

Psalm 101

A psalm of David.

I will sing of mercy and judgment: unto thee, O Lord, will I sing.

I will give heed to the way of the perfect: O when wilt thou come unto me? I will walk within my house in the integrity of my heart.

I will set not wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

A perverse heart shall depart from me: I will not know a wicked person.

Whose privily slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer.

Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.

Zohar - Psalm 101

“He that works deceit shall not dwell within my house.”

Rabbi Shimon said, “Meriting is he that knows how to appease and serve his master’s intention. About the one that does not know how to appease and intend his heart it says in Psalm 78, “Nevertheless they did flatter with their mouths and lied with their tongue for their heart was not steadfast in them.” It is necessary for a person to attach his heart with love to his master. He should not approach God with a false desire, as it says, “He that tells lies shall not remain in my sight.” It is not necessary to intend in uniting God’s names if you do not know how to do it properly. (Zohar 3-121)

Judaism for the New Age - Although the learning of Kabbala is an obligation for everyone, the using of the Divine Intentions which are God’s names are only for the most learned and God Fearing men. It is better to pray and serve God with simple

faith then to use the divine intentions, unless you have developed this expertise after many years of study.

In the time when Israel falsified the true Torah it says Daniel 8, “they cast the truth to the earth.”

What does it mean “to the earth”? This is the divine presence. In the time that Israel fulfills the true Torah it says, Psalm 48, “Truly from the earth will sprout.” About the exile is written in Issaih, “the truth is missing and falseness dwells in the world.” At the time when truth will be raised up falseness will be erased from the world, like is written in Proverbs 12, “The lip of truth shall be established for ever.” What is truth? Truth is the pillar called Tiffereth or beauty. (Tikunei Zohar - 63)

Judaism for the New Age - Tiffereth is the middle way which stands between heaven and earth which is the name of God YHVH called Truth. It stands between the Old Age and the New Age. Heaven is the supernal worlds above. Earth is the depths of the heart where there is nothing else but God. The Torah is in the middle between them. It unites them.

Psalm 102

A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

Hear my prayer, O Lord, and let my cry come unto thee.

Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.

For my days are consumed like smoke, and my bones are burned as a hearth.

My heart is smitten, and withered like grass; so that I forget to eat my bread.

By reason of the voice of my groaning my bones cleave to my skin.

I am like a pelican of the wilderness: I am like an owl of the desert.

I watch, and am as a sparrow alone upon the house top.

Mine enemies reproach me all the day; and they that are mad against me are sown against me.

For I have eaten ashes like bread, and mingled my drink with weeping,

Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

My days are like a shadow that declineth; and I am withered like grass.

But thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.

Thou shalt arise, and have mercy upon Zion: for it is time to favour it, yea, the set time, is come.

For thy servants take pleasure in its stones, and favour the dust thereof.

So the nations shall fear the name of the Lord, and all the kings of the earth thy glory.

When the Lord shall build up Zion, he shall appear in his glory.

He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generations to come: and the people which shall be created shall praise the Lord.

For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth;

To hear the groaning of the prisoner; to loose those that are appointed to death;

To declare the name of the Lord in Zion, and his praise in Jerusalem;

When the peoples are gathered together, and the kingdoms, to serve the Lord,.

He weakened my strength in the way; he shortened my days.

I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a cloak shalt thou change them, and they shall be changed:

But thou art the same, and thy years shall have no end.

The children of thy servants shall continue, and their seed shall be established before thee.

Zohar - Psalm 102

“The prayer of the poor person when he wraps himself in pain and pours out his heart to God in speech.”

Rabbi Shimon said, “All prayer is called prayer but the prayer of the poor person is higher than all of them. For what reason? For it ascends on the chair of glory of the

king and makes crowns upon his head. God is glorified by this prayer. The prayer of the poor person is called enclothed but not enclothed by a garment. He doesn't have a garment; it is written when he wraps himself in pain. It is written in (Lamentations 52) "wrapped in hunger" and "pours out his heart to God in speech." He cries before God. This prayer is established before God. When there are no other pillars for the world to stand upon world, it is sustained in the merit of the poor person. Pity on the person that the poor person curses because the poor person is closer than anyone to his king. (Zohar 1-86)

Rabbi Josi said, "The prayer of the poor person." This scripture is explained in several places. King David said this prayer when he looked, saw and understood the meaning of poverty. He took this to his heart when he went and fled from his father-in-law and said the prayer of the poor person. This prayer precedes all the prayers of the world. It is written in one place "the prayer of the poor person," and in another place it is written, "the prayer of Moses the man of God." What is the difference between them? This is the prayer of the hand; this is the prayer of the head. One should not make a separation between them "the prayer of the poor person and the prayer of Moses. They are considered to be equal. Therefore the prayer of the poor person takes preference before God from all other prayers in the world. (Zohar 2-168)

Rabbi Abba said, "The prayer of the poor person, when he wraps himself. It should say, "when he will wrap himself," to teach that he wraps himself in all the prayers of the world. All the other prayers do not enter before God until after the prayer of the poor person. God tells all the other prayers to wait. This prayer enters first. It does not require a supernal court of justice. God judges this prayer himself. He considers by himself the complaints of this poor person's prayer, that it is written, "before he pours out his heart in speech," before God certainly. (Zohar 3-185)

"the prayer of the poor person." King David saw that all the prayers of the world were delayed before God until entered the prayer of the poor person. For this reason he said "the prayer of the poor person."

The prayer of the poor person precedes all other prayers. A person should make himself like a poor person before the gate of the king at the time of the standing prayer

(Amidah) each week day. This is because in the weekdays the divine presence is called “poor one.” He should wear his prayer shawl like a poor person enclodhed in Tefillin and stand like a poor person before the temple of the king called by the name ADNY which is numerically equal to the word for temple. This is when saying “ADNY open up my lips.” When one opens up his mouth to pray the evening prayer an eagle descends during the week days to receive with its wings the evening prayer. This is the angel Norial on the side of kindness, and Oriah on the side of severity. His name means “a lamp that is lit.”

At the morning prayers descends a lion to receive the prayer with his arms and wings. There are four wings upon each angel. This is the angel Michael. At the afternoon prayer descends an ox to receive the prayers with his horns and wings. This is Gabriel. On the Sabbath descends the three fore-fathers to receive their only daughter. This is the secret of the Sabbath spelled Shin, Beit, Tav. The letter Shin has three heads which are the three forefathers. The letters Bais Tav spell daughter. With the three forefathers God receives the prayers of his only daughter (the divine presence also called the congregation of Israel). (Zohar 1-234)

“He heeds the prayer of the destitute and does not despise his prayer.”

This passage is difficult. It says heeds when it should say “listens to.” It could say “considers” or “hears”. All the prayers of the world are prayers but the prayer of the individual needs to be said with great power to enter into the gate of the king. Before the prayer of the individual enters it is examined very carefully by God for sins or other faults and merits of this man. When people pray in a congregation God does not make such close examination. Congregational prayer, even if it has faults enters before God with favor. This is the meaning of what is written, “he heeds the prayer of the destitute.” God examines the one praying and what are his deeds. Therefore a person should pray with a congregation. God does not despise the prayer of the congregation, even if all the people are not praying with true intention and heart.

Judaism for the New Age: The prayer of the poor person excels all other prayers according to the Kabballa. God loves simplicity. You can be wise and still be simple. This is the secret of the prayer of the poor person. It contains great wisdom and simplicity together. Kabbalists pray with the most complicated and deep divine

intentions of prayer. At the same time, they pray in the way of the poor person with simplicity. The learning of the Kabballa has made them feel humble before God. The wisdom of the Torah is so great and vast, it brings with it humility.

Psalm 103

A psalm of David.

Bless the Lord, O my soul: and all that is within me, bless his holy name

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy old age with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide; neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath established his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, and ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

Zohar - Psalm 103

“Of David. Bless the Lord O my soul and all that is within me bless his holy name.”

Rabbi Abba opened and said. It is very important for a person to seek to understand the service of God his master. Each day is announced and said (Proverb 1), “How long will you simple ones love being simple,” (Jeremiah 3), “Return faithless children and I will heal your backsliding.” There is none here to take notice of what the Torah proclaims before them. Come and see. When a man enters the world he thinks that it belongs to him and will remain with him for generations. He doesn’t take notice of what is written, “as for man his days are like grass, like a flower of the field so he blooms, for the wind passes over it and it is gone, and its place knows it no more.”

Then when he leaves this world he has to face the supernal court above. If he can find a good defense he can be saved from judgment like it says in (Job 33), “If there be an angel over him an interpreter one among a thousand to declare to man what is right.” Who is his defender but his good deeds that stand over him as merits. If he cannot find a good defender, he must face the judgment in hell. (Zohar 3-127)

“But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him.”

The kindness of God, this is Abraham that received from the supernal world light and life to give to the world below like is written, “from everlasting to everlasting to those that fear you.” It is the world below which must fear God. “And righteousness is most important,” for this world is called Tzedek(the bride of righteousness). It is given to “the children of men that nurture from the camps of angels called “children of men.” The people of this world are called “children of man,” when they keep the covenant like

is written, “to those that watch my covenant and I will remember and repay to them.”

(Zohar Chadosh)

Judaism for the New Age - This world is the world of God's kingship. God's kingship is upheld by righteousness which is its foundation. God's kingship gives life to the children of man that dwell within her. The children of man are divine souls whose source is in the upper divine mother called Binah and dwell in the land of life called Malcuth, the lower divine mother.

“Bless the Lord you angels of his you mighty ones who perform his bidding.”

Rabbi Chiya opened and said, “Bless the Lord you angels of his you mighty ones who perform his bidding.”

Meriting are Israel from all the other people of the world that God chose in them from all the other peoples. He made for them to be his portion and inheritance. Therefore he gave to them the holy Torah. They received the Torah because they were all united with one will on Mount Sinai. They were prepared to do the commandments with faith before having tried them out to know if they were good. God proclaimed to his heavenly ministry, “Until today you were alone before me in the world but now my children in the earth are together with you. From now on, you have no permission to sanctify my name until Israel unites with you in the earth. All of you will be partners together with Israel in the sanctification of my name.” All this was because Israel received the Torah to do the commandment without testing them to know if they were good like the angels in the firmaments like is written, “Bless the Lord you his angels you mighty ones who perform his bidding.”

Psalm 104

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Who maketh winds his messengers; flaming fire his ministers;

Who laid the earth upon its foundations, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hastened away.

They went up by the mountains; they went down by the valleys unto the palace which thou hast founded for them.

Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills.

They give drink to every beast of the field: the wild asses quench their thirst.

By them shall the fowls of the heaven have their habitation, which sing among the branches.

He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted;

Where the birds make their nests: as for the stork, the fig-trees are its house.

The high hills are a refuge for the wild goats; and the rocks for the badgers.

He appointed the moon for seasons: the sun knoweth its going down.

Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

The young lions roar after their prey, and seek their meat from God.

The sun ariseth, they gather themselves together, and lay them down in their dens.

Man goeth forth unto his work and to his labour until the evening.

Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.

So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

There go the ships: there is that leviathan, whom thou hast made to play therein.

These wait all upon thee; that thou mayest give them their food in due season.

What thou givest them they gather: thou openest thine hand, they are filled with good.

Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

*The glory of the Lord shall endure for ever: the Lord shall rejoice in his works
He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.*

I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

Let my meditation be agreeable unto him: I will be glad in the Lord.

*Let the sinners be consumed out of the earth, and let the wicked be no more.
Bless thou the Lord, O my soul. Praise ye the Lord.*

Zohar - Psalm 104

Bless the Lord O my soul. O Lord my God that art great, very much, thou art clothed with glory and majesty.

The old man opened and said, O Lord my God, Hashem Elohai. This is the service of faith the elevation of thought and the next world which are one secret without separation.

Judaism for the New Age - YHVH - Elohai are the secret of wisdom and understanding, chochma and binah, the unity of the divine father and mother. The divine father is called thought, the divine mother is called the world to come.)

“Thou are very great.”

This is the service of the first day of creation from the ancient of days of the right side.

Judaism for the New Age - This is referring to the emanation of kindness in the first day when God said “let there be light.”

“very much” This reflects the left side.

Judaism for the New Age: The left side is the emanation of severity the second day of creation in which God divided the waters.

“thou art clothed with glory and majesty.”

These are the two weeping willow branches which are on the lulav used in the holiday of Succoth. They reflect the emanation of victory and splendor from which emanate prophecy.

The passage stops here before reaching to the tree of life which was hidden and not desired to be part of the number of emanations in this passage because the passage included the left side of severity in the word “very much.”

Judaism for the New Age - the tree of life is the emanation of tiffereth or beauty the middle way the way of the Torah and unity of God's name.

What is the meaning of “very much”? This is the left side of all the branches below that include one bitter branch (which is the evil inclination). The tree of life did not want to be in the same passage with this branch until King David began the next passage “Who covers himself with light as with a garment, who stretches out the heavens like a curtain.”

“Who covers himself with light” refers to the service of the first day. “Stretches out the heaven like a curtain,” refers to the left side included in the right but not to include the word “very much” (which is the evil inclination which is part of the left side.) In this way the left side when included in the right can radiate and be included in the heavens. “Who lays the beams of his chambers in the waters.” Here comes out the joy of the tree of life to become rooted in it the two branches of the weeping willow since they grow in the rivers which come out of Eden. He made the clouds his chariot.: This refers to the angels Michael and Gabriel. “He walks upon the wings of the wind, to heal the sick in the world. This refers to Rafael and further “he makes the minds his messengers.”
(Zohar 2-98)

“O Lord how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy creatures.”

Rabbi Chezkiyah opened, “O Lord how manifold are thy works.” How great are the works of God in the world. By way of example to a man that takes in his hands many seeds together and plants them at one time. Afterward each seed comes up separate. In this way God made his works in wisdom. In wisdom he took it all together and planted them. Afterwards went out each one separately in its own time like is written,

“everything in wisdom he made.” Everything is included in wisdom and does not go outside except for in specific channels to the intellect called (Binah) understanding. From these they are all established like is written (Proverbs 24), “In understanding they are established.” Therefore it says “Everything was made in wisdom.” In understanding the earth is filled with thy creatures.” (Zohar 3-42)

Judaism for the New Age - This passage describes the steps in the creation of the world and the creatures that fill her. The first emanation is wisdom like the planting of the seeds all at one. Then through understanding each of these creations emanates according to its own path. They all sprout forth from the earth which is God's kingship the final letter Hai of his divine name YHVH.

