

Psalm 61

To the chief musician upon Neginah, a psalm of David.

Hear my cry God attend to my prayer:

From the end of the earth I will cry to thee, when my heart faints.

Lead me to the rock that is higher than I.

For thou hast been a shelter for me a strong tower against the enemy.

*I will abide in thy tabernacle for ever: I will trust in the covert of thy wings.
Selah.*

*For thou, O G-d, hast heard my vows: thou hast given the heritage to those
that fear thy name.*

Prolong the king's life; may his years be as many generations.

*He shall abide before G-d for ever: O prepare mercy and truth that they may
preserve him.*

So will I sing praise unto thy name for ever, that I may daily perform my vows.

Zohar - Psalm 61

“Hear my cry O G-d, attend to my prayer. From the end of the earth I will cry to thee when my heart faints.”

Rabbi Shimon said, Meriting are those who understand his way to go in the way of truth. All those that lack the understanding how to pray before G-d, it is better that they would not have been created because it is necessary to pray from the mind and heart. With the voice and speech of the lips the supernal unities above with the world are perfected and united. Just like the effluence of blessing is given from above to below, likewise in prayer it is given from below to above to make the proper unity. This is the secret of the colleagues who were able to go in an upright path. They did this through mind, heart, voice and speech in prayer. These four are knots which bind together everything to be chariots for the divine presence. They dwell upon her and are to her crowns. The divine presence depends on these four (mind, heart, voice, speech) for all her supernal unities. Thought and the divine intentions of prayer give birth to the emotions of the heart. Those intentions of the heart which come from the mind produce the voice that is heard. This voice ascends to unite supernal unities from below to above. These are the lower supernal palaces which this voice binds and draws down blessings from above to below in silence until the last bond is complete.

Meriting is the man that ties the knots of his master and makes the unities correctly with all the intentions mentioned.. Happy he is in this world and the next. (Zohar 2-262)

Judaism for the New Age - Above are united the four letters of G-d's name Y-H-V-H. Yud is wisdom or thought. Hai is understanding or heart. Vav is Beauty called voice. Hai is kingship called speech. Through prayer which includes in it these four categories is united above the four letters in G-d's name with the world below to draw down blessings and to unite with G-d's name. In prayer is united the two great unities the lower unity of voice and speech with the higher unity of mind and heart and their corresponding letters in G-d's name Y-H-V-H. Prayer affects the earth below and the person who prays. It gives pleasure to God in heaven and the supernal worlds.)

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Zohar - Psalm 62

“G-d has spoken once, twice have I heard this, that power belongs to G-d.”

The secret of the passage is that the ten commandments were said in one word and like is written (Psalms 33) “In the word of G-d the heavens were made.” This is one word which includes the entire 10 utterances of creation. “Twice I have heard this,” are the first two commandments. “I am the Lord.” “You shall not take others G-D’s.” They are one and united. The same concept of “twice” implies to all the positive and negative commandments. They are all one. G-d writes them out specifically to give honor to the Torah. Behold G-d in one word can say everything. Why does it say, “twice have I heard this.” The word for “this” (Zayin-Vav) is numerically equivalent to the word for one (אחד). Two laws G-d spoke which were the positive commandments (thou shall) and the negative commandments (thou shall not). G-d and his name is one between them. From these first two commandments came out a voice which divided into seventy voices called the seventy faces of the Torah. (Tikunei Zohar 22)

Comments: The perfect faith called Zion which unites the New Age and the Old Age is the essence of God's law. The essence of God's law are only two commandments “I

am the Lord your God,” and “You shall not take any other God’s before you”. The New Age takes the negative commandment. The Old Age takes the positive commandment. God and his name unite them. One word includes both of these commandment and the whole Torah. This word is Shalom but is higher than the power of speech. It is the source of all life. The deepest secret in the Kaballa.)

An old man ran up from in back of the shadow of Rabbi Shimon said, Rabbi, Rabbi, Behold we see that it says, (Deuteronomy 4) “from the heavens he made thee hear his voice, that he might instruct thee.” In another place it says that G-d spoke to Israel through angels. Behold it says that with each and every command from his mouth came forth an angel like it is written, “and all the people saw the thunders and lightning.” In another place it says, “one said G-d and two they heard.” Explain the relationship of these scriptures.

Rabbi Shimon said to the old man. Grandfather, Grandfather, I heard that G-d gave man three ways of connection through his soul called Nefesh, Ruach, Neshama. The Neshama is from the holy chain of glory which includes three sephiros of which it says “One, One, One.” These three were united. This is the meaning of “G-d has spoken once, twice I have heard this.” The word for this (Zayin-Vav) which is numerically equal to the word (אחד) for one teaches that G-d made them one. Then G-d spoke to Israel from the Ruach of the soul which is the angel Metat who includes all the supernal angels below. They are all encloded within him and ride upon him who is the middle pillar which includes six sephiros. For this reason it says that with his word was created an angel like is written, “and all the people saw the thunders.” Afterwards descended the divine presence below to the 10th sephira where is the Nefesh of man. Therefore it says “on the earth you heard. About this it says in Ezekiel 1, “Behold one wheel is upon the earth among the living creatures.” All this was done by G-d so that his voice and his speech from the chair of glory, from the place of angels from heaven and earth would be heard to be known above and below. Just like the soul rules over the body even its smallest limb; there is no place void of the soul. Likewise G-d dwells in all places. (Tikunei Zohar 38)

