

Forward

“Sing to the Lord a new Song; Sing to the Lord all the earth”

I thank the Lord for his divine help in writing this book "The New Covenant, the New Age." The New Age is no dream. It is a reality. There is a movement in the world toward truth. There is an arousal in the world to know about the Kaballa, which is Jewish mysticism.

The Kaballah is truth. It is part of the Bible, the five book of Moses. It is the divine intellect wisdom, understanding and knowledge. The Kaballah, principally the Zohar includes in it the Old Age and the New Age. The Old Age is God realization. The New Age is self-realization. All that is missing in the Kaballa is for you to search for truth to know that the Bible and the Kabballa are the truth of God. You cannot know this until you yourself have experienced the unity of your own soul with God. Just simple faith and belief is insufficient. “You should know today and take it to your heart that God (Yhvh) is Elokim(the creator), in the heavens above and the earth below there is none else.” This is the commandment of the Torah to know God. It is for every human being in the New Age, the age of spiritual experience. Isaiah prophecies to the New Age, “The whole world will be filled with the knowledge of God like the waters cover the sea.” To know God is a wonderful experience. It is the foundation of all spiritual healing. When you know God, you are saved from all suffering. You suffer but with a smile on your face. Knowing God means knowing the Messiah, who is in the heart of every human being, their hidden soul of mercy.

Without God’s help, I could not have written this book. We often overlook the help which God gives us each and every day. The world is full of dangers. Only with

faith is it possible to enjoy the world and life. If not for faith, you would worry all day. Everyone has faith even if they don't know it.

A baby cries when it enters the world. The first moment of life is a shock for it. A child grows with a natural instinct which senses danger. The child is born with fears. These fears protect him from danger. The parents reinforce these fears. They educate the child in good and bad. The child learns from its mistakes. It falls, and it cries. In the child there is the desire to face danger and explore. There is also fear ingrained in him. These fears are the first signs of the Old Age in life. The desire to face danger and explore are the signs of the New Age in him. The Old Age and the New Age are influencing a little child. Certainly they are interacting and influencing the life of adults. Each person should find his proper balance between fear and fearlessness.

I grew up in a traditional Jewish home. My parents were not orthodox but observant. They were first generation Americans who had been in the U.S. army in World War II. I grew up in a Jewish neighborhood in Brooklyn. I was an SP student skipping the eighth grade and studied in Stuyvesant High School for special students. Then I was accepted into Brooklyn College. This was in the 1960's.

Vietnam, the cold war, created an atmosphere for rebellion and idealism in the world. The youth started using drugs as a release. They were rebelling against the Old Age. Flower children walked the streets in Hait Asbury and Greenwich village. They reached the campus of Brooklyn College. I became one of them.

Growing up in a traditional Jewish home was too Old Age for me. I wanted to rebel. I wanted freedom and liberation. I started to experiment with drugs. First I tried marijuana. Marijuana became for me a spiritual experience. While high on pot, I

saw the world from a new perspective. People looked like human animals with souls. I was experiencing spirituality. Then I tried Hashish. Hashish was much more compact. A little piece in the pipe was all it took to get high for a few hours. Timothy Leary was just becoming popular. My first trip was Mescaline cactus. On Mescaline I felt like a wise sage. It made me think deeper than I had ever thought. Then I tried LSD. Every trip added a new consciousness. The world was changing. I was seeing hidden secrets about life. One day I had a bad trip. It was at a Jimmy Hendrix concert. In this trip I experienced death. It was very frightening. I became a different person. I needed God. An old prayer book laid on the shelf of my house. It was the pray book which was given me at my Bar Mitzvah by the local Rabbi. I opened it up I prayed from it. The prayers in Hebrew had power. I felt it.

My drug days had just about ended. I needed a different form of spirituality. Drugs were too dangerous. Many of the old acid freaks were beginning to use Heroin. A few died. These were good Jewish boys. A Guru was traveling the world teaching an ancient technique of Meditation and Breath. I went to the Guru to learn meditation. Just traditional Jewish spirituality was not enough for me. I needed to be healed. The Guru saw that I needed help. He gave me his personal attention. For the first time I closed my eyes and relaxed. When I studied in Hebrew school, they taught pray and Bible but never taught how to relax with the eyes closed and feel the presence of God within. The technique of breathing which the guru taught was authentic. I saw it as an inner secret of the Torah. He taught a short and long sound. It reminded me of the short and long sound of the blowing of the Ram's Horn on the high holidays. I still remember when the Guru lifted up his finger and said "One." Attraction and repulsion "One". It had great meaning. In Judaism we believed in One God but the Unity of God was never emphasized. The Rabbi had emphasized the

number seven, the Sabbath. They didn't teach unity. Yoga was unity. Meditation made unity. I desired to recover the hidden teachings of Judaism, which means the Kaballa. I wanted to learn Jewish mysticism.

The Guru was completely Messianic. He was on a mission to heal the world. According to his philosophy, the whole cause of conflict in the world is a psycho-respiratory blockage. People are not receiving the message from their neurological and respiratory system. This message is "God is One." He taught this technique of breathing to correct this blockage. The whole world will relax and heal. Meditation and breath appealed to my intellect and I enjoyed healing. For sure in Judaism, the New Age was missing. The Jews are waiting for the Messiah.

I felt awkward a Jew in the New Age. I wanted to return to my heritage but not to Judaism of the Old Age, but Judaism of the New Age. I went to Crown Heights in Brooklyn to spend a Sabbath with the Lubavitcher Rebbe. This was in 1971. The Rebbe was just beginning to become famous. The first time I saw the Rebbe, he looked like a typical Torah scholar. He held a prayer book in his right hand and entered into the synagogue. It was Old Age without New Age. I wanted New Age with meditation and mysticism. In Lubavitch, I met other people who seemed very Old Age, later to find that they were ex-hippies. They spoke to me about Chassidism.

Chassidism is different than traditional Jewish practice. Chassidism includes in it the study of mysticism, as well as the philosophy "Serve God with joy." The Judaism which I remembered emphasized "Serve God with fear." Fear is Old Age; joy is New Age. I was almost ready to cut my long hair and join Lubavitch, which meant to give up the guru. This would not be difficult. The guru never insisted that anyone follow him. I could give up the guru and continue secretly to practice Meditation.

