadership. That only through Rebbe Nachman can the Torah, teffila, and congregation of Israel be redeemed from exile.

Hashem helped me to understand the difference between the Tikun Haklali<sup>42</sup> and the Quadruple song can be explained as following. Tikun Haklali is when a person needs to repent, and follow Rebbe Nachman's advice until he can reach the level where one becomes a partner with Hashem<sup>43</sup>. So much so Hashem puts his name on the person. A person can become another Rebbe Nachman and kindle others to create a new flawless perfect world.

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<sup>39</sup> His introduction to Shaar Hahakdamot, asks why Moshiach didn't come yet? Tikunei Zohar page 77b sites the cause due to Rabbi's that use the Torah in order to make a living (and not willing to accept higher truths when confronted, thus holding back their followers from redemption).

<sup>40</sup> Look at footnote no. 1

<sup>41</sup> Look at the comment Rebbe Nachman makes at the end of story; **the (midwife) exchanging at birth, the prince with the servant (who were born at the same time).**

<sup>42</sup> Chaye Moharan 225,(Sichot Haran 141),Rabbenu Hakadosh (our holy teacher), of blessed memory, already promised in his lifetime, in front of two valid witnesses, that, after his death, whoever would come to his gravesite {at the time now in Uman and soon in Jerusalem- Chaye Moharan, Tovot Zicronot edition, Hosafot 15- Rabbenu said, that I wanted that my Kibbutz {gathering on Rosh Hashanah of all my followers} to be in Eretz Yisrael. Yemei Moharnat, (1,26) explicitly says Rebbe Nachman wanted to be buried in Israel, but the timing was not right. Being Israel at the time was not habituated and that his students were living in Russia} and would give a coin to charity in Rebbe Nachman's merit and would recite the ten chapters of Psalms that we have recorded as a remedy for improper seminal emission, Hashem save us, then Rabbenu Hakadosh would span the length and breadth of the universe and certainly would save that person. And he said that he would pull that person out of hell so long as he would accept upon himself from now on not to return to his folly. Two Chassidim passed away, one Na Nach and one Chabad. Rebbe Nachman came and personally brought the Na Nach Chassid to an Eden. When the Rebbe of Chabad came the Chabad Chassid asked his Rebbe to take him out. The Chabad Rebbe said no you're in Shelichut (in a mission).

<sup>43</sup> Chaye Moharan 330, "I can make all of you awesome and complete righteous people, but what will be the outcome? The blessed Hashem himself will serve himself." to my humble opinion, once a person reaches the level of having Hashem's name in him he can also resurrect and bring people to serve Hashem wholesomely, where the followers can eventually acquire a partnership with Hashem's name. We mention in our prayers Elohay Avrohom, Hashem's name of might is in partnership with Avrohom. Whereas Rebbe Nachman reached partnership with the name

Moshiach will come to atone, rectify and guide the Israelites through the advice of Rebbe Nachman's teachings. Rebbe Nachman teaches us how to fulfill the Torah, for the main thing is not the learning but the carrying out what one learns.<sup>44</sup>

We have no idea how great Rebbe Nachman is. Rebbe Nachman revealed a drop of the sea of his greatness and wisdom. But one word of Rebbe Nachman's wisdom can rectify klal Yisroel and the whole world. Rebbe Nachman said that I can bring all the nations to serve Hashem very closely to that of the Jewish religion.<sup>45</sup> There are a lot of Rabbi's but it does not mean he is a tzaddik. A person does not transgress unless a foolish spirit enters upon him. We see most of the rabbi's are running after money is there a bigger foolish spirit than this? Simply, imposters who search for money honor and leadership, and they lure others away from the true Tzaddik, the true light that can heal us. These Rabbi's cannot even rectify themselves. To understand Rebbe Nachman today is only through Sabba Odesser<sup>46</sup>. The so called Breslov leaders of today who do not accept the Na Nach are plain liars, either blind or are looking for honor or money. Rebbe Noson's,<sup>47</sup> introduction to **Shir Yedidut** explicitly says, that Rebbe Nachman is the Shofar that the Prophet Yeshaya states, (58, 1) "Call out with your throat do not be (passive) in darkness (but shed the light), raise your voice like the Shofar<sup>48</sup> eludes to<sup>49</sup> true Mochiach (One that can chastise; look in **Likutei Moharan (tanina 8)** and therefore Rebbe Nachman's name... (Pashut) Kafull shush Meruba is the first letters of every stanza. This means that Rebbe Nachman's name is the ten letter quadruple song.

There are thirteen petals to a rose protecting its seed, which refers to the brit the covenant.<sup>50</sup> Only the one who will reveal the ten letter song, is the one that can protect the rose from its thorns<sup>51</sup>.

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of the Merciful where he can rectify the world through the ten rhythms. This is the highest level a person can reach in perfecting emulation to Hashem. Sited in Midrash Rebbe Akiva (tannaic period), I open the mouths of every flesh and blood in order that they should (Lekales, they will reach my level of creation through song, whereby, my rhythm wont be anything special in their eyes). If it wasn't for singing that they sing to me I would not have created my world.." to my humble opinion, we have to search for the rebbe that can teach us Hashem's ten letter song, ( The Ten spheres of emulation).

<sup>44</sup> Look at footnote no. 1

<sup>45</sup> Chaye Moharan?

<sup>46</sup> Read book Sabba Yisroel, Shema Yisroel, Letter from heaven.