“O Lord how manifold are thy works”

This passage is explained in several places. Who can be able to relate the works of God how many camps and troops of angels there are without number. All of them were created in one instant like a hammer that strikes and shoots off sparks to all sides in one instance. In this way God created everything camps and troops of angels and creations without number in one instant.

Come and see. With the spirit of his mouth and his speech God created the world like is written, “with the word of God the heavens were made the spirit of his mouth all the parts.” The word of God this is his speech. The spirit of his mouth this is his breath. One does not go without the other. They were included in each other and came forth troops and camps of angels at one time.

Come and see. When God wanted to create the world came out a hidden light from which came many other revealed light. This light went out and spread forth to make other lights called the supernal worlds. Then it spread out further to make light which did not radiate to make the lower world. Since the lower world was from light which did not radiate it joined with the light of the supernal worlds. The upper light becomes joined with the lower worlds. From the unity of the upper and lower worlds came forth the troops and camps of angels of many types. This is the meaning of “O Lord how manifold is thy works.” Everything that was found on the earth had then a spark above. There is nothing below that does not have a spark above ministering over it. Therefore

what is aroused below affects the higher worlds and its corresponding ministers service since they are all united together with each other. (Zohar 1-156)

Judaism for the New Age: Everything that is found on earth has a spark above. Most important is to seek out your own source and your own spark. Then you can begin to live.

Psalm 105

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

Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

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

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

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

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

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

Which covenant he made with Abraham, and his oath unto Isaac;

And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

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

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

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

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

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

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

He sent a man before them, even Joseph, who was sold for a servant:

whose feet they hurt with fetters: he was laid in iron:

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

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

*He made him Lord of his house, and ruler of all his substance:
To bind his princes at his pleasure; and teach his ancient wisdom.
Israel also came in Egypt, and Jacob sojourned in the land of Cham.
And he increased his people greatly; and made them stronger than their
enemies.
He turned their heart to hate his people, to deal subtilely with his servants.
He sent Moses his servant; and Aaron whom he had chosen.
They showed his signs among them, and wonders in the land of Cham.
He sent darkness, and made it dark; and they rebelled not against his word.
He turned their waters into blood, and slew their fish.
Their land brought forth frogs in abundance, in the chambers of their kings.
He spoke, and there came dives sorts of flies, and lice in all their borders.
He gave them hail for rain, and flaming fire in their land.
He smote their vines also and their fig-trees; and broke the trees of their
borders.
He spoke, and the locusts came, and caterpillars, and that without number.
And did eat up all the herbs in their land, and devoured the fruit of their
ground.
He smote also all the firstborn in their land, the chief of all their strength.
He brought them forth also with silver and gold: and there was not one feeble
person among their tribes.
Egypt was glad when they departed: for the fear of them fell upon them.
He spread a cloud for a covering; and fire to give light in the night.
The people asked, and he brought quails, and satisfied them with the bread of
heaven.
He opened the rock, and the waters gushed out; they ran in the dry places
like a river.
For he remembered his holy promise, and Abraham his servant.
And he brought forth his people with joy, and his chosen with gladness:
And gave them the lands of the nations: and they inherited the labour of the
people;
That they might observe his statutes, and keep his laws. Praise ye the Lord.*

Zohar - Psalm 105

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

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

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

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

Judaism for the New Age: The redeemer is the ruler of nations. The redeemer refers to the divine presence which is hidden in this world. The knowledge of the divine presence is that “It is all from God.” The divine presence redeems man from suffering with this knowledge. He rules over the nations. They have no power but the power God gives them.

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

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

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

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

From the day that Israel was in the world they did not recognize the glory of God except in Egypt. They were under hard torturing work and they cried out to God. They didn't change their customs. They conducted themselves there like gold inside a furnace. Also they saw each day witchcraft and the evil which their oppressors used against them, but they didn't turn away to the right or left. This was even though they didn't know so much of the glory of God, but went only after the customs of their fathers. Afterwards, they saw many miracles and God's might that God took them for his servants. Since they all saw together these miracles and wonders was said, "I am the Lord your God who took you out from the land of Egypt." There in Egypt was revealed the glory of God. He was revealed it to them at the sea, where they saw the radiance of the supernal glory face to face. Therefore it says, "Don't say that other gods spoke to you but I am the God that you saw in Egypt. I am the God that killed your enemies in Egypt. For this reason "and other Gods you didn't know." Don't say that there is another but I am everything. (Zohar 3-84)

Judaism for the New Age: Now in the New Age the whole world is being redeemed. The whole world will be filled with the knowledge of God. This knowledge is received through the Messiah the son of Joseph. The Messiah the son of Joseph, the hidden soul, has many messengers in this world. The whole world becomes united with this knowledge.

Psalm 106

Praise ye the Lord, O give thanks unto the Lord; for he is good: for his mercy endureth for ever

Who can utter the mighty acts of the Lord? Who can publish all his praise?

Blessed are they that keep judgment, and he that doeth righteousness at all times.

Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation;

That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation,

that I may glory with thine inheritance.

We have sinned with our fathers, we have committed iniquity, we have done wickedly.

Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but rebelled at the sea, even at the Red Sea.

Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

He rebuked the Red Sea also, and it was dried up: so he led them through the depths, as through the wilderness.

And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

And the waters covered their enemies: there was not one of them left.

Then they believed his words; they sang his praise.

They soon forgot his works; they waited not for his counsel:

But lusted exceedingly in the wilderness, and tempted God in the desert.

And he gave them their request; but sent leanness into their soul.

They envied Moses also in the camp, and Aaron the holy one of the Lord.

The earth opened and swallowed up Dathan, and covered the company of Aviram.

And a fire was kindled in their company; the flame burned up the wicked.

They made a calf in Horeb, and worshipped the molten image.

Thus they changed their glory into the similitude of an ox that eateth grass.

They forgot God their saviour, who had done great things in Egypt;

Wondrous works in the land of Ham, and terrible things by the Red Sea.

Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

Yea, they despised the pleasant land, they believed not his word:

But murmured in their tents, and hearkened not unto the voice of the Lord.

Therefore he lifted up his hand against them to overthrow them in the wilderness:

To overthrow their seed also among the nations, and to scatter them in the lands.

They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

Thus they provoked him to anger with their deeds: and the plague broke in upon them.

Then stood up Pinchas, and executed judgment; and so the plague was stayed.

And that was counted unto him for righteousness unto all generations for evermore.

They angered him also at the waters of Meribah, so that it went ill with Moses for their sake:

Because they provoked his spirit, so that he spoke unadvisedly with his lips.

They did not destroy the nations, concerning whom the Lord commanded them:

But they were mingled among the nations, and learned their works.

And they served their idols: which were a snare unto them.

Yea, they sacrificed their sons and their daughters unto devils,

and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

Thus were they defiled with their own works, and went astray with their own deeds.

Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

And he gave them into the hand of the nations; and they that hated them ruled over them.

Their enemies also oppressed them, and they were brought into subjection under their hand.

Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.

Nevertheless he regarded their affliction, when he heard their cry:

And he remembered for them his covenant, and repented according to the multitude of his mercies.

He made them also to be pitied by all those that carried them captive.

Save us, O Lord our God, and gather us from among the nations, to give thanks unto thy holy name, and to triumph in thy praise.

Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say Amen, Praise ye the Lord.

Zohar - Psalm 106

“Who can utter the mighty acts of God? Who can declare all his praise?”

Come and see. When God desired and it came into his will to create the worlds he looked into the Torah and created it. Before each work of the creation he looked into the Torah and created it, like it says in Proverbs 8, “I was by him and a

(Amone)nursling, I was daily his delight playing always before him.” Don’t learn nursling Amome but learn Uman (craftsman). When God wanted to create man the Torah said before him if you will create man and afterwards he will sin and you judge him then your work will be in vain. Man cannot be able to take your justice. God said to the Torah, I will prepare repentance before creating the world. In the time that God made the world and created man, he said, “World, world, you and your statutes only exist for the sake of the Torah. For this reason I create you man, to occupy yourself in it. If you will not, I will return the world to nothingness. Because of man everything exists, like is says in (Issaih 45), “I made the earth, and man upon it I created.” The Torah stood up and declared before man to be careful to study and toil in the Torah Come and see. All those that study the Torah sustain the world and sustain the work of creation. There is no limb of a man that does not have corresponding to it a creation in the world. Just like the body of a man is divided into organs and limbs each existing on its own level, working together with each other like one body, likewise exists the world. All the creations are limbs and organs which sustain each other. When they are all connected they are one body. They are all similar to the Torah. The Torah is organs, paragraphs, which sustain each other. When they are all fixed together they make one body. When King David looked on these deeds he said, “O Lord how manifold is your works, the whole earth is filled with your creatures.” The Torah is all supernal sealed secrets which cannot be able to be understood. The Torah is all supernal matters some revealed and some not revealed. The Torah is everything above and below, all the matters of this world and the next. There is no one that can know it all. Therefore it is written, “Who can utter the mighty acts of God?”

King Solomon came to ask to be able to stand on the words of Torah and on the specifics of the Torah and he was not able. He said, Ecclesiastics, “I said it is wisdom and distant from me.” King David said (Psalm 119), “I close my eyes and gaze upon the wonder of our Torah.”

Come and see. It is written of King Solomon, Kings 1-5, “He spoke 3000 examples and he would sing 1500 songs. In each and every example was 1,005 reasons. King Solomon was a man of flesh and blood. The Torah which God said is so much more deep. In each and every word there are uncountable songs, prayers, examples and

supernal secrets. On this is written, “Who can utter the mighty acts of God?” (Zohar 1-134)

Judaism for the New Age: Although in the New Age, we seek knowledge self realization and God realization, it should be understood that as much knowledge that is acquired of the Torah is only a drop in the ocean. The New Age needs the simple faith of the Old Age. Knowledge and simple faith combine to make the perfect faith called Zion.

“Happy is the one who watches justice and does charity each day.”

Rabbi Abba opened, “Happy is the one who watches justice.” Meriting are Israel that God gave to them the true Torah to work in day and night. All those that study Torah are free from everything. They are free from death that it cannot circle over them. All those that toil in Torah and attach themselves to it, cling to the three of life. If they separate from it, the tree of death dwells upon them. Come and see. “Happy is the one that watches justice that watches faith in God. God is just; all his ways are just and he does charity each day. At all times a person can do charity. This is the combination Torah and doing charity to help the needy. Everyone who does charity with a poor person increases charity above and below.

Come and see. The one that does charity, this charity that he does goes up above and reaches the place of Jacob (truth) who is the supernal chariot. He brings down blessings to that place from the source of all wellsprings. From charity he brings down blessings to all those dwelling below and to the troops and camps of angels. All are blessed; light is added to them. They are all called “time” (time implies creation of God in contrast to the Eternal One blessed be he.) This is what is written “and does charity at all times.”

Judaism for the New Age: Everyone can do charity. This means not only with money. You can help other people in many ways. All these ways are charity if it is with a pure and sincere heart.

Rabbi Shimon wept sorrowfully for those that do not watch over the honor of God. The one that makes God’s holy name each day is the one that gives charity to the poor. He makes God’s name above that it should be perfect because charity is the tree of life.

Charity gives to righteousness. Tzedaka which means charity gives to Tzedek which means righteousness. When he gives charity is joined both of them and God's name is complete. By way of example, when a man does a good deed below, he arouses good above. (Zohar Chadosh)

***Judaism for the New Age:** All charity is for the sake of the divine presence. The divine presence is the New Age which fell into the darkness due to our sins. With charity you lift it up and unite her with the prince which is the Torah and God.*

Charity and righteousness are the two aspects of God's name called foundation and kingship which are God and his divine presence. Through the giving of charity to a poor person who is the divine presence in exile, is uplifted the poor person and the divine presence to be united with God. The divine presence is the final letter Hai of God's name YHVH. The exile of the divine presence is the separation of the letter Hai from YHV. Charity reunites this aspect of God's name again with the foundation to be one and complete. It brings the redemption. This is the charity given with divine intention for the sake of God's name, charity for Torah.

“Blessed be the Lord, the God of Israel, for every and ever.”

Rabbi Elazar said, whenever is mentioned two worlds it refers to revealed worlds and hidden worlds. We only bless God in these two worlds. The supernal world is called “he” (Hu). The revealed world below is called “you” Atta because he is blessed always from the upper world to the lower world through the attribute of righteousness.

Everything comes from above. This is the meaning of “Blessed be the Lord the God of Israel forever and ever.” Zohar 1-158

***Judaism for the New Age** - The expression forever and ever implies two worlds, this world, the world of God's kingship and the next world above, the world of understanding. The blessing in this world comes through the attribute of righteousness from God's mercy called beauty onto his kingship.*

Psalm 107

O give thanks unto the Lord, for he is good: for his mercy endureth for ever.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

They wandered in the wilderness in a solitary way; they found no city to dwell in.

Hungry and thirsty, their soul fainted in them.

Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

And he led them forth by the right way, that they might go to a city of habitation.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

For he satisfieth the longing soul, and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, being bound in affliction and iron;

Because they rebelled against the words of God, and rejected the counsel of the Most High:

Therefore he brought down their heart with labour; they fell down, and there was none to help.

Then they cried unto the Lord in their trouble, and he saved them out of their distresses.

He brought them out of darkness and the shadow of death, and broke their bands asunder.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

For he hath broken the gates of brass, and cut the bars of iron asunder.

Fools because of their transgression, and because of their iniquities, are afflicted.

Their soul abhorreth all manner of food; and they draw near unto the gates of death.

Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.

He sent his word, and healed them, and delivered them from their destruction.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

They that go down to the sea in ships, that do business in great waters;

They see the works of the Lord, and his wonders in the deep.

For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, and all their wisdom vanisheth.

Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

He maketh the storm a calm, so that the waves thereof are still.

Then are they glad because they are quiet: so he bringeth them up to their desired haven.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

He turneth rivers into a wilderness, and the water-springs into dry ground;

A fruitful land into barrenness, for the wickedness of them that dwell therein.

He turneth the wilderness into a pool of water, and dry ground into water-springs.

And there he maketh the hungry to dwell, that they may prepare a city for habitation;

And sow the fields, and plant vineyards, which may yield fruits of increase.

He blessed them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

Again, they are diminished and brought low through oppression, misery, and sorrow.

He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.

Yet setteth he the poor on high from affliction, and maketh him families like a flock.

The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.

Who is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.

Zohar - Psalm 107

“And they called out to God in distress and from their anguish he saved them.”

The sages learned that one who prays, cries, weeps and screams until he has not longer power in his lips; he has made a complete prayer. This prayer is always answered.

