

MANTRAS FROM THE MYSTICAL JEWISH TRADITION

Most Jewish prayers are expressed in the first person plural, "us" instead of "me," and are recited on behalf of all of the Jewish people. This form of prayer emphasizes responsibility for one another and interlinked fates.

In Judaism, prayer is largely a group activity rather than an individual activity. Although it is permissible to pray alone and it fulfills the obligation to pray, those of the Jewish faith generally make every effort to pray with a group, short of violating a commandment to do so.



A berakhah (blessing) is a special kind of prayer that is very common in Judaism. Berakhot are recited both as part of the synagogue services and as a response or prerequisite to a wide variety of daily occurrences. Berakhot are easy to recognize: they all start with the word barukh (blessed or praised).

Elohim (This is the Divine Mother aspect of God; it means All that God is)

Ehyeh Asher Ehyeh (I Am That I Am and Shall Ever Be. This is how God named Himself to Moses)

YHWH (This is the living, revealed name of God behind all the Creator Gods.)

El Shaddai (God Almighty)

Shekinah (Holy Spirit)

El Eliyon (The Most High God)

Qadoish, Qadoish, Qadoish, Adonai Tzeba'oth (Holy, Holy, Holy, is the Lord God of Hosts)

Ehyeh Yeshua (I Am the Anointed One)

Moshe Yeshua Eliahu (Moses, Jesus and Elijah)

Shalom (Peace)

Ain Soph Ur (Limitless Light of the Absolute)

Ain Soph Say this mantra in accordance with your breath: when you breathe in, say "Ain", when you breathe out, say "Soph". Let the breath lead the meditation and mantra; say the mantra however the breath wishes to move.

Ehyeh Metatron (I Am Metatron) Metatron is an Archangel who is the representative of God in the outer universe; often called the Garment of Shaddai; the visible manifestation of deity and creator of the outer worlds; creator of the electron)

ELOHAI NESHAMA – An affirmation of our true sacred being

Elohai (My God)

Neshama sh'natatah bee t'horah hee (The soul that You have given me is pure)

MI SHEBERACH – A prayer for healing

<https://youtu.be/0x437mZNwjl>

A BRIEF INTRODUCTION TO THE VASTNESS OF THE WISDOM OF KABBALAH AND ESOTERIC JUDAISM

By Serenity Robbins © July 4, 2017

THE WISDOM OF KABBALAH

Esoteric Judaism is found in the study of the ancient mystical tradition of the Torah known as Kabbalah. Kabbalah is often called *the Soul of the Torah*. The essence of the wisdom of Kabbalah is revelation of God to his people. This wisdom can be understood through the *Sefirot*, which to the sage, is to be understood not only from above to below but also from the perspective of below to above. The way Kabbalah has been described is complicated and it is often difficult to know where to begin. The wording of the Kabbalist can also be difficult to understand, especially if the seeker is not familiar with the Hebrew language and deeper understanding of the significance of all the Hebrew letters and words. Let me note here that there are many paths to the Divine, but if you are interested in a deeper level of Judaic wisdom, the esoteric wisdom, Kabbalah is a good way to begin.

THE STUDY OF KABBALAH

The study begins with realizing that God cannot be fully understood or known on this Earth plane. As we evolve we attain greater awareness. Essentially, when a beginning desire to understand how the universe works and how to reach realization of God the Kabbalist begins with the *four worlds*, which is to understand that the Universe is a multi-level system where God, the unknowable, has stepped down the substance of reality until the tangibility of this world is reached. The imprint, shall we say, of God remains the

same throughout all worlds but the experience of the reality becomes more and more refined and pure as we work our way upwards. This is important to grasp as we attempt to study the Tree of Life; the root is of the same likeness as the branch. The branch conveys to the root and the root conveys to the branch; as above, so below AND as below, so above. We all have higher spiritual roots and as we come to know ourselves in a process of evolvment, we come to know more and more of our higher self and come to know God in ever expanding awareness.

THE IMAGERY OF KABBALAH:

If you can imagine a tree standing upon a tree standing upon another tree and so on, you can grasp the concept that we have our lower roots and work our way to the top of the tree and then we begin again with our upper roots and this is the imagery used until we reach full attainment, meaning the highest understanding possible. We could not do this, however, if we did not also understand that we have our being created from top down. How do we reach upwards to attain knowledge and wisdom of our upper roots? When we make effort to reach up, God reaches down to us to help us. We cannot do this without God's help.

THE ZOHAR

The Zohar, one of the books of Kabbalah, cannot be understood with the mind. It is a book of Light to be understood by the Soul; it is a guide to the origin of our Soul. Only one of high spiritual attainment who has attained Soul awareness can see, or know the wisdom contained within, meaning that you have to have touched the root of your Soul to comprehend the Light. The Zohar guides us to the inner process necessary to reach higher states of awareness. The Zohar is constructed in a way that one must understand each level as they go along in order to understand the next higher level. If you read it with your lower awareness/mind, the only conclusion you will come to will be superficial and not effective for the developing consciousness; you will not benefit from it. There are many levels of attainment and each one must be carefully considered before understanding of the next level can be attained, and become beneficial to the consciousness. And this is why so few people have knowledge of Kabbalah itself; it is for those of high spiritual attainment.