Lubavitch did not teach meditation. They spoke about meditation but only intellectually. Meditation was very important to me. I would not give it up. I needed it to heal. It was very difficult to make this decision to become a Lubavitcher. I wrote the Rebbe and asked him “should I go to India and study by the Guru or remain in crown Heights and study in Lubavitch.” The Rebbe didn’t answer. I checked again, and the Rebbe didn’t answer. I went to India.

During that year I was a substitute teacher in the Public Schools. I had the summer off. I went to India with a friend of mine who I had introduced to the guru. He later became one of his fervent supporters. I felt guilty about going to India. My true desire was for Judaism of the New Age. The Guru knew I was unhappy. He sent me away with a blessing, “Get your head together.” He patted me on the head. Instead of going back to America, I decided to tour northern India with some other tourists. We stayed on a night boat in Kashmir. We drank from the river which was filled with wastes. I got sick. At first I didn’t know what it was. I began to hallucinate. I felt that I was doomed. After a week on the streets, I ended up in a hospital. They said that I had typhoid fever. Through a miracle I survived. My body was healed, but my mind was still reliving the horror.

Someone from my family came and brought me home. I spent a few days at home and then had to go into the mental hospital. I was like a vegetable completely traumatized. The doctors couldn’t help me. They gave me Thorazine. In the hospital I remembered that meditation that the guru taught me. I closed my eyes and felt a moments calm. I continued to meditate. I was healing again.

I left the hospital after a month. My father passed away immediately afterwards. I said the mourner’s prayer for him that year and began to study in Lubavitch. This time I wrote the Rebbe and he answered me. I became a Lubavitcher

Chassid. The meditation saved my life. Today I teach this meditation to the mentally ill in my clinic in Jerusalem.

I couldn't accept Lubavitch at first because they didn't teach meditation. It was not enough to read about meditation. The Alter Rebbe the first Lubavitcher Rebbe in many places in his main work "The Tanya" speaks about meditation. He says in Chapter 31, "Redemption means leaving the body which is called the skin of the snake." In the last section of the Tanya he says, "The way to know God is to go into a spiritual trance in which you are completely removed from physicality." The son of the Alter Rebbe the Mittler Rebbe attacks Jewish leaders that they don't meditate or know the Lord. He quotes the rebuke of a prophet in the name of God "that they don't know me." The Baal Shem Tov the founder of Chassidism healed people with powers which he received through meditation. About this it says in a book called Baal Shem Tov about the first word in the first chapter of Leviticus, "The Baal Shem Tov healed with "nothing." "Nothing" is complete nullification to God which is reached with the eyes closed during meditation. The Zohar reveals that Moses meditated. His eyes were closed to the world. They were open only to God. The Zohar also teaches in the second chapter of Exodus, "The secret of God is behind the eyelids." Meditation is the essence of the Kaballa.

The main reason why Lubavitch did not teach meditation is because meditation is the Universal Kaballa. Chabad Chassidism does not enter into the realms of Kaballa which connect Jews with non-Jews. They do not study Zohar except indirectly through the books of their teachers who were chassidic masters. At this time in the early 1970's, I didn't know about Breslov Chassidism. In the 1970's Breslov Chassidism was unknown in America. There was only a few followers in Brooklyn. Even in Israel the center of Breslov Chassidism, there was only a small

following. Rebbe Nachman the Breslover Rebbe passed away 250 years ago. The Breslover Rebbe is buried in the Ukraine. After him, there was no other spiritual leader of his caliber. People called Breslover's "Dead Chassidim." Their Rebbe was dead for 250 years. During his life, the Breslover Rebbe had many opponents. They made his life bitter. He died at the young age of 39. Today the Breslov movement has grown substantially. On Rosh Hashannah, the New Year, ten thousand people come from all over the world to pray at his grave. The reason that Breslov is becoming more popular is that the New Age is unveiling. Rebbe Nachman is more than any other spiritual leader of the Jewish people their representative in the New Age. Rebbe Nachman taught Hisbodiduth which means seclusion. He said to go into the fields alone and pray in your own words to God. He taught them to be alone with God. Hisbodid means to be alone. Breslov Chassidim in Israel study the Kaballa. They pray at the graves of saints primarily the grave of Rabbeinu(our teacher) and the grave of Rabbi Shimon Bar Yochai the author of the Zohar. They believe that Rabbeinu was a reincarnation of Rabbi Shimon Bar Yochai.

Lubavitch also called Chabad is also New Age. However the Rebbe is representing the Old Age. The Rebbe is the link between the Old Age and the New Age. The Rebbe includes in him New Age but he is Old Age. Rebbe Nachman is almost completely New Age. In examining the Stories of Rebbe Nachman which are included in this book, you can see that these stories have universal meaning. They are not limited only to Jews. Also the teachings of Rebbe Nachman spread out into the New Age such as the teaching, "The world is a narrow bridge, the main thing is not to fear." Most important Rebbe Nachman is aiming his teachings at the goals of the New Age which are "One God, One religion, One world, Jerusalem the capital the place of God's house. He is uniting the whole world with God and the Old Age.

Breslov emphasizes praying at the grave of their master. His grave is the connection with the Messiah. His grave is the rock and foundation of the whole world. In this way Breslovers become connected to the Messiah in a more internal way than does Lubavitcher Chassidim. Lubavitch has an advantage over Breslov in intellect. The intellect, Chabad which means Wisdom, Understanding and knowledge is used in Lubavitch to bring the Kaballa into the world. The Lubavitcher Rebbe stresses more than any other spiritual leader dissemination of the wellsprings of the Torah, Chassidism and Kaballa. Even more, the Lubavitcher Rebbe announced “The redemption has arrived,” and that we are now officially in the New Age. Chabad and Breslov are the remnants of the followers of the Baal Shem Tov, the founder of Chassidism. Chabad and Breslov are a great secret in the Kaballa. Their unity is the unity of the Old Age and New Age, the closest to the essence of life. Chabad is the law of seven. The Rebbe was the seventh generation of leadership. Breslov is the law of One or Eight. Rebbe Nachman had no one before him or after him in the spiritual leadership of Breslov Chassidism. Only his main disciple Rebbe Nathan followed him but not in the same way as Rebbe Nachman. The law of seven is the law of the Old Age. The law of One is the law of the New Age.