Rabbi Judah said, “Great is crying to God that it destroys decrees upon a person his whole life.” Crying out should be done from the heart, like is written, Lamentations-2, “Cry from their hearts to God.” This is dear to God more than other prayers, like it says in (Exodus 22), “if you will cry to me I will hear your cries.” Rabbi Judah said, “Everything in the world depends on the prayer and repentance of a man to God; so much more so the one that sheds tears. There is no gate in heaven closed to the tears of prayer. Rabbi Berachia said, “In the time that God said to Samuel (Samuel 1-15), “I regret that I have made Saul for a king,” and what is written afterwards “And it grieved Samuel and he cried to the Lord all night.” Samuel put aside all other types of prayer and cried to God from his heart because crying is closer to God. Rabbi Issac said, “Great is crying out to God that it rules over the attribute of justice above. Rabbi Josi said, “great is crying that it rules in this world and in the next. For the sake of crying from the heart, a man inherits this world and the next as it is written, “And they cried to God in their distress and he delivered from their anguish.” (Zohar 2-20)

Judaism for the New Age: It is not hard to pray to God. You don't have to be intellectual in it at all. Prayer is the service of the heart. You can cry, weep scream and groan. The important thing is that it comes from your heart, your true feelings.

“He sends his words and heals them and delivers them from destruction.”

Rabbi Elazar opened and said (Jeremiah 17),”Heal me and I will be healed, save me and I will be saved.” Since it says, “Heal me,” why does it have to say, “and I will be healed.” Since it says, “save me,” why does it have to say “I will be saved.” When the doctor heals there shall no longer be a disease. All the healing in the world is in the hand of God. However, there is healing that is done by his messengers. These healings are good healing. However, the disease sometimes returns. In the healing of God himself the disease never returns. Therefore his healing completely finishes the disease. For this reasons it says, “Heal me and I will be healed.”

Judaism for the New Age: There is conventional healing, alternative healing, and spiritual healing. Spiritual healing is the most important. It is part of conventional healing and alternative medicine. It gives permanence and meaning to all healing. When you heal, it is with body and soul.

We learned it is written (Psalms 41), “Happy is the one that consider the poor.” The poor is also the one that is sick in bed. He is imprisoned in the house of the king. If there is a doctor, God will send him the blessing to reach this sick man that is in his sick bed like a man in prison. He will help to take him out of his imprisonment.

Come and see. God judges all people from above. A person who is judged to lose his wealth will fall to this disease and will not be healed until he loses his wealth that was decreed above. A person who is judged for death all the money in the world will not save him. Therefore a wise doctor if he can be able to heal the body this is good. If not, he gives to the person the healing of his soul. This is the wise doctor that God helps in this world and the next world. (Zohar 3-298)

Psalm 108

A song or psalm of David.

My heart is steadfast; I will sing and give praise, even with my glory.

Awake, psaltery and harp: I myself will awake early.

I will praise thee, O Lord, among the peoples: and I will sing praises unto thee among the nations.

For thy mercy is great above the heavens: and thy truth reacheth unto the skies.

Be thou exalted, O God, above the heavens: and thy glory above all the earth;

That thy beloved may be delivered: save with thy right hand, and answer me.

God hath spoken in his holiness; I will rejoice, I will divide Shechem, and measure out the valley of Succoth.

Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

Moab is my washpot; over Edom will I cast out my sandal; over Philistia will I triumph.

Who will bring me into the strong city? Who hath led me unto Edom?

Hast not thou cast us off, O God? and thou goest not forth, O God, with our hosts.

Give us help from trouble: for vain is the help of man.

Through God we shall do valiantly; for he it is that shall tread down our enemies.

Zohar - Psalm 108

“For thy steadfast love is great above the heavens, and thy truth reaches the clouds.”

We learned, “Happy is the portion of the one that merits that his soul leaves from this world to ascend to a higher place above from the place called heaven. There he merits to see the honor of the king to delight in the supernal delight, like is written (Issaih 58), “Then will delight on God,” specifically on God. Happy is the one that merits to this kindness, of which is written, “Because great above the heavens is your kindness.” It is under the heavens that it is written. (Psalm 57), “because great until the heavens is your kindness.” Rabbi Josi said, “this kindness (in Psalm 108) and this is kindness (in Psalm 57). One is the higher kindness, the other the lower kindness. The higher kindness is above the heavens. The lower kindness is as it is written, (Issaih 55), “the faithful kindness of David.” Of these it is written, “until the heavens.” (Zohar 1-219)

***Judaism for the New Age** - The supernal kindness is above the heavens which means above the sephira of Tiffereth or Beauty. The sephira of kindness is the first sephira of the seven lower sephiros. The kindness of David the lower kindness is below the sephira of Tiffereth which is called Heaven in the place of the sephira of Netzach (Victory). This kindness is connected to the foundation of righteousness its kingship which is the kingship of David. The difference between the two kindnesses is that the upper kindness gives to all without discretion. The lower kindness gives to those that are worthy. In this can be seen the relationship between the New Age and the Old Age. The New Age is mercy and kindness without discretion. The way of God’s kingship is the New Age with the Old Age, mercy and justice united together.*

Rabbi Issac said it is written, “because great above the heavens is your kindness.” From “Above the heavens,” it departed above to the place that is called heavens. What is it? The supernal mother called repentance. Rabbi Judah said, specifically its states “above the heavens.” If it would have said “on the heavens” you might think that it is sustained on the heavens and no higher. Since it says “upon the heavens” it means it is sustained on the heavens above and above. In the time when the deeds of man are good below the divine mother rejoices with her children. Then will be revealed the Ancient of Days to give light to Zeir Anpin. Then everything will be in its perfection everything blessed and spread out in mercy. All the worlds will be in joy. (Zohar 3-16)

Judaism for the New Age - The Ancient of Days is the hidden of hidden who is never revealed except in the aspect of reflection of light on the face of Zeir Anpin. The Kabballa is the revelation of the light of Atik Yomin the Ancient of Days upon the face of Zeir Anpin the Torah The Kabballa is the mercy of the father upon the son to give life and joy to his bride and kingship and her children the congregation of Israel.

Psalm 109

To the chief musician, a psalm of David.

Hold not thy peace, O God of my praise;

For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

They compassed me about also with words of hatred; and fought against me without a cause.

For my love they are my adversaries: but I give myself unto prayer.

And they have rewarded me evil for good, and hatred for love.

Set thou a wicked man over him: and let Satan stand at his right hand.

When he shall be judged, let him be condemned: and let his prayer become sin.

Let his days be few; and let another take his office.

Let his children be fatherless, and his wife a widow.

Let his children be continually vagabonds, and beg: let them seek their bread out of their desolate places.

Let the creditor seize all that he hath; and let the strangers spoil his labour.

Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

Let his prosperity be cut off; and in the generation following let their name be blotted out.

Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out.

Let them be before the Lord continually, that he may cut off the memory of them from the earth.

Because that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

As he clothed himself with cursing like as with is garment, so let it come into his bowels like water, and like oil into his bones.

Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.

Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul.

But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me.

For I am poor and needy, and my heart is wounded within me.

I am gone like the shadow when it declineth: I am tossed up and down as the locust.

My knees are weak through fasting; and my flesh faileth of fatness.

I became also a reproach unto them: when they looked upon me they shook their heads.

Help me, O Lord my God: O save me according to they mercy:

That they may know that this is thy hand; that thou, Lord, hast done it.

Let them curse, but bless thou: when they arise, let them, be ashamed; but let thy servant rejoice.

Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude.

For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

Zohar - Psalm 109

“In return for my love they are my accusers, whilst I have nothing but prayer.”

Rabbi Chezkiyah asked, “What is the meaning I have nothing but prayer.” This is the congregation of Israel (the divine presence) like is explained that is written (Psalms 69), “I and my prayer is to you God,” and it is written, Psalms 68, “O thou that hearest prayer.” King David said this for the sake of the congregation of Israel. He said, “I have nothing but prayer.” It is all one. This is the prayer of the hand of which it says “on your other hand” with a Hai (Zohar 3-49)

Judaism for the New Age - Kingship which is the attribute of King David is also the attribute of prayer. Prayer and kingship are one the same source. They are both the love of God from below to above, from emptiness to fullness. From darkness to light. The attribute of kingship has nothing of its own only the light and love of his master. It is compared to the moon. Also the Congregation of Israel is compared to the moon. The Jewish people are very few and their land is very small. They are forever at God’s mercy like the left hand which is physically weak, but like the right hand which is spiritually strong.

“For he stands at the right hand of the poor, to save him from those who condemn him to death.”

Rabbi Elazar asked to Rabbi Shimon his father and said to him. We learned that because of three sins hunger comes to the world and all these sins are only done by the wealthy. This is because their hearts are proud and haughty. These sins are not by the poor. What is the justice that God punishes the poor and strengthens the wealthy? This adds sin to the world. Rabbi Shimon said to him, your question is well asked. The colleagues here explained this question. When God wants to punish the wicked and remove them from the world, he gives them everything. Come and see that the closer the people are to God correspond according to the vessels that they use. There is a broken and contrite heart. Humility is the vessel of the king. When there is famine and hunger in the world and the poor people suffer. They cry before the king. God is thereby closer to them than to others that it is written Psalm 22, “he does not despise or abhor the affliction of the poor. Then God remembers why poverty came to the world.

Sadness for those wicked people that caused famine when is aroused the king to watch over the world and answer the cries of the poor. We should be saved from the punishments of the wicked. Therefore is written, Exodus 22, “I hear and hear his cry,” twice is mentioned “hear.” One time to answer their cries and the other time to punish those that caused their affliction. Therefore in the time when famine is in the world, tragic it is for those wicked wealthy people as a result of the cries of the poor afflicted before God. (Zohar 3-6)

Judaism for the New Age: The test of a wealthy person is even greater than the test of a poor person. The main test is not to become proud and haughty. Remember that there is no greater poverty than spiritual ignorance.

Psalm 110

A psalm to David.

The Lord saith unto my master, Sit thou at my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Thy people offer themselves willingly in the day of thy power: in the beauties of holiness, from the womb of the morning, thou hast the dew of thy youth.

The Lord hath sworn, and he will not repent, Thou art a priest for ever after the order of Melchizedek.

The Lord with the right hand shall crush kings in the day of his wrath.

He shall judge among the nations, he shall fill the places with dead bodies; he shall crush heads over a wide-spread country.

He shall drink of the brook in the way: therefore shall he lift up the head.

Zohar - Psalm 110

A Psalm of David. The Lord says to my master, “Set those at my right hand until I make thy enemies thy footstool.”

Rabbi Shimon opened and said, “the Lord says to my master.” The upper level says to the lower level. “Sit thou at my right hand,” to join the west with the south, the left with the right for the sake of breaking the power of the enemy.

Judaism for the New Age - the divine presence is called left or west, the sephira of Malcuth or kingship. The level above her is called south or the sephira of Tiffereth. In battle against the enemies of God they fight together.

“the Lord says to my master.”

The Lord says refers to Jacob (Tiffereth) “to my master refers to (Joshua 3). “The ark of the covenant master of all the earth,” (the sephira of foundation). “The Lord says” refers to the Jubilee. “To my master,” refers to the Sabbatical year as it is written (Exodus 21), “I loved my master,” “Sit thou at my right hand.” The right dwells in the Jubilee and the Sabbatical year needs to join with it.

Judaism for the New Age - The Jubilees the 50th years refers to the sephira of Binah or understanding. The 7th Sabbatical year refers to Malcuth or kingship. They are the upper and lower supernal mothers.

Come and see. The Sabbatical year has not joined completely the right and the left from the day that it was created. When God wanted to join them he stretched out his left arm to receive her and created this world. Since she was created from the left side she has not completeness until the 7th millennia. In that day she on the left will unite with the right. Then she will be between right and left in a perfect bond. Then will be found “a new heavens and a new earth,” and it will exist forever. If so how is explained in the passage, “Sit on my right.” This is only until an appointed time, like is written, “until the fire will burn your enemies blood to you feet,” and not always. However, in this time it will never separate and be removed from that place forever, like it says in (Issaih 54) “because the right and left thou shall break forth.” Everything will be one and united.

Judaism for the New Age: The Jubilee is the 50th year of freedom called the law of One. The Sabbatical year is the 7th year, the law of seven. Everything will be one and united. This means justice and mercy. Heaven and earth. Israel and the whole world. The New Age and the Old Age. This unity is called Zion, “and God returned to Zion.”

“Thou shalt be a priest forever after the manner of the king of righteousness.”

Rabbi Elazar opened and said, (Issaih 25) “O Lord thou are my God, I will exalt thee, I will praise thy name, because you do wonder.”

This passage is the secret of faith. Lord (YHVH) this is the supernal secret the first emanation that is hidden and not known. (Elokai) “thy God,” this is the secret of the silent sound the first that is applicable to ask, hidden unknown without one to sit upon her since she is hidden and concealed. (Zohar 3-193)

Judaism for the New Age - These two names of God refer to the two hidden worlds, Atziluth the world of Emanation, and Beriah, the world of creation, or the sephiroth of Chochma and Binah, wisdom and understanding the divine father and mother called the hidden ones of God.

“Thou art” Atta refers to the right side (kindness) the first applicable to ask about and to receive an answer. He is the supernal priest as it says, “You are the priest forever after the manner of the king of righteousness.”

He stands over the word which only stands on the right side. This word is called “the king of righteousness (Tzedek). This is its name. It is united with King David and all his praises of God come from this word. (Zohar 3-193)

Judaism for the New Age - the divine priest is the attribute of kindness called the right which stands over the kingship or word which is called the left to unite the right and left with speech and prayer. Speech and prayer is from the left, but their source is on the right, the kindness and love of God which sweetens the harsh judgments upon Israel and the world.

Psalm 111

Praise ye the Lord, I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

The works of the Lord are great, sought out of all them that have pleasure therein.

His work is honourable and glorious: and his righteousness endureth for ever.

He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.

He hath given food unto them that fear him: he will ever be mindful of his covenant.

He hath shown his people the power of his works, that he may give them the heritage of the nations.

The works of his hands are verity and judgment; all his commandments are sure.

They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

Zohar - Psalm 111

“Halleluya. I will praise the Lord with my whole heart, in the assembly of the upright and in the congregation.”

