

PSALM 23

A psalm of David.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Zohar - Psalm 23

"The Lord is my shepherd I shall not want."

Rabbi Issac said, what is the difference between "A Psalm of David" and "to David a Psalm". "A Psalm of David" hints that before reciting the psalm the divine presence dwelled on him. For what reason did the divine presence come to him before he had first prayed to arouse her in order to request from G-d sustenance. Surely the divine presence came and dwelled upon him before and aroused him to praise God with this psalm and request from G-d food and sustenance. This is necessary concerning the mother of sustenance. The divine presence requests and his will is that all people should pray for food. When G-d wants to give food to the world she receives first, and from her is given the food for all the worlds. Therefore she precedes the matter of sustenance and dwelled upon David.

Judaism for the New Age: The judgment of man below is done by the divine presence below called Kingship. She punishes and she rewards according to the
deeds of man

"The Lord is my shepherd." G-d is my shepherd like a shepherd guides his flock of sheep to a place of grass and vegetation where nothing is lacking. Likewise G-d is my shepherd to give me sustenance in everything I need.

Another interpretation, "The Lord is my shepherd." We learned that the sustenance and livelihood of a person is as difficult before G-d like the splitting of the Red Sea. There are two interpretations of this and they are both true. The works of G-d are all just and true. On justice and truth he sustains the world. Each and every day and at all times he judges the whole world, the righteous and the wicked people, like is written, Psalms 11 "Righteous is G-d, in righteousness He lives." When He judges the world and sees how many wicked and sinners are before Him it is hard for Him to give food and sustenance to people, and to all the beasts, animals, birds, from the horned antelopes to the eggs of lice. There is nothing in the world which G-d doesn't sustain and give food. It is hard for him to do this because of the deeds of people like the splitting of the Red Sea. When Israel came to the Red Sea and G-d wanted to split for them the sea, a ministering angel came from Egypt to ask from G-d justice. It asked, "Master of the World, why do you desire to make justice on the Egyptians and to split the sea for Israel? They are all sinners before you Egyptians and Israelites." At that time it became hard for G-d to pass over the attribute of justice and to split the sea. He thought of the merit of Abraham that rose up in the early morning to do the commandment and will of His master, as it is written "Abraham rose up early in the morning." As a result, the Egyptians were all drowned in the sea. Therefore it was hard like the splitting of the Red Sea also like the livelihood and sustenance of a man before G-d. Therefore King David requested from above for his sustenance because in the heavens there is only mercy which never ceases. Therefore it says "The Lord is my shepherd I shall not want." He requested that G-d shall not withhold his sustenance from him forever. Therefore the divine presence preceded his request for food. (Zohar 2-170)

Judaism for the New Age: David said "A psalm of David" rather than "to David a Psalm" to indicate that the divine mother was present before he requested food from G-d. Since the divine presence judges man in this world, all requests from G-d are given through her. Through her are these requests fulfilled. Above in heaven there is

(.only mercy which never ceases, but on earth there is mercy and justice

"Surely Goodness and kindness will follow me all the days of my life."

Opened a lad and said, "Surely goodness and kindness". For what reason is it called Good? For what reason is it called Kindness? Good is when everything is included in it and it does not descend below. Kindness is when it descends below and bestows good on people righteous and wicked, without any questions. Even though they are of one level why do you need both? "Surely goodness and kindness will follow you?" If good why kindness, if kindness why good? They are all one. The reason is that Good is all inclusive and doesn't descend below. Kindness descends below and spreads out below to give sustenance to all the righteous and wicked like one. (Zohar 2-168)

PSALM 24

A psalm of David.

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the G-d of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

Lift up your head, O ye gates; and be ye lifted up, ye everlasting doors: and the king of glory shall come in.

Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors: and the king of glory shall come in.

Who is this king of glory? The Lord of hosts, he is the king of glory. Selah

Zohar - Psalm 24

"To David is a Psalm, To the Lord is the earth and the fullness of the world and those that dwell in it."

Opened Rabbi Judah and said, "Behold we learned "to David a Psalm." He first sang a song and afterwards dwelled upon him the holy spirit. When the expression is "A Psalm to David" indicates that dwelled upon him the holy spirit and afterwards he sang. "To the Lord is the Earth." This is said referring to the land of Israel which is the holy land. "And the fullness therefor" refers to the divine presence like is written (Chronicles 2-5) "because the glory of G-d filled the house of G-d" and it says Exodus (10) the glory of G-d filled the tabernacle." Why does the scripture use the expression "full" rather than "filled," Certainly "full" that it was full from everything full from the sun (the light of G-d). The moon (the divine presence) was filled from all sides filled with all good that is in the world. Therefore it is written, "To the Lord is the earth and the fullness thereof the world and they that dwell in it." "The world and they that dwell in it" refers to the other lands (excluding Israel which is called Eretz. The other lands are called Tavel). Another interpretation: "to G-d is the Earth and the fullness." This refers to the supernal earth that G-d desires. "And the fullness" this refers to souls of the righteous that are filled with the good of one of the pillars on which the world stands. It is possible to say the world stands on only one pillar.

Judaism for the New Age - This pillar is called foundation. It is one pillar where is contained all of the other elements of holiness in one complete perfect bundle. The foundation is called the rock because in it is contracted all of spirituality. This is the

(.rock of Zion. It is also the point within the soul where emanates life

Come and see what is written, "For he has founded it upon the seas" "What is "he has"? This is G-d. As is written, "He has made me," like is written in Job "For He looks to the earth and sees everything."

Judaism for the New Age - (He is the masculine aspect of the divine presence which

(.gives life and creates without receiving anything in return, the perfect giver

"For he has founded it on waters, and established it upon the floods."

These are the seven pillars upon which the holy earth stands and fills her. She becomes filled with them (with these holy attributes). How does she become filled with them? In the time that multiply righteous ones in the world, then the earth makes fruits and is filled with everything. (The fruits of the supernal earth are the souls of the righteous). When is multiplied wickedness in the world it is written, Job 14, "the waters came from the sea." This is the holy supernal land that is watered by the supernal waters. The river is destroyed and dries up (by the wicked). This is the one foundation that stands over the earth to give to her. But the river is destroyed and dries up, like is written Isaiah 51 "the righteous is lost". (Zohar 2-168)

Judaism for the New Age : "The righteous is lost." The righteous refers to the foundation which waters the supernal earth. Through the doing of good deeds by man on the earth below the supernal world receives additional effluence from their Creator. The supernal land is watered by the supernal rivers and seas. The wicked in this world cause the supernal earth to dry up, and the "righteous is lost." They create a separation between the supernal earth and the supernal heavens. As a result the earth below becomes separated from its sources in the supernal worlds and from its creator. The earth below and all that dwell upon it are bound up with the supernal worlds. Man in this world gives effluence to the worlds above through the doing of good deeds. In return he receives from these worlds

"To the Lord is the earth and the fullness thereof - the world and they that dwell in it."

Rabbi Yosi opened and said, "To the Lord is the earth and the fullness thereof - the world and they that dwell in it." "The earth" this is the holy land of Israel. The land of Israel receives blessing and effluence from the divine presence before all other lands. Then from the land of Israel, the blessings flow out to the whole world which is "Tavel" (the world) and all that dwell in it." These are the other lands that receive from Eretz Yisrael. From where is this learnt? That it is written, Psalms 98, "He will judge (Tavel) the world in righteousness."

"For he founded it upon seas." These are the seven pillars upon which the earth stands, whose holiness depends upon them. They are the seven seas and the "Sea of the Galilee" rules upon them. Rabbi Judah said, "Do not say that the Sea of Galilee rules upon them but that it fills them. "and established you the rivers." Which are the

rivers? Like that is written "Psalm 93." Like rivers they raised their voice; like rivers they shall raise their destructiveness." These rivers are like is written in Genesis: "A river went out from Eden to water the garden." Therefore is said, "and established upon rivers." (Zohar 2-22)

Judaism for the New Age - The land of Israel receives the effluence from the supernal land of Israel above. The supernal land of Israel above receives this effluence before the other supernal lands. In the same way the Sea of Galilee above rules over the other seas and fills them. This world is in the image of the supernal world. The land, rivers, mountains, stars and galaxies have all supernal sparks above which are their

.(life and strength

"To G-d is the earth and its fullness."

Rabbi Chiya said, "To G-d is the earth and its fullness. The "earth" can be explained in this way, but "and its fullness". What is its meaning? "The earth refers to the Congregation of Israel and its fullness refers to the souls of the righteous."

"Tavel the land and those that dwell within it" refers to the earth below. "that dwell in it" refers to people of the world. Rabbi Yossi said, "If so how do you explain "And founded it upon the seas" and on the rivers established it" He said to him, "Certainly it is so. The land of life is founded upon waters and established upon rivers. They all come out from the supernal rivers that comes out from the Garden of Eden. In them is established and crowned the holy king to give sustenance to the worlds. Therefore it says "who should go up to the mountain of G-d," the one with clean hands and a pure heart who has not sworn in vain by my soul." It should read "by his soul" but it says by "my soul." It is all one subject like is written (Amos 6), G-d swore by his soul" and it is written (Samuel 1-2) "when my heart and in my soul he should make." King David took hold of this heart and soul. Therefore it also means "by his soul." (Zohar 3-54)

Judaism for the New Age: When King David refers to "my soul" it also implies the soul of God which is the divine presence of God in this world. His soul and G-d's soul are one. So it should be by all his people to make their soul one with G-d's soul

"Who will go up to the mountain of G-d and who will stand in his holy place?"

Rabbi Shimon said "In the time that the soul leaves the world it is judged with many judgments before entering into its place in heaven. Then it is necessary for the souls to pass into the necessa

***Judaism for the New Age:** The three fathers and the four mothers below correspond to the seven supernal emanations called sephiroths also called the seven days of creation. The fulfillment of the purpose of creation is accomplished by the three fathers - Abraham, Isaac and Jacob and the four mothers who are Sarah, Rebecca, Rachel and Leah. The purpose of the supernal emanations and all creation is to place the light of the Torah into its house or Ark. The Torah is the light of G-d and the Ark is the receiver of this light. When the Torah is in the Ark it is in its home that is in the place within the world which utilizes its wisdom and energies. This is the meaning of the unity of the king of glory and the moon which is the receiver of the light of the king. These are all spiritual unities which are manifest in the world*

(.through the learning of Torah and the keeping of the commandments

The faithful shepherd said, "Lift up your heads you gates." These are the fifty gates of wisdom which is the school of learning in heaven. "Lift them up your everlasting doors." These are the schools of learning below. All those that occupy themselves in Torah below are lifted up in the end, like is written, "If you have done foolishly in lifting yourself up." The wise men of learning explained; "All that make themselves appear foolish through learning Torah with faith in the end will be lifted up." "That the King of glory may come in." There is no glory but in Torah. From this we learn that the one that learns Torah gives glory to the king. He is in the image of the Master of the Universe in this world and in the next world. These four passages are repeated two times. "Who is this king of glory?" "Lift up your heads you gates." Why is the word "heads" repeated twice in Scripture? They are the animals on the divine chariot above and below.

***Judaism for the New Age** - The supernal chariot above and below carry the word of G-d above onto the King of Glory. The King of Glory is repeated twice to represent*

(his kingship over both this world and the next world

PSALM 25

A psalm of David.

Unto thee, O Lord, do I lift up my soul.

O my G-d, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

Yea, let none that wait on thee be ashamed: let them be ashamed who transgress without cause.

Show me thy ways, O Lord, teach me thy paths.

Lead me in thy truth, and teach me: for thou art the G-d of my salvation; on thee do I wait all the day.

Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord.

Good and upright is the Lord: therefore will he teach sinners in the way.

The meek will he guide in judgment: and the meek will he teach his way.

All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

For thy name's sake, O Lord, pardon mine iniquity; for it is great.

What man is he that feareth Lord? Him shall he teach in the way that he shall choose.

His soul shall dwell at ease; and his seed shall inherit the earth.

The secret of the Lord is with them that fear him; and he will show them his covenant.

Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

The troubles of my heart are enlarged: O bring thou me out of my distresses.

Look upon mine affliction and my pain; and forgive all my sins.

Consider mine enemies; for they are many; and they hate me with cruel hatred.

O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

Let integrity and uprightness preserve me; for I hope in thee.

Redeem Israel, O G-d, out of all his troubles.

Zohar - Psalm 25

"To David Unto you G-d I lift up my soul"

Rabbi Shimon opened and said, "What did David vision to compose this psalm?

Other psalms are composed with all the letters of the alphabet but this psalm is missing the letter Vav.

Why was this psalm specifically composed for the "Prayer of the Falling on the Face?" This secret was hidden amongst the colleagues. When the night enters the lower tree in which depends death stretches out its branches and covers everything. Therefore it makes night. The whole world tastes death. Man gives to this tree his soul for collateral. Since he gives it for collateral, it is returned to him in the morning. On awakening in the morning is received the collateral in return. It is necessary for him to bless G-d for his abundant faithfulness.

After waking up from bed, it is necessary to first clean the body. Afterwards he receives upon himself the yoke of heaven and spreads the prayer shawl the tallis upon himself. Then he binds himself with the knot of unity called the tefillin and fixes one knot of the tefillin on his left hand near his heart, like is explained in the passage (Song of Songs) "the left hand under my head."

And it is written (Song of Songs), "the right hand like a seal on your heart like your seal on your arm." This is the first service. It is the action in preparation for prayer. Afterwards when the person will enter into the synagogue he purifies himself first with the incense sacrificial prayer and the other sacrificial prayers. Then he receives the yoke of heaven with the Pisukei Dizimrai on song passages of King David. Then he says the sitting prayers corresponding to the hand tefillin and then the standing prayers (Amidah) corresponding to the head tefillin. The action of tefillin is united to the speech of prayer. If there is a blemish in the action, the speech of prayer does not have a place to dwell. The prayer is lacking. The man is blemished above and below. Sad it is to a man who blemishes his prayers, which are the service of the master of the universe. Upon him it says "Isaiah" "when he will come to see my face, even if he will multiply his prayers they will not be heard." It depends on action and speech. Come and see. The man that has prayed in this way with speech and action, and has made the knot of unity upon his hand receives blessings above and below. After he completes his standing prayer (Amidah), it is necessary for him to see himself as if he is leaving from the world. Behold in the supplication prayer of the morning, he is separated from the tree of life and gathers his feet onto the tree of death. His collateral has been returned to him, like is written, Genesis 49 "He gathered his feet to the bed." First he has made his supplication and confessions on his sins and prayed upon them. Now he desires to gather upon the tree of death, to fall upon his face and say the words of this psalm. "To you G-d my soul is lifted up." In the beginning was returned to him his collateral. Now he has bound himself in unity and made action

and speech fittingly. He has done his confessions on his sin. "Behold my soul I give unto you." The person sees himself as if he is dead to the world. His soul is given over to the place of death. Therefore the letter Vav is missing from this prayer which is the tree of life. This prayer is the tree of death. The secret of this matter is that there are sins that the atonement comes after leaving the world, like is written in Isaiah 22 "if will be forgiven this sin to you when you will die". This man during this prayer gives himself over to death. He gives his soul to this place not as a collateral but for real. This correction of the soul must be done with divine intention. Then God forgives him and his sins are atoned. Meriting is the man who knows to appease G-d and serve G-d with divine intentions of the heart. Sadness to the man who comes to appease G-d with a distant heart without desire, like is written in Psalms 78 "they did not flatter him with their mouths and lied to him with their tongues for their heart was not with him." He said the words "Unto you I lift up my souls" and all his words were with a distant heart. This causes a person to die young. The tree which causes death in the world causes this judgment.

Upon this is written, "Speaker of falsehood do not remain in my sight." What does it mean "do not remain? His heart was distant from G-d in the time when he had to correct himself. A voice comes out and says "Do not remain in my sight." God did not want the correction. So much more so if he comes to unite G-d's holy name improperly. (Zohar 3-120)

Judaism for the New Age - The prayer of the "falling on the face" has been modified in reverence of the warnings of the Zohar. Sephardic congregations do not fall on their faces at all. Ashkenazic congregations supplicate upon their forearms. In the New Age the prayer of the heart and meditation have replaced these ancient rituals. The work of today is to make the soul perfect. To do this, it is necessary to reach

(.inwards, rather than to prostrate ourselves on the ground outwards

"The secret of G-d is to those that fear him and he will reveal to them his covenant."