Comments: There are three levels to the soul. Each one is a different connection to God. The connection to God through prayer and good deeds is the level called Nefesh. This level is in the world of action. The connection to God through spirituality

is the level called Ruach. The Jewish people prepare the house for God in the world of action. They complete the level of the soul called Nefesh. This allows the world to become filled with spirit(Ruach) from the world of formation. Nefesh is the Old Age which exists for the sake of the New Age. The New Age brings life and spirit to the house of God in this world. The New Age and Old age are two worlds woven together. Zion is the crown upon the unity of these two levels called Neshama. They are all "One, One, One" the New Age, the Old Age, and Zion the perfect faith.

Psalm 63

A psalm of David, when he was in the wilderness of Judah.

O G-d, thou art my God; earnestly will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where is no water;

To see thy power and thy glory, so as I have seen thee in the sanctuary.

Because thy loving-kindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live: I will lift up my hands in thy name.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

When I remember thee upon my bed, and meditate on thee in the night watches.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me.

But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

They shall be thrust down by the sword: they shall be a portion for wolves.

But the king shall rejoice in G-d; every one that sweareth by him shall glory: but the mouth of them, that speak lies shall be stopped.

Zohar - Psalm 63

“A psalm of David when he was in the wilderness of Yehuda. O G-d thou art my G-d, earnestly I seek thee, my soul thirsts for thee in a dry and thirsty land where there is no water”.

Rabbi Abba opened and said. What is the difference in this psalm from the other psalms where it does not mention from which place King David sung his psalm. Here he mentions in the wilderness of Judah. This is not the only psalm also in Psalm 34, “Of David when he changed his demeanor before Avimelech,” when he came to Zefin, and other psalms. These psalms were to reveal the praise of King David. Even when suffering and being chased he would struggle to sing and praise G-d. Even though he said these praises with the holy spirit and inspiration, it would not dwell upon him until he had corrected himself to be worthy. Likewise with all men the holy

spirit does not dwell upon him until he has corrected and aroused it from below. King David even when being pursued by his enemies and amidst suffering did not neglect the praise of G-d for everything. You may question that because it says “A psalm of David” that the holy spirit first dwelled upon him before praying the psalm? If the psalm said, “To David a psalm,” it means that David first began the psalm and then came upon him the holy spirit. However, the holy spirit would not have come upon him in the beginning if he was not meriting. Why is it called the holy spirit? Because it continually praises the supernal king and is not silent. The Divine Presence found a body suitable to praise and sing to G-d, the body of King David. Through him the divine presence was revealed in this world, to teach how to properly praise and sing always to G-d. The whole purpose of the dwelling of the divine presence is to make this world in the image of the world above. “To David,” a man who is perfected, a man of merit. For David it was no difference to be in the wilderness of Judah. This was the praise of David. Even through being chased in pain, he said this great and glorious psalm. The praise of this psalm is “O G-d thou art my G-d, earnestly I seek you.” The three names of G-d in this passage Elokim, A-L and Atta relate three levels. However, they are all the secret called “Elokim, Life (Chaim) Elokim.” In heaven G-d is called the G-d of life. A-L “my G-d” from one corner of the heavens to the other. Atta “you” - this is his level even though they are all one, one name, ascending together. “I will seek thee,” refers to the correction of the “black”. (I will see thee has the root of the word black within it hinting to the level of black which hints a secret revealed by the Zohar). The luminary which is hidden by black is not revealed until there is a correction below. The one who makes this correction of the black and darkness reveals the level of the radiation of the white lumination called the great light (the shining mirror). This person now merits to the share in the next world. This is the secret of the Proverbs (8), “From my darkness I will find them.” These are the two lights, the dark light and the white light also called the light without radiation and the light which radiates. (Zohar 2-140)

Judaism for the New Age - These two lights are related by the two names of G-d - Elokim, the black light, the light of justice, and Y-H-V-H, the white light, the light of mercy. Most important is to unite these two lights. This is done through the elevation of the feminine waters. Female - Elokim and male-YHVH are united.

King David made this correction and revealed the inner “and hidden white light from within the black light.

“My soul thirsts for thee, my flesh longs for thee in a dry and thirsty land,” like a man who is starving to eat and thirsting to drink in a dry and thirsty land. Since it is a wilderness there is no settlement. It has no holiness. Therefore it has no water. Just like being hungry and thirsty in this place likewise is the desire “to see thy power and glory as I have seen thee in thy sanctuary.”

Rabbi Shimon said, “A psalm of David when he was in the wilderness of Judah and they were chasing him. what did he say? Elokim, my G-d (A-L) you are (Atta).” These three names “Earnestly I seek thee.” Elokim, A-l, Atta. Elokim is the level of the crown of G-d’s kingship (Malcuth). A-L is the head of this crown and it stands upon it. this is the one pillar upon which the whole world stands, like is written, “the righteous man, the foundation of the world.” After is the supernal light, like is written, “you are a priest forever.” These three levels are mentioned here. (Zohar Ha Chodosh)

Judaism for the New Age - these three names relate the divine unity of the kingship with G-d’s beauty which includes his foundation and his kindness related by these names. These are the sephiros of Malcuth, Tiffereth, including Yesod and Chessed. Generally the name A-L refers to kindness but in some places it is interchanged with the foundation. These are secrets which are hidden within secrets.