Chassidism arrived 300 years ago to bring the New Age to the Old Age and reveal the Messiah. There are two Messiahs, the Messiah the son of Joseph and the Messiah the son of David. Each Messiah has a different purpose. The Messiah the son of David is the king and his job is to unite the nation of Israel. Therefore the Messiah the son of David is Old Age which includes the New Age. This is the Lubavitcher Rebbe. The Messiah the son of Joseph comes for the world and the New Age. He unites the world with the One God. He teaches the duties of the heart, to change over a heart of stone to a heart of flesh. Breslov means “Heart of flesh.” The intellect

divides and the heart unites. The Messiah the son of the Joseph is the heart which unites everything with the One God without division. The whole world possesses within their hearts the Messiah the son of Joseph. This is Jesus, Buddha and Ramkrishna. The Jews were chosen to bring to the world the Messiah the son of David the king of The Kingdom of God on earth. The Messiah the son of David comes from the Old Age to the New Age. The Messiah of the New Age which is not limited to any particular person brings the world to salvation through revealing the secret of the soul. When you know God, you are forever happy. You suffer but with a smile on your face. Chabad and Breslov, their teachers even though they have passed away represent and connect their followers with the New Age.

Judaism has two big problems. The Jewish people need a king. They need National Torah unity. Because they don't have a king and are waiting for the Messiah, they are afraid of the New Age. They are afraid of spirituality. For this reason, most Rabbi's of congregations do not study the Kabbala. They are being torn by the conflict between the Old Age and the New Age. God wants you to know him. He is being suppressed by national conflicts in Judaism. When appears a saint with Messianic ideals, he immediately receives opposition from religious leaders interested in Old Age. This was Rebbe Nachman, the Baal Shem Tov and the teachers of Lubavitch. The second problem the Jewish people have are the Arabs. The Arabs are also against the New Age. They are against the Messiah the son of Joseph. The Messiah the son of Joseph is for the universal God. Muslim is a national religion. Muslim is against Jewish. Old Age against Old Age. Rebbe Nachman and the Rebbe of Lubavitch stand between them, the two representatives of the Messiah in the Jewish world which are working toward the goal of One God, One religion, One

world Jerusalem the capital the place of God's house. The One God is not Jewish, Arab, or limited in any way. He is the giver of life. His name is Shalom.

When I came to Israel in 1983, I began studying the Kaballa. I was thirty six years old. First I studied in the School of Kabballa in Meron of the Gallilee. Then I studied in a Sephardic school in Jerusalem. Some say that Kaballa should be studied after the age of 40. This is not true. Kabballa and the New Age were given to the individual. It is an individual gift. Many people will never study Kaballa even after 60 years old. Some become interested in Kaballa at the age of twenty. Study of Kaballa requires the proper soul. This depends a lot on your soul source and reincarnation.

The Gateway to Reincarnation which I translated under the title "The Jewish Concept of Reincarnation" teaches that a new soul can achieve all levels of service of God including the study of Kabballa in one lifetime. A new soul is very rare. They become spiritual leaders of Israel. They excel in knowledge of the law and of the Kabballa. A reincarnated soul must go level to level. After achieving the first level it must die, to reincarnate and achieve the second level. After the second level it must die to reincarnate to achieve the third level. The third level is the study of Kabballa to unite the New Age and the Old Age. My soul is a reincarnated to achieve the third level. For this reason, I was born in a secular Jewish home and not in a Rabbinical home. In a Rabbinical home I could not have met the Guru. I would have been instructed to study only the Talmud. Judge for yourself where is your level.

The study of Kabballa requires a teacher. The teacher should have made the connection between the New and Old Age. If you cannot find a teacher on this level, learn from a scholar of the Kabballa. Scholarship in Kaballa is also great. There are

two schools of Kaballa, Kabballa of the Arizal which is strictly intellectual and Kaballa that includes in it meditation and redemption.

Kabballa is Jewish mysticism. It is part of the Jewish religion. Truth combines religion and spirituality, which is Old Age and New Age. It is good that non-jews are interested in knowing about it, but the religious aspect of Kabballa is for Jews. It is preferable to be married before learning Kaballa. It demands sexual purity. Marriage is the lower unity between male and female. Kabballa is for the sake of the higher unity. First make the lower unity and have children. Kabballa demands a relaxed person. Nervous people should not learn the kabballa. Reading a book about Kabballa will not harm you but will help you in reincarnation. The connection with Kaballa and those that study the Kaballa is very important. Giving charity for the study of Kaballa is the greatest charity. There is a reincarnation called pregnancy incarnation which is received for doing a good deed. A special soul becomes for you like a guardian angel. In this way through connecting yourself with those that learn the Kaballa and unite the New Age with the Old Age, you receive the help of God.

In the New Age everyone knows about the Kabballa, and uses it in their every day lives. The Kabballa is no longer a hidden secret. It is part of the religion of life, the universal religion where each person seeks to know God and to love God. They live with the Kabballa. The wisdom of the Kabballa is valuable for all human beings.

Spiritual healing comes with the kabballa and meditation. It is not the major goal of Kabballa. The major goal of Kaballa is world unity and peace. After twenty three years of meditation, I began to experiment to see if I had healing energies. I experimented first on the mentally ill. Since I had a nervous breakdown after having typhoid fever, it gave me knowledge of healing mental illness. The doctors had diagnosed me Schizophrenic. Later on they changed the diagnosis to manic

depressive. I took thorazine for a short time. Then later I switched to lithium. After a few months I dropped the medication altogether. Meditation and prayer were for me medicine. I used meditation to relax. The Guru had given me the cure even before I had the disease. About this it says in Talmud, “The cure was created before the disease.”

Schizophrenia in my humble knowledge is a spiritual disease. Most mental diseases are spiritual and their cure is spirituality. The Arizal explains the cause of mental illness in a section relating to blessings for healing. If will open or close a blood vessel even for one moment, it would be impossible to live. In mental illness the mind may open up due to trauma or another cause. Light enters it which causes the vessels of the mind to break. Too much light and too little vessels cause mental illness. These people are trapped between two worlds, the world of spirituality and this world. The result is psychosis. Pills add vessels. Meditation adds vessels to contain the light. The blockage created by the trauma must be opened. I guide these people into the world of spirituality and they are cured.