Rabbi Shimon opened and said, “I will praise the Lord with my whole heart.” It should say with all my heart. David prayed with the secret of the holy name of God. “I will praise God with my whole heart” implies with the good inclination and the evil inclination. These are the two sides, the right and left. The heart is similar to the directions of south and north. Likewise, is the secret of the assembly of the upright. They include all the other six directions of the world. (Zohar 111)

Judaism for the New Age - Right and left reflect the sephiroth of kindness and severity from which come the good and evil inclinations in man. The six directions are the six attributes of the heart which are kindness, severity, beauty, victory, splendor, foundation and kingship. Everything was created through these spiritual attributes and names called Sephiroths. Therefore, they are reflected in the six directions of space.

“Assembly,” is the place of Judah like is written, (Psalms 132), “and my assembly I shall teach them.” And it is in written, Hoshea 12, “But Judah still rules with God.” And what is written in Psalm 135, “I will praise you with all my heart toward God I will sing, I will sing to you.” To this place he sang “to Elokim I will sing to you.” He directed his prayer up to the level of Halleluya to join the left(Elokim) with the level of (YHVH) the right. (Zohar 111)

Judaism for the New Age: Elokim and YHVH are justice and mercy, left and right. YHVH is in most places referred to as middle. Middle is right in respect to left. The A-L is pure kindness on the right side. In learning Kabballa, you may find many contradictions from what is said in different places. There are explanations for everything. In Schools of Kabballa, the students learn these mystical texts with various explanations to understand its meaning. The explanation Judaism for the New Age is my attempt to clarify the Zohar portions for the readers of the New Age. Sometimes I can help; sometimes the texts are above me. I am using in many places a back-up explanation which is accepted by most scholars. However, insights into the New Age is my own humble opinion.

“He has given food to those who fear him, he will always be mindful of his covenant.”

Rabbi Shimon opened and said, “He has given food to those who fear him.” These are those who merit to the fear of God. All those that fear God are called men of the house of the king. About this is written, (Psalms 112), “Happy is the man that fears God.” What is the meaning, “he has given food to those who fear him.” This is like what is written, “she rises when it is still night to prepare food for her household.” At midnight at the time when the congregation of Israel is aroused she prepared food for the house of the king. The one that rises at midnight to learn Torah joins with her the divine presence in the preparation to enter the house of the king.

The fear of the Lord is the beginning of wisdom, a good understanding have all those that do his commandments.” Rabbi Chiya opened, “This scriptural passage seems to imply that the end of wisdom is the fear of God. The meaning of the passage is that the fear of God is the beginning to enter into the level of the supernal wisdom, like is written (Psalms 118), “Open for me the gates of righteousness.” This is the gate to God the prerequisite to enter into the supernal king who is hidden above everything and has prepared these gates before him one within the other. There are many doors and many palaces one within the other. At the end of all these gates is a special gate. There it says, “Anyone who wants to enter near me, must enter this gate.” This gate like the first gate to the supernal wisdom is the fear of God. This is the meaning of the first

word of the Torah (Beraishit) “in the beginning.” The Bais equivalent to the number 2 implies two beginnings which are joined together like one. These are two points one hidden and one stands to be revealed. Since they never become separate they are called “the beginning of wisdom.” They are one and not two. One that takes one takes with it the other. This is the meaning, “he and his name are one, “that it is written (Psalm 83), “that men may know that thou alone whose name is YHVH are the most high over all the earth.” Why is it called the fear of God? Because it is the tree of knowledge of good and evil. If a man merits it is good. If not it is evil. Therefore dwell in the place where there is fear of God. This is the gate to enter to receive all the good in the world. All good are these two gates that are one. Rabbi Josi said, “all good,” this is the tree of life, which is all good without any evil. “To all those that do his commandments.” These are the kindness of David that are called the supporters of Torah. They do everything for the sake of those that toil in torah. Scholars at the time of learning and toiling in Torah are not called doing. Only those that support those learning are called doing. They provide and sustain the chair of glory, in an appropriate manner. (Zohar 1-7)

Judaism for the New Age - The scholars of the Torah are called Sabbath. Therefore they are said not to be doing. Their work is all spiritual. Those supporting them in their learning merit to a good understanding even if their principal occupation is in the work of business to earn money to support Torah learning, to be upholders of the Torah. Both the Torah scholars and the supporters of Torah require the "fear of God" as a prerequisite of their success in their service of God each in his own way as doers or learners.

The Fear of God is the beginning of wisdom. In the search for truth and wisdom is required a teacher. This teacher represents the Old Age which includes the New Age. First you must have respect and fear for your teacher. Then, he can open for you spirituality; you can begin to heal. From the Old Age you enter into the New Age. The Old Age is the first gate, the beginning. At the end, is the gate of unity. This gate is the Old Age which includes the New Age. You enter into this gate and you become the teacher.

Psalm 112

Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.

His seed shall be mighty upon earth: the generation of the upright shall be blessed.

Wealth and riches shall be in his house: and his righteousness endureth for ever.

Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

Good is a man that sheweth favour, and lendeth: he will guide his affairs with judgment.

Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

He shall not be afraid of evil tidings: his heart is steadfast, trusting in the Lord.

His heart is established, he shall not be afraid, until he sees his desire upon his enemies.

He hath lavished, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Zohar - Psalm 112

“His seed shall be mighty upon earth, the generation of the upright shall be blessed.”

Rabbi Shimon said, “When is a man mighty upon the earth? When his might is in Torah, mighty over his evil inclination and mighty in his earthly conduct. For sure will be lifted up his soul, and will be drawn down upon him a great blessing. Therefore the upright shall be blessed. It is written, “will be blessed.” (Zohar 3-191)

“A good man lends with good grace, he conducts his affairs justly.”

Rabbi Judah opened, “A good man.” This is God that is called good like is written, “God is good to everything,” and it is written, “God a man of war.” “To everything,” God lends with grace, to the place where he has nothing of its own. This is the place which he sustains in justice that it is written, “righteousness and justice are the foundation of thy throne..” (Zohar 1-60)

Judaism for the New Age - the righteous and the expression “everything” are the names for the sephira of foundation. The sephira of Tiffereth or beauty lends with a good grace unto the sephira of foundation and onto the kingship for the sake of Israel and God’s name.

Another interpretation. “A good man,” this is the righteous one, the foundation of the world that it is written, “Say of the righteous that it shall be well with him, for they shall eat the fruit of their doing.” Rabbi Issac said, “This is the praise of the Sabbath that is open to good, like is written, “Good, to thank God.” Rabbi Chiya said, “It is all one thing. It says “this male offspring in the world .” What is the “offspring in the world.” These are the souls of the righteous that they are the fruit, the works of God. Rabbi Shimon said, “In the time when God is coronated with his crowns, he is exalted above and below. Above he is exalted in the place deeper from everything and below he is coronated amongst the souls of the righteous. Then is given additional life above and

below. He is included in the place of sanctity from all sides. The well becomes full and the sea is completed. Afterwards he gives to everything. (Zohar 1-60)

Judaism for the New Age - In the time when God is coronated with his crowns refers to the sephira of Tiffereth or beauty which rules over God's kingship. He is above everything which is the sephira of Yesod(foundation) and known to the righteous as YHVH. The righteous sanctify God's name and add life above and below. Through their service they cause the elevation of the feminine waters which merge with the masculine waters to cause rain upon the sea of life that all its wells become full to give life to all worlds.

“He has distributed freely, he has given to the poor, his righteousness endures forever.”

Rabbi Elazar opened, “He has distributed freely.” Come and see. When God created the world he sustained the world on one pillar called “righteousness.” This pillar of righteousness sustains the world. This is the water that gives sustenance to everything that it says, “a river went out of Eden to water the garden, and from there it separated to four heads. What does it mean separated? The garden receives the food and effluence from the river and from everything (the place called foundation). Afterwards spreads out effluence to the four sides of the world. Many wait anxiously to receive the effluence and nurturance from them, like is written, “the eyes of all wait upon thee, and you give to them food in their due season.”

Therefore “he has given to the poor.” This is the righteous one (the sephira of foundation). “His righteousness stands forever.” This is the congregation of Israel. (The kingship or the divine presence.) For its sake his kingship is sustained in the secret of peace and perfection. (Zohar 3-153)

Judaism for the New Age: The kingship is called the poor one. The kingship is in this world which has no life or spirit of its own. This world is only a vessel for life. You have to put the life into this world. You make this life worthwhile by devoting yourself to sanctify the name of God in the world. "May the name of God be blessed forever and ever."

Psalm 113

Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.

Blessed be the name of the Lord from this time forth and for evermore.

From the rising of the sun unto the going down of the sun the Lord's name is to be praised.

The Lord is high above all nations, and his glory above the heavens.

Who is like unto the Lord our God, who dwelleth on high. who humbleth himself to behold the things that are in heaven, and in the earth!

He raiseth up the poor out of the dust, and lifts the needy out of the dunghill;

That he may set him with princes, even with the princes of his people.

He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

Zohar - Psalm 113

"Halleluya. Give Praise O servants of the Lord, praise the name of God."

Rabbi Chezkia opened and said, "This passage demands examination. Since it says Halleluya, why does it have then to repeat? "Give praise to the Lord, and then again "Praise the name." We learned that when one praises another his praise must be according to the person's honor. According to this honor is his praise. A person who praises someone with unworthy praise ignores the fact that he is avoiding his desire to speak about his fine qualities.

Therefore when making a eulogy, it should be according to the man's honor and not to cause him shame. Come and see. Halleluya here is the supernal praise of the master of everything. This is the place where the eye does not rule to be able to see and

understand. It is the hidden of hidden. Who is this but God's names "Ya" (Yud Hai). This is his supernal name upon everything. Halleluyah is the praise and the name together (Hallel - praise), Yah (name of God). Because it is unknown to who this praise is addressed, the psalm reveals "Praise O servants of the Lord, praise the name of God. This is the place that is revealed unlike the supernal place which is the hidden of hidden. This is the revealed place which is called "God's name." Like is written (Samuel 2-6) that is called there, the name of God." The first level is hidden and not revealed. The second level is revealed. Since the second level stands to be revealed it is stated who it is that are praising his name. They are the servants of God who are suitable to praise his place. (Zohar 1-232)

Judaism for the New Age - All of God's known names are part of the revelation of his kingship, the revealed aspect of God. God's supernal names which are unknown are part of his hidden attributes called the secrets which belong to God.)

"It should be blessed the name of God from this time forth and for ever more."

What is the meaning of "it should be" Yehee? This is the secret of the blessing from the supernal hidden place until the secret of the covenant (from Yud Hai until the final Yud the beginning is woven in the end). Therefore Yehee (Yud Hai Yud) means "it should be." It relates the secret of the blessing from above in the place of the hidden of hidden until the levels below. In this is sustained the whole work of creation as it says Genesis 1, "It should be a firmament, it should be light, it should be luminaries." In all these is written Yehee "It should be." In all the works done below it does not say Yehee "it should be," because this is the secret of the blessing from above in the supernal place the hidden of hidden. From this place is blessed God's holy name in everything. Therefore it says, "It should be the name of God blessed forever and ever." (Zohar 1-232)

Judaism for the New Age - the blessing Yehee "it should be," comes from above to below. In this blessing and from this place is united God's holy name with everything. Man blesses God's holy name from below to above but this is not the blessing of "it should be."

"From the rising of the sun to its setting, the Lord's name is to be praised."

This is the supernal place where the sun shines and radiates to everything. This is the place of the head of the supernal secret. This is the place that joins and unites in it faith

and from where goes out blessings to everything. The worlds nurture and bless everything. It all exists from the arousal from below of the servants of God when they bless God's holy name. (Zohar 1-232)

Judaism for the New Age - The blessings of life which come from above are aroused by prayer and the good deeds below. The actions of man below affect the supernal worlds, which are the names of the God which give life to this world.

“Who is like the Lord your God who is enthroned on high and yet looks down to behold the things that are in heaven and on the earth.

Rabbi Abba opened and said, “Who is like the Lord your God?” He sits above upon the chair of glory and is hidden, till the time when there are no righteous in the world. He departs from them and does not reveal himself. In the time when there are righteous men in the world God descends from his level to the lower worlds to supervise over them. This is because the righteous are the foundation and sustain the world, that it is written, (Proverbs 10), “The righteous the foundation of the world.” Therefore God only reveals his name to Israel alone. They are his lot and portion. (Zohar 1-195)

Judaism for the New Age: God reveals his name to Israel. Israel is the Old Age which gives over the secret of faith to the New Age. First the connection must be made with the Old Age. That connection although it may be external opens the way for the New Age. The Old Age and New Age are interwoven within each other which is Israel and all the nations of the world.

“He makes the barren woman to keep house, and be a joyful mother of children, Halleluya.”

Rav Elazar opened, “He makes the barren woman.” This is Rachel the wife of Jacob's household. ”The mother and the children rejoice. “This is Leah.” Another interpretation. “He makes the barren woman.” This is the sabbatical year which conducts the world. “The mother and her children rejoice.” This is the Jubilee. The joy of all the worlds depends upon it. This passage is the generality of everything. It includes in it the general holy secret of everything. Therefore it ends with the word Halleluyah. (Zohar 1-154)

Judaism for the New Age: The joy of all the worlds is the New Age. The New Age is the Jubilee. Everyman meriting receives freedom and liberation. It all comes from the barren woman which is the Old Age. The Old Age, the barren woman, gives birth to the New Age and all her holy children.

Psalm 114

When Israel went out of Egypt, the house of Jacob from a people of strange language;

Judah was his sanctuary, and Israel his dominion.

The sea saw it, and fled: the Jordan was driven back.

The mountains skipped like rams, and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

Who turned the rock into a pool of water, the flint into a fountain of waters.

Zohar - Psalm 114

“The sea saw it and fled, the Jordan was driven back.”

Rabbi Yosi said, “The one that honors the name of his master and keeps the holy covenant merits that God will give him honor in everything.” We learn this from Joseph (Genesis 41). “And he made him to ride in the second chariot that he had.” And it is written, “and he made him rule over all the land of Egypt.” Furthermore, when Israel crossed the sea, the ark of Joseph first entered into the sea. The waters could not stand before it and “the sea saw it and fled.” Come and see. He merits to honor in his life, and honor in his death. In his life why? Since he did not desire for this world he merited in it. Since that it is written “She caught him by his garment in her hand, and he fled and went outside (in order to avoid the sin of adultery with the wife of Potifor.)

Joseph merited to enter into the supernal curtain. We see that he was rewarded in this world and the next. (Zohar 3-213)

Judaism for the New Age: The greatest honor given to Joseph is that the Messiah is his son, the son of Joseph. There is the Messiah the son of David and the Messiah the son of Joseph. The Messiah the son of David is the king of Israel. He redeems Israel and separates them from the rest of the world. Israel is the house of God. The Messiah the son of Joseph belongs to the world. He brings enlightenment to the world. The Messiah the son of Joseph is not limited to the Jewish people. He is the righteous man, the mirror of the soul and truth. To the Jewish people, he is Rabbi Nachman of Breslov, Moses, father Ben Porat Joseph or another teacher of faith. Christianity has their Messiah. Bhudda and Ramakrishna are the Messiah to their followers. They are all part of one secret hidden behind the supernal curtain..