Rabbi Yehuda said, "This passage has already been explained. The "secret of G-d is to those that fear him." This supernal secret is hidden only for those that fear him. They fear from G-d always and are fitting to receive these supernal secrets which are

hidden and concealed. The secret of his covenant is revealed to them as a reward. "The secret of G-d is for those that fear him." These secrets are to be learned with reverence. The G-d fearing occupy themselves with supernal secrets. His covenant which are the laws of the Torah are to be made known and explained This is their purpose. Rabbi Shimon said, "The secret of G-d is to his G-d fearing and his covenant is to be revealed." "The secret of G-d is to his G-d fearing;" this is the congregation of Israel. His covenant is to be revealed; this is the righteous man the foundation of the world to be united in one unity. (Zohar 3-90)

***Judaism for the New Age** - The divine presence is the secret of G-d called the Congregation of Israel which is the secret of G-d's holy name Y-H-V-H. This is the secret of the unity of the holy soul with God. Only those with exceptional fear and love of G-d merit to a complete revelation of G-d's holy name and the divine presence. All people can know and love the Torah which is G-d's covenant and merit to the coming of the redemption. You can all be part of the New Age. The perfection of the New Age which includes the Old Age is much more difficult. It demands much more self-sacrifice. Each one works according to his level. Together mankind (.accomplishes its task to establishment Zion and the city of God*

PSALM 26

A psalm of David.

Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide.

Examine me, O Lord, and prove me; try my reins and my heart.

For thy loving-kindness is before mine eyes: and I have walked in thy truth.

I have not sat with vain persons, neither will I go in with dissemblers.

I have hated the congregation of evil-doers; and will not sit with the wicked.

I will wash mine hands in innocency: so will I compass thine altar, O Lord:

That I may proclaim with the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Gather not my soul with sinners, nor my life with bloody-men:

In whose hands is mischief, and their right hand is full of bribes.

But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

My foot standeth in an even place: in the congregations will I bless the Lord.

Zohar - Psalms 26

"I will wash in cleanliness my hands and circle your altar G-d."

Rabbi Shimon said, "This passage has been explained. Come and see the secret of this passage. All people in this world taste death at the time of sleeping in the night. (Sleep is compared to one sixtieth of death). The spirit of uncleanness dwells on the body. For what reason? The holy soul leaves the man and ascends above. When the holy soul goes out from him; a spirit of uncleanness comes upon his body. When the soul returns to his body is nullified this impurity. However, an impurity remains upon the hands. Therefore a person should not rub his eyes because of this uncleanness before he washes his hands. When he washes his hands properly he is sanctified and is called holy. How is it necessary to sanctify? Prepare a vessel below and a vessel above. Pour water from the vessel above upon your hands. The vessel below receives the impurity and the hands are sanctified. This vessel blesses you and the other curses the evil. One should be careful not to spill the unclean water in his house to prevent people from coming in contact with the water which has gathered uncleanness. Until the uncleanness has left the hands do not bless. Before the person washes his hands in the morning he is called impure. After he has washed, he is called pure. One should wash with the hand that has already been cleansed, like is written (Numbers 19) "The clean on the unclean." This hand is called clean, the other unclean. Therefore the vessel above and the vessel below are pure and impure. This one is holy, the other profane. It is forbidden to use this unclean water. It should be spilled out in a place untouched by people. Don't leave it in the house. If it is spilled in the house it can cause harm. Do not dig a pit to keep the unclean water that it should not be mistaken for clean water. Do not give it to women to do witchcraft to harm people. They are cursed waters. G-d wants to purify Israel to be holy, like is written (Ezekiel 30) "I

will throw upon you clean waters and purify you from all impurities and from all your idolatries cleanse you."

Judaism for the New Age: This portion of Zohar describes the ritual washing of the hands. The Jews have been chosen to watch over the house of God and to preserve its purity. Their hands must be clean when entering into this house. This house is the house of prayer for all people. It is the Old Age which includes in it the New Age

PSALM 27

A psalm of David.

The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

Hear, O lord, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

Teach me thy way, O Lord, and lead me in a even path, because of mine enemies.

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breath out cruelty.

I had fainted, unless I had believed to see the goodness of Lord in the land of the living.

Hope in the Lord: be of good courage, and he shall strengthen thine heart: hope in the Lord.

Zohar - Psalm 27

"To David the Lord is my light and my salvation from whom should I fear."

Rabbi Pincas Ben Yair said, "The Lord is my light and my salvation." Since a man becomes united with the supernal light, God shines upon him. He need not fear from anything above or below, like is said in Isaiah 60, "Upon you will shine G-d and his glory you will see." "G-d strengthens my life from whom shall I fear." Since G-d has become united with this man the ministers of justice cannot harm him. (Zohar 3-119)

Come and see. The pupil of the eye is black and beautiful. It is in the light that shines east. About the pupil of the eye and the light in it, David said "the Lord is my light and my salvation, from whom should I fear." My light means the light of the letter Yud which is a point like the pupil of the eye. It has in it two colors, light within and darkness outside to rule over all the forces of evil, like is written, "and his kingship in all its rulership." With the garment of light she rules over all the forces of evil. It says about them in Exodus 10, "and all of the children of Israel had light in their dwellings." With the black garment (the darkness of the eyes) he rules over all the wicked, that it says in Samuel 1-2, "and the wicked shall be silent in the dark." (Zohar Chodosh)

Judaism for the New Age - The black of the eye reflects the name of G-d Elokim, the light within the pupil is the name of G-d Y-H-V-H. With these two names G-d rules

(.over the world. They are justice and mercy, the universal law

"Though war will rise against me, even then I will have confidence in G-d."

"In this I will have confidence." What is the meaning of "in this"? "This" refers to the sign of the covenant that is always found near the righteous man. Therefore it says "In this" like is written in Genesis 9, "This is the sign of the covenant." In Genesis 17 it is written, "This is my covenant that you should keep all one level." "This" and "this" are one and not separate. You might ask that all other people are included in "This" and not only David. Why is David alone included and no other. "This" is the

covenant attached to him which lives in him, for he is the Crown of the Kingship.

***Judaism for the New Age** - The covenant is called the foundation of the kingship of G-d. All those that are included in the covenant are included in the Kingship of G-d. King David who is the Messiah is the crown of the Kingship (the attribute of justice) because he is the strength of the covenant more than all other people. This aspect of greatness makes him king of Israel. There is also the Messiah the attribute of mercy, the Messiah of the New Age which unites with the Old Age. The Messiah of Mercy is unlimited. No one person can claim it for his own. When your day will come to meet a spiritual teacher to know the Messiah the son of Joseph, the justice of life will be sweetened by mercy. About this it says in Exodus, "I will be, what I will be." Then*

(.afterwards, should be united this revelation with morality and righteousness

Come and see: Because "this" (which is the covenant) was not watched over by King David properly the Kingship was taken from him for some time. "This" hints at the attribute of Kingship above in the City of the G-d, the Holy Jerusalem. At the time that King David transgressed on the covenant a voice was heard from heaven, "David if in what you have become connected will open, then you will be banished from Jerusalem and the Kingship will be removed from you." From where do you learn this? It is written in Samuel 2-12, "I will raise up evil against your own house." From "your own house" specifically and it happened in this way. In that which he transgressed, he was punished. If this occurred to King David so much more for other people. (Zohar 1-93)

***Judaism for the New Age** - The house of David refers to his kingdom. Each person is responsible to G-d's kingdom. This responsibility is an obligation. The neglect of this responsibility results in the punishment "from your house" which is in your own life*

(.and world

"One thing I desired of G-d that I will seek after, that I may dwell in his house all the days of my life to behold the beauty of G-d and to inquire in his temple."

Rabbi Chiya said, Come and see. Meriting are those that unite with the bundle of life.

They merit to see the supernal glory of the holy king; like is said, "to behold the beauty of G-d and to inquire into his temple." They dwell in a place even higher from all the supernal holy angels and all their heads. This supernal place is even above the merit of the lower and upper worlds. About this is written in Isaiah 8, "the eye has not seen except for G-d that which is made for those that wait." The supernal angels do not merit to ascend to this high place. They dwell in a lower place according to their level. They don't merit to see what the righteous see. They stand in Eden below and not more. If you ask, what is the lower Eden? It is the Eden that is called the lower wisdom. It stands in the Garden of the Earth. The Garden of the Earth watches over it. The Eden dwells upon the Garden of the Earth. Those that stand in the Garden of the Earth delight in this Eden. What is the difference between the upper and lower Eden? It is like the difference between night and day. The lower Eden is called the female Eden. The upper Eden is called the male upon which it says "the eye has not seen except G-d that is made for those that wait." (Zohar 3-183)

"Of you my heart has said, Seek my face, your face G-d I seek."

Rabbi Isaac said, "This passage was explained by my colleagues in various places. This passage is explained as follows: "Of you my heart has said." King David said this psalm for the sake of the Congregation of Israel (which is the divine presence) and for the Holy King of the Universe. What did he say? "You my heart." For your sake is my heart to the people of the world to warm them. "My heart" He holds on to the divine presence which is the heart for the sake of the Supernal King who says "seek my face."(Zohar 3-93)

*Judaism for the New Age - The divine presence is the heart, soul and bride of the Lord the King. She is empty and desires only for the light of G-d. King David's heart
(is united with her in the love of the king*

These are the crowns of the king. He holds on to them; they hold on to him. They are his names and he is their essence. They are all one, the crowns of G-d. Therefore David says "Your face I will seek out," like is written in Psalms 105, "seek the Lord and his strength, seek his face continually."

Come and see. It is preferable for King David to say a song for the sake of the congregation of Israel (the divine presence) more than all other men. He has the

closest connection to the divine presence.

Judaism for the New Age - G-d and his divine presence are united. The Divine Presence is the holy soul the heart of G-d which has nothing of its own but the desire to be united with her source in the living G-d. This is the attribute of King David more than all other men. He is the Messiah the anointed one of G-d who is united with the Congregation of Israel above and below. Prayer is the service of the heart which is the attribute of the divine presence seeking to receive from the light of G-d's face." These are his names and he is their essence. The names of G-d are his attributes. G-d is alone and above his names. His name Y-H-V-H is alone above all

.(his other names

PSALM 28

A psalm of David.

Unto thee will I cry, O Lord my rock, be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy sanctuary.

Draw me not away with the wicked, and with the workers of iniquity, who speak peace to their neighbours, but mischief is in their hearts.

Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.

Blessed be the Lord, because he hath heard the voice of my supplications.

The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

The Lord is their strength, and he is the saving strength of his anointed.

Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

Zohar - Psalm 28

"Drag me not away with the wicked and with the workers of iniquity."

We learned a person should dwell only in a place where there are men of good deeds. What reason? A person should not live in a place where dwells the wicked that he should be drawn into their wickedness, like is written (Koheleth 7), "there is a righteous person that loses his righteousness." If he will live amongst righteous they will benefit him. Rabbi Chisda once lived amongst the people of Icaputka and the wicked chased him away. Then he made his dwelling between the righteous people of Cyprus. He became elevated and merited to many great benefits, such as wealth and abundant Torah learning. It is said that he merited to all these blessings because he entered the Congregation of the God Fearing people that are rewarded. (Zohar 2-38)

"The Lord is my strength and my shield, my heart trusted in him and I am helped."

Rabbi Abba opened (Isaiah 26), "Trust in the Lord forever, for the Lord is an eternal rock." Trust in G-d forever. In all the days of a man's life, it is necessary to trust in G-d. About this David said, (Psalm 25), "G-d in you I trust I will not be ashamed." The one who places his trust and his strength in G-d properly cannot be harmed by the people of the world. About this it is written, "G-d is my strength and my shield, my heart trusted in him and I am helped." All that place their strength in G-d's holy name are sustained in the world. For what reason? Because the world is sustained by G-d's name. About this it is written. "Because G-d is the rock of all worlds." God is the artist of the worlds. In two letters he created the worlds, this world and the next world. (Zohar 2-22)

Judaism for the New Age - In the expression G-d is the rock of all worlds, the name of G-d is written with two letters, Yud, and Hai. With the letter Hai, G-d created this world. With the letter Yud he created the next world. These are the first two letters of his ineffable name YHVH. The Vav and Hai are the Torah and the Congregation of Israel. The Vav is the line which unites the New Age and the Old Age. The Hai is the New Age which became lost as explained in the story of The Lost Princess. Today it is

(.being recovered to complete the name of God on earth

PSALM 29

A psalm of David.

Give unto the Lord, O ye mighty, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters: the G-d of glory thundereth: the Lord is upon many waters.

The voice of the Lord is powerful; the voice of the Lord is full of majesty.

The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

He maketh them also to skip like a calf; Lebanon and Sirion like a young wild ox.

The voice of the Lord divideth the flames of fire.

The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

The voice of the Lord maketh the hinds to calves, and maketh the forest bare: and in his temple doth every one speak of his glory.

The Lord sat enthroned at the flood; yea, the Lord sitteth enthroned as king forever.

The Lord will give strength unto his people; the Lord will bless his people with peace.

Zohar - Psalm 29

"The voice of the Lord is in the waters, the G-d of glory thunders. The Lord is upon many waters."

Rabbi Elazar explained. "The voice of G-d." This is the supernal voice that ministers over the waters. These waters are drawn from level to level until they gather in one place in one lake. This voice sends the waters in their ways each one according to its path. Just like the garden keeper ministers over the waters to send them to their proper place, the voice of G-d ministers over the waters.

"The G-d of glory thunders," like it says in Job 26, "the mighty thunders who can comprehend. They come and go out from his might. Another interpretation, "the G-d of glory thunders." This is the right that goes out from the left. "The Lord is upon many waters." The Lord called Y-H-V-H contains the supernal wisdom that is called by the letter Yud. "Upon many waters" refers to the deep secret that comes out from him, like it says in Psalms 77" "and thy path in great waters." (Zohar 1-31)

Judaism for the New Age: The kindness of G-d called waters is the right, which comes out from the left where is God's might and severity called fire. The wisdom of G-d is incomprehensible. From the letter Yud of God's holy name which is a point spreads out an infinite number of explanations of this eternal secret which contains

•all life and truth

"The voice of G-d is upon the waters."

Rabbi Yosi said, "the voice of G-d is on the waters." This is Abraham. The voice of G-d with power. This is Isaac. "The voice of G-d with majesty" This is Jacob. (These are the three forefathers who exemplify the three attributes of G-d called Kindness, Severity and Tiffereth (beauty). "The voice of G-d breaks the cedars of Lebanon." This is G-d's attribute of victory. "The voice of G-d divides the flames of fire." This is G-d's attribute of splendor. "The voice of G-d shakes the wilderness." This is God's attribute of righteousness and foundation. "The voice of G-d makes hinds to the calves." This is G-d's attribute of justice and kingship. All G-d's attributes rise up from the sea, nourish and create life.

Judaism for the New Age : The sea is the divine mother called understanding whose intellect and heart gives life to her children which are G-d's attributes as discussed

(.above

Like is written, (Genesis 2), "A river went out from Eden to water the garden." All of these attributes arouse blessing to the world from his effluence in the heart of Binah or Understanding which gives life to all of them. (Zohar 3-23)

"the voice of G-d makes hinds to calves."

The faithful shepherd said, "the voice of G-d makes hinds to calves."

At the end of the exile (of the divine presence), the scholars will live in sufferings and in the pain of poverty. They will all be valiant like bearing children with the pressures of pushing the time ahead. These are the sufferings of the birth of the divine presence upon who is written, (Proverbs 50) "and let her who bore thee rejoice." From these pains will come screams through which will be aroused the seventy judges of the Sanhedrin Rabbinical Court above until will be aroused the divine presence's voice onto G-d. Then immediately "the voice of G-d makes hinds to calves." These are the voices of the seventy judges of the Sanhedrin. They are the words of the 20th Psalm. Their voices will open the womb which is the letter Bais. In this womb is included two wombs which give birth to two Messiahs. (Zohar 3-67)

Judaism for the New Age: The Messiah the son of David and the Messiah, the son of Joseph one for justice, the other for mercy. The Messiah of the Old Age and the Messiah of the New Age. They are two today. In the end of time they will become

(.one

In this time is said, "and strips the forest bare" referring to the destruction of evil from the world. In this time will be fulfilled "and in his temple everyone speaks of his glory." This is explained by the Scripture (Proverbs 3), "the honor of the sages they will inherit." In this time the masters of the Torah that suffered the pains of childbirth of the Divine Presence will be honored in the world. Immediately will be fulfilled, "The Lord sat enthroned by the flood." The wicked will receive the judgment like at the time of the flood. Then will be aroused the judgment from above without end on

them for all the embarrassment and shame they made upon G-d and his people. G-d will take vengeance for each oppression that Israel suffered for the sake of G-d's name, Therefore, it is called the vengeance of G-d. He revenges his anger upon them. (Zohar 3-67)

"The Lord gives strength to his people, the Lord blesses his people with peace."