<sup>47</sup> Rebbe Noson the successor of Rebbe Nachman is the universally accepted.

<sup>48</sup> Rams horn that is blown on Rosh Hashanah to rectify transgressions that altered the rhythm of the Ten Sefirot in which the world was created.

<sup>49</sup> Rebbe Nachman story the Seven Beggars speaks about the ten arrows smeared with ten types of poisons that the king's daughter was shot with which only he can heal. Being he knows the ten types of songs, which can realign the ten types of heartbeats that were effected.

<sup>50</sup> That's why in the sentence of Shema Yisroel...If you count the letters, Yisrael and two times the name of Hashem (the name Havaya), adds up to thirteen letters, the numerical value of Ehad, (one). Just like G-d's action in creating the world was with the name Hashem, through Ten Spheres of Emanation, and guaranteeing the continuity of the world through thirteen attributes of endless mercy. Similarly, the ten letter song is also creating a world protected by thirteen attributes of endless mercy where everything gets rectified. Not forgetting the word Ehad mentioned in the possuk, is the numerical value of thirteen. Thirteen plus the former thirteen letters adds up to twenty six, the numerical value of Havaya. This is the Partnership between Hashem and the true Tzaddik Yisroel. There are five sepals in which the petals are cupped. This is the reason why we make the benediction ushering Shabbos on a cup of wine holding the cup with five fingers. The cup eludes to the rose, and the five fingers eludes to the sepals. The wine eludes to the seeds found in the rose (stamen and pistil). So basically, our intention during the recital of the Kiddush, is to look at the wine, and praying that our seed which first form in our forehead should merit a new creation like wine, which is the only Hillul we can praise Hashem with. Just like wine is a new creation from its original form and we praise Hashem with wine, eludes (**Sforno**, commentary on the Possuk in **Tehilim 149**, "**sing to Hashem a new song.**" Which of course refers) to the Ten types of songs that will be revealed in the future where there will be a new Heaven and earth, a new creation, where everyone can be atoned.

<sup>51</sup> The Zohar begins it's compilation, describing the rose and all its metaphorical meanings to creation through the thirteen attributes of mercy in how the world can be rectified through the light (of Moshe)that was concealed for Tzaddikim who negate their wisdom to this light. The Gemara Sukka 45b, hints

The tractate **Berachot (35a)**, says we can only do this benediction on wine, because wine is a new creation, a new entity, having better form, texture, healing powers, and of course makes people jolly than eating just the grapes. Therefore, a special benediction was established on wine; blessed you ...who created the fruit of the vine. Hashem upon creation commanded that the tree be also edible. The only one that listened was the grape tree, which is actually a vine, a string. The clusters of grapes, cover the vine completely, one hardly sees the vine.

Any other group who say they have Torah and Teffila are messengers of the angel of death.<sup>52</sup>

Even if you don't want to accept the real light of Rabbenu hakadosh I wouldn't make fun. Cause without the song there's no Torah or Teffila according to The Zohar.

Medrash Shochar Tov, chapter 75 towards the end;” When the horn of the Israelites will be lifted in the future to come may it be speedily in our days, then the horns of the nations (and the mixed multitude that went against the Horn of the ten letter song) will be crushed...As it states; All of the horns of the wicked will I smash and immediately, will the horn of the Tzaddik be raised. The horns of the wicked will be smashed through the one Tzaddik of the world.

Even the Messiah will visit the tombstone of Rebbe Nachman and only then will he bring the redemption<sup>53</sup>.

The more that you are kept in the dark, either due to your own lack of inquisitiveness or the workings of an unscrupulous Yeshiva industry, as though it is something one should be following, the easier you are to manipulate. And this is where a population of people who do not possess their own knowledge base will easily believe, for instance, that they must support in the effort to open up Yeshivas to protect society from atheists and threats from missionary workers. But when the true redeemer comes, these leaders, who are well known in the world will be the one's society will listen to, even to go against Moshe as they have done in the past. Obviously, most of you reading this do not fall into this category, as you are actively seeking more knowledge, just by reading this.

Well, it is my goal to help create a fundamental paradigm shift in people's consciousness about Rebbe Nachman's advise, and also about empowerment. Because the more you know, the more you will realize that you have the power to impart positive changes in your life, and the lives of those around you.

Once the people stop listening to Rabbi's, and draw themselves to Rebbe Nachman's teachings, and advice how to earnestly fulfill the Torah then will the Messiah come. May he come speedily in our days, amen

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that Rebbe Shimon Bar Yochai and his son Rebbe Elazar were on the level of Moshe Rabbenu (and Aaron Hacoheh), having been worthy to see the divine providence on the highest level.

Maybe the reason the compilation of the Zohar, started with a metaphorical description of a rose, was to infer that only Rebbe Shimon Bar Yochai was able to rectify the world and those that connected to him. As mentioned previously, Rebbe Shimon was the second incarnation of Moses. The compilation of the zohar had the light of the Ten Spheres of Emanation in which the world was created. Chazal, in the Gemara, felicitates Rebbe Shimon's merit to save the **Israelites and the whole world** from harsh decrees....

<sup>52</sup> Look at footnote 17.

<sup>53</sup> Yeshaya (59,20) Uba Lezion Goel, Don't read the vowels to mean Zion but Siyun, tombstone. Therefore the meaning of the possuk is as follows; the redeemer will go to the gravesite (of Rabbenu to get rectification and only then Can he) rectify the iniquities of Yaakov.