“What ails you, O thou sea that thou fleest? Thou Jordan that thou art driven back.”

We learned Rabbi Issac said, “In the time that God was revealed on Mount Sinai, the mountains trembled. When Mount Sinai trembled all the other mountains in the world trembled with it. They ascended and descended until God placed his hand upon them to keep them still. A voice went out and proclaimed, “What ails you O thou sea that thou fleest? Thou Jordan that thou art driven back? You mountains that you skip like rams.” They answered and said, “Tremble thou earth at the presence of the Lord at the presence of the God of Jacob. “At the presence of the Lord,” this is the mother of whom it is written, “the mother and children rejoice.” “Tremble thou earth,” this is the lower mother. “At the presence of the God of Yaacov,” this is the father that it says, “my children my first born Israel.” On this it is written, “in the crown that his mother coronated him.” (Zohar 2-84)

Judaism for the New Age: When the congregation of Israel received the Torah, they became crowned with royalty. The Torah is the will and wisdom of God. Wisdom is the divine father. Israel became the leaders of the Old Age. From the Old Age came forth the New Age, which is the divine mother and her children.

“Who turned the rock into a pool of water.”

Rabbi Abba said, Water is found in all places and God with this rock brought forth water.” This is the miracle of God which King David praised. With the supernal rock, God takes out water from the place that is below it. What is the name of that which is below it. Rock (Selah) that it says (Numbers 2), “He took out to them water from his rock” with the power of this supernal rock that is above it. (Zohar 2-64)

Judaism for the New Age - The supernal rock is the foundation of the world. From this rock the world receives effluence and blessing. The righteous men of the world attach themselves to this rock and from within this rock they find water. These are the waters of faith and salvation which change the world from darkness and dryness to light and freshness.

Psalm 115

Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Wherefore should the nations say, Where is now their God?

But our God is in the heavens: he hath done whatsoever he hath pleased.

Their idols are silver and gold, the work of men's hand.

They have mouths, but they speak not: eyes have they, but they see not:

They have ears, but they hear not: noses have they, but they smell not:

They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

They that make them are like unto them; so is every one that trusteth in them.

Israel, trust thou in the Lord: he is their help and their shield.

O house of Aaron, trust in the Lord: he is their help and their shield.

Ye that fear the Lord, trust in the Lord: he is their help and their shield.

The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

He will bless them that fear the Lord, both small and great.

The Lord shall increase you more and more, you and your children.

Ye are blessed of the Lord who made heaven and earth.

The heavens, even the heavens, are the Lord's; but the earth hath he given to the children of men.

The dead praise not the Lord, neither any that go down into the silence of death.

But we will bless the Lord from this time forth and for evermore. Praise the Lord.

Zohar - Psalm 115

“The Lord has been mindful of us, he will bless us, and he will bless the house of Israel.”

Rabbi Josi opened and said, “God has been mindful of us, he will bless us.” These are the men. “He will bless the house of Israel.” These are the women. First the males must be blessed and then the females. The females are blessed only from the men.

When the men are blessed then are blessed the women.

The proof is from here as it says, “it is to atone for him and for his household.” First the man must be atoned for; then his house because the blessings come from him.

How is explained, “he will bless the house of Israel?” God gives additional blessing to the men that marry women in order to give blessing to his wife. Since the man has married, God gives him two portions, his portion and his wife’s portion. He takes both portions for him and for her. (Zohar 1-233)

***Judaism for the New Age:** The Zohar stresses marriage for a spiritual purpose as well as for procreation. There is only holiness when male and female are united.*

“the heavens, the heavens are to God and the earth belongs to man.”

Rabbi Abba opened and said, “The heavens, the heavens are to God.” Why does it say two times heavens? There are heavens and there are heavens. There are heavens and there are heavens below them. The heavens are above and the earth below them. All supernal levels and lower levels are similar to this, one encloded in the other. The heavens below are the 10 curtains, like is written Psalms 104, “he spread out the heavens like a curtain.” God has made them with camps of angels to conduct the lower worlds. The 9th firmament conducts the firmaments under it which are like peels of an onion. The 10th above is the most important. In all the firmaments camps of angels minister until the 7th firmament. From the seventh and above there is a light drawn from the supernal chair below which radiates until the tenth firmament. The 10th with

this light gives to the 9th firmament. The 9th gives to the 8th and furthermore. In each firmament there is a minister over it and its earth below, except for the land of Israel which is not conducted by a firmament, or minister, only by God alone. (Zohar 2-209)

Judaism for the New Age: The land of Israel is special. “The eye of God gazes upon it from the beginning of the year to the end of the year.” The eye of God gazes upon Zion, which is the rock of the holy temple. Zion is the perfect faith which unites all of mankind with God and his name, Like it says, “In this day God will be one in all the earth.” The heavens belong to God, these are the supernal heavens. The earth belongs to man refers to the soul, also called the divine presence. This is man’s most precious possession.

“the dead will not praise God nor can any that go down into silence.”

Rabbi Shimon opened and said, “The dead cannot praise God.” Definitely those that are called dead. God is called living. He dwells upon those that are called living and not on those that are called dead. Likewise he does not dwell on those mentioned at the end of the passage, “those that descend into silence.” These are those that descend into Hell which is not the case of those called “alive.” God desires in their glory. (Zohar 3-287)

Judaism for the New Age: Alive implies with the happiness of being alive, the children of God.

“The dead cannot praise God.”

This is because the living praise the living but not the dead the living. “And we bless God.” We are alive and we have no portion in the side of death. Chezkiyahu said, Issaih 38, “living he thinks like him.” Living draws close to living. King David is living and near to the life of worlds. The one who draws close to him is living. Like it says, “You who cling in the Lord your God live all of you today.” And it is written Samuel (2-23), “Beniyahu the son Yohoayoda the son of the living man.” (Zohar 1-27)

Judaism for the New Age: The Messiah is called living. All those attached to the Messiah are living. Living draws close to living. King David is forever the Messiah the king of Israel. His kingship is the Kingship of Israel and of the Torah. The Messiah

the son of Joseph is forever living. He gives life to those that embrace him and his teachings.

Psalm 116

I love the Lord, because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow.

Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous; ye, our God is merciful.

The Lord preserveth the simple: I was brought low, and he helped me.

Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, therefore have I spoken: I was greatly afflicted:

I said in my haste, all men are liars.

What shall I render unto the Lord for all his benefits toward me?

I will take the cup of salvation, and call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people.

Precious in the sight of the Lord is the death of his pious ones.

Lord, truly I am thy servant; I am thy servant, the son of thy handmaid: thou hast loosed my bonds.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

I will pay my vows unto the Lord in the presence of all his people,

In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Zohar - Psalm 116

“I will take the cup of salvation, and call upon the name of God.”

When a man blesses with the cup of blessing (the cup filled principally with wine used for blessing the grace after meals) it is necessary to rejoice and to show joy without sadness. Since the man has taken the cup of blessing God stands over him. He should cover his head joyfully with three people and “bless of whose bounty we have eaten.” The one that takes the cup of blessing and blesses, upon him it is written, “I will take the cup of salvation.” What salvation? This is the saving of the right side from all the accusers in the world that it is written, “Your right hand saves and answers me” (Zohar 2-168)

Rabbi Hamnuna the elder did not give the cup to another to bless, but blessed himself with two hands. It says that one should receive the cup with his right and left hands. It is written, “I will take the cup of salvation.” With this cup is drawn down blessings from these salvations above. It receives them and gathers them. In this cup is watched and gathered the supernal wine. One should bless with wine in his right hand and not in his left. The wine in the cup should be filled to the top in order to bless with two cups together (the cup from above to below and the cup from below to above.) It is necessary to bless at the table which should have on it bread and wine which are one. Come and see. The congregations of Israel is called the “cup of blessings.” Since it is the cup of blessing it should be received with two hands. The cup should be given with either the right hand or left, and should be filled with wine for the sake of the wine of Torah which comes down from the next world. (Zohar 2-250)

Judaism for the New Age - Cup spelled Kaf, vav, samech(Kose) is the attribute of kingship. Cup is the numerical value of the name of God's kingship (Elokim) where is gathered all the blessings from the salvations above which are the supernal emanations called the sephiros. These should be received with two hands that have in them 10 fingers since they receive the effluence from all the ten sephiros of God's name YHVH. When making the blessing the cup should be held with the right hand that should be drawn down the five kindness from above to sweeten the five severities that are in God's kingship the cup of the blessing. Bread and wine are symbolic of

kingship and understanding the lower and upper mothers which are the vessels for God's blessings which is his light and salvation. Wine is the numerical value of the word secret to represent the secrets of Torah that are revealed through sipping the wine of sanctification and blessing. In the Kabballa Clinic in Jerusalem, I use the cup of blessing and salvation in healing. It has a great connection with removing the evil eye which the Kabballa says causes 99% of diseases. 99% of diseases have spiritual causes.

Psalm 117

O praise the Lord, all ye nations: praise him, all ye peoples.

For his merciful kindness is great toward us: and the truth of the Lord endureth for ever.

Praise ye the Lord.

Zohar - Psalm 117

“O praise the Lord all ye nations, praise him all ye peoples. For his merciful kindness is great toward us, and the truth of the Lord endureth forever.”

“Praise ye the Lord” - Rabbi Issac said, very meriting is Israel that God has chosen in them to draw them close amongst the nations. If not for Israel God would not give food to the world (Zohar 2-157)

Judaism for the New Age: *God chose Israel to lead the Old Age. The Old Age is the nation of God. Israel is a nation among nations. The New Age is the individual. They are two purposes woven together.*

Rabbi Yosi said, “Come and see. When God created the world he divided the earth. He made dwelling areas in one side and wilderness in another side. He divided the dwelling area and circumvented the world until reaching one point whose place was the Land of Israel, the holy land, the center of the world. In the center of Israel he chose Jerusalem. In the center of Jerusalem he chose the holy temple. In the center of the

holy temple he chose the holy of holies. All the good and food for all the world descend to this place from above. Everything is sustained from there.

The rulership of faith is in the center of all Israel in the holy of holies. Even though today it does not exist, in its merit the world is sustained. The food and livelihood come out from this place to the whole world. Even though Israel dwells today outside the land of Israel from the power and merit of the holy land comes food and livelihood to the whole world. Therefore it is written (Deuteronomy 8), “And you should bless God on the good land that he has given you.” On the good land certainly because for its sake there is food and livelihood found in the world.

Judaism for the New Age: Therefore in the traditional grace after meals is mentioned the “good land” which God has given. The land of Israel was given to the Jewish people as an inheritance but it is a source of life for all people. The holy land gives life to those that walk upon it and contribute to it. Everyone has a portion in it. Peace in Israel is the work of all good men.

Psalm 118

Give thanks unto the Lord; for he is good: because his mercy endureth for ever.

Let Israel now say, that his mercy endureth for ever.

Let the house of Aaron now say, that his mercy endureth for ever.

Let them now that fear the Lord say, that his mercy endureth for ever.

I called upon the Lord in distress: the Lord answered me, and set me in a large place.

The Lord is on my side; I will not fear: what can man do unto me?

The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

It is better to trust in the Lord than to put confidence in man.

It is better to trust in the Lord than to put confidence in princes.

All nations compassed me about: but in the name of the Lord will I destroy them.

They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them.

They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.

Thou hast pushed me hard that I might fall: but the Lord helped me.

The Lord is my strength and song, and is become my salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.

The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

I shall not die, but live, and declare the works of the Lord.

The Lord hath chastened me sore: but he hath not given me over unto death.

Open to me the gates of righteousness: I will go into them, and I will praise the Lord:

This is the gate of the Lord, into which the righteous shall enter.

I will praise thee: for thou hast answered me, and are become my salvation.

The stone which the builders refused is become the head stone of the corner.

This is the Lord's doing; it is marvellous in our eyes.

This is the day which the Lord hath made; we will rejoice and be glad in it.

Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.

Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.

God is the Lord, who hath shewn us light: bind the sacrifice with cords, even unto the horns of the altar.

Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

Zohar - Psalm 118

“Out of my distress I called upon the Lord and the Lord answered me with liberation.”

The faithful shepherd said, “A synagogue should be built beautifully with all the particulars to be like the house of God above and to be a place of prayer. In this small holy temple should be windows, that it is written (Daniel 6), “now he had windows open in his chamber toward Jerusalem.” Like the holy temple above, that it is written, (Song of Songs 2), “he looks through the windows peeks through the cracks.” It is

possible to say that you can even pray in a field and the prayers will go directly upward but this is not so. A house is needed and there is no house in the field. You need to find a house like the house above to bring down the divine presence from above to below. Furthermore, it is necessary for this prayer and spirit to ascend or to go out from a narrow limited place straight away toward Jerusalem. Therefore it is written “Out of distress, I called out to God.” The word for distress Matzar means literally “a narrow opening.” It is necessary to have a narrow place from which to send the spirit of prayer that it should not stray to the right or left. In the field it is impossible to send such a sound. This is comparable to the sound of Shofar that comes out by way of a narrow place and breaks through the firmaments to ascend above to arouse the spirit above. If you ask about when it says the contradiction in Genesis, “and Issac went out to pray in the field.” Issac is an exception from other people. (Zohar 2-59)

Judaism for the New Age: God looks through the windows and peeks through the cracks. This world is a narrow bridge. The same it is with prayer. It is not how much you say but how you say it. The right word can change the world for you.

“the right hand of God is exalted, the right hand of God does valiantly. I shall not die but live.”

Rabbi Chiya said, what is the meaning of what is written, (Issaih 25), “Death will be destroyed forever.” Rabbi Josi said, When God will move his right hand death will be stopped. This will only occur when Israel will be strengthened with the right hand of God. What is this but the Torah, that it says, “in his right hand a fiery law.” In this time the right hand of God will be valiant. “I shall not die but live and relate God’s works.” (Zohar 1-219)

Judaism for the New Age: It says in prophets that in the end of days death will be swallowed up forever. This is referring to the time of the resurrection which should come soon in our days. However, even today can be discovered everlasting life through meditation and prayer. The body dies but the soul lives on.

“Open to me the gates of righteousness. I will go in to them and I will praise the Lord.”