“My soul clings to thee my right hand upholds me.”

Rabbi Chiya said, lets examine this passage.

“My soul clings to thee,” because King David continuously attached his soul to G-d. He didn’t worry about worldly affairs only to cling his soul and will to G-d. Since he always searched after G-d, G-d would not forsake him. From this we see that if one seeks G-d, G-d will never forsake that person. (Zohar 1-163)

Psalm 64

To the chief musician, a psalm of David.

Hear my voice, O G-d, in my prayer: preserve my life from fear of the enemy.

Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity; Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

That they may shoot in secret at the innocent: suddenly do they shoot at him, and fear not.

They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

They search iniquities; we have accomplished, say they, a diligent search: and the inward thought of every one, and the heart, is deep.

But G-d shall shoot at them with an arrow; suddenly shall they be wounded.

So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

And all men shall fear, and shall declare the work of G-d; for they shall wisely consider of his doing.

The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

Zohar - Psalm 64

“The just man shall be glad in the Lord, and shall trust in him and all the upright in heart shall glory.”

Rabbi Shimon said, it is written Issaih 57, “the righteous lost.” The explanation of this matter is that it does not say that the righteous is lost but “the righteous lost.” He lost from two sides; the blessings of G-d did not dwell upon him like in the beginning and that he became distant from the divine presence. This is a great loss for the righteous. In the future it is written (Zecharia 9) “Rejoice greatly O daughter of Zion, shout O daughter of Jerusalem, behold thy king comes to you, he is just and victorious.” He is certainly victorious to return that was lost. (Zohar 2-57)

Judaism for the New Age - the knowledge of G-d and the soul has been lost from man due to his sins. The New Age has broken off from the Old Age. The work of the Messiah and the righteous souls is to restore this knowledge to man. Then there will be peace.

The faith of Zion will be established on earth which is One god, One religion, One world, Jerusalem the capital the place of God's house. In this day God will be One in all the earth. He will be One and his name will be One."

Psalm 65

To the chief musician, a psalm and song of David.

Praise waiteth for thee, O G-d in Zion: and unto thee shall the vow be performed.

O thou that hearest prayer, unto thee shall all flesh come.

Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

By terrible things in righteousness wilt thou answer us, O G-d of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

Who by his strength setteth fast the mountains; being girded with power:

Who stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

Thou visits the earth, and waterest it: thou greatly enrichest it with the river of God. Which is full of water showers: thou preparest them corn, For thou hast so provided for it.

Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers, thou blessest the springing thereof.

Thou crownest the year with thy goodness; and thy paths drop fatness.

The drop upon the pastures of the wilderness: and the little hills rejoice on every side.

The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Zohar - Psalm 65

“O thou that hearest prayer, to thee shall all flesh come.”

Rabbi Yosi learned, “O thou that hearest prayer.” “Hearest prayer”, this is G-d.

Rabbi Chizkiah said, “Hearest prayer,” it should have said in the plural “hearest prayers.” Why is it in the singular but to relate that the congregation of Israel the divine presence is called “prayer,” like is written in Psalms 109, “and I am prayer”.

King David said this prayer in praise of the congregation of Israel, the divine

presence. The words, “I am prayer,” is one with the words “hearest prayer.” (Zohar 3-49)

Judaism for the New Age - Prayer is the revelation of the kingship of G-d which praises the king of the universe from below to above. She is the queen and he is the king. Prayer is the divine presence called the bride who longs for her husband and master. Prayer is the desire for life.)

"Happy is the man whom thou chooseth and causes to approach to thee, that he may dwell in thy courts. We will be satisfied with the goodness of thy house thy temple."

Happy is the portion of the man that G-d chooses in him and draws him close to dwell in his holy temple. All those that G-d chooses to serve him are inscribed with the divine inscription above. It is recognized that he has been chosen before G-d the supernal king to dwell in his dwelling place. All those upon whom is found this inscription pass all the gates above and are not prevented. (Zohar 2-99)

Comments: There are 49 gates of understanding and unity which are attainable through man's efforts on the earth below. The fiftieth gate comes as a gift to those found worthy.

"Happy is the man who thy chooseth."

A Jew opened and said, "Happy is the man who thy chooseth."

First is mentioned in your courtyard then is mentioned in your home and then your sanctuary.

The reason for this is that one is more deeper and within than the other, on a higher level of spirituality. First it says "to dwell in your courtyard," like is written (Issaih 4), "And it shall come to pass that he that is left in Zion, and he that remains in Jerusalem shall be called holy." Then after is written, "and we will be satisfied in the goodness of your house." Like is written (Proverbs 24) "in wisdom he builds the house. It does not say that wisdom builds the house but it says "in wisdom."

Judaism for the New Age - The expression "in wisdom he builds a house" is to relate the two levels that are in the house of G-d which are one within the other.)

The house of G-d is built from within "in wisdom." The entire structure of the house comes from the source "in wisdom," which dwells within the house and enlivens it from within, like is written, "and a river goes out from Eden to water the garden."