I began to experiment to see if I had healing energies and to use the meditation techniques for healing others. My first case was a girl who had been raped. I taught her the meditation. She got better, just to have a relapse before getting married. Today, I have treated over a hundred people for anxiety, depression and mental illness. My success rate has grown to over 90%. In 1994, I invented a machine for opening psycho-neurological blockages. I use it in my clinic. The machine supplements my own healing energies.

Energy healing for the body is different than energy healing for mental illness. Many people do energy healing with their hands and with needles. This is good for

the body. Mental illness is healed through visual energy. This technique is described in the book.

When I do healing, I transfer a healing thought to the patient. This healing thought is the unity of the New Age and the Old Age. The unity of the New Age and the Old Age has healing powers. I leave it to you to read this book and begin to become the greatest healer in the world. About this the sages said, "Great is repentance, that it brings healing to the world." Repentance is also called return. You return to God and heal the world.

God should bless you, keep you and lead you to God realization and self realization.

Chapter 1 – The New Age and the Old Age

The Story of the Lost Princess

(From the stories of Rebbe Nachman of Breslov)

There was once a king that had six sons and one daughter. The daughter was very dear in his eyes. He loved her very much. He spent a lot of time with her.

One time when in her company, he got angry at her. He said by mistake, “May the evil one take you away.” At night, she went into her chamber. In the morning no one knew where she was. Her father the king was very unhappy. He went to look for her everywhere. The second to the king - the Prince stood up when seeing the king so upset and asked to be given a horse and money for expenses. He went to look for her.

He traveled a long time, in deserts, in fields and in forests. He searched for her a very long time. He went into the desert and noticed a path on one side. He decided, “Since I have traveled such a long time in the desert and cannot find her, I will follow this path. Perhaps I will come to some settlement.”

He walked a long time and then he saw a castle with many soldiers standing around it. The castle was very beautiful protected by regiments of soldiers. He was afraid of the soldiers that they would not let him enter. He decided to go and try. He left the horse to walk to the castle.

They allowed him in without preventing him at all. He went from room to room without stopping. He came to a palace. In it he saw a king on his throne wearing a crown. Many soldiers were with him. They were playing instruments before him. It was all very beautiful. No one asked him any questions. He saw there good tasty food.

He stood up, ate and laid down in a corner to see what would happen. He saw the king order the queen to enter. They went to bring her. There was great excitement and rejoicing. The musicians played and sang as she entered. A chair was placed before her. She sat next to the king. He saw her and recognized her. It was the lost princess. The queen looked around and noticed someone lying in the corner. She recognized him, stood up out of her chair and went towards him. She touched him and asked, "Do you recognize me?"

The Prince answered, "Yes, I know you. You are the lost princess. He asked her, "How did you get here?" She answered, "Because my father spoke the words that the evil one take you away. Here is that evil place."

He told her that her father was very regretful and has been looking for her for many years. He asked her, "How can I take you out of here?" She answered him, "You cannot take me out unless you select a place and live there a year. The whole time you should long for me to be taken out. When you have time, you should always desire, pray, and hope to take me out of here. You should fast. On the last day of the year you should fast and not sleep the whole day."

He went and did as she said. At the end of the year, on the last day he fasted and did not sleep. He got up and went to take the princess out and saw a tree on which were growing beautiful apples. The apples were desirous very much to his eyes. He felt temptation and ate from them. Immediately upon eating the apple, he fell down and fell into a deeper slumber. He slept for a long time. His servant tried hard but could not wake him up. Afterwards he awoke from his sleep. He asked the servant, "Where am I in this world?"

The servant told him the story. "You have been sleeping a long time, for many years, and I have sustained myself with fruits." He was very miserable and went to

find the princess. She was very unhappy. “If you came on that day, you could have taken me out. You could not restrain yourself for one day and ate the apple. Because of one day you lost the chance. For sure not to eat is difficult especially on the last day when the Evil one is strongest. Select again a place. Stay there a year. On the last day you may eat, but you must not sleep. Do not drink any wine that can make you tired. The most important thing is not to sleep.”

He went and did as she asked. On the last day he went there. He saw a running brook, the color of the water was red. It had the smell of wine. He asked his servant, “Should not this brook contain water but appears to be red with the smell of wine.” He went and tasted from the brook and fell asleep for seventy years.

Many soldiers marched past them with all their accompaniment behind them. The servant hid himself from the soldiers. Then followed a chariot; in it sat the princess. She stopped near him and descended from the chariot. She recognized him and sat near him to try to wake him up. He could not be awakened. She started weeping. She said, “After so much effort that you toiled to take me out, for the sake of one day you have lost all.” She wept intensely. “It is a great pity for you and for me. I have been here for such a long time and cannot get out.” She took her handkerchief off her head and wrote on it with her tears. She placed it next to him. She stood up, sat in the chariot and rode away.

Later he awoke and asked the servant, “Where am I in the world?” He told him the whole story about the soldiers that had passed by with the chariot containing the Lost Princess. He told him how she had wept over him. Meanwhile he looked around and saw the handkerchief on the ground near him. He asked, “From where is this?” His servant answered, “She left it and wrote on it with her tears.” He took the handkerchief and held it up against the sun and began to see letters written on it.” He

read what was written, “Now she is no longer in the castle but he should search for a Golden Mountain with a Pearl Castle. There you will find me.”

He left the servant behind and went alone to find her. For many years he searched for her. He knew that in settlements there could not be found a golden mountain and a pearl castle. He was skilled at reading land maps. He said, “I will search her out in the wilderness.” He went to seek her out in deserts for many years.

He saw a giant whose size was not human. He carried a large tree. This type of tree could not be found in a settlement. The giant asked him, “Who are you?” He answered, “I am a human being?” The giant wondered and said, “I have been in the desert for many years and have never seen here a human being.” He told the giant that he was searching for a golden mountain and a pearl castle. The giant answered, “This certainly does not exist. You are foolishly looking for something that cannot be found.” He weeped intensely but could not be discouraged by the giant. He said, “It certainly can be found somewhere.”