Rabbi Shimon said, Come and see. There is one door leading to the next, one level to the next. God knows all of them. “Open up the door of righteousness.” This is the first door to enter. On this door is seen all the other supernal doors. The one who merits to this door merits to know all these doors because they all dwell on this door. Today this door is not known because the Jews are in exile. All the doors departed from it; it cannot be known or understood. However, in the time when they go out of exile in the future all the supernal levels will return to dwell on it. Then all men will know the supernal wisdom which was not known before. (Zohar 1-103)

Judaism for the New Age: The door of righteousness leads to all the other supernal doors. The door of righteousness is the door of the Old Age which includes in it the New Age. The New Age is spirituality. Spirituality begins with the Old Age and religion. Religion means morals and ethics. First you need to be righteous in action. You should accept the Torah and its ethics. Then find a teacher for prayer and meditation. The New Age has arrived. The opportunity exists to be forever happy.

“this is the gate of God in which the righteous enter into it.”

Rabbi Shimon said, “God placed before him a holy temple, a supernal holy temple, a holy city. “A holy supernal city,” one who wants to enter into the place of the king is not able to enter except through this holy city. The way to the king is through there, like is written, “this is the gate of God.” All messengers that desire the king go out from the house of his queen. All his messengers below that enter into the king’s palace must first go through his queen’s house to the king. The queen is the messenger of everything above to below, and below to above. (Zohar 2-54)

Judaism for the New Age - The Queen is the divine presence who stands between God and man. She is the attribute of kingship(justice). You must first face the queen. She requires from you sincerity. If you are found meriting, the palace of the king is open. You have reached your spiritual destination. The Queen may have many requests from you before you can enter. She may ask you to marry and to have children.

Psalm 119

Judaism for the New Age: Psalm 119 is composed of eight passages for each letter of the Hebrew Alphabet. The number eight is very significant. Eight includes seven and one. It includes the Old Age, the law of seven which is justice. It includes the New Age, the law of One which is mercy. According to Biblical ritual circumcision is done on the eighth day after the male child is born. Eight is the number of circumcision. When the New Age will return to unite with the Old Age will be fulfilled the Biblical prophecy, "The Lord will circumcize your hearts and the hearts of your children." The Lord himself will bless each and every human being with divine circumcision. This means that the Lord will give each person the knowledge of God like the waters cover the sea.



Blessed are the perfect in the way, who walk in the law of the Lord. .1
Blessed are they that keep his testimonies, and that seek him with the .2
whole heart.
They also do no iniquity: they walk in his ways. .3
Thou hast commanded us to keep thy precepts diligently. .4
O that my ways were directed to keep thy statutes! .5
Then shall I not be ashamed, when I have respect unto all thy .6
commandments.
I will praise thee with uprightness of heart, when I shall have learned thy .7
righteous judgments.
I will keep thy statutes: O forsake me not utterly. .8

Judaism for the New Age: It says in the Book of Formation, an ancient kabbalistic text that the world was created with the Twenty-two letters of the Hebrew Alphabet. These letters are divided into three categories.

Three source letters the elements of Water, Fire and Air. They are Aleph, Shin and .1
 Mem.

Seven double letters which are Beit, Gimmel, Daleth, Caf, Pai, Reish, and Tav .2

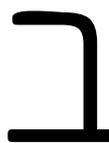
Twelve single letters Hai, Vav, Zayin, Cheth, Teth, Yod, Lamed, Nun, Samech, .3
Ayin, Kuf.

These letters stand in the heavens combine and substitute with each other to create this physical world. Each creation has a name. This name is the combination of these 22 letters. For example the word in Hebrew for rock is “Even” spelled Aleph - Beit - Nun. These letters are the energy channels through which the rock is being created. A similar concept is taught in Eastern mysticism applying the letters of Sanskrit. The letters of Sanskrit are articulations of speech. The concept in the Kabbala is different. The Hebrew letters exist on the level of thought.

Each letter has a particular energy and healing power. Meditate on a letter by looking at it for a few seconds. Read the text explaining the letter. Then close your eyes and meditate on it. Draw down from the letter its healing energy. Then say the Psalm corresponding to this particular letter.

Aleph is the energy source of the whole body and all its functions, as it says in the “Book of Formation”, the letter Aleph God appointed in the element of spirit, placed upon it a crown, combined it with the other letters and created the world with it. Aleph is a source letter. Its energy is for all healing of the body mind and soul of man, male and female. It is the source of air in the world..

The letter Aleph is the first letter in the Hebrew alphabet. It is the crown of all the letters, and their source. The numerical value of the Aleph is 1. One is God and One is his name. The form of the Aleph is in three parts. A point above and a point below with a line in the middle. Aleph is unity which unites above and below, heaven and earth. The numerical value of the two points above and below are 20, the line is 6 equivalent to 26, the numerical value of the ineffable name of God YHVH. Aleph is the name with its crown. The source of life energy. It includes everything.


Beth

*Wherewithal shall a young man cleanse his way? By taking heed thereto .1
according to thy word.*

*With my whole heart have I sought thee: O let me not wander from thy .2
commandments.*

*Thy word have I hidden in mine heart, that I might not sin against thee. .3
Blessed art thou, O Lord: teach me thy statutes. .4*

With my lips have I declared all the judgments of thy mouth. .5

I have rejoiced in the way of thy testimonies, as much as in all riches. .6

I will meditate in thy precepts, and have respect unto thy ways. .7

I will delight myself in thy statutes: I will not forget thy word. .8

Beth is the source letter of the right eye of man, like it says in the Book of Formation, “the letter Beit he appointed in life, placed upon it a crown, created with it Saturn in the universe, Sunday in the week. The right eye in the soul, male and female.

Beth combines energy and blessings for the entire body and soul.

Beth is the second letter of the Hebrew alphabet. It is the source which contains in it God’s wisdom. The Bible begins with the letter Beit which is the first letter of the word Bracha which means blessing. The form of the letter Beit is divided up into a Daled and a Vav equivalent to the number ten. Ten is the value of the letter Yud which is the wisdom of God that includes in it ten attributes, male and female.



Deal bountifully with thy servant, that I may live, and keep thy word. .1
Open thou mine eyes, that I may behold wondrous things out of thy law. .2
I am a stranger in the earth: hide not thy commandments from me. .3
My soul breaketh from the longing that it hath unto thy judgments at all .4
times.
Thou hast rebuked the proud that are cursed, that do err from thy .5
commandments.
Remove from me reproach and contempt; for I have kept thy testimonies. .6
Princes also did sit and speak against me: but thy servant did meditate in .7
thy statutes.
Thy testimonies also are my delight and my counsellors. .8

Gimmel is the source letter of the left eye of man. Like it says in the Book of Formation, “the letter Gimmel he appointed, placed upon it a crown, created the planet Jupiter in the universe, Monday in the week, the left eye of the soul, male and female. The letter Gimmel is the third letter of the Hebrew alphabet. Through the Gimmel is transferred life energy from the divine father to his children. Specifically it is the divine mother of whom it says “the mother with her children rejoices”. A pipe extends from heaven to earth with the waters of life. This pipe is the hebrew letter Gimmel. Its form contains the letter Vav and Yud, which are above it, the supernal crown and the supernal father. The numerical value of fillers of Vav and Yud is 32, which corresponds to the 32 paths of wisdom which is the Gimmel.

T Daleth

My soul cleaveth unto the dust: quicken thou me according to thy word. .1
I have declared my ways, and thou answeredst me: teach me thy statutes. .2
Make me to understand the way of thy precepts: so shall I talk of thy .3
wondrous works.

My soul droppeth for heaviness: strengthen thou me according unto thy .4
word.

Remove from me the way of lying: and grant me thy law graciously. .5
I have chosen the way of truth: thy judgments have I laid before me. .6
I have stuck unto thy testimonies: O Lord, put me not to shame. .7
I will run the way of thy commandments, when thou shalt enlarge my heart. .8

Daleth is the source energy of the right ear, like it says in the Book of Formation, “he appointed the letter Daleth, placed a crown upon it and created with it Mars in the universe, Tuesday in the year and the right ear of the body.”

Daleth is the fourth letter of the Hebrew alphabet. Through it the energies of life spread out to four directions – north, south, east and west. Daleth is the connection of heaven with the earth. It is the divine earth which has nothing of its own. The letter Daleth literally means poor, which is the sephira of Malcuth, the lower divine mother. The supernal energies are received through the foot of the Daleth that extends downward.



Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. .1
Give me understanding, and I shall keep thy law; yea, I shall observe it .2
with my whole heart.
Make me to go in the path of thy commandments; for therein do I delight. .3
Incline my heart unto thy testimonies, and not to covetousness. .4
Turn away mine eyes from beholding vanity; and quicken thou me in thy .5
way.
Fulfil thy word unto thy servant, who is devoted to thy fear. .6
Turn away my reproach which I fear: for thy judgments are good. .7
Behold, I have longed after thy precepts: quicken me in thy righteousness. .8

The letter Hai is the source letter of the right hand, like it says in the Book of Formation “He appointed the letter Hai in speech, placed upon it a crown, combined it with the other letters, and created Aries in the universe, the month of Nissan in the year, the right hand of the soul, male and female.

The letter Hai is equivalent to the number 5. Five are the kindnesses and severities which are the blessings from above materially and spiritually. Hai is called the “light” letter because it is the sound of the breath of life when it is released and returns to its source. Hai contains the energy of life which is in this breath that was transferred unto man, when God blew in to his nostrils the breath of life. The letter Hai is divided into two parts – a Daleth and a Yud. The Yud is hanging in the air. It is the power of faith which sustains the Yud that it should not fall into the depths of hell and death. This power is in the Hai.

Vav

*Let thy mercies come also unto me, O Lord, even thy salvation, according .1
to thy word.*

*So shall I have wherewith to answer him that reproacheth me: for I trust in .2
thy word.*

*And take not the work of truth utterly out of my mouth; for I have hoped in .3
thy judgments.*

So shall I keep thy law continually for ever and ever. .4

And I will walk at liberty: for I seek thy precepts. .5

I will speak of thy testimonies also before kings, and will not be ashamed. .6

And I will delight myself in thy commandments, which I have loved. .7

*My hands also will I lift up unto thy commandments, which I have loved; .8
and I will meditate in thy statutes.*

The letter **Vav** is the source of the left hand like it says in the Book of Formation, “He appointed the letter Vav in thought, placed upon it a crown, combined it with the other letters, created with it Taurus in the universe, the month of Iyar in the year, the left hand in the soul male and female.

Vav is equivalent to the number 6. Six are the attributes of the divine son, which are kindness, severity, beauty, victory, splendor and foundation. The foundation is peace. The Vav contains the power of spirituality. Its form is a strong arm which contains in it the power to heal the sick. It is the third letter of the ineffable name of God. This letter connects heaven and earth which are divine mother and father with her children. The Vav is divine knowledge which extends from wisdom and understanding. In it is the power of the mind.

T zayin

*Remember the word unto thy servant, upon which thou hast caused me to .1
hope.*

This is my comfort in my affliction: for thy word hath quickened me. .2

*The proud have had me greatly in derision: yet have I not declined from thy .3
law.*

I remembered thy judgments of old, O Lord; and have comforted myself. .4

*Horror hath taken hold upon me because of the wicked that forsake thy .5
law.*

Thy statutes have been my songs in the house of my pilgrimage. .6

I have remembered thy name, O Lord, in the night, and have kept thy law. .7

This I had, because I kept thy precepts. .8

The letter **Zayin** is the source letter of the right leg. Like it says in the Book of Formation, “He appointed the letter Zayin in walking, placed upon it a crown, combined it with the other letters, created with it Gemini in the universe, the month of Sivan in the year, the right leg in the soul male and female.”

Zayin is the seventh letter called Victory or the lower kindness. From the Zayin sprouts forth salvation from above. The Zayin heals the sick, performs miracles. From the Zayin comes forth life and sustenance to the world. This letter was given to Moses as a gift, which was the power to do wonders. It is the hand of Moses raised upward in victory. It is the rod of Moses.

Cheth

Thou art my portion, O Lord: I have said that I would keep thy words. .1
I entreated thy favour with my whole heart: be merciful unto me according .2
to thy word.

I thought on my ways, and turned my feet unto thy testimonies. .3
I made haste, and delayed not to keep thy commandments. .4

The bands of the wicked have robbed me: but I have not forgotten thy law. .5
At midnight I will rise to give thanks unto thee because of thy righteous .6
judgments.

I am a companion of all them that fear thee, and of them that keep thy .7
precepts.

The earth, O Lord, is full of thy mercy: teach me thy statutes. .8

The letter **Cheth** is the source letter of the left leg like it says in the Book of Formation, “He appointed the letter Cheth in sight, placed upon it a crown, combined it with the other letters, created with it Cancer in the universe, the month of Tammuz in the year, the left leg in the soul, male and female.”

Cheth is the eighth letter which is the attribute of splendor from above to below. Splendor is the power of the supernal mother manifest below to change over darkness to light, to heal the sick. Cheth is the first letter of the word for life. It has in it the power of eight which is above nature. Its energies are unlimited. The power of life is in it. Its form is a Daleth and a Vav equal to ten, which means that the Cheth is perfect in faith. It is filled with faith in the one God.

Teth

Thou hast dealt well with thy servant, O Lord, according unto thy word, .1
Teach me good judgment and knowledge: for I have believed thy .2
commandments.

Before I was afflicted I went astray: but now have I kept thy word. .3
Thou art good, and doest good; teach me thy statutes. .4

The proud have forged a lie against me: but I will keep thy precepts with .5
my whole heart.

Their heart is as fat as grease; but I delight in thy law. .6
It is good for me that I have been afflicted; that I might learn thy statutes. .7
The law of thy mouth is better unto me than thousands of gold and silver. .8

Teth is the source letter of the right kidney as it says “He appointed the letter Teth in hearing, placed upon it a crown, combined it with the other letters, created with it the Leo in the universe, the month of Av in the year, the right kidney in the soul male and female.”

Teth is the ninth letter of the Hebrew alphabet, which is the power of foundation. The top of the Teth is turned in which is the spiritual energies which are contained with the soul. The Teth is a mirror which shines outward reflecting the light of faith. The Teth is a rock which concentrates the energy of life to heal the sick. In the Teth all life is contained. It doesn't waste but is a storage house for life energy.