(Judaism for the New Age - The Garden is external to the river which enlivens it. The river is Binah (understanding); the garden is Malcuth or kingship. They are the upper and lower divine mother. From both these levels are derived supernal pleasure and joy.)

Afterwards “your holy sanctuary”. This is the perfection of everything. We learned that sanctuary (Heichel) spells out “it is everything.” Upon who does this passage of Psalms describe. It describes the one who offers his son as a sacrifice to G-d through circumcision. G-d desires this sacrifice of Jewish children. The sacrifice is in the courtyards one connected to the other. They are connected as one. Therefore the first sages began the ceremony of the circumcision with the recital of this passage. This was said once by the father and then repeated by those standing over the child, “to be satisfied in the goodness of your house, thy holy temple.” Afterwards is said the blessing on the circumcision “that commanded us to enter into the covenant of Abraham our father,” then everyone says “just like he has entered the covenant, he should grow up to Torah, marry and do good deeds.” (Zohar 1-94)

Judaism for the New Age - This passage relates the purpose of the circumcision which is the sanctification of “he enters into the holiness of G-d’s sanctuary.” The two courtyards are one within the other like the two skins which are removed from the limb by the Mohel. Then the child has been purified to enter into G-d’s house and sanctuary which is within the gates of the courtyards. In ritual circumcision is revealed an eternal secret. Circumcision is done on the eighth day after the child is born. Two skins are removed. This is the secret of the unity of mercy and justice. The first skin which is removed is justice without mercy. The second skin which is removed is mercy without justice. Then is revealed the covenant which combines mercy with justice. Another way to understand the divine secret in ritual circumcision: The first skin which is removed is the Old age without the New age, or justice without mercy. The second skin is the New Age without the Old Age which is mercy without justice. The Old age is the Law of seven, the law of separation. The New Age is the Law of One, the law of unity. Together they combine to make the divine circumcision, the eighth spiritual day combining separation and unity. Truth combines the New Age and the Old Age. Circumcision is indoctrination in the divine secret of God’s holy name of eighth letters.)

Psalm 66

To the chief musician, a song of psalm.

Make a joyful noise unto G-d, all ye lands:

Sing forth the honour of his name: make his praise glorious.

Say unto G-d, How terrible art thou in thy works! Through the greatness of thy power shall thine enemies submit themselves unto thee.

All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

Come and see the works of G-d: he is terrible in his doing toward the children of men.

He turned the sea into dry land; they went through the flood on foot: there did we rejoice in him.

He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

Bless our G-d, ye peoples, and make the voice of his praise to be heard:

Who holdeth our soul in life, and suffereth not our feet to be moved.

For thou, O G-d. hast proved us: thou hast tried us, as silver is tried.

Thou broughtest us into the net; thou laidest affliction upon our loins.

Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings: I will pay thee my vows,

Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

Come and hear, all ye that fear G-d, and I will declare what he hath done for my soul.

I cried unto him with my mouth, and he was extolled with my tongue.

If I regard iniquity in my heart, the Lord will not hear me:

But verily G-d hath heard me; he hath attended to the voice of my prayer.

Blessed be G-d, who hath not turned away my prayer, nor his mercy from me.

Zohar - Psalm 66

“Come and see the works of G-d, terrible is his doing towards the children of man.”

Rabbi Issac opened, Job 37, “and it is turned around about by his counsels, that he may do whatever he commands them upon the face of the world, his lamb.” He causes it to come whether for correction, or for his land, or for love.” G-d circumvents the world and brings stringencies to them that transgress. Then he changes them in another way. “It is turned about by his councils “in order to change them that they should not be like before.” That he does “according to their works.” “Whatever he commands them on the face of the earth.” For the sake of their actions he changes them to do what he has commanded man to do on the face of the earth.” Rabbi Abba said “he circumvents them.” G-d circumvents man and brings actions permanently in the world. When people feel that their actions will be forever, he changes them back to the way they were in the beginning. (Zohar 1-104)

Judaism for the New Age - The world is a cycle. Time and history repeats itself. Man makes mistakes and then repeats these actions again. The whole purpose is that man should correct his mistakes and do good. Nature has been created by G-d to exist in cycles. G-d is the master nature, and controls and conducts the world from day to day. Reincarnation is a cycle, of life and death. The knowledge of God and his holy name gives permanence to the world that is temporary. With this knowledge, is ended reincarnation.

“in his councils” (his vanities).

He is like a craftsman that makes an earthenware vessel with a wheel according to his desire. If he wants to make it one way he makes it. Then he can change it to another vessel, according to the wheel that turns before him. Likewise by G-d, he can change his works according to his will. The word for council is missing a letter “Yud.” This relates the courts of justice which judge the actions in this wheel of life that turns before them. According to the deeds of man, they are judged. If they do good, they are judged for good, and the wheel turns to the right. Then G-d does good to man; the cycle is toward the right. If the people will do evil, G-d will change this wheel to turn toward the left. Everything will then change from right to left. Man will be punished by evil until they will change their ways and their actions to do good. The direction of this wheel is determined by man’s actions. Therefore “it is turned about by his council.” The wheel never rests. (Zohar 1-104)

Comments: Life continues, the wheel continues to turn. There are righteous saints which have found freedom and liberation. They help others to find God and escape

the wheel. They help others to slow down this wheel, until they can find the eternal Sabbath where is the resting of their spirit and breath. Then they know their creator. They have complete faith and are saved from suffering. They suffer in this world but with a smile as they approach their reward in the next world.