The giant felt sorry for him and said, “To my mind this is ridiculous, but since you insist I will help you. Since I am a commander over all animals, I will do you a good gesture and call all the animals from all over the world. Maybe one of them knows about the mountain and the pearl castle.” So he called all the animals great and small and asked them. They all replied that they had never seen it. The giant said, “You see that it is foolishness. Certainly you will not find it because it does not exist. Take my advice and turn back.” He would not listen to the giant and said, “It surely must exist.”

The giant again felt sorry for him and said, “I have a brother who is commander of all the birds. Perhaps they know since they fly high in the air. Maybe they have seen the mountain and the pearl castle. Go to him and tell him that I have

sent you.” He went many years to search for him until he finally found a giant man who also carried an enormous tree. He told him that his brother had sent him and that he was looking for a mountain and a pearl castle. The giant interrupted him and also said that it certainly could not be found. He would not accept it.

The giant felt sorry for him and said that he would call all the birds of the world and ask them if they had seen the mountain and pearl castle. He called all the birds together small to great. They answered that they knew nothing of the mountain and the pearl castle. The giant said to him, “You see that it does not exist in the world. Take my advice and turn back.” He argued and wouldn’t accept this and said, “It is surely to be found in the world.”

The giant told him, “Further on in the desert is my brother. He is commander over all the winds. They run all over the world. Perhaps they may know.”

He searched for many years and again found a giant carrying an enormous tree who questioned him. He told his story. The giant put him off as did the other brothers. He pleaded with the giant to call together all the winds to ask them if they have seen the mountain and the pearl castle. The giant called all the winds together. None of them knew about the mountain and the pearl castle. The giant said to him, “You see, you have been told that you are foolish.” He was not satisfied and began to cry. He said, “I know for sure that it exists.”

Meanwhile the giant noticed that another wind arrived. The commander of the winds angrily asked him why he came late. “I decreed that all winds should come, why did you not come.” He answered, “I was late because I had to carry a princess to a golden mountain with a pearl castle.” He was overjoyed to hear the good news about the location of the Lost Princess. The commander over the winds then asked the wind, “What is there?” He told him, “There everything is precious.”

The commander over the winds spoke up and said to him, “Seeing that it is such a long time that you have been looking for her, and how much you have suffered; maybe now the lack of money will prevent you. Therefore I will give you a vessel that whenever you put your hand in it, you will take out money.” He ordered the wind to take him to the pearl castle.

There came a storm wind and carried him there. It carried him to the gate. Soldiers stood there and would not let him enter the town. He put his hand in the vessel and took out money to bribe them and went right into the town. It was a beautiful town. He went to a wealthy man and paid for a place to stay. He needed to remain there for it was necessary to use wisdom and intellect to take her out of there. Exactly how he took her out it was not told. In the end he took her out. Amen. Selah.

The Lost Princess is the New Age which became separated from the Old Age and fell into the hands of evil. The wisdom and intellect which was used finally to rescue her is the Kaballah. Through the Kaballah is united the Old Age and the New Age which are the mind and heart, religion and freedom. The search and recovery of the Lost Princess is the search for truth. Self realization and God realization are the goals of the kaballah. Each person is a prince who has been put in this world to search and recover the Lost Princess. This is the job God has given to each human being. This means to discover and live the essence of life. To live morally and be happy.

The Kaballah and the New Age

The Kaballah is from the Old Age. It is from the Bible, the five books of Moses which was given to the Jewish people on Mount Sinai by God. It is part of the

Divine Law, its inner teachings. The Torah, the Divine Law was received by the Jewish people, when God spoke to them from amidst a fire in heaven. The Torah is like water which flows from above to below. It is both fire and water.

God addressed his ten commandments on Mount Sinai to the Jewish people and to all mankind. The Torah emphasizes the macrocosm. The individual is also important but secondary to the nation. The individual sacrifices for the nation and for God.

The New Age has emerged from the Old Age. In the New Age the individual is most important. The New Age is seeking self-realization, which means to know the essence of man and life. The new Age is looking for a personal relationship with God. It is seeking to unite with God.

The goals of the Old Age are different than the goals of the new Age. The goals of the Old Age are God realization through the study of Kaballah and the law . The Kaballah and the law are learned through the study of scripture. Scripture is the divine word received by a prophet or visionary from God. This prophet transfers this knowledge and revelation to the people by word of mouth. It is then written down usually on parchment. The people accept the divinity of this word with simple faith to practice the commandments of God. They nullify themselves and their will to the word of God and to his prophets and visionaries. In this way the Kaballah was received from Elijah the prophet to Rabbi Shimon Bar Yochai, the author of the Zohar. The Torah was received by Moses on Mount Sinai with the Kaballah. Moses gave it over to Joshua. Joshua gave it over to the elders. The elders gave it over the prophets. The prophets gave it over to the men of the great assembly, as taught in the Ethics of the Fathers.

In the Old Age the search for knowledge was done almost exclusively through the study of scripture, through prayer and good deeds. The New Age the search for God and truth comes through meditation and resurrection. The Old Age waits for the resurrection which will come at the end of time. In the New Age the resurrection has already begun. Christianity gave the world the first taste of resurrection. The Resurrection of Christ is an important belief in Christianity. Chassidism has brought resurrection into Judaism and the New Age through the resurrection of Rabbi Nachman and the resurrection of Moses.

Schools of Kaballah do not practice meditation. They practice the divine intentions of prayer which is to elevate divine sparks. They study the texts of the Kaballah primarily the works of the Arizal to learn how to pray with divine intention. Certainly King Solomon knew the secret of meditation which can be seen from his great work the Song of Songs in which is written, "I sleep but my heart is awake." Also Koheleth or Ecclesiastics is born from meditative experience where the world becomes "vanity of vanities." The word for vanity in Hebrew is Hevel which means breath. The breath in meditation creates a sound or mantra. The Zohar describes meditation with the language of "the rolling back of the eyes." It is attributed to Moses the prophet, the highest level of prophecy called "the Shining Mirror." Meditation in the Old Age was reserved for saints with the highest level of purity. The practice of Meditation is called Mercava or chariot. It is the deepest secret of the Kabballa.