Rabbi Chiya said, "There is nothing in the world which can break the power of evil like learning Torah." All the time that Israel learns Torah the strength of the right side rules (the side of kindness and good). The power and strength of the evil side is destroyed and broken. Therefore the Torah is called strength, like is written, "God gives strength to his people." In the time when Israel does not occupy itself with Torah the left side rules. Then is strengthened the power of the evil forces to rule over Israel. Decrees are made against them that they cannot survive. For this reason Israel was banished from their land to live amongst the other nations like is written (Jeremiah 9), "on what did Israel lose the land? G-d said, they forsook my Torah." The words of Torah increase peace in the world, like is written, "the Lord gives strength to his people, the Lord blesses his people with peace." (Zohar 2-58)

Judaism for the New Age: The words of Torah increase peace in the world when they include in them the Oral and written Torah. The Oral Torah discusses law. The written Torah is filled with secrets. These secrets unite the material and spiritual world, the Old Age and the New Age, justice and mercy. The learning of the Oral Torah called the Talmud without the study of the Kaballa with Chassidism (Meditation - the heart of the Kaballa) does not accomplish the unity of God and his divine presence to make the peace discussed in the Zohar

PSALM 30

A psalm and song at the dedication of the house of David.

I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

O Lord my G-d, I cried unto thee, and thou hast healed me.

O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing unto the Lord, O ye godly ones of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be moved.

Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

I cried to thee, O Lord; and unto the Lord I made supplication.

What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?

Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

To the end that my glory may sing praise to thee, and not be silent, O Lord my G-d, I will give thanks unto thee for ever.

:Zohar - Psalm 30

"A Psalm and song at the dedication of the house."

Rabbi Yosi said. There was no greater Joy before God from the time of creation of the world like the building of the Holy Temple below. On the day that the tabernacle was built by Moses in the wilderness to bring down the divine presence to the earth, there was a tabernacle established above in heaven. About this is explained the passage in Exodus 40, "established the tabernacle." With it was established the tabernacle of the young angel Matat and no more. When the first temple was built another temple was built in heaven with it. It existed in all the worlds, radiated to all the worlds and sweetened the judgments of this world. The window of all the worlds was opened to shine G-d's light. There was no greater joy in all the worlds like in that day. The supernal worlds and lower worlds opened to sing songs. (Zohar 2-143)

Judaism for the New Age: Israel has the work of rebuilding the tabernacle to be a place of prayer for the New Age. Each person will see God in his own house which is his soul, and in the world in the house of the congregation in Jerusalem. The group

•and the individual will be united, the old Age and the New Age

It is a commandment to build a temple below in the image of the temple of G-d in heaven, like it is written in Exodus 15, "In the place which you have made for yourself to dwell." It is necessary to build a temple below, to pray and serve God in it each day. Prayer is called service. It is necessary to make The house of Prayer very beautiful with all beauties in it. The house of worship below stands under the house of worship above. The house of worship below is like the house of worship above. One stands under the other. The holy temple, everything in it, its services and its vessels are similar to those above. The tabernacle that Moses made in the wilderness was like the temple above. The temple which Solomon built to be a place of rest for the divine presence was like the temple above with all its corrections. It was a supernal fixing, house of rest for the divine presence and inheritance. Likewise a synagogue should have in it everything beautiful like it is above, to be a house of prayer for the service of prayer like has been explained. (Zohar 2-59)

Judaism for the New Age - The heart is the temple of the soul within man. Within the heart is love and the service of prayer. The love of G-d is the temple above in heaven.

(It is the same love, the same worship and praise of the One G-d

Meriting is the one that comes early to the synagogue in the morning. All those that come early to the synagogue become joined with the divine presence in one unity. Come and see. The one who is first to be found in the synagogue; happy is his portion. He stands on the level of the righteous with the divine presence. This is the secret of the expression in (Proverbs 8), "those that seek me early shall find me." He ascends on a supernal ascension. He is recognized in the synagogue. If he doesn't come one day, the divine presence asks for him, like was explained from that which is written in Isaiah "To who is there among you that fears the Lord that obeys the voice of his servant." When comes the morning and the congregation is in the synagogue they should say the songs and praises of David. The psalms were prepared

to arouse love of G-d above and below. These prayers are corrections to arouse the feeling of the joy of G-d. For this reason the Levites would sing songs in the temple in order to arouse the divine love and joy above with these songs and praises. A person who talks in a synagogue about worldly things shamefully separates himself from the divine presence. Shame on him who talks against belief in G-d. Shame upon him that has no portion in the G-d of Israel. When he talks in the synagogue he denies G-d and the dwelling of the divine presence in the synagogue. He doesn't fear G-d. He has no portion in the G-d of Israel and makes shame upon the correction of the supernal worlds above. Happy is the portion of Israel that they are sanctified with the supernal holiness. They cleave onto G-d above, that it says, "You who cling to the Lord your G-d all will have life today." (Zohar 2-131)

PSALM 31

To the chief musician, a psalm of David.

In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

Bow down thine ear to me: deliver me speedily; be thou art my strong rock, for a house of defense to save me.

For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

Pull me out of the net that they have laid privily for me: for thou art my strength.

Into thee I commit my spirit thou hast redeemed me, O Lord G-d of truth.

I have hated them that regard lying vanities: but I trust in the Lord.

I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

Have mercy upon me, O Lord, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

I am forgotten as a dead man out of kind: I am like a broken vessel.

For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

But I trusted in thee, O Lord: I said, Thou art my G-d.

My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

Make thy face to shine upon thy servant: save me for thy mercies' sake.

Let me not be ashamed, O Lord; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men.

Thou shalt hide them in the secret of thy presence from the intrigues of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

Blessed be the Lord: for he hath shown me his marvellous kindness in a strong city.

For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

O love the Lord, all ye his godly ones: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

Be of good courage, and he shall strengthen your heart, all ye that wait for the Lord.

.Zohar - Psalm 31

"In your hand I place my spirit, thou hast redeemed me O' Lord G-d of truth."

The faithful shepherd Moses said, "For this reason the sages said, "Return one day before your death." Each and every day it is necessary for a man to return in repentance and place his soul with G-d in the night when saying the word "the Lord is One" in the Shma Yisrael. This is that which is written, "in your heart I place my spirit." (Zohar 3-33)

"O how great is thy goodness which thou has hidden for those that fear you, which you have performed for those who trust in you in the sight of the sons of men."

Rabbi Judah opened, "How great is thy goodness. How lofty and glorified is your supernal light that is called "Good", that it is said, "And G-d saw the light that it was good." This is the hidden light in which G-d made good in the world. He doesn't

withhold it each day because with it he sustains the world. The world stand upon it." He has hidden it for those that G-d made when he created the world. He hid it for the righteous in the world to come. This is the light that G-d showed to King David; he praised it and said the words "How great is thy goodness." This is the light that G-d showed to Moses and with it he saw from Gilad until Dan. "Which you have reserved for those that trust in you." In the time that God created the world this light existed and shined from one end of the world to the next. When G-d looked upon the wicked which would in the future be in the world he hid it, like it says in Job, "And you withheld your light from the wicked." In the future he will shine this light for the righteous in the next world which is the meaning "which thou has hidden for those that fear you." And it is written (Malachi 3), "But to you who fear my name the sun of righteousness shall rise with healing in its wings."

"O how great is thy goodness."

Further said Rabbi Judah, "O how great is thy goodness." The secret of this passage is explained by Rabbi Shimon Bar Yochai through the supernal secrets. The higher level which is the secret of the next world is called "Who." The lower level which is the secret of the lower world is called "what." We have learned that the word for "what" is similar to the word for one hundred. In the lower world called "what" is contained all the levels in their perfection. Furthermore why is it called "what"? Even though the higher level is drawn down into the lower world it is not revealed until that lower level has been perfected because it is the end of all levels. Even though in the lower level is revealed more than in all the other levels it stands to ask "what". What did you see? What did you know? Like is written in (Deuteronomy 4) "You saw no kind of form." Therefore the passage reads, "What you have hidden for those that fear you?" (Zohar 3-88)

***Judaism for the New Age-** The revelation in the lower world which is this world contains within it the supernal levels. However these supernal levels cannot be revealed until the world has been perfected and purified. Therefore until then when will be perfected the world to receive the supreme revelation of G-d remains the question "what". One hundred is the level of perfection required to receive this revelation. "What and "Who" are two parts of the Kaballa. They are the Kaballa of the heart which is meditation and prayer, and the Kaballa of the intellect the supernal (.knowledge learned in scriptural texts*

"O how great is thy goodness."

Further said Rabbi Elazar, "O how great is thy goodness."

Come and see. G-d created man in the world to be perfect in his service and good in his ways in order that he should merit to the supernal light hidden by G-d for the righteous, like is said, (Isaiah 64) "that the eye has not see except for G-d that made it for those that wait for him." In what can a man merit to this light? Through learning Torah. All that toil in Torah each day merit to have a portion in the world to come. He is considered as if he has built worlds. With the Torah was built and established the world like is written (Proverbs 3), "G-d in wisdom founded the earth, and in understanding he made the heavens." And is written (Proverbs 8) "this I was by him as a nursling and I was daily his delight." Therefore everyone who will toil in Torah will discover worlds and help sustain the world.

Come and see: With spirit G-d made the world and with spirit it is sustained. This is the spirit of them that toil in Torah; so much more so the breath of the children who study Torah in the house of their teacher (the Talmudei Torah and day schools.) "O how great is thy goodness." This is the good reserved to your G-d fearing to them that fear sin.

"which you have performed for those that trust in you."

What does it mean "what you have performed or made"? This is the work of creation. Rabbi Abba said, "this is the Garden of Eden." Behold G-d actually made the world in the image of the supernal worlds. In this world is strengthened the supernal worlds with righteousness. (Zohar 1-74)

Judaism for the New Age - The supernal worlds are worlds of righteousness which are strengthened by the good deeds and righteousness of the men of this world. The kabbalistic intentions used in prayer and in the performance of Jewish rituals explain the particular corrections which are made in the supernal worlds. These corrections are the unities of the names and attributes of God in each world. The primary correction and unity is made in the world of emanation where God and his name are one. The corrections in the lower worlds are only for the sake of the correction in the world of emanation. The world of emanation is called the world of our divine father. The purpose of the service of God is for the children to give pleasure to their supernal father. The children are the souls of Israel. The Old Age sacrifices the pleasures of life to give pleasure to their creator. This opens up the (.vessel for life and salvation in the New Age. The Old Age gives to the New Age

"O love the Lord all your pious ones, for the Lord preserves the faithful and plentifully He repays those that act haughtily."

Rabbi Yosi said, what is it that is written (Jeremiah 2) "For my people have committed two evils; "they have forsaken me the fountain of living waters and have hewn them out cisterns, broken cisterns." "You have forsaken me, the fountain of living waters." This refers to those that do not want to sanctify G-d's name by answering Amen. What is his punishment? On this is written, "to hewn them out cisterns, broken cisterns." They fall into Hell from level to level until they reach to the bottom. If he sanctifies G-d's name by intention in answering Amen he elevates from level to level. He delights in the next world which is continuous always without end like is written, "The Lord preserves the faithful and repays plentifully him that acts haughtily." (Zohar 3-268)

Judaism for the New Age - The saying of Amen is a great exaltation of G-d's holy name. Amen is numerically equivalent to 92 G-d's name Y-H-V-H and A-D-N-Y. The unity of these two names is the highest level of perfection obtainable in the service of

.G-d in this world

PSALM 32

A psalm of David, A Maschil.

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones waxed old through my roaring all the day long.

For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

I acknowledged my sin unto thee, and mine iniquity have I not hidden. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah.

For this shall every one that is godly pray unto thee in a time when thou may be found: surely in the floods of great waters they shall not come nigh unto him.

Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Be not as the horse, or as the mule, which have no understanding: that must be held in with bit and bridle, their trappings, lest they come near unto thee.

Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all that are upright in heart.

Zohar - Psalm 32

"Of David, A maskil. Blessed is he whose transgression is forgiven whose sin is covered."

Rabbi Chiya opened. "Of David A Maskil." We learned that with ten types of song King David composed Psalms. They are Lamnatzeach, Nigun, Maskil, Miktim,

Mizmar, Song, Ashrei, Prayer, Thanks, Halleluyah. Halleluyah is the highest of all of them. What is Maskil? Its place is known. Waters make wise those that drink them. This place is called Maskil (which refers to intellect). Like is written in (Proverbs 11) "Maskil (He who considers) his words shall find good." Because he is called in this way depends his forgiveness and freedom, like is written, "Blessed (Happy) is he whose transgressions are forgiven, his sin is covered." What is "his sin is covered"? Behold, it is explained that he covers from people their sin when they confess before G-d. (Zohar 3-101)

Judaism for the New Age: The Attribute of Mercy covers over justice. There is always forgiveness except in the most extreme circumstances. The New Age adds mercy, salvation and forgiveness to the Old Age. The goals of the New Age are unity. Everything is One. Mercy transcends over everything like a prayer shawl or Tallis covers the head and body. However under this cover are still the sins which must be corrected. You have to face your actions and correct them. The Old Age is not replaced by the New Age. The Old Age is still important. The New Age must be included in the Old Age, the perfect unity

"I acknowledged my sin to you and my iniquity I have not hid." I said I will confess my transgressions to the Lord and you forgave the iniquity of my sin." Rabbi Chiya said, this scriptural passage is difficult and seems to be wordy. It would be enough to have said, "I acknowledged my sin to you." Why does it need to say "and my iniquity I have not hid"; and then, "I will confess my transgressions to the Lord." I will confess my transgressions seems not to be necessary. All the words of Psalms were said by King David with holy spirit and inspiration. They were said to the kingship of heaven(the attribute of justice). He is the messenger from the world below to the worlds above, and from the worlds above to the worlds below. One who has a request from G-d the king must first make it known in the beginning. Therefore he said in the beginning, "I acknowledge my sin to you and my iniquity I have not covered." This was said to G-d by way of his kingship. Then through G-d's attribute of foundation he expressed to G-d, "I will confess my transgression." This is the holy king that all peace belongs to him. The perfection that is necessary to place before G-d is through expression of thanks which are the peace offerings that are offered with

thanks and admittance as it is written in (Leviticus 6), "On the thanks offering his peace" "And you forgave the iniquity of my sin Selah." This is very high above in the place of the beginning of holiness. Therefore in this scriptural passage is included all of G-d's name. (Zohar 3-20)

***Judaism for the New Age:** - This passage said by King David is divided into three requests, from below to above. Each request is by way of another attribute of G-d. First his request to "G-d was by way of the kingship called Malcuth, which is from below to above. His next request was by way of the holy king called foundation called Yesod, which is between heaven and earth. Finally the forgiveness was given from*
(.above to below by way of the attribute of mercy or Tiffereth

Likewise one who desires to ask from G-d should write G-d's name in his request from below to above and from above to below. He should unite everything in one unity. This bond and unity should be found in his request. (Zohar 3-20)

***Judaism for the New Age:** The name of God ADNY translated as Lord is a request from below to above. The name YHVH is God's ineffable name which is from above
 .to below to include all the worlds and God*

"On this should pray each pious man at the found time."

Rabbi Abba was sitting reading this passage in scripture, that is written (Psalm 55), "Cast thy burden upon the Lord and He shall sustain thee. "Upon the Lord" Certainly sustenance depends upon Mazel.

***Judaism for the New Age:** Mazel also translated as luck or as a star in Kabballa
 .refers to high spiritual transcending power of mercy*

Rabbi Judah was reading "upon this" should pray each pious man at the found time." "On this" certainly. (Zohar 3-79)

Judaism for the New Age: "On This" refers to the divine presence. "On this" is spelled in Hebrew, Vav Zayin Aleph Tav. Aleph is One. It is the essence of the Torah which is the Old Age which unites the New Age. The letter Tav is the last letter of the Hebrew Alphabet. It is the New Age which unites with the Old Age the letter aleph.