Psalm 67

To the chief musician on Neginoth, a psalm or song.

God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

That thy way may be known upon earth, thy salvation among all nations.

Let the peoples praise thee, O God; let all the peoples praise thee.

Let the nations be glad and sing for joy: for thou shalt judge the peoples righteously, and govern the nations upon earth. Selah.

Let the peoples praise thee, O G-d; let all the peoples praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the peoples righteously, and govern the nations upon earth. Selah.

Let the peoples praise thee, O G-d; let all the peoples praise thee.

Then shall the earth yield her increase; and G-d, even our own G-d, shall bless us.

G-d shall bless us; and all the ends of the earth shall fear him.

Zohar - Psalm 67

“G-d be gracious to us and bless us and cause his face to shine upon us, Selah.”

Rabbi Elazar said, come and see. In the time when the north wind blows it would strike the strings of the harp of King David. David would rise up to praise, exalt the holy king and learn Torah. The harp would make music and sing.

Come and see. In the time that G-d aroused the chariots of angels to give sustenance like is explained in that which is written in Proverbs 31, “She rises when it is still night and gives food to her household and a portion to her maidens.” Then they are all happy. They open and say, Psalm 67, “G-d be gracious to us and bless us and cause his face to shine upon us.”

In the time when the north wind stirred and descended upon the world, when the wind would rest it said the words from Psalm 67, “to know in the earth your way, in all the nations your salvation.” The harp at the time played with the power of the north wind. The harp opened and said, “that thy way should be known upon the earth thy salvation among all the nations.” The north wind rested and said, “O let the nations be glad and sing for joy, for thou shalt judge the people with equity and govern the

nations upon the earth.” When King David would rise up at midnight was aroused in him the holy spirit. He would open and say, “the earth has yielded his increase and G-d our own. G-d shall bless us. G-d shall bless us and all the ends of the earth will fear him,” for the sake of bringing the good of G-d from above to below. Afterwards King David with holy spirit combined these passages together in one psalm. He doubted???? in them the passage recited by the harp which is the perfection of the glory of G-d from above to below. In the time when the nations are subdued and admit the perfection of G-d then glory of G-d will be from above to below. (Zohar 2-67)

Psalm 68

To the chief musician, a psalm or song of David.

Let G-d arise, let his enemies be scattered: let them also that hate him flee before him.

As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of G-d.

But let the righteous be glad; let them rejoice before G-d: yea, let them exceedingly rejoice.

Sing unto G-d, sing praises to his name: extol him that rideth upon the heavens by his name Jah, and rejoice before him.

A father of the fatherless, and a judge of the widows, is G-d in his holy habitation.

G-d setteth the solitary in families: he bringeth out the prisoners into prosperity: but the rebellious dwell in a dry land.

when thou went forth before thy people, when thou didst march through the wilderness; Selah:

The earth shook, the heavens also dropped at the presence of G-d: even Sinai itself was moved at the presence of G-d, the G-d of Israel.

Thou, O G-d, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

Thy congregation hath dwelt therein: thou, O G-d, hast prepared of thy goodness for the poor.

The Lord gave the word: great was the company of those that published it. Kings of armies did flee: and she that tarried at home divided the spoil.

When you lie among the sheepfolds, ye are as the wings of a dove covered with silver, and her feather with yellow gold.

When the Almighty scattered kings therein, it was as a snowdrift in Zalmon.

The hill of G-d is as the hill of Basahn; a high hill as the hill of Bashan.

Why leap ye, ye high hills? This is the hill which G-d desireth to dwell in; ye, the Lord will dwell in it for ever.

The chariots of G-d are twenty thousand, even thousands upon thousands: the Lord is among them, as in Sinai, in the holy place.

Thou hast ascended on high, thou has led captivity captive:

Thou hast received gifts among men, yea, even among the rebellious, that the Lord G-d might dwell among them.

Blessed be the Lord, who daily loadeth us with benefits, even the G-d of our salvation. Selah.

He that is our G-d is the G-d of salvation; and unto G-d the Lord belong the issues of death.

But G-d shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses.

The Lord said, I will bring back from Bashan, I will bring my people back from the depths of the sea:

That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

They have seen thy going, O G-d; even the goings of my G-d, my king, in the sanctuary.

The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

Bless ye G-d in the congregations, even the Lord, from the fountain of Israel.

There is little Benjamin their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

Thy G-d hath commanded thy strength: strengthen, O G-d that which thou hast wrought for us.

Because of thy temple at Jerusalem shall kings bring presents unto thee,

Rebuke the beast of the reeds, the multitude of the bulls, with the calves of the peoples, till every one submit himself with pieces of silver: scatter thou the peoples that delight in war.

Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto G-d.

Sing unto G-d, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

Ascribe ye strength unto G-d: his excellency is over Israel, and his strength is in the skies.

Thou art terrible out of thy holy places: the G-d of Israel is he that giveth strength and power unto his people. Blessed be G-d.

Zohar - Psalm 68

“Sing to G-d, sing praise to his name, control him who rides upon the clouds.”