Yud

*Thy hands have made me and fashioned me: give me understanding, that .1
I may learn thy commandments.*

*They that fear thee will see me and be glad; because I have hoped in thy .2
word.*

*I know, O Lord, that thy judgments are right, and that thou in faithfulness .3
hast afflicted me.*

*Let thy merciful kindness come to comfort me, according to thy word unto .4
thy servant.*

*Let thy tender mercies come unto me, that I may live: for thy law is my .5
delight.*

*Let the proud be ashamed; for they dealt perversely with me without a .6
cause: but I will meditate in thy precepts.*

*Let those that fear thee turn unto me, and those that have known thy .7
testimonies.*

Let my heart be sound in thy statutes; that I be not ashamed. .8

The letter **Yud** is the source letter of the left kidney like it says in the Book of Formation, “He appointed the letter Yud in action, placed upon it a crown, combined it with the other letters, created with it Virgo in the constellations, Elul in the year, the left kidney in the soul male and female.”

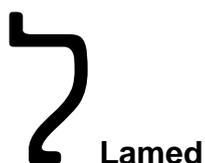
Yud is the tenth letter of the Hebrew alphabet. It is the divine wisdom concentrated into a point. In this point is all of creation. It is the hand of God. Yud means hand. With this hand is satisfied every living thing. This hand heals the sick. This hand contains mercy. Yud is the attractive force in life which gives the breath to sustain the living. It gives strength, power, faith, truth. Yud is the first letter of the divine name, the first source.



My soul fainteth for thy salvation: but I hope in thy word. .1
Mine eyes fail for thy word, saying, When wilt thou comfort me? .2
For I am become like a bottle in the smoke; yet do I not forget thy statutes. .3
How many are the days of thy servant? When wilt thou execute judgment .4
on them that persecute me?
The proud have dug pits for me, which are not after thy law. .5
All thy commandments are faithful: they persecute me wrongfully; help .6
thou me.
They had almost consumed me upon earth; but I forsook not thy precepts. .7
Quicken me after thy lovingkindness; so shall I keep the testimony of thy .8
mouth.

Caf is the source letter of the left ear, like it says in the Book of Formation “He appointed the letter Caf, placed upon it a crown, created with it the sun in the universe, Wednesday in the year, the left ear of the soul male and female.”

Caf is numerically equal to twenty, which is two tens. Yud which means hand is equal to ten. It is two hands which are joined to receive blessings from God in prayer. It is the cup in which is contained salvation. It appears to be empty but it is filled with life energy. The word in Hebrew for cup begins with Caf. The value of two letters which spell Caf (Caf – 20, Fai – 80) is equivalent to 100 to show that the Caf is filled with life and the power to heal.



For ever, O Lord, thy word is settled in heaven. .1
Thy faithfulness is unto all generations: thou hast established the earth, .2
and it stands firm.
They continue this day according to thine ordinances: for all are thy .3
servants.
Unless thy law had been my delight, I should then have perished in mine .4
affliction.
I will never forget thy precepts: for with them thou hast quickened me. .5
I am thine, save me; for I have sought thy precepts. .6
The wicked have waited for me to destroy me: but I will consider thy .7
testimonies.
I have seen an end of every purpose: but thy commandment is exceeding .8
broad.

The letter **Lamed** is the source letter of the liver. Like it says in the Book of Formation, “He appointed the letter Lamed in touch, placed upon it a crown, combined it with the other letters, created with them Libra in the universe, the month of Tishrei in the year, the liver in the soul male and female.”

Lamed is the highest of all the letters of the Hebrew alphabet. Its numerical value is 30. Its form is a Caf with a Vav on top of it. Caf (20) and Vav (6) are equal to the numerical value of the ineffable name of God YHVH or 26. Lamed contains in it the power of God’s name. It is the power of wisdom, understanding and intellect, which are the divine father and mother. Lamed is the healer who with faith keeps his head facing upward toward heaven and whose two hands are on the head of the sick to heal them.

Mem

O how I love thy law! it is my meditation all the day. .1
Thy commandments hast made me wiser than mine enemies: for they are .2
ever with me.
I have more understanding than all my teachers: for thy testimonies are my .3
meditation.
I understand more than the ancients, because I keep thy precepts. .4
I have refrained my feet from every evil way, that I might keep thy word. .5
I have not departed from thy judgments: for thou hast taught me. .6
How sweet are thy words unto my taste, sweeter than honey to my mouth. .7
Through thy precepts I get understanding: therefore I hate every false way. .8

Mem is the source letter of the womb (belly). Like it says in the Book of Formation “He appointed the letter Mem in the element of water, placed upon it a crown, combined it one with the other, created with it the earth in the world, cold in the year, womb (belly) in the soul of man, male and female.”

Mem is numerically equal to forty, which are the days of preparation for the divine revelation. Moses fasted for forty days and forty nights. In the times of Noah, the rain lasted forty days and forty nights. Mem is the womb where is contained the seed of life. Mem is the mouth which contains God’s word. Mem is open and it is closed. It has in it the attribute of mercy and justice. The Mem is spelled Mem (open) Mem (closed). Mem has in it these two sides justice and mercy. Mem is in the center of the universe. It is the middle of truth. The middle of life. In it is contained the energies of heaven and earth. Mem heals with the attribute of silence. It deals with thought which is above word.

ן Nun

Thy word is a lamp unto my feet, and a light unto my path. .1
I have sworn, and I will perform it, that I will keep thy righteous judgments. .2
I am afflicted very much: quicken me, O Lord, according unto thy word. .3
Accept, I beseech thee, the freewill-offerings of my mouth, O Lord, and .4
teach me thy judgments.
My soul is continually in my hand: yet do I not forget thy law. .5
the wicked have laid a snare for me: yet I erred not from thy precepts. .6
Thy testimonies have I taken as a heritage for ever: for they are the .7
rejoicing of my heart.
I have inclined mine heart to perform thy statutes always, even unto the .8
end.

The letter **Nun** is the source letter of the spleen, like it says in the Book of Formation: “He appointed the letter Nun in smell, placed upon it a crown, combined it with the other letters, created with it Scorpion in the universe, the Month of Cheshvan in the year, the spleen in the soul male and female.”

The numerical value of the Hebrew letter Nun is 50. Fifty is the highest gate. Fifty is the power of God which transcends nature. There are 49 gates obtainable through the perfection of the soul. Each of these 49 gates has in them healing power. The power of the fiftieth gate is equal to all 49. It is the essence of spirituality all-inclusive. The fiftieth gate is called the power of nothing which is the source of all creation. The power of healing of the Nun is the most miraculous It is completely Godly.

ו Samech

I had vain thought: but thy law do I love. .1
Thou art my hiding-place and my shield: I hope in thy word. .2
Depart from me, ye evil-doers: for I will keep the commandments of my .3
God.
Uphold me according unto thy word, that I may live: and let me not be .4
ashamed of my hope.
Hold thou me up, and I shall be safe: and I will have respect unto thy .5
statutes continually.
Thou hast trodden down all them that err from thy statutes: for their deceit .6
is falsehood.
Thou putttest away all the wicked of the earth like dross: therefore I love .7
thy testimonies.
My flesh trembleth for fear of thee; and I am afraid of thy judgments. .8

Samech is the source letter of the gall, like it says in the Book of Formation, “He appointed the letter Samech in sleep, placed upon it a crown, combined it with the other letters and created Orion in the universe, the month of Kislev in the year, the gall in the soul male and female.”

Samech is equivalent to sixty. Samech has in it the power of the six attributes of kindness, severity, beauty, victory, splendor and foundation. The form of the Samech is like the shape of a bow. With this bow is arranged healing energy of the letter Vav whose numerical value is six and whose form is like an arrow. The Samech is shaped like a circle. The energy of the Samech is created by circular movements, attraction and repulsion like the breath. Through these circular movements is aroused life, the sick are healed. The Samech contains these energies.

𐤀 Ayin

I have done judgment and justice: leave me not to mine oppressors. .1
Be surety for thy servant for good: let not the proud oppress me. .2
Mine eyes fail for thy salvation, and for the word of thy righteousness. .3
Deal with thy servant according unto thy mercy, and teach me thy statutes. .4
I am thy servant; give me understanding, that I may know thy testimonies. .5
It is time to act for the Lord; for they have made void thy law. .6
Therefore I love thy commandments above gold: yea, above fine gold. .7
Therefore I esteem all thy precepts concerning all things to be right: and I .8
hate every false way.

Ayin is the source letter of the gall like it says in the Book of Formation, he appointed the letter Ayin placed upon it a crown formed with it Capricorn in the universe, the month of Taveth in theyear, and the small intestine in the soul, male and female. Ayin literally means eye. Ayin is the energy that is in the eyes which come from the soul. The Talmud and Kabballah teach that 99% of all disease is caused by the evil eye. Ayin is the good eye which removes and changes death to life, darkness to light, and heals the sick. Ayin is equal to five times the name of God YHVH. In the Ayin is the power of God to repair what has been damaged by the evil eye, the evil thought. Ayin is the good thought, a candle which ignites the spark of life hidden in the soul. Ayin, whose numerical value is 70, is the life of man, as it says, “The years of a man are seventy.” It is the power of life.

9 Pai

Thy testimonies are wonderful: therefore doth my soul keep the. .1
The entrance of thy words giveth light; it giveth understanding unto the .2
simple.
I opened my mouth, and panted: for I longed for thy commandments. .3
Turn thou unto me, and be merciful unto me, as thou usest to do unto those .4
that love thy name.
Order my steps in thy word: and let not any iniquity have dominion over me. .5
Deliver me from the oppression of man: so will I keep thy precepts. .6
Make thy face to shine upon thy servant; and teach me thy statutes. .7
Rivers of waters run down mine eyes, because they keep not thy law. .8

Pai is the source letter of the right nostril. Like it says in the Book of Formation, “He appointed the letter Pai, placed upon it a crown, formed with it the planet Venus in the universe, Thursday in the year, the right nostril in the soul male and female.”

Pai means mouth. Pai is the mouth which blew life into man. It contains the breath of life which heals all diseases. Pai contains the word of God which decrees life and death. The Pai is blowing into the nostrils the breath of life. The form of Pai is a mouth with a Yud or point in the middle. The point is wisdom as it says, wisdom gives life to the one that has it. Yud is equal to ten which is the perfect unity. It’s all in the Pai which is the mouth of the divine mother. The Yud in the Pai heals the sick.

Tzadi

Righteous art thou, O Lord, and upright are thy judgments. .1
Thou hast commanded thy testimonies as righteous and very faithful. .2
My zeal hath consumed me, because mine enemies have forgotten thy .3
words.
Thy word is very pure: therefore thy servant loveth it. .4
I am small and despised: yet do not I forget thy precepts. .5
Thy righteousness I an everlasting righteousness, and thy law is the truth. .6
Trouble and anguish have taken hold on me: yet thy commandments are .7
my delight.
The righteousness of thy testimonies is everlasting: give me .8
understanding, and I shall live.

Tzadi is the source letter of the stomach, like it says in the Book of Formation, “He appointed the Tzadi, placed upon it a crown combined it with the other letters and created with them Aquarius in the universe, the month of Shvat in the year and the stomach in the soul, male and female.

Tzadi is equal to 90. Ninety is ten times nine which is the foundation of life. The righteous man is the Tzadik who is the foundation of the world. The Tzadik requests life, and life is given. The Tzadi requests you to be healed, and you are healed and saved. It is all in the power of the foundation which contains all healing and life energy. From the foundation it is given over to the divine mother and to her children. The Tzadi has two Yuds in the air. These are the hands of the righteous men which have in them the power of healing. These hands he places on the head of the sick, with these hands he does kindness and charity. They are the hands of mercy. The letter Tzadi has all these powers.



I cried with my whole heart; hear me, O Lord: I will keep thy statutes. .1
I cried unto thee; save me, and I shall keep thy testimonies. .2
I rose early with the morning, and cried: I hoped in thy word. .3
Mine eyes awake before the night watches, that I might meditate in thy .4
word.

Hear my voice according unto thy loving-kindness: O Lord, quicken me .5
according to thy judgment.

They draw nigh that follow after mischief: they are far from thy law. .6
thou art near, O Lord; and all thy commandments are truth. .7

Concerning thy testimonies, I have known of old that thou hast founded .8
them for ever.

Kuf is the source letter of the gizzard, like it says in the Book of Foundation, “He appointed the Kuf in jest, placed upon it a crown, combined it with the other letters and created Pisces in the universe, the month of Adar in the year, the gizzard in the soul male and female.”

Kuf is equivalent to 100. This means that it is full with the power of ten, the perfect unity. The bottom of the Kuf extends downward through which the life energy is channeled into the earth. The Kuf extends downward with mercy for the sick. At the top of the Kuf is the letter Reish which is the crown upon God who is the healer of flesh. In the Kuf is revealed God in mercy. Reish means poor, Reish can mean leader. In the place of God’s greatness is his humility. The Kuf is even greater because it extends its hand down to the bottomless pit to lift up the poor and sick from the dangers of hell. It is the power of the Kuf.

Reish

- Consider mine affliction, and deliver me: for I do not forget thy law. .1*
- Plead my cause, and deliver me: quicken me according to thy word. .2*
- Salvation is far from the wicked: for they seek not thy statutes. .3*
- Great are thy tender mercies, O Lord: quicken me according to thy .4*
judgments.
- Many are my persecutors and mine enemies; yet I do not decline frm thy .5*
testimonies.
- I beheld the transgressors, and was disgusted; because thy kept not thy .6*
word.
- Consider how I love thy precepts: quicken me, O Lord, according to thy .7*
loving-kindness.
- Thy word is true from the beginning: and every one of thy righteous .8*
judgments endureth for ever.

Reish is the source letter of the left nostril. He appointed the letter Reish, placed upon it a crown, formed with it a planet in the universe, the left nostril in the soul male and female.

Reish means poor. It also means leader. It is God's humility and greatness. The Reish is a vessel for life energy. Humility is the vessel for life energy. In the humility of the Reish is its greatness to heal the sick. The Reish transfers this healing energy to the sick. It is the most simple of letters, containing only one part. It is pure energy, a form containing pure energy. Reish is the teacher who is the foundation of knowledge. He is called head of Israel, head of the universe. He is God's messenger to miracles and wonders.

Ш Shin

*Princes have persecuted me without a cause: but my heart standeth in .1
awe of thy word.*

I rejoice at thy word, as one that findeth great spoil. .2

I hate and abhor lying: but thy law do I love. .3

Seven times a day do I praise thee because of thy righteous judgments. .4

Great peace have they that love thy law: and they shall have no stumbling. .5

Lord, I have hoped for thy salvation, and I have done thy commandments. .6

My soul hath kept thy testimonies; and I love them exceedingly. .7

*I have kept thy precepts and thy testimonies: for all my ways are before .8
thee.*

Shin is the source letter of the head, like it says in the Book of Formation: “He appointed the letter Shin the element of fire, placed upon it a crown, combined it with the others, formed with it the heavens in the world, warmth in the year, the head in soul of man, male and female.”