The Kaballah is principally learned from scriptures, but it also has in it meditation. Meditation is called in the Zohar "Freedom and Redemption." A person becomes free when he has removed himself from the "skin of the snake" which is the physical body at the time of meditation when in a trance state. Through this

experience is gained knowledge of the soul. Knowledge of the soul is also called self-realization. A person is a soul engarbed in a body. The soul is a spiritual spark. It is an intellect with a heart filled with emotions. The soul has great potentials. It can heal the sick and change nature with its energies. Prayer is the principal power of the soul. Prayer comes from the heart. Through the words and intentions of prayer is healed the sick and blessed the poor with livelihood and prosperity. Meditation and prayer are both heart disciplines. Prayer is with words; meditation is with silence and sound.

Redemption and self-realization is only one part of the Kaballah. This is the Kaballah of the New Age. The other part of the Kaballah is to learn the wisdom of God through scriptures and to practice its disciplines in holiness. The Kaballah teaches that redemption is of a lower spiritual level than the giving of the law. Redemption is from the supernal mother called Binah the heart which understands; the Torah is from the divine father called wisdom. God Realization is higher than self-realization. The Kaballah is higher than meditation. It is pure wisdom. However the unity of self-realization and God Realization is the highest level the closest to essence. This is the unity of the Old Age and the New Age.

The Kaballah is an intellectual pursuit. Meditation and prayer are the services of the heart. The New Age has chosen to emphasize the heart and emotions over the intellect. The Old age stresses the intellect over the emotions. For sure the heart should not be neglected for it says, "God desires the heart." However the heart needs the intellect to guide it and protect it from evil. The New Age needs the intellect of the Kaballah to be for it a guide and instruction. The New Age needs the Old Age.

The unity of heart and mind is the ultimate goal of an individual. The unity of God and his divine presence, heaven and earth which means to unite God with his creation is the goal of all mankind. The heart and the divine presence are female.

God and divine intellect are male. They are father and mother, daughter and son, God Realization and Self realization. In meditation and resurrection is united the world with God in Unity and Peace. Religion separates people but gives each person a way of life and a community. It also gives an environment for raising children.

The New Age and the Old Age

The New Age and the Old Age were once united together. This was at the time when civilization had reached its highest level of essence, when king Solomon ruled the Kingdom of Israel. King Solomon united spiritual and material life, the wealth of the soul and the wealth of the body. Not only King Solomon but his entire empire lived in the light of God. Spirituality declined after the fall of the Kingship of Israel. The New Age separated from the Old Age until the New Age almost completely disappeared from Western Civilization. The result was dry religion without spirituality, morality without salvation and freedom. Christianity began as a movement to recover the New Age. Mohamed added to the New Age a religion to build Islam a nation under one God. They both wanted to unify the world in different ways which created a conflict between them.

Today the spark of spirituality is reignited in a different way to be called the New Age. The New Age cannot exist alone from the Old Age. The New Age is a rebellious heart. It is the individual breaking off from the group. They feel there is something lacking in orthodox religion. Their work is to reunite the Old Age with the New Age, the heart of flesh with the intellect, like its says in prophets, "I will remove from you a heart of stone and give you a heart of flesh."

While the Old Age stresses morality; the New Age stresses freedom. There is no contradiction between them. They were once united; they can be united to make

again peace between God and man, between man and man. The New Age is coming to learn the Kaballah from the Old Age. The Old Age will learn from the New Age; the New Age from the Old Age.

The New Age - The Wrong Way; The Old Age - The Wrong Way

The New Age and the Old Age as they exist alone are both the wrong way. A New Age of spirituality without morality or morality without spirituality are both the wrong ways. The only true way is the New Age which is united with the Old Age; the Way of the Kaballah as interpreted by the Lubavitcher Rebbe.

In the Kaballah, redemption which is the New Age goal is united with the Divine intellect which is the Torah. Freedom is united slavery. There is no contradiction to be free and to be a servant of God. God has given man free choice. There is freedom to choose life which is to unite with wisdom which is the Old Age. The soul is always free because it is a spiritual spark. There can be World Unity and Peace through Interfaith. Judaism, Christianity and Islam can unite in peace through meditation and kindness. They can be separate and be united.

The Limitation on the New Age

The New Age is seeking knowledge which is gained through spiritual experience in meditation. The Kaballah teaches that the knowledge attainable through meditation is limited and general. Therefore it is necessary to increase and expand on this knowledge through the study of the Kaballah.

There are four spiritual worlds which are united one within the other. These spiritual worlds correspond to the four letters of God's holy name. The lowest world

is the world of action. The highest world is the world of emanation. In the creation of the world there became a separation between the three lower worlds and the world of emanation. In the world of emanation God is one with his name. In the other worlds there exists evil which makes a separation between them and God. They are not one with God like the world of emanation. However they are all spiritual and holy.

In the soul of man there are four worlds. Man who lives on the earth in the lowest world of action can elevate his consciousness to the gate of the world of emanation and no more. This is at the time of the highest spiritual experience at the time of meditation. He can not enter into the world of emanation. The world of emanation is God's countenance which shines on man from above as it says, "Shine upon us God your face, and be gracious to us."

The Divine Law which is the revelation of God on Mount Sinai comes from this transcending level of the world of emanation. It is unattainable to reach through the efforts of man. Self-Realization is limited. The New Age is limited to the three lower worlds. God realization is the next step when entering into the gate of the world of emanation. The world of emanation transcends above the New Age, shines upon man from above. It comes as a gift. the gift of the Old Age to the New Age. Resurrection is the highest level of perfection for a human being but God is always above this level and above the Messiah.

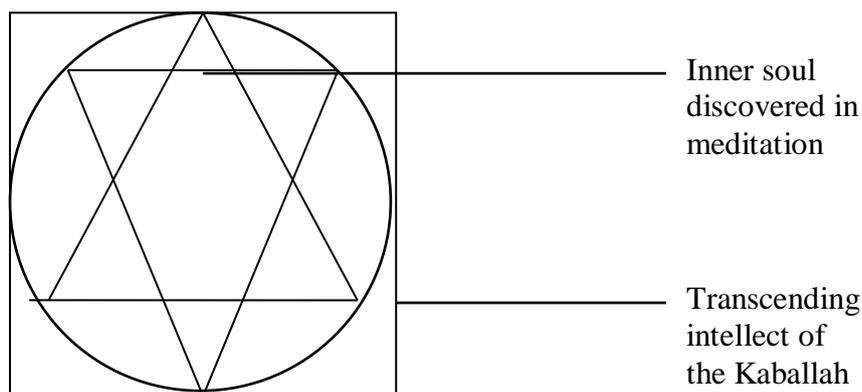


Figure 1 The inner soul discovered in meditation and the transcending intellect of the Kaballah, the New Age and the Old Age united together.