Rabbi Yosi said, “Who is this that rides upon the clouds and which are the clouds?” The clouds are the seventh firmament. Why are they called clouds (the language of a mixture). It is because they include both fire and water together from the south and north. It is a mixture of the two.

The clouds are the secret which includes all the six sephiroths (the six directions). Therefore it is the secret of the supernal chariot. G-d desired in this firmament more than all the others. His desire is to fix this firmament always with the supernal beauty. Therefore it says, “extol him who rides upon the clouds.” Who is this that rides upon the clouds but this hidden firmament that stands upon the angels that ride on these clouds. “And rejoice before him.” It does not say from before him but “before him” to teach that the one that enters into this firmament should enter with joy and without any sadness. This firmament makes that there should be no sadness at all. There is only joyfulness in this place. Therefore the high priest that stands before him would only enter into the holy temple with joy to show joy. The holy temple caused joy. Therefore it is written “Serve G-d in joy, come before him in song.” It is necessary not to be sad before G-d. (Zohar 2-168)

Comments: Be happy to be alive to serve God in this world. Bring this gladness in all your activities of life. Believe in the afterlife which is the seventh firmament which includes in it fire and water. In the seventh firmament there is peace. There is no sadness only joy.

“he brings out the prisoners into prosperity.”

We learned what was explained with tears and song. “Matchmaking is as hard as splitting the Red Sea.” Just like through splitting the Red Sea there was for one salvation, and death to the other; likewise in matchmaking one man dies and his wife is given to another man. Sometimes it can happen that a wicked man is given a good woman. There are great secrets in all this and it all is done in justice. Definitely the colleagues have explained this topic and passage. (Zohar 2-170)

Judaism for the New Age - Each male soul has a corresponding female soul that comes into the world with him in each of its reincarnations as learned by the Arizal. Through sin can be delayed meeting his true soul-mate. A man may marry several women until he finds his true soul mate. Matchmaking is as hard as splitting the Red Sea to select the true soul-mates. If not, you are harming one person, and rewarding another.

“thou O G-d did send plentiful rain whereby thou didst strengthen his inheritance when it languished.”

Rabbi Chiya said, “Plentiful rain,” this is the rain of favor. When G-d desires for (the Shechinah, the divine presence) the congregation of Israel and wants to give her blessings, then the inheritance is strengthened. Israel is the inheritance of G-d like is written (Deuteronomy 32), “Jacob the cord of his inheritance”. The congregation of Israel is called “languished,” when her people dwell in another land. She is thirsty to drink . When is given to her the rain of favor she becomes strengthened. (Zohar 1-189)

Comments: The nation of Israel yearns to live in the holy land. It is a natural and a spiritual yearning. When Israel lives in the holy land the world is blessed. Israel is the queen of God. He desires her to dwell with him. Everyone is part of Israel. They are part of the divine presence from which comes life and sustenance.)

“The chariots of G-d are twice ten thousand, thousands upon thousands, the Lord is amongst them.”

We learned the secret of the chariot, the face of man, face of lion, face of ox, face of eagle. Man includes male and female. He is not called man except with both. Therefore is included the forms double, or “twice ten thousand.” The word “twice” includes four letters of the first letter, of the four forms on the chariot. Each of these forms had its own separate place on the chariot. They were joined together one to the other to be included each one with the other. (Zohar 1-18)

Comments: Throughout the Kaballa is stressed the unity of male and female. There is no holiness when male is separated from female. Female spirituality without male or male spirituality without female has no holiness. In the same way the New Age without the Old Age, spirituality without morality has no holiness. Mercy must be united with justice, meditation with service of God and the doing of good deeds.)

“Thou has ascended on high, thou hast led captivity captive, thou hast received gifts from men.”

Rabbi Yosi said, we learned that it is written Judges 5, “Lord when thou didst go out of Seir when thou didst march out of the field of Edom.”

In the time when G-d wanted to give the Torah to Israel he went to the children of Esau and they did not receive it. Like it says in Deuteronomy 33, G-d from Sinai came and rose up Seir to them.” They did not want to receive it. He went to the children of Ishmael and they did not want to receive it, like it is written, “he shone forth from Mount Paran.” Since they didn’t want to receive it, he returned to Israel.

It was not sufficient that Esau and Ishmael didn’t want to receive the Torah but G-d gave gifts and treasures to Israel so they would receive the Torah. (Zohar 3-193)

Comments: In the New Age, God is giving another chance for all the world to accept his law. The Bible is the book of truth. It ways are filled with pleasantness. There is long life in the right hand, and wealth and honor in the left. There is salvation and everlasting life for those that embrace it. The time has come to build the kingdom of God on earth, the faith of Zion.