"On this" is the unity of the New Age and the Old Age, the divine presence or revelation. Zayin is numerically equivalent to seven. "On this is seven intervals on a

wheeqP7'ch unitey aTvaldeyirel,vZWrp:,lhi □□

Judaism for the New Age - In this Zohar are the deepest concepts of Scripture in the Kabballa. The auspicious time or "found time" is when the wellsprings and rivers overflow into the fathers and bless everything. These rivers and wellsprings are found in the supernal worlds in the place of the divine mother called Binah or Understanding. From her they flow out into the fathers and bless everything which are the seven attributes. Kindness, severity and beauty called the three fathers, victory, splendor, foundation and kingship called the four lower mothers. From them the blessings come into this the world of action. This occurs mostly on the Sabbath, holidays and the day of the new moon. These are auspicious times for prayer. The place of these wellsprings and rivers is in the most deep part of the spiritual worlds, which are called in the Tikunei Zohar Petach Eliyahu "the hidden which belong to G-d". "The deep" is the crown of the heart called Kether the source of these rivers. The rivers are in the upper father and mother called wisdom and understanding. Man cannot merit to know these higher levels of unity in spiritual worlds which are called the hidden of G-d. The work in the service of G-d is to cause effluence in the seven lower levels of the supernal worlds but not in these three sources above them or in the Infinite One bless He. Our connection in this world is with the three lower fathers and the four lower mothers of the supernal worlds. Through good deeds is caused (pleasure to our holy fathers above and below

"Thou are my hiding place, thou shalt preserve me from trouble, thou dost compass me about with songs of deliverance Selah."

Rabbi Yossi opened and said, "thou art my hiding place." This is G-d who hides and protects the man who goes in the way of the law. He is hidden in the shade of his wings so he cannot be harmed, "thou shalt preserve me from trouble." Above and below. Above in heaven and below on earth each person has enemies. Who is this? The evil inclination that is hated above and below. Each person has an evil inclination which is part of his nature. If not for the evil inclination he would not have any enemies in the world. Therefore it says "thou shalt preserve me from trouble," thou dost compass me about with songs of deliverance." What does it mean "to encompass and surround me"? These are the walls that have levels of safety. I am surrounded by them to protect me in the way. This psalm is ordered from all sides. Come and see. The songs and praises of King David have in them secrets, matters of supernal

wisdom. They were all said with holy spirit and inspiration. The holy spirit dwelled upon David when he said this song. Therefore they all have secret wisdom. (Zohar 1-178)

"Be not like the horse or mule that has no understanding."

Rabbi Abba said, I saw these people that don't supervise or know of the honor of G-d. About Israel it says, "that I have separated you from the nations to be mine," and it is written, "And I have sanctified you and you shall be holy because I am holy." If they are distant where is their holiness. Of their own will they have become distant. The scripture announces, "Be not like the horse or mule that has no understanding." What separates man from a horse and mule? In the holiness of their bodies they are found more perfect and inscribed above everything. Therefore the time of relations with one's wife is at special times to intend in the will of G-d and cleave unto Him. At the time of midnight G-d enters the Garden of Eden to delight in the righteous. The congregation of Israel (the divine presence) praises G-d. This is an auspicious time to cleave on to the righteous souls and the colleagues who toil in Torah together with the divine presence to praise the holy king, occupied in Torah. For other people this is the time for relations to sanctify themselves with the holiness of G-d; to intend in the will of G-d and cleave to Him. The scholars of Torah their time for relations is when there is a unity above which is from Sabbath to Sabbath to intend in G-d's will and cleave in G-d with the divine presence. This is an auspicious time when is blessed everything above and below. If people will distance themselves from the divine presence and act like animals then is lost their holiness to give birth to holy children, to draw down holy souls from above. King Solomon screamed and said (Proverbs 19). Also without the knowledge of the soul it is not good." What is the knowledge but the knowledge of G-d? What is a soul that it is not good? This is a soul that continues having unclean relations. Then from the side of uncleanness is brought down souls that are not good because at the time of relations they didn't have divine intention. (Zohar 3-49)

Judaism for the New Age: The righteous souls of Israel sacrifice the pleasures of their life for sanctify. They sacrifice sleep to learn Torah and be occupied with prayer and meditation in the middle of the night. Through sexual purity they bring holy souls into the world. Also in the New Age each individual unites with Israel and the Old Age, to prepare themselves and the world for the revelation of Zion, the holy faith

Be glad in the Lord and rejoice O' righteous, and shout for joy all you who are upright in heart.

Rabbi Abba said, it is written (Psalm 118), "This is the day that G-d made, rejoice and be happy in it." G-d denied and rejoiced in the holidays to radiate in them. "His face" Man is found rejoicing with G-d on the holidays because they are the joy of G-d that it is written, "rejoice be happy in it." "In it" means also in G-d. They are all one.

Rejoice in G-d, when the judgments are subdued and the mercies are aroused. Then is aroused the mercies and there is joy to the righteous. The righteous and just rejoice together. They are called the righteous ones. Behold they are blessed and they bless and give joy to all the worlds. "And rejoice all of upright heart." These are the children of faith that are joined in them. The actions below arouse the supernal will, like has been explained. Through the actions below are aroused the actions above. (Zohar 3-105)

Judaism for the New Age - The righteous one or Tzaddik and just one Tzedek are G-d and the divine presence in the supernal worlds above. They are the divine son and daughter. On the holidays they are united. The divine father and mother who are continuously united and never separated, G-d and his bride the divine presence are more closely united on special auspicious times like Sabbath, holidays and Rosh Chodesh the New Moon. During the week the auspicious time is at about midnight. These are auspicious times for uniting oneself with the divine presence with G-d through prayer and Torah learning. The doing of good deeds and service of G-d below unites G-d with His divine presence above in the supernal worlds above and in the world below. In this is seen the relationship between the New Age and the Old Age. The New Age emphasizes the mercy of God which is continuous like the unity of Divine father and mother. There is always mercy within the soul. The Old Age emphasizes divine service. In this world there is mercy and justice. The work of man in this world is to draw down mercy upon the world to unite the righteous and just, .the son and daughter who suffer the sins of man

PSALM 33

Rejoice in the Lord, O ye righteous: for praise is comely for the upright.

Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings.

Sing unto him a new song; play skillfully with glad shouts.

For the word of the Lord is right; and all his works are done in truth.

He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses.

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.

For he spoke, and it was done; he commanded, and it stood fast.

The Lord bringeth the counsel of the nations to nought: he maketh the devices of the peoples of no effect.

The counsel of the Lord standeth for ever, the thought of his heart to all generations.

Blessed is the nation whose G-d is the Lord; and the people whom he hath chosen for his own inheritance.

The Lord looketh from heaven; he beholdeth all the sons of men.

From the place of his habitation he looketh upon all the inhabitants of the earth.

He fashioneth their hearts alike; he considereth all their works.

There is no king saved by the multitude of a host: a might man is not delivered by much strength.

A horse is a vain thing for safety: neither shall he deliver any by his great strength.

Behold, the eye of the Lord is upon them that fear him, upon them that wait for his mercy: to deliver their soul from death and to keep them alive in famine.

Our soul waiteth for the Lord: he is our health and our shield.

For our heart shall rejoice in him, because we have trusted in his holy name.

Let thy mercy, O Lord, be upon us, according as we hope in thee.

Zohar - Psalm 33

"He loves righteousness and judgment; the earth is full of the goodness of the Lord."

Rabbi Shimon said, Come and see that when is sweetened the judgment called Tzedek then it becomes Tzedaka or charity. The world becomes sweetened and filled with kindness, that it is written, "Love, charity and justice, the kindness of G-d fills the earth." (Zohar 3-292)

***Judaism for the New Age:** The New Age sweetens the judgments of this world by bringing into this world salvation and mercy. The New Age and Old Age work together for the sake of Zion the divine faith*

"By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.

Rabbi Isaac said, "By the word of G-d the heavens were made." These are the heavens below that were made with the words of the heavens above. With the wind went out a sound which reached the river whose waters go out unceasingly forever. "And from the breath of his mouth all the hosts." All the lower works are sustained by this wind which is called by the male attribute. (Zohar 1-156)

Judaism for the New Age - Through the word of G-d the worlds were created. First was created the heavens which are the upper worlds. From these upper worlds was created the lower world and this world, the world of action. The lower worlds are in the image of the higher worlds. The spirit or soul of the higher worlds becomes the soul of the lower worlds which are created by the word of God as it descends from level to level from above to below. Everything has in it both a male and female aspect which originate in G-d's word which contains the word which is the female aspect of (.his speech and the breath which is the male aspect

"Behold the eye of the Lord is upon those that fear Him upon those that hope in His steadfast love."

We learned in the "book of hidden secrets," that the eye below comes from the radiance of the eye above. The radiance of the eye above enters into the eye below from which radiates everything, like is written (Numbers 14) "that eye to eye appeared G-d to you." As it is written, "the eye of G-d is upon those that fear Him." And it is written, (Zechariah 4) "the eye of G-d travels in the whole earth." If one merits he receives the "eye of G-d is upon those that fear him" which is the eye above. If not meriting he receives the eyes of G-d which travels the earth which is the lower eye. We learned that Joseph merited that the evil eye could not harm him. This was the merit to the good eye above like is written (Genesis 49), "Ben Paroth Joseph Ben Paroth the rolling eye." Why was he called "Ben Paroth"? As a result of the rolling eye which is the supernal eye, like is written (Proverbs 22) "the good eye it blesses." Why did Joseph merit to the good eye? He gave from his bread to the poor. Why is it singular, why "one eye"? Come and see. The eye below has two eyes a right and a left eye. They are two with two colors. The supernal eye has no left. They are both of one level, rolling all from the right. Therefore it is called one eye and not two. (Zohar 3-130)

Judaism for the New Age - The supernal eye is the eye of mercy. The lower eye is the eye of justice. If meriting in the world, he receives from the eye of mercy. If not, he is judged by the eye of justice. In order to receive properly from the eye of mercy must be received the eye of justice which is called the yoke of Heaven. The eye of mercy (and the eye of justice are one within the other, like the New Age and the Old Age

PSALM 34

A psalm of David, when he changed his behavior before Abimelech; who drove him away, and he departed.

I will bless the Lord at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

O magnify the Lord with me, and let us exalt his name together,

I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened: and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good: blessed is the man that trusteth in him.

O fear the Lord, ye his holy ones: for there is no want to them that fear him.

The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that desireth life, and loveth many days, that he may see good?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil, and do good; seek peace, and pursue it.

The eyes of the Lord are upon the righteous, and his ears are open to their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto those of a broken heart and saveth such as are of a contrite spirit.

Many are the affliction of the righteous: but the Lord delivereth him out of them all

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Zohar- Psalm 34

"A psalm of David when he changed his behavior before Abimelech, who drove him away and he departed."

Rabbi Shimon said, The moon separated from the side of uncleanness on Sabbath day in order to receive the radiance from the sun. (Zohar - 2:137)

Judaism for the New Age - The moon is the darkness of the soul that has no light of its own. It is also the empty heart called the bride who desires to unite with intellect and faith. The sun is the intellect and faith. On the Sabbath they are united in this world. The New Age closes its eyes in meditation to find the light and salvation of God within the darkness of the soul called the earth below. The Old Age learns scripture and Kaballah which is the light of the divine intellect, the radiation of the

•sun

This is the meaning of "David when he changed his behavior before Abimelech."

Afterwards he became separated from the side of uncleanness to become joined with the sun. (Zohar - 2:137)

Judaism for the New Age - King David is the attribute of kingship which desires for Zion the divine faith and to build the Kingship of God on Earth. King David, the Messiah of the Old Age is the leader in this world, the world of justice. The Messiah (of the New Age unites with the Kingship of God to build Zion

This psalm begins with 22 letters that enters and joins the sun and the moon. This psalm is for the sake of the separation of the moon from the side of uncleanness. It has 22 letters from the radiance of the sun. (Zohar - 2:137)

Judaism for the New Age: The 22 Hebrew letters of speech and prayer work to elevate the feminine aspect of the divine presence from the side of uncleanness into holiness. In order to draw the female close, it is necessary to appease her with words. These are the words of prayer. Then is drawn down upon the world abundant .blessings of health, livelihood, children and peace

"I will bless the Lord at all times, his praise shall continually be in my mouth."

The lad opened and said, What did David see to say, "I will bless G-d." David say that the time has come to invite the divine presence to say "I will bless." In the time when a person sits at his table by his bread, the Divine Presence draws close to him and the evil side draws close to him. When the person invites the divine presence to bless G-d, the divine presence is corrected above to receive a blessing and the side of evil is subdued. If the person will not invite to bless to G-d the side of evil will hear the blessing and take for himself this blessing. (Zohar 3 - 186)

*Judaism for the New Age - There are two parts to the grace after meals, the invitation to the divine presence called Mizumin and the blessing to G-d. At the invitation to the divine presence is recited "Blessed is G-d of whose bounty we have
".eaten*

"Behold the angel of G-d encamps round about those that fear him, and delivereth them."

Rabbi Isaac said, This scripture has been explained. In one place it is written, "Because the angels are commanded to give watch to you in all your ways." There the scripture speaks about many angels, here it speaks of only angel. "Because the angels

are commanded to you." These are the other angels. "The angel encamps" refers to the divine presence like it says (Exodus 3): "And he saw the angel of G-d upon him from a burning flame amidst the bush." Therefore it says, "Behold the angel encamps around about them that fear him." To surround him from all sides to save him. When the divine presence rests on a person many camps of angels are found there. Come and see. When King David was saved from the king of Gat he said this Psalm. This was because the divine presence saved him from Achosh and his supporters. Like is written in (Samuel 1-4) "and feigned himself mad in his hands." (Zohar 1-166)

***Judaism for the New Age:** Angels are spiritual existences with transparent bodies. Each angel is a name of God. They help man according to his deeds. They fight for man against the angels of destruction. There is a war going on in heaven and earth between good and evil. There are troops of angels at war. In the end, Good will win
 •over evil and the faith of Zion will be established in the world*

"Fear G-d his holy ones because there is no want to them that fear him"

The teachers of the oral law explained. Each person that has fear of G-d does not lack, like is written, "Fear G-d his holy ones because there is no want to them that fear him." You should not be from those about which it says (Proverbs 11), "and there is one who gives freely and yet increases; another spares unjustly but comes to want. A student of Torah will not have a lack in fear of G-d. If he doesn't have Torah, he doesn't have fear of G-d, like it says, "the ignorant does not have fear of "sin". Just like the one that doesn't have Torah lacks fear of G-d, the one that lacks fear of G-d lacks Torah. The G-d fearing will not lack. There will not be a lack in their Torah or their deeds. There is no greater poverty than the poverty of Torah and good deeds. The true teachers of the oral law said, "There is no poverty except for the poverty of the Torah and its commandments." (Tikunei Zohar)

***Judaism for the New Age:** In the same way in the New Age, those that know God and his mercy have the richness of eternal faith and happiness. There is no poverty to those that know the Lord. They suffer but with a smile. The Old Age and the New Age unite to build Jerusalem the city of Gold. There is fear of God and there is Love. A
 •complete revelation*

"Who is the man that desires life and loves long life that he may see good?" Keep thy tongue from evil."