Meditation and the Kaballah

Meditation is not only contemplation which is an intellectual discipline. Meditation is connecting the mind and the heart. Meditation begins with the resting of the soul and the mind which is called in the Kaballah the secret of the Sabbath, the day of rest. The Sabbath is also called Malcuth or Kingship. The attribute of Malcuth is compared to a poor person who has nothing. It has nothing of its own. Malcuth is the moon which has no light of its own only the light given to it by the sun. The meditation of the New Age begins with emptying the mind of all thoughts. There is feeling, the feeling of emptiness. There is relaxation called in the Kaballah Menuchat HaNefesh. Within malcuth, the soul opens to four other levels of the heart. These levels are peace, faith, divine intellect, and joy., Divine intellect enters on the fourth level within the soul. Divine intellect fills an empty mind with holy thoughts. These thoughts which are spiritual radiate within the soul, enliven the soul. The soul rejoices in God and in itself. Kaballah is this fourth level within the soul, the divine intellect. With the divine intellect comes the obligation of each and every human being to bring the light of God into the world. This means building God's kingship on earth. The

New Age needs the Old Age and the Kaballah to reach its perfection. Finding the Messiah is only the beginning. In resurrection is perfection but it comes down into the world through the law of God.

The New Age and the Old Age (Continued)

The New Age is called new because it never becomes old. The Old Age is called old because it improves with age like wine and cheese. The New Age appreciates the Old Age because it is a precious antique. The Old Age praises the New Age because in its heart is a burning fire which devours everything. It does not allow anything to become old. The Old Age is a cold mind which remembers and preserves everything. There is no drop lost. The New Age which is always new reaches upward toward truth, a burning flame from within. It is the attribute of redemption also called "return." The New Age returns to its source which is in the Old Age. They are united together in truth, male and female, heaven and earth.

The Law and the New Age

The New Age and the Old Age were always in the Law of God, but they became separated. They were a divine unity, a marriage of male and female. The New Age are two laws united together in one holy book. They are the law of the nation and the law of the individual. They are the law of seven and the law of one. The New law is the law of one; the old law the law of seven. The law of one is the law of mercy. The law of seven is the law of justice. God selected the seventh day of the week to make it holy. He called it the Sabbath. The seventh day is unique and distinct in its holiness from the other six days. Justice chose the seventh day. God chose the

Jewish people to give them the Sabbath. Only the Jewish people have the obligation to rest on the Sabbath. Justice selects, separates and obligates. The attribute of seven is part of the Torah which is the law of the Old Age.

The other attribute of truth is mercy. Mercy unites opposites. Mercy is the attribute of one. On the first day of creation in Genesis God said, "Let there be light; and there was light. God saw the light that it was good. It was darkness and it was light the day of the One." Instead of saying "the first day" scripture uses the Hebrew word for One. One is the law of mercy. Everything is One. This is the law of the New Age. The New Age whose eyes are closed in meditation sees everything in the law of One. The Old Age whose eyes are open sees the distinction between seven and the other six days of the week. The law of One is in the world of mercy. The law of seven is in this world called the world of justice. One and seven are two worlds, this world and the world to come. Both worlds are united together, like the Old Age and the New Age in the Torah. They became separated and now are becoming uniting through the Kaballah. The New Age and the Old Age are united in Interfaith. In Interfaith there can be World Unity and Peace. Each person has freedom but accepts his obligation to humanity and to the next person.

The Goals of the New Age and the Old Age

In the New Age the perfection of individual is primary to everything else. To attain this perfection is needed to unite with the Resurrection and the Kaballah. The New Age adopts the goals of the Old Age in addition to its own personal goals. The goal of the Old Age is to build the Kingship of God on Earth. This means to unite all of mankind with the One God. The whole world belongs to God. It is part of his kingship. The goal of the Old Age and the New Age is One World, One Religion, One God, with Jerusalem its capital. To accomplish this impossible task is needed to

perfect and purify the concept of God that it should be acceptable to both the New and Old Age. The highest concept of God combines redemption with the Kaballah to make the perfect name of God which is free from all evil. Only this perfect name of God can unite mankind in peace and harmony. This does not mean that all of mankind should become Jewish. It means that the New Age should receive from the Jewish people and the Kaballah the essence of thought. The Jewish people of the Old Age should unite with the message of the New Age to fulfill the Messianic dream. Moses Mohammed and Christ have resurrected and are living under the holy temple in Jerusalem. The holy temple has descended from heaven and hovers over the place which is called today the Wailing Wall. The Messiah the son of David lives today the Lubavitcher Rebbe.

The Sources of the New and Old Age in Creation

The truth of the Kaballah unites the New Age and the Old Age. Through uniting the New Age and the Old Age there is shalom or peace. Kaballah uses the essence of God called the light of the Infinite One to unite them. The Old Age alone and the New Age are not the essence of creation. The Infinite One and the unity of the Old Age and the New Age are the essence.

The Arizal who lived in the city of Sefad in the Upper Gallilee begins the Kaballah with the story of the Creation. The Bible and the Kaballah begin with the story of creation. The Kaballah is contained within the Bible. In the story of creation are revealed the sources of the Old Age and the New Age.

The following is a translation of text of the Arizal written by Rabbi Chaim Vital:

In the beginning, the seed of creation emanated from the Infinite One, blessed be he. First emanated from the infinite One ten sephiroths or layers of emanations. There are two opinions regarding the emanation of the ten sephiroth. One opinion is

that they emanated as ten circles, or layers, one after the next, one above the next. The other opinion is that they emanated and were arranged ascending to three path lines right, left and middle. Before all the emanations came out from the Infinite One, there was only a simple, infinite supernal light that filled all existence without any division. There was just one simple unity without any form, division of levels, head, beginning or end.