The faithful shepherd (Moses) said, it is written “there will graze a calf and there it will lay down.” There will graze a calf refers to the Messiah the son of Joseph. there he will lay down refers to the Messiah the son of David. One will destroy the great Rome, the other the small Rome. The angels Michael and Gabriel correspond to them. For this reason, the letter Cheth which is a thin string will break and the letter Hai will replace it. Therefore it says in Psalm 68, “Rebuke the wild beast of the reed grass.” Rebuke the wild beast the shepherd, and break the Cheth. (Cheth means literally wild beast) from Chometz (leavened bread forbidden to eat on Passover) break its leg from becoming leavened. When the leg of the cheth becomes broken it takes the form of the letter Hai which is permitted, like it says, Proverbs 5, “its leg falls to death.” Another interpretation - Break the leg of the letter kuf from the word “reed”

(Kamah) and then it becomes “behold” (Hinei) like is written “behold the Lord G-d in strength comes.” And it is written (Issaih 41) “the leader to Zion I will give, Behold, Behold and to Jerusalem I will give good tidings.” (Zohar 3-252)

Comments: There are two Messiahs, the son of David and the son of Joseph. This idea is unique to the Zohar and not mentioned in the texts of Mamonides. Each has a different task. The Messiah the son of David is the Messiah of the Old Age which includes in it the New age. The Messiah the son of David is the king of Israel, the nation chosen by God to build his temple in Israel. He conducts the nation of Israel according to the Torah. The Messiah the son of Joseph brings the salvation and spiritual healing to mankind. The Messiah the son of Joseph belongs to the world. The Messiah the son of David is a Jew a descendent of King David. The Messiah the son of Joseph is “whatever he will be.” Moses asked God at the burning bush, “Who should I say has sent me?” God answered, “I will be that I will be.” The sending of Moses was the sending of the Messiah the son of Joseph. The holiday of Passover is called the holiday of the redemption. Moses took out of Egypt all interested parties including the Erev Rav or non-israelites. Moses also took on the task of Messiah the son of David, to make Israel a nation through the giving of the Torah at Mount Sinai. The task of the Messiah the son of David was even more difficult for him when he complained, “they are a stiff necked people.” Later on the kingship and prophesy became split. Only Moses was both King and prophet.

Psalm 69

To the chief musician upon Shoshannim, a psalm of David.

Save me, O G-d; for the waters are come in unto my soul.

I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me,

I am weary of my crying: my throat is dried: mine eyes fail while I wait for my G-d.

They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are many: then I restored that which I took not away.

thou knowest my foolishness; and my sins are not hid from thee.

Let not them that wait on thee, O Lord G-d of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O G-d of Israel.

Because for thy sake I have borne reproach; shame hath covered my face.

I am become a stranger unto my brethren, and an alien unto my mother's children.

For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

When I wept, and chastened my soul with fasting, that was to my reproach.

I made sackcloth also my garment; and I became a proverb to them.

They that sit in the gate speak against me; and I was the song of the drunkards.

But as for me, my prayer is unto thee, O Lord, in an acceptable time: O G-d, in the multitude of thy mercy hear me, in the truth of thy salvation.

Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

Let not the flood of water overflow me, neither let the deep swallow me up, and let not the pit shut its mouth upon me.

Answer me, O Lord: for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies.

And hide not thy face from thy servant; for I am in trouble: answer me speedily.

Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

Reproach hath broken my heart; and I am sick: and I looked for some to take pity, but there were none; and for comforters, but I found none.

They gave me also gall for my food; and in my thirst thy gave me vinegar to drink.

Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

Let their eyes be darkened, that they see not; and make their loins continually to shake.

Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

Let their habitation be desolate; and let none dwell in their tents.

For they persecute him whom thou hast smitten; and they tell of the grief of those whom thou hast wounded.

Add iniquity unto their iniquity: and let them not come into thy righteousness.

Let them be blotted out of the book of the living, and not be written with the righteous.

But I am poor and sorrowful: let thy salvation, O G-d, set me up on high.

I will praise the name of G-d with a song, and will magnify him with thanksgiving.

This also shall please the Lord better than an ox or bullock that hath horns and hoofs.

The humble shall see this, and be glad and your heart shall live that seek G-d.

For the Lord heareth the poor, and despiseth not his prisoners.

Let the heaven and earth praise him, the seas, and everything that moveth therein.

For G-d will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Zohar - Psalm 69

“But as for me let my prayer be to thee O Lord in an acceptable time.” O G-d in the greatness of thy steadfast love hear me in the truth of thy salvation.”

An Arab opened and said, why is it called an auspicious time? This is when the congregation prays. Certainly this is so. The congregation makes this time acceptable and it is auspicious and good to make request from G-d as it says, “G-d in your abundant kindness.”

“But as for me let my prayer.” This is the secret of unity. and “I” this is king David and the place that is called “redemption.” “My prayer “- this is the prayer that is connected to the redemption that they are one. (Zohar 2-156)

Comments: Redemption and prayer are very closely related. My prayer refers to individual prayer. Each person has an individual connection with God as well as his connection as part of the congregation of Israel. Through prayer the individual reaches deep into his heart to find hidden the secret of redemption. Redemption is the secret of unity with God. God is “free” meaning unlimited. Freedom comes through finding the love of God in the depths of the heart.

Why was this particular passage from Psalms established at the time of the afternoon prayer on the Sabbath and not during the week? There is no comparison between the afternoon prayer on the Sabbath and the weekly afternoon prayer. During the week harsh judgment rules in the afternoon and it is not an auspicious time. On Sabbath this harsh judgment is nullified and everything is included like one. The judgments if aroused are sweetened.

Therefore this passage is said to unite all these levels. When they are united is joined justice and mercy and all is sweet. Therefore it is an auspicious time, including in it everything(all life). The justice is sweetened and joy exists in all the worlds. (Zohar 2-156)

“Because G-d listens to the poor.”