Rabbi Abba said, who is the man that desires life. Which life? The life that is called the life of the world to come. Life lives in there. On this we learned, "it is a tree of life". This is the tree that is planted in the spiritual life. Therefore it is written, "Who is the man that desires life?" It is written, "love days to see good. Which days? This is the name of G-d that clings in these supernal days that are called "the days of the heavens on the earth". Definitely "on the earth." Who is the one who desires life that above is his portion? One who wants to cling in these supernal days and to love them, should watch his mouth from all evil from food and drink that make the soul unclean. They make a person distant from life and from days. He should watch his tongue from evil talk that he should not become unclean from them that speak evil. He should keep distant from them and have no portion in them. Come and see. Mouth and tongue come from a supernal place. A person should not blemish his mouth or tongue. Even more not to make unclean his soul and body with forbidden foods since they will make him unclean for the next world. (Zohar 33-4)

Judaism for the New Age - Mouth and tongue are rooted in the supernal attributes of the divine foundation and kingship. They must be sanctified. The Old Age sanctifies them. The New Age adds onto the Old Age the sanctification of thought to complete

.the man

It is written "And he blew into his nostrils the breath of life and man became a living soul." This living soul is of supernal holiness. When the holy earth is drawn and included in it then it is called soul (Neshama.) This is that portion of the soul which ascends above, speaks before the king, enters into all the holy gates, without restriction. Therefore it is called the "speaking soul." All the other souls do not have permission to speak before G-d except for this soul. Therefore the Torah declares and says "Keep thy tongue from evil" and it is written (Proverbs 21) "Watch his mouth and his tongue and prevent yourself suffering." If the lips and tongue speak evil words these words go up above where is declared and said "has ascended the evil talk of this person." (Zohar 3-46)

"The Lord is near to them of a broken heart, and he saves such as are of a contrite spirit."

PSALM 35

A psalm of David.

Defend my cause, O Lord, with them that strive with me: fight against them that fight against me.

Take hold of shield and buckler, and stand up for mine help.

Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

Let them be as chaff before the wind: and let the angel of the Lord chase them.

Let their way be dark and slippery: and let the angel of the Lord persecute them.

For without cause have they hid for me their net in a pit, which without cause they have dug for my soul.

Let destruction come upon him unawares; and let his net that he hath hidden catch himself: into that very destruction let him fall.

And my soul shall be joyful in the Lord: it shall rejoice in his salvation.

All my bones shall say, Lord, who is like unto thee, who delivereth the poor from him that is too strong for him, yea, the poor and the needy from him that despoileth him?

False witnesses did rise up; they question me concerning things that I knew not.

They rewarded me evil for good to the bereaving of my soul.

But as for me, when they were sick, my clothing was sackcloth: I afflicted my soul with fasting; and my prayer returned into mine own bosom.

I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

But in mine adversity they rejoiced, and gathered themselves together: Wretches whom I did not know, they did tear me to pieces, and ceased not:

With hypocritical mockery they grinded their teeth against me.

Lord, how long wilt thou look on? Rescue my soul from their destructions, my only one from the lions.

I will give thee thanks in the great congregation: I will praise thee among much people.

Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.

For they speak not peace: but they devise deceitful matters against them that are quiet in the land.

Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.

This thou hast seen, O Lord: keep not silence: O Lord, be not far from me.

Stir up thyself, and awake to my judgment, even unto my cause, my G-d and my Lord.

Judge me, O Lord my G-d, according to thy righteousness; and let them not rejoice over me.

Let them not say in their hearts, Ah, O would we have it: let them not say, We have swallowed him up.

Let them be ashamed and brought to confusion together that rejoice at my hurt: let them be clothed with shame and dishonour that magnify themselves against me.

Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the Lord be magnified, who hath pleasure in the prosperity of his servant.

And my tongue shall speak of thy righteousness and of thy praise all the day long.

Zohar- Psalm 35

"All my bones shall say Lord, who is like unto you, who delivers the poor from that which is overwhelming for him."

Rabbi Isaac said, This scriptural passage and psalm King David said with holy spirit and inspiration. "All my bones shall say Lord," Who has ever seen bones that sing song? This scripture intends in the time when G-d will in the future resurrect the dead. In the future G-d will correct the bones and draw each one close to his place, that it is written, Ezekiel 34 "And will draw near the bones each one on to itself" and it is written Isaiah (56) "and make strong thy bones." Then they will sing song. This is to sing "G-d who is like you?" This song will even be better than the song that Israel sang at the splitting of the sea. There they didn't mention G-d's holy name until the third word, that they said, "Who is like you G-d among the G-d's?" Here they will begin with the holy name "G-d who is like you?" "That delivers the poor from him that is overwhelming for him." This is the good inclination because the evil inclination is strong like a rock. Therefore it is written in Ezekiel 136 "I will remove from you the heart of stone;" the good inclination is flesh as it is written "and I will give you a heart of flesh." Zohar (3-267)

Rabbi Abba said, "Just like above the supernal worlds are divided into levels of soul Nefesh, Ruach, Neshama, they are all one and tied together with each other, also below it is divided into these three categories in man. They are one bond and one secret. The Neshama goes up above into the well of living waters; the Ruach enters into the Garden of Eden above; the Nefesh dwells in the place of the grave. All the time that the bones are in the grave this Nefesh is found there. This is a secret to those that know the way of truth and fear sin. In the time that the Neshama ascends to be crowned in the supernal crown; and the Ruach is sustained in the supernal reflection on Sabbath and holidays this aspect of Nefesh at the time that the Ruach enters into the Garden of Eden radiates and sparkles. Then the Nefesh is found in this grave with the same spiritual form that it had before when it was enclothed in the body. When these bones with this form will resurrect it will praise and thank God, like it says, "All my bones shall say Lord, `who is like you"(Zohar 2-142)

Furthermore, the body on these bones in the future will be resurrected. For this sake the merits and sins are engraved in these bones. If he will merit, this body will rise on his bones. If not, it will not rise and or be to him a portion in the revival of the dead." (Zohar 3-275)

PSALM 36

To the chief musician, a psalm of David the servant of the Lord.

The transgression of the wicked saith within my heart, that there is no fear of G-d before his eyes.

For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds.

Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast.

How excellent is thy lovingkindness, O G-d! Therefore the children of men put their trust under the shadow of thy wings

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

For with thee is the fountain of life; in thy light shall we see light.

O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

Let not the foot of pride come against me, and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Zohar- Psalm 36

"Thy righteousness is like the great mountains, thy judgments are a great deep, thy savest man and beast."

Rabbi Yosi said, "This scriptural passage needs explanation. Come and see. Tzedek (righteous) is the holy supernal crown. "like the mountains of G-d." These supernal mountains are called "pure balsam mountains." They rise to be united with G-d above. All of her judgments are in one measure for everyone. There is no mercy in this judgment, like it says, "your judgment is a great deep." The justice which contains in it mercy descends below to this level for the sake of the correction of the world. It has mercy on everything, and makes justice in mercy to sweeten the world. Since it is mercy is said "thou savest man and beast." All in one scale. (Zohar 3-91)

***Judaism for the New Age** - These are the two types of Justice, the justice of man which is from below to above, and the justice of G-d which is from above to below. In the justice of G-d there is only mercy. In the justice of man there is no mercy. The Torah unites these two justices the justice of G-d with the justice of man, they are the*

.Old Age and the New Age

We learned that Rabbi Yosi once sat in front of Rabbi Elazar the son of Rabbi Shimon. I asked him and he answered. Rabbi what did David see to say "thou savest man and beast." Man is understandable but why beast? He said to him very nicely,

"All is one, one accounting." If they merit they are called "man." If not they are called "beasts." Rabbi, I said I want to know the secret. He said, it is all explainable. Come and see. G-d called Israel "man" in the image of the supernal man. He called them animal. All is hinted in our passage (Ezekiel 34). "You are my sheep the sheep of my flock." This implies animal. Then it says "you are man." Behold Man. Israel is called man and animal. Therefore it says, "G-d saves man and animal. A further secret. If the man merits he is like the supernal man. If not he is like "animal." All are blessed at one time. Man above, the animal below. So much more so because they are from Israel. Therefore it is written "G-d saves man and animal." (Zohar 3-147)

Judaism for the New Age - Man has in him two sources and is therefore called man and animal. Man is his source in the spiritual worlds the world of souls. Animal is his source in the earth below. Because man has in him these two sources, he merits to the greatest of all good in the service of G-d to unite man and animal which implies his

"two sources which are in heaven and on earth

"For with thee is the fountain of life in thy light we see light."

Rabbi Chiya said, For with thee is the fountain of life. This is the supernal oil that is drawn and does not stop forever which dwells in the supernal wisdom of everything, that it is written, "For with thee is the fountain of life." With you it dwells. It doesn't become separated from you forever in the preciousness of everything. (Zohar 3-34)

Judaism for the New Age: The divine wisdom is the divine fountain which waters the rivers that are in understanding. They are called supernal Father and Mother. They are never separated. Within the supernal father is the holy oil which contains the

secrets of the Torah

"Source of life." This is the source and wellspring of life to give life and water to the supernal tree and to radiate in the lights. This tree is called the tree of life. This is the tree that is planted and rooted within these living waters. Therefore within this light appears light "In your light." This is the light hidden for the righteous in the next world. That it says "And G-d saw the light that it was good." This light in the future will shine on Israel. (Zohar 3-34)

Judaism for the New Age: The light hidden for the righteous in the next world is beginning to be revealed in the New Age. It is the light of the first day of creation. It is uniting the Old Age and adding to it the spiritual light of the soul. The Old Age and .the New Age are Zion and Jerusalem

PSALM 37

A psalm of David.

Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

For evil-doers shall be cut off: but those that hope in the Lord, they shall inherit the earth.

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

The wicked plotteth against the just, and gnasheth upon him with his teeth.

The Lord shall laugh at him: for he seeth that his day is coming.

The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as are of upright conduct.

Their sword shall enter into their own heart, and their bows shall be broken.

A little that a righteous man hath is better than the riches of many wicked.

For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

The Lord knoweth the days of the upright: and their inheritance shall be for ever.

They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

The wicked borroweth, and payeth not back: but the righteous showeth mercy, and giveth.

For such as are blessed of him shall inherit the earth; and they that are cursed of him shall be cut off.

The steps of a good man are ordered by the Lord: and he delighteth in his way.

Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful, and lendeth; and his seed is blessed.

Depart from evil, and do good: and dwell for evermore.

For the Lord loveth judgment, and forsaketh not his holy ones; they are preserved for ever: but the seed of the wicked shall be cut off.

The righteous shall inherit the land, and dwell therein for ever.

The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

The law of his G-d is in his heart; none of his steps shall slide.

The wicked watcheth the righteous, and seeketh to slay him.

The Lord will not leave him in his hand, nor condemn him when he is judged.

Hope in the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

I have seen the wicked in great power, and spreading himself like a green tree.

Yet he passed away, and, lo, he was not: yea, I wrought him, but he could not be found.

Mark the perfect man, and behold the upright: for the end of that man is peace.

But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

But the salvation of the righteous is in the Lord: he is their strength in the time of trouble.

And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Zohar- Psalm 37

"Trust in G-d and do good, dwell in the earth and enjoy security."

What does it mean "and do good." We learn in the actions below are aroused actions above. This is the explanation of "And you should do them." You that do them correct them because the arousal that you make below makes an arousal above. Therefore it is written, "and do good." There is no good except "righteousness". It is written, Isaiah 3, "he said righteous because it is good." Since you do righteousness and charity certainly you arouse good. Therefore, "dwell in the earth, and "enjoy security and faith," it is all one. "dwell in the earth" refers to the supernal land which cannot be inherited except through doing good. Since the person arouses in it good he corrects it. "Dwell in the earth." Dwell near it, eat her fruit and enjoy her. "Enjoy security and faith." This is the land and it is all one, like is written (Psalms 92), "your faith in the nights." "Enjoy security" - enjoy the land and conduct her with your full will and favor. If you will not arouse in her good, she will be come distant. (Zohar 3-110)

***Judaism for the New Age:** "Dwell in the earth" implies the New Age called the faith in the night. Faith is reawakened through meditation with the eyes closed. "And do good" is the faith of the day, the Old age. They are united together in this passage of Psalms*

"Trust in G-d and do Good."

Rabbi Yossi opened and said, "Trust in G-d and do Good."

Meriting is the portion of the man that does good from his own. He arouses good in the congregation of Israel. In what? In charity. When he arouses charity good is aroused in the congregation of Israel (the divine presence, and the supernal land - they are all one.) Upon this is written, Proverbs 10. "Charity saves from death." For what reason? Because charity is the tree of life. It arouses energy against the tree of death. It takes from the tree those attached to it and saves them from death. Who causes the tree of life to arouse this? The charity that a person does below in this world does charity above in the supernal worlds; like is written (Psalms 110), "Do charity at all times." (Zohar 3-111)

"Trust in G-d and do Good, dwell in the earth and enjoy faith and security."

Rabbi Pincas opened and said, "Trust in G-d and do Good, dwell in the earth and enjoy faith and security."

Trust in G-d with all your heart and do good. This is the establishment of the holy covenant that it should be fixed and watched properly. If you will do like this then

you will be in the earth, and be nourished and sustained by the faith from above, like it says, "dwell in the earth, enjoy faith and security."

"Dwell in the earth." The supernal holy land of life, you will rest in its goodness and enjoy faith. From this faith above you will be nurtured and sustained in your land. All this is accomplished through the sanctification of the covenant. Since the covenant is corrected all is corrected. (Zohar 3-225)

Judaism for the New Age - The holy covenant refers to sanctification through the observance of the commandments of the Torah specifically those commandments connected to the circumcision called the holy covenant which are the commandments concerning sexual sanctity. This is the covenant of the Old Age. The Old Age is the law of seven. The New Age is the law of one, the law of the individual. Zion unites the law of seven with the law of one. They are the Old Age and the New Age. The Jewish people circumcise their children on the eighth day. The law of seven and the law of One combine to make the law of eight. This is the law of Zion, the divine circumcise including the New Age and the Old Age. The Kaballa includes them both. It is the Old

(.age which includes in it the New Age

"I have been young and now am old, yet I have not seen a just man forsaken and his seed begging bread." "The righteous shall inherit the land and dwell in it forever."

Rabbi Shimon said, Come and see. The arousal of the love of the congregation of Israel for G-d the souls of the righteous are aroused in her. These souls come from the side of the male of the king. This arousal reaches up to the divine presence from the side of the male to arouse love. The side of the male arouses endearment and love to the divine presence. It is united in the love of G-d. The feeling of the attribute of kingship to elevate the feminine waters below toward the supernal waters is only by the souls of the righteous. Meriting are the righteous in this world and the next that through them is sustained above and below. Therefore it is written (Proverb 10)" the righteous are the foundation of the world." World is written plainly but is implied the foundation of everything - all worlds also above, and the foundation below. The congregation of Israel includes the righteous souls above and below. The righteous above and below from each side inherit her, like is written, "the righteous will inherit the earth." Certainly, they will inherit the earth. Come and see. The righteous inherit

this earth and bring down upon it blessings all day. They cause effluence to her from sweets and dainties from that which is drawn down from above upon her.

*Judaism for the New Age: The earth refers to the divine presence. The divine presence is the inheritance of the righteous. They bless the earth through their
knowledge and service of God*

PSALM 38

A psalm of David, to bring to remembrance.

O Lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

For thine arrows stick fast in me, and thy hand presseth me sore.

There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me.

My wounds stink and are corrupt because of my foolishness.

I am troubled; I am bowed down greatly; I go mourning all the day long.

For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

Lord, all my desire is before thee; and my groaning is not hidden from thee.

My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

They that love me and my friends stand aloof from my sore; and my kinsmen stand afar off.

They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and devise deceits all the day long.

But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not, and in whose mouth are no reproofs.

For in thee, O Lord, do I hope: thou wilt hear. O Lord my G-d.

For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

For O I am ready to halt, and my sorrow is continually before me.

For I will declare mine iniquity; I will be sorry for my sin.

But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.

They also that render evil for good are mine adversaries; because I follow the thing that is good.

Forsake me not, O Lord: O my G-d, be not far from me.

Make haste to help me, O Lord my salvation.

Zohar - Psalm 38

"They who render evil for good are my adversaries."

Rabbi Yossi said it is written, (Proverbs 20), "Do not say I will repay evil, but wait on the Lord and He will save you." The first part of this statement is a warning not to pay a person with evil that did you good, like it is written "they also that render evil for good. It is written (Proverbs 17), "whoever rewards evil for good, evil shall not depart from his house." The end of the Scripture warns even to whom that pays him evil for the good he did to him; and even the one that pays evil for evil that he rendered him. The proper way is "Wait on the Lord and He will save you." (Zohar 1-201)

***Judaism for the New Age:** This portion of Zohar is teaching to love your neighbor like you love yourself. Be slow to anger and tolerant of others. Avoid taking vengeance on others for the evil done to you. It is hard, but in this there is a great reward. The justice of God is a mirror. The way you act towards others, God acts to you. He returns to you your love and patience. The mirror of justice is an important*

.teaching of the Kabballa

"Make haste to help me. O Lord my salvation."