The two types of emanations of circles and lines are the sources of the Old Age and the New Age. Circles are a form but much less sophisticated than the forms that lines create. The main form created by lines right, left and center is the form of man arms, legs, and body. God himself is essence which is neither circle or line. The Old Age and the New Age which exist separate are like circles without lines and lines without circles. Both are not the essence of creation. The essence of creation includes the emanations of circles and the emanation of lines. The kaballah reveals the essence of life in creation and the Light of the Infinite One who is the essence of the essence. The closest connection to the Infinite One is through uniting lines with circles, circles with lines, form and formless which is the New Age and the Old Age. The New Age emphasizes the heart and emotions; the old age emphasizes the intellect. The intellectual way is the straight pass. The way of the heart is circles one within the other. The perfect way unites mind and heart, male and female.

The New Age and the Old Age- The Redemption of Night and Day

There are two redemptions discussed in the Kaballah. They are called the redemption of the day and night. They are the redemption of the New Age and Old Age. The New Age goals are the redemption of the individual, which comes through meditation and healing. Meditation is with the eyes closed so it is called the redemption of the night. Each individual should know God through knowing the part

of God which dwells in the heart of each human being. In this everyone is equal. After meditation each individual has his part in the redemption of the day which is to make the world a dwelling place for God. Each person has a job in building God's kingship on earth. This is the redemption of the Old Age. The Old Age emphasizes service. The New Age emphasizes liberation. They are both of equal importance in achieving the ultimate goal of creation One God, One religion, One World, Jerusalem the capital the place of his house. The whole world will be filled with the knowledge of God. There will be peace between man and God, and man and man.

The Old Age - A House without Light

The Old Age without the New Age is like a House without light. The New Age is the light and soul of the Old Age. The Old Age is a house. A house is very important. Everyone needs a roof over their head. The Old Age gives to the New Age a dwelling place. Once there was a House of God in Jerusalem. It contained in it the light of God. People from all over the world could come to see the divine presence shine upon the House of the Lord. Israel is the house of the Lord in the world. The House was destroyed. The people of Israel were dispersed throughout the world. It lost its light and soul. There was left a house without light. There was left a house without the Messiah. Israel waits for the Messiah to return. It waits for the New Age to bring back light to its house. It is the job of every human being to build the house and to light it up through uniting the New Age with the Old Age. May the divine presence return to Zion. Moses has resurrected and has united with Christ and Mohammed. The Jews are ready to build their temple if there will be peace.

A Story from the Zohar about the Old and New Age

The Zohar combines the Old and New Age which is redemption and religion. In the Zohar, Rabbi Shimon Bar Yochai tells a story with a deep secret meaning relating the relationship between the Old and New Age. There was once a recluse who lived in the hills secluded from all civilization. He ate from the wild fruits and grains. He did not prepare these foods but cooked them in a pot, cooked fruits or cooked wheat. In this way he ate his whole life happily. One day people from the city were wandering in the hills and found this recluse in his secluded dwelling. They invited him to come with them to the city. They came to the city where the recluse was received with great kindness. They prepared for him varieties of dishes made from raw grains which were completely new to him. He only knew the raw wheat but not all the various ways in which it could be prepared. He appreciated wheat in its essence. Now he also learned to appreciate and to prepare many varieties of combinations of wheat with other foods. He was ahead of those living in the city. They didn't know the essence called wheat. They didn't see the essence in the food which the recluse knew from living alone in the hills.

The recluse is from the New Age. The New Age has broken off from the Old Age to rediscover the essence of life. When the New Age will return and reunite with the Old Age, there will be united the specific with the general, the variety of life with quality of essence. Religion will be united with freedom and redemption.

The Hebrew Letter Aleph

The Hebrew letter Aleph more than any other letter reveals unity. Aleph is the first letter, the number one. It is formed by a line which extends between two points above and below. These two points are heaven and earth. The line in the middle is the covenant of God which unites heaven and earth. The Aleph is the essence of the

Torah. The Torah unites heaven and earth. It unites the Old Age with the New Age, God realization and self realization. They were united once, and it is our job to reunite them to reveal the unity of the letter Aleph.

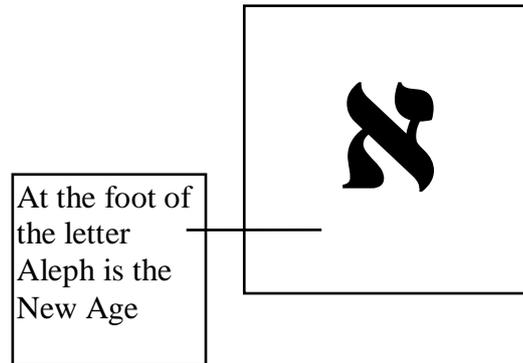


Figure 2: The letter Aleph the first letter of the Hebrew Alphabet. The Aleph is a unity. The line in the middle unites and separates heaven and earth, the old age and the new age.

The Hebrew Letter Tav

The letter Aleph is the first letter of the Hebrew Alphabet. The letter Aleph is the source of all the letters of the Hebrew Alphabet, the source of creation. It divides into the twenty two letters of the Hebrew Alphabet. According to Sefer Yetzirah, the book of formation the world is created from the combinations and substitutions of these letters. Each letter is a spiritual creative energy. The last letter of the Hebrew Alphabet is Tav. The Aleph combines with the letter Tav in an interesting way. Aleph is beginning; Tav is end. Aleph is male; Tav is female. Aleph is front; Tav is back. Aleph is God realization ; Tav is the self realization. They are Old age and New Age. They combine to make a very interesting unity called Es (Aleph Tav).

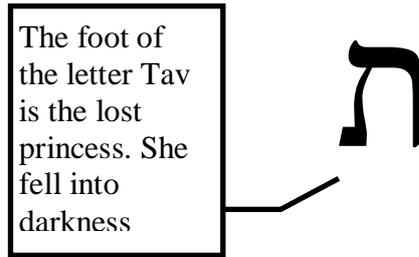


Figure 3 The letter Tav is the last letter of the Hebrew Alphabet. It represents the New Age in contrast with the letter Aleph. They are end and beginning , God realization and self realization.

Figure 4: The Aleph and Tav in this diagram is the unity of the Old and New Age. Aleph is numerical equal to One. It represents the One God, and the Divine Law. It represents the Old Age which includes the New Age. The six letter Tav represents the enlightened souls of the New Age which have united with the Old Age. These are Christ, Bhudda, Ramakrishna, Mohammed, Moses, Martin Luther King, Rebbe Nachman, Guru Janardan and other messengers of peace.