Shin has in it three Yuds or points at the top. Shin is the power of the mind and its energies. They are wisdom, understanding and knowledge. Shin is the name of the Almighty. It is unlimited in power. Shin is the masculine power which is pure energy. The Shin is received by the daughter called the lower divine mother. This energy enlivens her and her children. It heals the sick with three Yuds which are energy sources, sources of wisdom. It extends its arms with three hands above, three Yuds. These hands are the strong hand to the right. The exalted hand in the middle. In the hands is the power of the divine intellect. They have the energy of God and the soul.

Tav

*Let my cry come near before thee, O Lord: give me understanding .1
according to thy word.*

Let my supplication come before thee: deliver me according to thy word. .2

My lips shall utter praise, for thou hast taught me thy statutes. .3

*My tongue shall speak of thy word: for all thy commandments are .4
righteousness.*

Let your hand help me; for I have chosen thy precepts. .5

I have longed for thy salvation, O Lord; and thy law is my delight. .6

Let my soul live, and it shall praise thee; and let thy judgments help me. .7

*I have gones astray like a lost sheep; seek thy servant; for I do not forget .8
thy commandments.*

The **Tav** is the source letter of the mouth, like it says in the Book of Formation, “He appointed the letter Tav, he placed upon it a crown, created with it Mars in the universe, the Sabbath in the year, the mouth in the soul.

The Tav is the last letter of the Hebrew alphabet. It’s secret is that it is united with the Aleph, the first letter. The Hebrew alphabet has no end. The end is wedged into the beginning, the beginning into the end. The Tav and the Aleph are one and united. They are the back and the face, male and female. When you are looking at the Tav, it is God’s back. From the Tav is revealed the Aleph which is God’s face. The life energy penetrates the disease, and heals it. As it says, “The Tav destroys and it creates and enlivens.” In the Tav there is justice and mercy. At the bottom of the Tav is a foot. This is the foot of God that extends into the world. In this foot there is life. It is the tree of life. As it says “You that take hold of the word of your God will live.” This is the letter Tav. Tav is the last signature of truth.

Zohar - Psalm 119

“Blessed are the perfect in the way, who walk in the law of the Lord.”

Rabbi Elazar said, “How foolish are those that don’t know or watch over the learning of Torah. The Torah is life, all freedom and all good in this world and in the next. “Life,” through the commandments in this world is merited perfect days, like is written (Exodus 23), “The number of days I will fill.” “And long days in the next world,” the complete life. They are a life of joy living amidst sadness. A life living free in this world from everything. The one that learns Torah the nations cannot have any rule over him. “Open up mine eyes, that I may behold wondrous things of thy law.”

Rabbi Elazar said, “Come and see.” Many secrets are hidden in the Torah, therefore it is written (Proverbs 3), “It is more precious than pearls.” Many treasures are hidden in it. Therefore when David looked with his holy wisdom to understand how many wonders come from the Torah he opened and said, “Open up my eyes that I may behold wondrous things of thy law.” (Zohar 1-132)

“At midnight I will rise to give thanks unto thee because of thy righteous judgments.”

Rabbi Yosi said, “These are the truly righteous that are aroused at midnight to learn Torah and to hear the songs of Torah. Then God and all the righteous souls in the Garden of Eden listen to their voices. A cord of kindness is drawn down upon them in the day, like is written, Psalm 42, “in the day God will command his kindness and the night will sing with me.” Therefore the praises ascend in the night before God, a perfect praise. (Zohar 1-82)

“The law of thy mouth is better unto me than thousands of gold and silver.”

Rabbi Elazar opened and said, Issiah 51, “And I have put my words in thy mouth and I have covered thee in the shadow of my hand, that I may plant the heavens and lay the foundations of the earth and say unto Zion, Thou art my people.”

We learned that everyone who sweats in words of Torah and his lips whisper Torah, God covers him and the divine presence spreads out her wings upon him. This is the meaning of “I have covered them in the shadow of my wings.”

Furthermore, he sustains the world and God rejoices with him like on the day he planted

the heavens and founded the earth like is written, “that I may plant the heavens and lay the foundations of the earth,”

“And say unto Zion thou art my people.”

From here we learn that Israel is called in the name of Zion. Even the Divine Presence is called in the name of Zion that it is written, in Issiah, Zion in Torah will be redeemed and from its captivity in charity” Come and see. What is the comparison between those that learn Torah and the prophets? Those that toil in Torah are more important than prophets in all ways. For what reason? Those that learn Torah stand on a higher level than prophets. They stand in the place of Torah which is the foundation of faith. The prophets stand below in a place called victory and splendor. Therefore those that learn Torah are more important than prophets. They stand in a place above the other. Those that speak with the holy spirit stand below from all of the others,. Therefore meriting are the learners of Torah that they are in a level higher than all of them. The one who toils in Torah does not need sacrifices and burnt offerings. The Torah is better than everything. It is the connection with faith. Therefore it is written (Proverbs 3), “Your ways are the ways of pleasantness and all its paths are peace.” (Zohar 3-35)

Judaism for the New Age: There are three levels discussed in this Zohar. They are Torah, prophecy, and divine spirit. The highest level is the learning of Torah. The Torah is Old Age which includes the New Age. It includes in it prophecy and divine spirit. Therefore the learning of Torah is even more important than anything else. It all begins with righteousness and Torah. It starts with the Old Age, the law of the number seven.

“Thy hands have made me and fashioned me. Give me understanding that I may learn thy commandments.”

Rabbi Shimon said, “It is written (Ezekiel 1), “and they had the hands of man under their wings.” It has been explained that the hands of man are the Seraphim, Ofanim and holy angels. They all receive the prayers and the repentance of man with their wings and hands under their wings. “The hands of man” refer to the places and homes which receive the prayers and requests of man. They open the doors to receive them to make the unities and to connect them to the will of God. These places and houses that are

called “The hands of men,” are the holy names that rule in each level and level. Through them enter the prayers of requests of people into all the supernal gates. With this power they rule the lower world from above. This is the secret of the passage, “Thy hands have made me and fashioned me.” (Zohar 2-260)

Judaism for the New Age: The supernal worlds and the angels which inhabit them are all divine names. They are all supernal gates through which the prayers of man enter. The supernal worlds rule over this world. They are the life of this world

“They that fear thee will see me and be glad, because I have hoped in thy word.”

Rabbi Elazar said, “The eye of King David was adorned with all colors. There was no more beautiful eyes to see in the world. All the colors in the world were included in them. With these eyes could be seen his love to those that were God fearing that it is written, “they that fear thee will see and be glad.” They will be glad, when they see me. The wicked feared from David. If David would look with an evil eye on someone he would get leprosy.” (Zohar 3-206)

“I will never forget thy precepts, for with them thou hast given me life.”

Rabbi Elazar said, “Come and see.” The commandments of the Torah are supernal from above. If a man comes to do a commandment, this commandments stands before God and adorns him. It says, “This person made me and I am from this person. He arouses this action from above like it is aroused from below. It makes peace above and below, like is written in Issaih 27, “Or let him take hold of my strength that he may make peace with me.” Make peace with me above and below. Happy is the portion of this man that does the commandments of the Torah. (Zohar 3-118)

Judaism for the New Age: Peace needs to be founded upon righteousness. If it is founded upon righteousness, it will last. Therefore the commandments bring peace. They are founded upon righteousness. Peace and truth are one thing.

“O how I love thy Torah, it is my meditation all the day.”

Rabbi Judah opened and said, “O how I love thy Torah,” and it is written, “at midnight I will rise.” Come and see. King David was king of Israel and had to judge the people and conduct the nation Israel like a shepherd his flock to see that they do not go astray

to the right or left. In the night after midnight he would learn Torah and praise God until the morning. He would arouse the morning like is written, “Arouse my glory the navel and the harp and wake up the morning.” When the morning would come he would say this psalm, “O how I love your Torah.” (Zohar 2-27)

“It is a time to act for the Lord, they have made void thy Torah.”

Rabbi Judah opened and said, “It is a time to act for the Lord.” “It is a time.” The congregation of Israel (the divine presence) is called “time” like is written (Leviticus 16), “do not come at all times into the holy sanctuary.” What does it mean “do not come at this time?” Like is written in (Proverbs 7) “to watch over a strange woman.” This is the secret of “and he sacrificed before me a strange fire.” What reason is it called time? For this is a time for everything to draw near to receive the reflection of God’s effluence and unite with him like it is written. “I pray to you God in a favorable time.” To do for God like is written (Samuel 2-8) “and David did there.” All those that work in Torah it is as if they made a time to unite with God. Why is this time so important? “Because they have made void thy Torah.” Forever, the Jewish people should never be separated from God. (Zohar 1-116)

Judaism for the New Age: The deepest section of the Zohar called the Idra begins with this passage, “It is a time to act for the Lord, they have made void thy Torah.” Specifically, the learning of the Kabballa is an act for the Lord, more than the learning of the Oral Torah which is involved with legal issues. Meditation is time for God. Prayer is a time for God. Sometimes, meditation and prayer precede the study of the Bible. Sometimes work and charity precedes Bible study. These are times for the Lord besides study.

“I am small and despised, yet I do not forget they precepts.”

Rabbi Elazar opened and said, “King David sometimes praised himself that it is written (Samuel 2-23), “and the man who was raised up high, the anointed of the God of Jacob.” And it is written (Psalm 18), “he makes kindness to his anointed to David and to his seed forever.” Sometimes David made himself like a poor person, like is written Psalm 86, “because I am poor and needy,” and it is written Psalm 119, “I am small and

despised.” He also said, “The stone which the builders rejected has become the head stone of the corner.”

In the time when he ascended to a higher level of perfection, and ascended in the justice of truth to rule over his enemies he praised himself. In the time when he saved himself in distress and his enemies were disturbing him he humbled himself to say about himself I am smaller than everything. Sometimes he was victorious over his enemies and sometimes not. King David always was humble before God. Everyone who humbles himself before God is raised up above everything. Therefore God chose in him in this world and in the next. In this world that it is written (Issaih 37). “For I will defend this city to save it for my own sake,” and for my servant David’s sake.” In the next world, that it is written (Hoshea 3), “and see the Lord their God and David their king and they shall come trembling to the Lord and his goodness in the end of days.” David was king in this world and he will be king in the future. On this he said, “The stone which the builders rejected has become the head stone of the corner. (Zohar 2-292)

Judaism for the New Age: When King David became King of Israel, he became king forever. When Moses became the redeemer of Israel, he is forever the redeemer of Israel. David and Moses are the two Messiahs of Israel forever. They are “The stone which the builders rejected has become the head stone of the corner.” They laid the foundation for Judaism for the New Age.

“thy righteousness is an everlasting righteousness and thy Torah is truth.”

Three people passed from the world at the time of the afternoon service of the Sabbath. This is an auspicious time. Moses the prophet, Joseph the righteous man and David the king. Therefore God chose in him in this world and in the next. In this world that it is written (Issaih 37,) “For I will defend this city to save it for my own sake,” and for my servant David’s sake.” In the next world, that it is written (Hoshea 3), “and seek the Lord their God and David their king and they shall come trembling to the Lord and his goodness in the end of days.” David was king in this world and he will be king in the future. On this he said, “The stone which the builders rejected has become the head stone of the corner.” (Zohar 2-156)

Judaism for the New Age: King David is forever the Messiah, the king of Israel. Joseph inherited that the Messiah of the New Age will be called after his name, the Messiah the son of Joseph. Moses is forever the redeemer of Israel, the greatest of all prophets. They are all the foundations of Judaism for the New Age. They all passed away in the afternoon of the Sabbath in the time when is revealed the highest level of unity called Atik Yomin, the ancient of days.

“Great Peace have they who loveth the Torah and nothing can make them stumble.”

Rabbi Issac said, “Come and see.” The world only stands on peace. When God created the world it could not continue to exist until he placed within in it peace. What is peace? This is the Sabbath which is peace for above and below. Then the world continued to exist. The one who disagrees with peace is lost from the world. The one that argues with peace argues with the name of God because the name of God is called peace. Rabbi Josi said, it is written, “Great peace have they who love the Torah. The Torah is peace that it is written, Proverbs 3, “All its paths are peace.” (Zohar 3-176)

Psalm 120

A song of degrees.

In my distress I cried unto the Lord, and he heard me.

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

What shall the deceitful tongue give unto thee? Or what shall it add unto thee?

Sharp arrows of the mighty, with coals of broom-brash.

Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!

My soul hath long dwelt with him that hateth peace.

I am for peace: but when I speak, they are for war.

Zohar - Psalm 120

“In my distress I cried to the Lord and he heard me, deliver my soul O’ Lord from lying lips from a false tongue.”

Rabbi Abba said, “Many songs and praises King David said before God. He did this all in order to make a correction in his spiritual level and to make for himself a name before God, like is written Samuel 12-5 “And David made for himself a name.” This song was said when he saw the service of Jacob to receive the blessing from his father. Rabbi Elazar said, Jacob said this song at the time that his father called him to come close to ask him if he was Esau or not. This was a great distress for Jacob lest his father recognize him. What is written “and he didn’t recognize him because his hands were hairy like Esau his brother and he blessed him. Then he said, “In my distress I cried to the Lord and he heard me.” God saved his soul from falseness a false tongue. This was the level of Esau, a false language. Which false language? The language that was used by the snake to cause the world to be cursed. Therefore Jacob used cunning and wisdom to bring to him the blessings. Jacob is in the image (reincarnation) of Adam. He took the blessings from the snake who was a liar, who spoke many times false in order to cause the world to be cursed. Therefore Jacob had permission to use wisdom and cunning to bring blessings upon the world. He took from him what was held back from the world. He did justice. On this is written (Psalms 109), “For he loved cursing and it came to him and he delighted not in blessing, and it was far from

him.” Upon this is written, “cursed be you from all the animals and all the beasts.”

There remained a mess for the whole world. And Jacob came to take the blessings from him. From the time of Adam Jacob was appointed to take from the snake all the blessings, The snake was then left with a curse that was never removed. King David said with holy spirit, “What shall be given to thee? Or what shall be done to thee, thou false tongue?”

“Sharp arrows of the mighty with coals of the broom tree.”

This is Esau that kept in him hatred for Jacob because of these blessings like is written Genesis 27, “And Esau hated Jacob because of the blessings.” (Zohar 2-142)