Rabbi Chiya said, "Come and see. In each place G-d pays the insult of the righteous more than his own." Those people that blasphemized G-d and said (Kings 2-18). "Who are you from all the G-d's of the earth? G-d forgave them and didn't punish them. When he stretched out his hand on Chezkiyahu, it is written, (Kings 2-14), "And the angel of G-d went out and struck in the camp to Ashbur." Yerboam Ben Novat served idolatry and burned incense and made an altar for idolotary. G-d didn't

punish him. When Ado the prophet prophesized about him he stretched his hand out against Ado. About this it is written in Kings 1-13, "And his hand which he put out against him dried up so that he could not draw it back. Pharoah blasphemized and said (Exodus 5), "Who is G-d that I should listen to his voice". G-d didn't punish him for this only for refusing to let the children of Israel go. Meriting are the righteous that G-d desires in their honor more than his own. (Zohar 2-64)

***Judaism for the New Age:** God is merciful and just. His mercy exceeds his justice. The principal place of God is not in this world. This world is the world of justice. The world of God is the world of mercy which rests upon justice. The place of the righteous is in this world. They are the foundation of this world, the presence of God in the world. The commandment of love your neighbor is even more important than .the Love of God. This is what the Zohar is teaching*

PSALM 39

To the chief musician, even to Jeduthun, a psalm of David.

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.

My heart was hot within me, while I was musing the fire burned; then spoke I with my tongue,

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

Behold, thou hast made my days as a hair breadth; and mine age is as nothing before thee: verily as nothing but vanity doth every man stand here. Selah.

Surely every man walketh as in a shadow: Surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for? My hope is in thee.

Deliver me from all my transgressions: make me not the reproach of the foolish.

I was dumb, I opened not my mouth; because thou didst it.

Remove thy stroke away from me: I am consumed by the bow of thine hand.

When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

Look away from me, that I may recover strength, before I go hence, and be no more.

Zohar- Psalm 39

"I will take heed of my ways that I sin not with my tongue, I will keep a curtain on my mouth while the wicked are before me."

The faithful shepherd (Moses) said, There is a ministering angel that is appointed to be with man. In the time when he curses himself, this angel and seventy other that are appointed under him say Amen. The curse goes above and judges this man. Thus this angel chases after this cursed man until he makes him pay for what he said. (Zohar 3-246)

Judaism for the New Age: The faithful shepherd is Moses. In various sections of the zohar he teaches Rabbi Shimon Bar Yochai. Before the Zohar was discovered 750 years ago, it was thought that Moses had died in the wilderness. Now, many years latter he returns to teach the secrets of the Torah. Moses is the Messiah. He is the redeemer of Israel. Mosers is alive, there is redemption and salvation. King David is also alive. He is forever the king of Israel. King David is called the Messiah, the annointed one. Moses and King David are both the Messiah. They are both alive and with Israel in the New Age. Israel has two Messiahs. David is the king. Moses is the redeemer, the teacher of faith and knowledge of the unity of God. The Messiah is alive in the New Age for all of mankind to give the knowledge of God in which there is salvation. The Messiah of the New Age is a hidden soul that reveals himself in many different ways. About this God said to Moses at the burning bush, "I will be, what I will be." Let there be peace and acceptance of eachothers faith as long as it

.is in the One true God

"I will keep a curb on my mouth while the wicked man is before me."

We learned that in the time when a person's tongue speaks evil these words go above. Then his holy soul separates from him and ascends above. He cannot talk before the holy king. He ascends in shame and tremendous pressure like is written "I will keep a

curb on my mouth." This soul which was open to speak to G-d now cannot speak because of his evil talk. (Zohar 3-46)

*Judaism for the New Age: "To watch over your speech" is emphasized in many places in the Bible and the Zohar. The mouth which speaks is in the image of the divine mouth called Malcuth or Kingship from which was created the world. When you speak you create worlds and angels. Be careful not to create an angel of
 .destruction, through saying the wrong words at the wrong time*

"I will curb my mouth."

Rabbi Shimon said, "I will curb my mouth." This Scripture is speaking about the congregation of Israel in exile. What reason? The voice instructs him to speak. Since he is in exile the voice separates from him and his speech cannot be heard. (Zohar 1-36)

*Judaism for the New Age - There are the sounds of speech and the words of speech. The sound of speech is united with the thought of speech which is encloded in the words of speech. The exile of the congregation of Israel which is the divine presence causes a separation between the sound or voice of speech and the mouth and lips which form the words. As a result he cannot speak from his heart. Through prayer you recover this connection. From prayer comes the redemption, the redemption of
 .the individual or the world*

Rabbi Judah said, Come and see the secret that I learned. In the time that the Congregation of Israel is exiled from her place then the letters of G-d's holy name, Y-H-V-H become separated. The Hai becomes separated from the Vav. Since they are separate "I will curb my mouth." Since the Vav is separate from the Hai the sound of speech cannot be heard and the speech is hidden. Therefore she lays in the dust the whole day of the Hai. Hai equivalent to five is the fifth millenium. This is even though the exile began before the 5th millenium. When will come the sixth millenium which is the secret of the Vav then the Vav will stand up the Hai. (Zohar - 1-116)

Judaism for the New Age: Then will come the redemption. YHVH is God's ineffable name inscribed in the torah. The first two letter YH are an eternal unity, the unity of father and mother. The last two letters VH, became separated. This is the secret of the exile of the divine presence. VH are called the unity of bride and groom. The job of each human being is to reunite the Vav and Hai, which is the new age and the old age. This means to build the kingship of God on earth and to know God, self realization and God realization

"Lord make me to know my end, and the measure of my days what it is, I will know how frail I am."

Rabbi Judah opened, David said before G-d, "Lord make me to know my end." There are two ends one to the right and one to the left. These are the two ways in which people walk in this world. About the right end is written (Daniel 2), "But go thou thy way till the end be, for thou shalt rest and stand up for thy allotted portion at the end of days." About the left end it is written (Job 28), "He puts an end to darkness and searches out all perfection." He puts an end to darkness. This is the angel of death, the snake. End of all flesh. End of days. End of darkness. (Zohar 1-62)

Judaism for the New Age: There are two ends and goals to achieve, an individual goal and a goal to be achieved with other people. The individual goal is to know and love God. This ends the cycle of reincarnation. The goal of everyone together is to build God's kingship on earth, One God, One religion, one world, with Jerusalem the capital. They are both called the faith of Zion

"Lord make me know my end, and the measure of my days."

"And the measure of my days." This is the supernal hidden level that sustains all their days which are her life. This is the place that radiates to everything to know "how frail I am." David desired to know from what he became so frail, on what prevents him from reaching the understanding of this light. David requested to know but the permission was not given to him. Come and see. All the supernal blessings are given to this level to bless everything even though it doesn't have light of its own. All the blessings, all the joys all goodness are sustained in it and from it they flow out.

Therefore it is called, "the cup of the blessing" and called "blessing," like is written (Proverbs 6) "The blessing of G-d makes rich."

On this it is written, (Deuteronomy 33), "And with the blessing of the Lord passes thou the west and the south." Therefore to everything there is a measure. From everything it becomes full. Everything is contained within it. It is blessed from all these supernal blessings and is given her these blessings to bless. (Zohar 1-233)

***Judaism for the New Age:** The source of all these blessings is in the divine mother Binah [understanding]. From her comes the "measure of days." These are all the worlds below her. David is the source of the lower mother who has no light of her own. He is speech and she is faith. He desires to know faith but it is above his*
.intellect

"Surely every man walks in a vain show (an image of truth.)"

Rabbi Shimon said, In the book of King Solomon I found that at the time when a man has relations with his wife, G-d sends a form before the man inscribed and engraved in his image. It is sustained on this couple. If the eye had the power to see, it would see on the head of the person drawn an image like the face of a man. From this image the man is created. Until this image is sent upon his head by G-d, the man is not created. As it says, "And G-d created the man in his image." This image is prepared to be with him until he is born into the world. (Zohar 3-104)

***Judaism for the New Age:** This image is the divine soul. It unites with the body when it is born. The purpose of life is to unite body, mind and soul together, the unity of the New age and the Old age. This means to unite with the image of God which is your*

.essence

Rabbi Abba said, Come and see. In the time that the soul descends to enter into this world it first goes to the Garden of Eden of the earth. It sees the glory of the righteous souls that stand in lines. Afterwards it descends into hell to see the wicked screaming without any mercy. In each place it gets a warning. This holy image remains with it until it enters the world. When it enters the world this image participates in his life and grows with him, like it says, "Surely every man walks in an image of truth."

(Zohar 3-43

Hear my prayer O L-rd and give ear to my cry, Keep not silence at my tears for I am a stranger with thee."

"Hear my prayers O L-rd." This is the level which receives all the prayers in the world. We learned that it makes from them a crown to place upon the head of the righteous the life of all worlds. About this it is written in (Proverbs 10), "Blessings on the head of the righteous." It is written, "Hear my prayer O Lord." My prayer is silent prayer." Give ear to my cry. "This is prayer that a man praises with his voice in his pain, like it is written (Exodus 2), "raise up your cries to G-d." What are the cries? These are the praises where is raised up the voice and lifted up the eyes, like it says in Isaiah 22 "a shouting to the mountains." This prayer breaks the gates when it enters into them in prayer. "Keep not silence for my tears." The prayer of tears enters before G-d and no gate can stand before it. Forever tears are never returned unanswered.

***Judaism of the New Age:** Prayer is divine communication between you and God. God hears the prayers of man. Prayer is universal like God. It comes from the heart where there is only God and none else. Love means unity, no divisions. Everything is*

.One

PSALM 40

To the chief musician, a psalm of David.

I waited patiently for the Lord; and he inclined unto me, and heard my cry.

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our G-d: many shall see it, and fear, and shall trust in the Lord.

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

Many, O Lord my G-d, are thy wonderful works which thou hast done, and thy thoughts toward us: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my G-d: yea, thy law is within my heart.

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

I have not hidden thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation,

Withhold not thou thy tender mercies from me, O Lord: let thy loving-kindness and thy truth continually preserve me.

For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

Be pleased, O Lord, to deliver me: O Lord, make hast to help me.

Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil

Let them be desolate for a reward of their shame that say unto me, Aha, aha.

Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

But I am poor and needy; yet the Lord thinketh of me: thou art my help and my deliverer; make no delay, O ,my G-d.

Zohar - Psalm 40

"He brought me up also out of the gruesome pit out of the miry clay and set my feet upon a rock and established my footsteps."

Rabbi Judah said, Everyone that works energetically in the Torah in this world merits to study Torah in the next world. Come and see. The man that does not merit to occupy himself in Torah in this world, he walks in darkness. When he leaves this world they take him and enter him into Hell, the place below where there is no mercy.

This place is called a pit out of the miry clay like is written, "he brought me out of the gruesome pit out of the miry clay and set my foot upon a rock and established my footsteps."

Therefore the one that does not learn Torah in this world gets polluted by the dirt of the world. About this it is written (Genesis 37), "I took him and threw him into the pit." This is the place of Hell where those that do not learn Torah are judged. The pit is empty like the one who didn't learn Torah. What reason? He didn't have water.

Judaism for the New Age: Water is Torah, Torah is compared to water that flows from above to below, to give life to those below. From the heavens came down the law. The heavens refers to the World of Formation which transcends over this world

Come and see how much is the punishment for the neglect of Torah. The children of Israel were exiled only because of neglect of Torah. They turned away from her, like is written (Jeremiah 9), "Who is the wise man, and he understands this."

On what did they lose the earth? And G-d said in that they forsook my Torah."

Judaism for the New Age: The Bible is God's instructions to man. The learning of the Bible protects man from sin. It elevates man above the animal. It leads him to righteousness and truth

"Many O Lord my G-d are thy wonderful works which thou has done and thy thought are toward us."

Rabbi PIncas argued and said, "to do great wonders above forever is his kindness." How much good did G-d do to man? How many miracles does he do each day? Who knows, only He alone. A man rises in the morning and a snake comes to kill him. He places his foot on its head and kills the snake. No-one knows about this but G-d alone. He alone does great wonders. A person goes along the way and robbers chase him to kill him. Then comes another person to be given in his place and he is saved. He doesn't know the kindness that G-d did and the miracle that happened to him, except for G-d alone. He does great wonders alone. Alone he does them. He knows and others don't know. (Zohar 3-200).

Judaism for the New Age: It is time to recognize the miracles God does for us each day. Even one moment of life is a miracle

"Let all those who seek thee rejoice and be glad in thee."

Rabbi Elazar opened (Isaiah 66), Rejoice Jerusalem and enjoy her all that love her." Rejoice Jerusalem because the joy does not exist except when Israel dwells in the holy land. In Israel is united the man with his wife. (G-d with the divine presence.) Therefore this is the joy of everything. It is the joy of the supernal and lower worlds. In the time when Israel is not found in the holy land, it is forbidden to rejoice or see happiness. About this it is written "rejoice Jerusalem, and rejoice in her." I rejoice specifically in her (Jerusalem). In the time when Jerusalem rejoices, then man can also rejoice. Rabbi Elazar explained saying, "Rejoice Jerusalem like is said, "Serve G-d with joy." (Zohar 3-118)

Judaism for the New Age: Jerusalem is the spiritual capital of the kingship of God on earth. Jerusalem unites the whole world with God. Jerusalem and Zion is the pure faith which is One God, one religion, one world. Jerusalem and Zion is also the place of your soul within. In the depths of your heart is a holy temple. It is your private connection with God. When you meditate, you enter this temple and commune

.with God. There is only God and nothing else

PSALM 41

To the chief musician, a psalm of David.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.

Mine enemies speak evil of me, When shall he die, and his name perish?

And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

All that hate me whisper to gather against me: against me do they devise my hurt.

An evil thing, say they, cleaving fast unto him: and now that he lieth he shall rise up no more.

Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, hath lifted up his heel against me.

But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

By this I know that thou favourest me, because mine enemy doth not triumph over me.

And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

Blessed be the Lord G-d of Israel from everlasting, and to everlasting. Amen, and Amen.

Zohar - Psalm 41

“Blessed be He who considers the poor, the Lord will deliver him in the day of evil.”

Rabbi Shimon said, "Everyone who visits a sick person in bed and attends to him should inform the sick person to look at his sins, check his actions and return in repentance before G-d. By doing this he causes the sick person to be saved from Hell and to return his spirit to G-d. About this it is written, "Blessed be he who considers the poor, the Lord will deliver him in the day of evil. What is the day of evil? He should have said, "in an evil day." In the day that evil rules is taken his soul. "The poor," refers to a sick person like is written in (Samuel 2:13), "Why are you so poor son of the king?" In return for this good deed of visiting and attending to the sick, G-d will save this person from the evil day. This is the day when judgement rules on the world like it says, "The Lord will deliver him in the day of evil." *(Zohar 2-250)*

Judaism for the New Age: Life is good. Death is evil. On the day of death, evil rules. Man is meant to live and not to die. Life begins in this world and continues in the next world. Evil denies the existence of everlasting life

Rabbi said, "What does it mean poor? The hidden man." Come and see. The poor man is the man that does not have anything of his own. He doesn't ask money from others. He hides and doesn't reveal his troubles to other people. In the time of trouble, he makes arguments with G-d above and says, "Why am I more obligated than other people in the world? This other person has great riches, his house is filled with gold

and silver. I don't have even a perutah coin of money in my house. I don't have bread to eat and clothing to wear. He continues to complain before G-d until he sins before God. Each person that strengthens him and gives him charity upon this is written (Isaiah 27), "I let him take hold of my strength, that he may make peace with me. What says G-d "A man is judged according to his suffering." (Zohar Chadosh)

Judaism for the New Age: This world is the world of justice. The next world is the world of mercy. There is no way to remove sufferings and justice from the world. this is the way God made it. All that can be done is to add mercy onto justice, to sweeten the harsh judgements of this world with the knowledge that YHVH is Elokim, mercy .and justice are one two sides of the same coin, the inside and outside

"The Lord strengthens him upon the bed of his sickness." Whenever he is prostrate thou recoverest him from his illness."