HOW DO WE REACH HIGHER STATES OF SPIRITUAL AWARENESS?

One must first be open, ready and willing to seek the inner life and let the inner life be a priority over the outer life. Does this mean we do not pay attention to the outer? Do we ignore our children, spouses, partners, friends and acquaintances? No, it means we shift

our focus from total attention to the outer world to deep inner meditation and reflection and then we bring our newly developed selves to the outer world. We have to find and take the opportunity to seek the wisdom of Kabbalah, striving to become more and more like God--loving, generous of spirit, giving.

Devote yourself to God---meditate on this and you are now on the path of Light.

ABOUT PRAYER IN THE KABBALAH

The Zohar speaks to prayer and there is a definite order to prayer throughout each and every day. Prayer is only as good as the sincerity of the heart that offers it. Prayer must be directed to the Creator from the heart and in a meditative manner.

Prayer I:

Man must aspire to the Creator in his heart and desires in order to acquire the intentions that bring him to correction in all the spiritual states described in this prayer – for his mouth and his heart (desires) to become a single whole, so his lips will not speak against the wishes of his heart. The Creator awaits only the sincerity of our desires so as to fulfill them at once and bring us closer to Him:

“Beloved of the soul, Compassionate Father!

Draw Your servant to Your will.

Your servant will hurry like a hart, will bow before Your majesty.

To him Your friendship will be sweeter

Than the dripping of the honeycomb and any taste.

Majestic, Beautiful Radiance of the universe!

My soul pines for Your love.

Please O God, heal her now showing her the pleasantness of Your radiance.

Then she will be strengthened and healed

And eternal gladness will be hers.

All-worthy One, may Your mercy be aroused

And please take pity on the son of Your beloved.

Because it is so very long that I have yearned intensely to see the splendor of strength.

*These my heart desires, and please take pity and do not conceal Yourself.
Please be revealed and spread upon me, my Beloved, the shelter of Your peace.
illuminate the land with Your glory, we shall rejoice and be glad in You.
Make haste, do love, for the time has come,
and pardon us as in days of old."*

Prayer II:

This prayer is said before putting on of tallit (prayer shawl):

"How precious is Thy lovingkindness, O God!
And the children of men take refuge in the shadow of Thy wings.
They are abundantly satisfied with the fatness of Thy house;
And Thou makest them drink of the river of Thy pleasures.
For with Thee is the fountain of life;
In Thy light do we see light.
O continue Thy lovingkindness unto them that know Thee;
And righteousness to the upright in heart." (Psalms 36:8-11)

And while putting on the *tefillin* [phylacteries] two biblical verses are recited;

"And I will betroth thee unto Me forever;
Yea, I will betroth thee unto Me in righteousness and in justice,
And in lovingkindness, and in compassion.
And I will betroth thee unto me in faithfulness;
And thou shalt know the Lord." (Hosea 2:21-22)

Prayer III:

This prayer is the *B'rikh Sh'mei* ("Blessed be the Name") typically said as the Torah is removed from the Ark. This prayer is from Zohar.

"Blessed be the name of the Sovereign of the universe. Blessed be Thy crown and Thy abiding-place. Let Thy favor rest with Thy people Israel forever: show them the

redemption of Thy right hand in Thy holy temple.... Thou art He that feedeth and sustaineth all; Thou art He that ruleth over kings, for dominion is Thine.

"I am the servant of the Holy One, blessed be He, before whom and before whose glorious Torah I prostrate myself at all times: not in man do I put my trust, nor upon any angel do I rely, but upon the God of heaven, who is the God of truth, and whose Torah is truth, and whose prophets are prophets of truth, and who aboundeth in deeds of goodness and truth. In Him do I put my trust, and unto His holy and glorious name do I utter praises.

"May it be Thy will to open my heart unto Thy Torah, and to fulfill the wishes of my heart and of the hearts of Thy people Israel for good, for life, and for peace. Amen."

Prayer IV: SHEMA

The following sacred prayer is considered the most sacred and most often used of the Judaic prayers. It is a declaration of Faith and an affirmation of the One God. It is used before bedtime, before one passes on from the Earth plane, as a meditation, and as an affirmation in times of mental, emotional and physical distress:

Shema, Y'Israel, Adonai Eloheinu, Adonai echad

(Hear, O' Israel, the Lord is our God, the Lord is One)

Baruch shem kavod malchuto l'olam va-ed

(Blessed is the name of His glorious kingdom for ever and ever)

Prayer V: MODEH ANI

This is the morning prayer of gratitude, if properly understood, brings enlightened awareness:

I offer thanks to You, Living and Eternal King, for You have mercifully restored my soul within me; Your faithfulness is great.

SOURCES:

www.myjewishlearning.com

www.Kabbalah.info