The faithful shepherd Moses said, "In the time that a sick person lays on his bed from his illness a fire burns in his body from the gall which burns with fire on the liver and wants to burn all the body. Then it is like the sea in a storm. The waves of the sea go upon the firmament and break through their borders to destroy the world. The divine presence is to the sick person like the sand that surrounds the sea that it should not go out of its borders. In this way the divine presence surrounds the body and strengthens it, like it says, "G-d strengthens him upon his bed." Therefore the wise men explained that when a person visits a sick person he should sit at his head because the divine presence is upon his head. He should not sit at his feet because the angel of death is at his feet. (Zohar 3-234)

Judaism for the New Age: In spiritual healing, the divine presence is united with the sick person, to extinguish the destructive fire and calm the storm. Relaxation is the divine mother; faith is the divine father. They are interwoven one within the other.

.They work together, the four elements earth, water, fire and air. . The man is healed

We learned that the word used for bed Eresh has the letters of the word for noise Raosh, and the same letters as the word for ten Esser. Ten infers the divine presence which includes in it ten sephiroths or layers.

*Judaism for the New Age: These are the ten elements of perfection supernal
 .attributes of G-d called the secret of faith*

Upon this it is written, "there is no holiness less than ten. The divine presence dwells upon the head of the sick person. For this reason it says in the psalm "the Lord strengthens him." Upon the bed of his illness relates definitely the divine presence which is "ten" the same letters as "bed." The divine presence comforts the body. If the divine presence would not be there it would then change to Raosh or noise" which is the spirit of turmoil that disturbs the body of the sick person like is written (Jonah 1), "so the ship seemed likely to be wrecked." In the time when the divine presence comforts the body a voice goes out (Ezekiel 1) "Man stand on your feet." He stands up from his disease and he is removed from the judgement. His body is perfect and his money is perfect. (Tikunei Zohar)

*Judaism for the New Age: When a person escapes death through a miracle, he discovers God. He sees that everything is unimportant except for God, even money. It has to be a big miracle because the evil side is always trying to cover up these
 .miracles with explanations of natural causes*

"Blessed be the Lord, the G-d of Israel from everlasting and to everlasting Amen and Amen.

Rabbi Yossi said in the name of Rabbi Judah, What does it mean Amen? Rabbi Abba said and explained that "everything" is called Amen. The wellsprings of the brook from which comes out life is called Amen. That it is written (Proverbs 3) "And it should be near you "Amone."

Don't say "Amone", but say Amen. Also the brook from where is drawn and goes out the waters of life is called Amen. We learned that it is written "forever and ever." The world above and the world below. They are Amen and Amen. Amen above. Amen below. Amen is life and sustains everything.

Judaism for the New Age - The two Amens in this passage relate the two great unities which are the source of the worlds above and below. They are the higher unity and the lower unity. The higher unity is the unity of "Shma Yisrael" - "Hear O' Israel the Lord is your G-d the Lord is One." This is the unity of the supernal father and mother. The lower unity is called "Blessed be the name of his glorious kingship forever and ever is the unity between son and daughter." Both are true and sealed with the seal of truth called Amen. The higher unity is One and unchanging and is the life and soul of the lower unity which changes and grows according to the deeds of the people of Israel below. These deeds make this unity and complete the supernal unities above through the recitation of Amen and the deeds of truth and righteousness. Israel is the nation of God, the people of his covenant. It includes all of
•mankind that work for the cause of Zion

PSALM 42

To the chief musician, a Maschil, for the sons of Korah.

As the hart panteth after the water brooks, so panteth my soul after thee, O G-d.

My soul thirsteth for G-d, for the living G-d: when shall I come and appear before

My tears have been my bread day and night, while they continually say unto me, Where is thy G-d?

When I remember these things, I pour out my soul in me: how I went with the multitude, I wandered with them to the house of G-d, with the voice of joy and praise, with a multitude that kept the holyday.

Why art thou cast down, O my soul? And why art thou disquieted in me? Hope thou in G-d: for I shall yet praise him for the help of his countenance.

O my G-d, my soul is cast down within me: therefore will I remember thee from the land of the Jordan, and from the peaks of Hermon, from the hill Mizar.

Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

Yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the G-d of my life.

I will say unto G-d my rock, Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy?

As with slaughter in my bones, mine enemies reproach me; while they say daily unto me, Where is thy G-d?

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in G-d: for I shall yet praise him, who is the health of my countenance, and my G-d.

Zohar - Psalm 42

"As the hart pants after the water brooks, so my soul pants after thee, O G-d."

Rabbi Shimon opened and said, "As the hart pants." Meriting are Israel from all the peoples the world that G-d has given them the holy Torah. God inherits for them holy souls from the place of supernal holiness, for the sake that they should obey the commandments and learn the Torah. All those that learn Torah do not fear anything

that it is written Psalm 119, "Unless my Torah had been my delights, I would have perished in my affliction." Who are those that delight in Torah? The Torah is called delights that it is written, (Proverbs). "It will be my delight each day. We learned that G-d comes to delight with the righteous in the Garden of Eden. What does it mean delight? For the sake of rejoicing with them. We learned meriting are the righteous that it is written about them (Isaiah 58) "then they will delight in G-d." Delight for the sake of delighting from the effluence from that lake (which comes out from the divine mother who is the heart of understanding) like is written "And satisfy thou soul in drought."

G-d delights in the righteous with the effluence from the lake. All those that work in Torah merit to delight with the souls of the righteous from the effluence from this lake. And we learned, "As the hart pants after water," which is the congregation of Israel (the divine presence's source is in the supernal worlds but has been sent below as a guest in the lower world of man like is written (Psalms 22), "O my strength haste thee to help me." What does it mean? "A hart pants after the water brook?" To drink from the water of the wellsprings through the righteous. (Zohar 3-67)

Judaism for the New Age - the righteous are those that know the secrets of G-d and whose desire is to drink from these fountains of wisdom, understanding and knowledge. It also refers to the sephira of foundation

"panting" like it is written - "To beds of spices" "likewise my soul pants after thee O G-d" to drink from your waters in this world and in the next world. What are the wellsprings of the lake or brook? The wellspring above that is written in (Genesis 2), "the river went forth from Eden to water the garden" From there it is drawn and goes out to water the garden and all those lakes that gather in the two wellsprings that are called Victory and Splendor. Those that are called water brooks are from the level called righteousness (foundation the Sephira of Yesod) from there they water the garden. Therefore by the hart and deer together are found righteousness and charity called Tzedek and Tzedaka. (Zohar 3-67)

***Judaism for the New Age** - The desire of the righteous who are united with the divine presence and the holy soul is to drink from the waters of Eden which have come down from their supernal place in the divine mother and father. From this place these waters have flowed downward within the supernal worlds to the lower divine attributes of victory splendor and foundation. Finally they enter the garden which is called kingship to quench the thirst of the souls in the garden of Eden with the secrets of the Torah. From the Garden of Eden above they descend from world to world until finally they come manifest in the Torah and commandments given by G-d on Mount Sinai through Moses the prophet. Those that delight in these waters of Torah in this world merit to enjoy these waters in the world to come. Through the learning of Torah is united the hart with the deer which are charity and righteousness also called G-d with his divine presence. All of mankind unites with the Jewish people who have*

.come out of the Old Age to unite the Old Age and the New age

"like the hart pants".

Rabbi Abba opened "like the hart pants". This scripture is explained. There is one beast in the world which rules over one thousand doors and she is female. Her desire is always for the water brooks to drink and to quench her thirst like is written "like the hart pants after the water brooks." Looking at the passage in the beginning it uses the masculine gender for "hart" then at the end of the passage it uses the feminine gender for "likewise my soul pants." Male and female are one, and it is not necessary to separate them." (Zohar 219-2)

***Judaism for the New Age** - The divine soul is sometimes referred to in the feminine and other times in the masculine. The soul yearns for G-d and G-d desires in her the soul because she is his bride. In the same way the Old Age yearns for the New Age, .and vice versa. They were once united and are being reunited through the Zohar*

Rabbi Abba opened, "Like the hart pants."

This scripture is explained. There is the level of male and there is the level of female. They are all one. There is a hart called in the language of female "the morning hart" also referring to the "morning star" . This beast has more mercy than all the other beasts of the world. When the times are difficult and food is needed for the beasts of the field she travels far to bring them food. When she comes all the beasts gather

around her. She stands in the middle and distributes to them food like it says in Proverbs 31, "she gets up in the night to give food to her household." The food that she gives satisfies more than all other foods. She is called after the "morning star" because this time is the darkest part of the night. That is the time when she distributes this food. This is before the morning prayers and the sunrise, when will be the time to eat. In the morning everyone will eat and be satisfied. (Zohar 3-249)

Judaism for the New Age - The morning represents the time of the redemption. Then everyone will be satisfied to eat and drink from the wellsprings of the Torah and Kabballa. The redemption which occurs after the sunrise begins with the morning star which appears at the darkest time of the night, which is symbolic of the end of the night and exile of the divine presence. At this time Israel will survive the greatest of sufferings like has occurred at the time of the holocaust. Also at this time will be revealed the "Mashiach" who has gathered up food from afar to give to all the hungry beasts. This is the Messiah who will appear before the sun-rise and distribute to his people the bread of faith. He will lead them through the end of the darkness into the

.morning of the redemption

"Yet the Lord will command his steadfast love in the day-time, and in the night his song shall be with me a prayer to the G-d of my life."

Rabbi Shimon said, Meriting is the portion of the one that comes with the divine presence at the time when she goes to receive the face of the King to speak with him. This is the time when the King stretches forth his right hand to receive the divine presence, like is written "If I take the wings of the morning and dwell in the uttermost parts of the sea." What is the "uttermost parts of the sea"? This is the time of the morning, the end of the sea or night. At midnight it did begin and night is judgement. Now is the end of the sea or judgement? The judgements are departing and she enters into the wings of the king with all those that are united with her, like it is written "who dwell in the uttermost part of the sea." These are all those that worked in Torah from the midnight and are joined with the divine presence. When the morning will come the queen will draw close to the king. Those that are with her, the king will stretch out his wings upon them all, like it says "the Lord will command his steadfast love in the day and in the night his song will be with me, prayer to the G-d of my life." (Zohar 3-65)

Judaism for the New Age - We are still at the end of the night and there is still time to join with the divine presence through receiving the yoke of heaven, and through living righteously. Then when the morning will arrive will be received the reward for

"the toil and troubles of the night

PSALM 43

Judge me, O G-d, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

For thou art the G-d of my strength: why dost thou cast me off? Why go I mourning because of the oppression of the enemy?

O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

Then will I go unto the altar of G-d. Unto G-d my exceeding joy: yea, upon the harp will I praise thee, O G-d my G-d.

Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God: for I shall yet praise him, who is the health of my countenance, and my G-d.

Zohar - Psalm 43

"O send out thy light and thy truth, let them lead me, let them bring me to thy holy hill and to thy dwelling places."

Rabbi Yossi said, it is written, "And G-d said let there be light and there was light."

Behold it is explained that the light that was hidden was fixed for the righteous for the next world. Like is explained, that it is written, "the light sowed for the righteous."

Definitely it is for the righteous. This light was used only on the first day of creation.

Afterwards it was hidden and not used any more. Rabbi Judah said, "If not that the light had been hidden, the world could not even exist even one moment." It was

hidden and sown like seeds that make from its offspring seeds, fruits and from it the world exists. There is no day that does not come from it and it sustains everything.

With it G-d nourishes the world. In the place where is learned the Torah at night

comes out one cord from this hidden light to be drawn to those that learn Torah, like

is written, "Yet the Lord will command his steadfast love in the daytime, and in the night his song shall be with me a prayer to the G-d of my life." About the one day in which was established the tabernacle below it is written, "and Moses was not able to come in to the tent of meeting because the cloud dwelt upon it. What was the cloud? It was one cord from the light of the first day of creation where is revealed the joy of the divine presence when it entered the tabernacle below. After this day it was not revealed again. However, it serves the world and renews each day the work of creation. (Zohar 2 - 148)

***Judaism for the New Age:** The light of the first day of creation is forever hidden. It is the secret of the Garden of Eden. The Zohar tells us that it is hidden under the eyelids. It is divine mercy. This world is the world of justice. In justice there is also mercy. The light of the first day is the secret of pure mercy which contains in it also justice. Justice and mercy are forever united. Sometimes justice rules, and sometimes mercy rules. Justice without mercy and mercy without justice is the New age without the Old age, and the Old age without the New age. Truth combines and unites the*
•New Age and the Old age, justice and mercy

Then I will go to the altar of G-d, to G-d my exceeding joy."

This is definitely the altar above, the altar of G-d, the well of Isaac. Sometimes it is the altar of G-d like is written (Kings 1-8), "Rise up before the altar of G-d."

Therefore from there the worlds inherit justice or mercy according to the side from which the world nurtures, either from the side of justice or from the side of mercy. (Zohar 3-24)

***Judaism for the New Age:** There is a temple in heaven, and a temple to be built on earth. There is an altar in heaven, and an altar in the temple on earth. This earth was made to be in the image of heaven. It's not to late. What is required is sacrifice. Sacrifice is the foundation of all service of God. Only through sacrifice can be*
•accomplished this task

PSALM 44

To the chief musician, for the sons of Korah, a Maschil.

We have heard with our ears, O G-d, our fathers have told us, what work thou didst in their days, in the times of old.

How thou didst drive out the nations with thy hand, but them thou plantest; how thou didst afflict the peoples, but them thou spreadest out.

For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

Thou art my King, O G-d: command deliverances for Jacob.

Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

For I will not trust in my bow, neither shall my sword save me.

But thou hast saved us from our enemies, and hast put them to shame that hated us.

In G-d we boast all the day long, and praise thy name for ever. Selah.

But thou hast cast off, and put us to shame; and goest not forth with our armies.

Thou makest us to turn back from the enemy: and they that hate us spoil for themselves.

Thou hast given us like sheep appointed for meat; and hast scattered us among the nations.

Thou sellest thy people for naught, and dost not increase thy wealth by their price.

Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

Thou makest us a byword among the nations, a shaking of the head among the peoples.

My confusion is continually before me, and the shame of my face hath covered me.

For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

Our heart is not turned back, neither have our steps declined from thy way;

Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

If we have forgotten the name of our G-d., or stretched out our hands to a strange god;

Shall not G-d search this out? For he knoweth the secrets of the heart.

Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

Awake, why sleepeth thou, O Lord? Arise, cast us not off for ever.

Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

For our soul is bowed down to the dust: our belly cleaveth unto the earth.

Arise for our help, and redeem us for thy mercies' sake.

Zohar - Psalm 44

"Thou art my king O G-d command deliverance by Jacob".

Rabbi Judah said, "You are my king O G-d." This is perfection of all levels one joined with the other, the deliverances by Jacob." (Zohar 1 - 119)

Judaism for the New Age - The reference to G-d "my king O G-d" is the unity of G-d with his kingship which is called the highest and most united of all levels. The kingship is the culmination of all the levels above it and unites the highest of all levels with the lowest of all levels of holiness. Therefore it is called the "perfection of all

".levels

All the angels which G-d makes his messengers in the world are commanded to be all merciful and not harsh in judgement. There are angels of mercy and angels of justice. These angels are the messengers of mercy. They are not made to be messengers of justice. If you ask about the angel that was revealed to Balaam we learned that it was an angel of mercy that was changed to justice. This is not true. This angel never changed over. He was a messenger of mercy to protect Israel and defend them. Only to Balaam the angel appeared as an angel of justice. What bestows good on one can be to the other the judge, as it was with Balaam. (Zohar 1 - 119)

"All this is come upon us, yet we have not forgotten thee, nor have we been false to thy covenant."

Rabbi Abba opened and said, "All this is come upon us." It should have been written, "upon them." "All this is come upon us" refers to the judgements above which come upon a person. And yet we have not forgotten thee implies that we have not forgotten the words of your Torah. From this we learn that all those that have forgotten the words of Torah and do not want to work in learning, it is as if they have forgotten G-d. The Torah is all the name of G-d, "Nor have we been false to your Covenant." One should not be false in the bris or circumcision for the holy covenant is inscribed in it.

Everyone who is false in it are false to the name of the King. The name of the King is inscribed in man, through the covenant. (Zohar 3-13)

Judaism for the New Age - Throughout the Zohar is stressed the concept that the Torah is the name of G-d. This is one of the most important concepts of the Kabballa.

The Torah is the word of G-d given to Moses, and the Jewish people. In the transference of this word from the heaven of heavens where dwells the creator of the universe unto the earth below and man, this message and revelation is revealed in stages. These stages are the secret of the name of G-d Y-H-V-H which is the highest, most perfect and complete revelation of G-d. In the name Y-H-V-H is included the whole Torah. How is this? Upon the first letter of G-d's four letter name which literally means "past, present and future" the eternal G-d, is a crown. This crown represents the beginning of all emanation from the Infinite G-d unto his creation. The crown is the aspect of G-d which is above name, and definition. The crown is the aspect of G-d which precedes thought. Then this message is revealed in the divine thought which begins with the first letter of his name which a point called the Yud also called wisdom. Then this message spreads out in the divine thought to be included in the divine understanding which is the letter Hai, the second letter of his holy name. Wisdom and Understanding of the divine intellect are called the secrets of G-d. The word of G-d then is drawn further below into the six directions North, South, East, West, Up and Down of the worlds of spirituality. These six directions are represented by the letter Vav the third letter of the divine name which is equivalent to the number 6 and is a line drawn down symbolic of the descension of G-d's work and the mercy of G-d in giving over his word to the worlds above and below. At the bottom of the letter Vav which is the line of mercy is the sanctity of the holy covenant. called G-d's foundation or rock. Through the sanctification and nullification of man below is received the word of G-d which is the holy Torah the final letter of G-d's name, "Hai" equivalent to the number five which is the five books of Moses. Five is also the five articulations of speech which shape and produce the words from the breath of speech. The Torah which originated in the crown of G-d descended from level to level until finally becoming revealed in the holy tongue of Hebrew inscribed upon parchment by a scribe. In the Torah is included the entire name of G-d from the level above thought to the level of speech. Through the learning of Torah and through the sanctity of the Covenant these words become revealed in the language and understanding of man to become advice and instruction for man how to conduct his life and build the kingdom of G-d on earth. At the same time, the Torah remains in its essence which is above word and speech to unite all mankind in harmony and peace.

There are in fact two Torahs. They are the written Torah and the oral Torah. The written Torah is universal to all of mankind. The oral Torah is specific for the Jewish people. These Two Torahs are One torah, one perfect unity of the New Age and Old

Age

"But for thy sake are we killed all day long."

The faithful shepherd (Moses) said, Meriting are the holy people that are called the flock of the herd of G-d that make themselves sacrifices before him, like is written "But for your sake we kill ourselves all day long" considered as like sheep that are slaughtered and then sacrificed like sheep (on the altar) in their fasts.

Fasting by lessening the fat and blood is considered greater than the sacrifice of animals like the Emorim and Pedurim the parts of the animal that were burned during the whole night in the temple. (Zohar 2-119)

Judaism for the New Age: Although sacrifice through fasting is great, it is not as great as service of God through feasting and joy. Sacrifice is only a preparation to receive the divine gift of life but not to destroy life and the body

PSALM 45

To the chief musician upon Shoshannim, for the sons of Korah, a Maschil, a song of love.

My heart overfloweth with a good thing: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

Thou art fairer than the children of men: grace is poured into thy lips: therefore G-d hath blessed thee for ever.

Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

Thine arrows are sharp in the heart of the king's enemies; whereby the peoples fall under thee.

Thy throne, which is of G-d, shall stand for ever and ever: the scepter of thy kingdom is a right scepter.

Thou lovest righteousness, and hatest wickedness: therefore G-d, thy G-d, hath anointed thee with the oil of gladness above thy fellows.

All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

So shall the king greatly desire thy beauty: for he is thy lord; and do thou homage to him.

And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour.

The king's daughter is all glorious within: her clothing is of wrought gold.

She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

I will make thy name to be remembered in all generations, therefore shall the people praise thee for ever and ever.

Zohar - Psalm 45

"To the chief Musician to Shoshanim, A Maskil for the Sons of Korach, a Song of Loves."

Come and See: David hints about the praise of G-d with the Song of Songs which is the holy of holies through the children of Korach. However he does not mention the "Song of Songs." Instead he says, "To the Chief Musician on Shoshanim." "On Shoshanim" refers to the kisses of the mouth which are called the lips of roses.

Another interpretation "On Shoshanim" - these are the six colors which are joined to this rose and the color red is the seventh and perfection of all of them. Maskill this is the effluence of Atik Yomin (the level of Crown) that is drawn down at the time of the divine unity between G-d and Israel that they should never be separated and be eternally joined by the kisses which are the cleaving of spirit unto the spirit.

•Judaism for the New Age: The spirit of G-d unto the spirit of the souls of Israel

"A song of loves" - this hints to the song which is called "the double song." The song of songs and the "song of loves" are all one. G-d and the Congregation of Israel (the divine presence) are called "lovers" like is written "drink and intoxicate lovers." Therefore is written "the song of lovers." These lovers are praise to each other. Just like in the beginning the congregation of Israel is praised like is written, "Kiss me with the kisses of your mouth." Likewise the divine presence begins with the praise of the king. (Zohar Chadosh)

Judaism for the New Age - The love between G-d the king, the groom and the divine presence the queen and bride of creation is an eternal love. This psalm like the Song of Songs of King Solomon relates the mystery and beauty of this supernal love. From
•this love the world is created. Life is its child

"My heart overflows with goodly matter"

This is the beast that swarms in the night that is called "my heart." "Goodly matter" that rose in her will to join the king with her is called good.

Judaism for the New Age - the heart of G-d is the divine presence. It has nothing of its own but the light of the divine intellect. The heart desires to unite with intellect and together be joined with faith which is Atik Yomin the crown of the intellect of
•king

"Thou are fairer than the children of man."

This passage is a supernal secret. The angels in heaven praise the supernal king and call him "fairer (more beautiful than "the children of man" the angels.) Below in this world the truly righteous stand at midnight and praise the divine presence. "Grace is poured into thy lips" - in the time when the righteous knock on the gates of the palaces of heaven and say "Open for me my sister" therefore it says in the psalm "therefore G-d has blessed thee forever." "Gird thy sword upon thy thigh mighty warrior." Then is said (Issaih), "the word of G-d filled with blood" to punish the wicked that cause separation in the supernal worlds.

Judaism for the New Age - The sins of man below cause a separation between the lower divine unities in the higher worlds, heaven and earth, above and below. There are four major supernal worlds which contain within them an infinite number of worlds. Each world is interwoven within the other. This world is the lowest world.

Under this world is Hell. Above this world is heaven. Sins break the connection between this world and the three worlds above it. It makes a separation between man

(.and his soul

"thy glory and thy majesty."

I draw close to you to be merciful in the world and sweeten it together. When is joined heaven and earth, G-d and his divine presence, the king becomes en clothed in "glory and majesty."

"And in thy majesty ride prosperously on in the cause of truth and for the sake of righteousness."

Come and see. When man corrected his actions was destroyed the evil judgement. They joined the word with truth to become the word of truth; truth and humility. Therefore the attribute of righteousness became connected to man and everything.

Judaism for the New Age - Through the doing of good deeds is joined truth and righteousness which is G-d's word with his creation to become a perfect unity. The word of G-d is the presence of G-d in the world also called his kingship. This word

(.emanates above and below in the heart of man, a hidden secret

"Thy throne O Lord is forever and ever."

After the wicked that interfered with the unity of G-d above are destroyed from the world, and when is done to them justice, the divine presence will say "Thy throne O Lord is forever." I want now to be united forever, to be joined the lowest world the earth with the level called "eternity" because the sceptre of your kingship is the sceptre of your equity. This is the justice that will be done by your throne to the wicked of the world the true justice to remove them from the place called uprightness, as it says (Deuteronomy 32) "righteous and upright he is." The throne of glory is called upright. When is removed from it evil, it is called the sceptre of equity. Another interpretation. "The sceptre of equity." This is the King Messiah that is called the

sceptre to rebuke the wicked of the world, like is written "should not be removed your sceptre from Judah" and it is written (Numbers 24), "G-d rose up a tribe from Israel. "Equity" like is written in (Issaih 11) "and he rebuked in equity the impoverished of the earth." He is the sceptre of your kingship. Upon him is said, "And rises up a sceptre from Israel to arouse your kingship in the world."

"Thou lovest righteousness." This is your throne. It hates evil which is the side of the hand-maid. All her words are evil and exist to do evil in the world.

Another interpretation: "Thou lovest righteousness." This is Israel which holds on to the righteousness which is their portion, like it says in (Malachi 1) "I love them" and is written "and I love Jacob." This is to include that level of righteousness to be called in the name of Jacob. "And he hates evil," this is Esau that all his deeds are evil.

"All thy garments are fragrant with myrrh and aloes and cassia, out of the ivory palaces stringed instruments have made thee glad."

Myrrh this is Abraham that is called the mountain of Moriah. "Aloes" (tents) this is Jacob. "Cassia" this is Isaac. All thy garments in all of the three colors white, green and red completed with garments of Argamon from Ivory places. These are the seven palaces that the souls of the righteous appear in them before G-d. "And then strength and joy before him" Why are they called palaces of ivory? They merited in Torah and triumphed in her. They merit to "Ivory palaces stringed instruments have made me glad." When these souls are occupied before you in prayer then the joy before you is complete. There is no greater joy before God from all the chariots of his angels like being rejoiced by the souls of the righteous that are near to him."

"Kings' daughters are among thy favorites."

These are the holy souls that are called the daughters of kings. They are from the unities of the king and his queen. "among thy favorites". This is the Garden of Eden that its plantings are more precious than everything G-d created in this world.

"Upon thy right hand stands the queen in gold of Ofir."

Like is written, "G-d said "to my Lord return to my right," because she is joined below in Abraham.

Therefore Abraham is called "my loved one" that he cleaved in the commandment of "to love the Lord your G-d!" and for this reason he was given a son, and the letter "Hai" that was added to his name. "In gold of Ofir."

*Judaism for the New Age - Abraham is the father of kindness, the right side devoted
to the giving of charity and the receiving of guests*

The adding of the letter Hai to Abraham's name represented his love and devotion for the divine presence called his kingship and bride, which is the final letter Hai of G-d's

(.ineffable name YHVH

Like it says in Issaih 13 "I will make men more rare than fine gold and mankind than the pure gold of Ofir." When is it "the pure gold of Ofir?" When it is united with the king and descends the crown which radiates from the mother of understanding to dwell on the head of the queen. Therefore it says Issaih 13, "The beauty of man to dwell in the home." The house of this world is conducted through her hand.

*Judaism for the New Age - This world is a house or vessel for the light of the divine presence. The beauty of man refers to the masculine aspect of the soul which dwells amongst the righteous men of this world. The house for G-d is his kingship in this world through where is united spiritual and material, G-d and nature. This world is called the world of justice and is conducted through the aspect of justice which is called "the kingship." The soul called the "beauty of man" is the aspect of mercy. The male and female aspects of the divine presence and soul are united to dwell in G-d's
house when are united justice and mercy*

"Hearken O daughter and consider,"

"Hearken O daughter and consider," because in you depends the lesson. When Israel will return in repentance they will before me listen. They will enter their prayers before me. Because the door to everything is in you. I have given over everything in your hand to conduct the lower world. Therefore listen my daughter.

Judaism for the New Age - Daughter refers to the divine soul called the congregation of Israel or the divine presence. Through her ascends all of the prayers of Israel because she is their mother, keeper and judge. Kingship is compared to a mirror which has nothing of its own. It reflects back to you what is given to it. What you put in you receive back. The kingship judges you accordingly

"And hearken" because you are the mirror of everything. You are called the well which sees all living souls. Therefore you should concentrate each day on the work of creation to give to each one his way. "Turn your ears" to receive the prayers of everyone to make from these prayers the crown upon the righteous one. All the prayers are drawn close to the crown of the righteous one.

Judaism for the New Age - The divine presence is the well and source of all the souls of Israel. She is the shepherd of Israel and teaches her people the way of G-d to
(.become the crown of the holy one blessed he He called the righteous one

"And forget your people".

When my children do not go in the way of uprightness they should be considered as if they are forgotten from the world until they will return in repentance before me.

"And house of your father."

The house of Abraham whose daughter is called Bakol which means "in everything."

Judaism for the New Age - Repentance returns the souls of Israel to their source in their mother the divine presence and in their father the holy one blessed be he. Through the lower repentance you merit to a share in the afterlife in the lower Garden of Eden. Through the higher repentance which involves the learning of the kaballah, you merit to a place in the higher Garden of Eden and to end your cycle of
(.reincarnation

"So shall the king desire thy beauty, for he is thy Lord do homage unto him."

The supernal king loves to cleave in you (the divine presence and the Congregation of Israel) an eternal union in the time when all of the children of the palace are meriting. This is because they give over themselves to the will and favor of the king because "he is your master." All your power is from him, the moon does not shine only from the sun. The name of the divine presence is Aleph Daleth Nun Yud. The sign derived

from the house of the king "Aleph" relates when comes upon her the radiance from the supreme of all. The Yud is the supernal wisdom the beginning of G-d's holy name YHVH.

"and do homage unto him."

Like is written, "And he loved the daughter of Sheba." Therefore the king will do all he can. Israel will survive above; the other nations will be subdued under them to return to be their workers. Therefore it follows "O daughter of Zer, the rich among the people shall entreat thy favor with a gift."

And therefore "The king's daughter is generous from within her clothing is inwrought with gold. What is glorious? The honor of the letter Hai of G-d's name. This is the daughter from the king who is deep and inward which means the supernal mother who is deep and more inward from everything. She arouses freedom and peace and glory on her children.

Judaism for the New Age: There are two letter Hai in God's name YHVH. The first letter Hai is the attribute of freedom. The second letter Hai, the last letter of God's ineffable name is the house of God. The letter Vav unites the first letter Hai and the last letter Hai. The letter Vav is the Torah. It unites freedom with morality. It unites

.the New Age and the Old Age

"her clothing is inwrought with gold."

This is the northern side in which she enclothes herself to do vengeance with those that fight her children through the king the Messiah who becomes aroused in the world.

"She shall be brought to the king in embroidered garments."

These are garments of glory which embroider the sanctuary. They are all the garments which in the future G-d will wear to do vengeance to Edom. "in embroidered garments." The bride (the divine presence) will wear them. Who will cause this to be? Israel who has not assimilated with the nations. Israel in the future will see the glory of Zion when will be fulfilled the words of Deuteronomy "You will be persecuted and you will find and return to the Lord your G-d." Then the king will return to the house of the divine presence to console her. Then "unto Zion will come a redeemer."

Judaism for the New Age - The repentance of Israel unites the bride or divine presence with her husband and master G-d. The glory of the daughter of the King is when she is enclothed in the pure garments of royalty which is all through the observance of the commandments. Then she can be elevated to join in unity with the spirit of G-d above. This is the returning of the final letter Hai of G-d's awesome name YHVH with the other three letters. The place of this unity is within the soul of each and every one of the children of G-d. Through uniting with the soul and its desire to be one with her master is drawn down freedom and peace upon Israel and .the whole world. Then, will bring the redeemer to Zion

"With gladness and rejoicing shall they be led."

These are the two joys above and below. The holy name and the chair of glory will reign when will be lost the memory of the enemies of truth. Israel the children of G-d with supernal mercy will wave their flag. Therefore it says in Psalm 45, "the virgins her followers shall be brought to thee," like it says in Isaiah 66, "and he will bring your brothers from all the nations a meal offering to G-d" as it says in Psalms, "Shall be brought to thee."

"Instead of thy fathers shall be thy children, whom shalt make princes in the earth." G-d said to the congregation of Israel, "Instead of thy fathers' these are the supernal fathers who rule over the world from above. Their children shall be like them. "Princes in the earth." Like the fathers above as is written in Numbers 2, "the well which princes dug". That was prepared for her the wellspring and source of all. Everything to this well is called the divine presence the congregation of Israel.

"I will make thy name to be remembered in all generations. Therefore shall people praise thee forever and ever."

Forever and ever this is the supernal time which will be revealed when freedom will be given to all. The great shofar will be blown and everyone will go out to freedom, and of course "therefore shall people praise thee forever." The world will never again become separate from eternity. The divine knowledge will be aroused in the world that each and every Jew will understand and cling in the supernal wisdom the secret of G-d's name. This is the good that has no interruption forever and ever. (Zohar Chadosh)

*Judaism for the New Age: In the end of time, freedom and liberation will be revealed in God's house. In this world there is no freedom. Man to toil is born. Freedom belongs to the next world, the Garden of Eden. It is a gift from God of everlasting
”peace and happiness “to dwell in the house of the Lord*