Rabbi Chiya said, I am in wonder about the passage that is written that G-d listens to the poor. Why to the poor and not to others? Rabbi Shimon said, “they are closer to G-d than others like is written, “a contrite and broken heart G-d will not despise.”

There is no-one as broken hearted in the world like the poor person. Rabbi Shimon said Psalms 41, “Happy is the one that considers the poor.” Great is the reward of poverty before G-d. Come and see. All the world comes before G-d with body and soul. The poor person only comes in soul. G-d is closer to soul more than body. (Zohar 2-61)

Comments: Each human being is poor in contrast to God who is the master of life and wealth. Poor implies to be humble spirited. God listens to the prayers of Israel and all of mankind which are said with a humble and poor heart. In the New Age the whole world joins the congregation of Israel in prayer for the establishment of Zion, the kingdom of God on earth.

Psalm 70

To the chief musician, a psalm of David, to bring to remembrance.

Make haste, O G-d, to deliver me; make haste to help me, O Lord.

Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

Let them be turned back because of their shame that say, Aha, aha.

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

But I am poor and needy: make haste unto me, O G-d: thou art my help and my deliverer:

Lord, make no tarrying.

Zohar - Psalm 70

“But I am poor and needy, make haste to me O G-d, thou art my help and deliverer delay not O’ G-d.”

Rabbi Elazar said, King David continually lowered and humbled himself before G-d to call himself poor and lowly in the time that he saw himself suffering from his enemies that pressured him. A person that humbles himself before G-d is raised up over everything. Therefore G-d chose him in this world that it is written Issaih 37, “For I will defend this city to save it for my own sake and for my servant David’s sake.” In the next world that it is written Hosea 3.” And they will seek out the Lord their G-d and David their king, and fear G-d and his goodness in the end of days.”

Thus said the head of the school of learning, “Meriting is the one that humbles himself in this world.” Who is great in this world? The one that humbles himself is exalted, the one who is proudful is low and G-d does not lift him up. (Zohar - 2-232)

Comments: Be proud to be a human being or to be a Jew. Be proud to be a soul that has come into the world for a purpose. The days of life are short but the work to do is heavy. Also to learn, and also to do. The end of knowledge is humility. The highest knowledge is that you don’t know. Then begins faith. There is a cycle beginning with faith and ending with knowledge. The cycle returns again to faith. The New Age breaks off from the Old Age to seek knowledge. The Old Age depends on simple faith in the Bible and scripture. You need both knowledge and faith. You need to be part of

the Old Age and the New Age.

Psalm 71

In thee, O Lord, do I put my trust: let me never be put to confusion.

Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

Be thou my strong habitation, where unto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

Deliver me, O my G-d, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

For thou art my hope, O Lord G-d: thou art my trust from my youth.

By thee have I been help up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

I am as a wonder unto many; but thou art my strong refuge.

Let my mouth be filled with thy praise and with thy honour all the day.

Cast me not off in the time of old age; forsake me not when my strength faileth.

For mine enemies speak against me; and they that lay wait for my soul take counsel together,

Saying, G-d hath forsaken him: persecute and take him; for there is none to deliver him.

be not far from me: O my G-d, make haste for my help.

Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

But I will hope continually, and will yet praise thee more and more.

My mouth shall tell thy righteousness and thy salvation all the day; for I know not the numbers thereof.

I will go in the strength of the Lord G-d: I will make mention of thy righteousness, even of thine only.

O G-d, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

Now also when I am old and grey-headed, O G-d, forsake me not; until I have shown thy strength unto this generation, and thy power to every one that is to come.

Thy righteousness also, O G-d, is very high, who hast done great things: O G-d, who is like unto thee!

Thou, who hast shown me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

Thou shalt increase my greatness, and comfort me on every side.

I will also praise thee with the psaltery, even thy truth, O my G-d: unto thee will I sing with the harp, O thou holy one of Israel.

My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Zohar - Psalm 71

“Thou hast shown me mercy and grievous troubles, restore me to life again.”

Rabbi Chiya opened and said, (Job 34). “Therefore hearken to me you man of understanding far be it from G-d that he should do wickedness and from the Almighty that he should do iniquity. For the work of a man shall be paid back to him.” Come and see. When G-d created the world he made it with justice. On justice it existed. All the works of creation existed through justice. The world could not exist on justice alone so he included in it mercy. This mercy prevents justice from destroying the world. On mercy the world is sustained. Can it be possible to say that G-d punished without justice? It is said that when harsh judgment causes the righteous to suffer it is from the love of G-d for him. G-d has mercy upon him and in love draws him close to him. He breaks his body so that his soul should rule. Then he brings him close to him. The soul rules; the body has been weakened. Then he is loved by G-d.. As said the colleagues, G-d gives suffering to the righteous in this world for the sake of the reward in the world to come. When the body is strong and the soul is weak the person is hated by G-d. He does not choose in him by giving him suffering in this world. He is successful in a big way. If he will do a good deed G-d will give him his reward in this world but not in the next world. This is according to the translation of Onkles Deuteronomy 7, “he pays to those he hates before his face to cause them to lose.” Therefore happy is the man that suffers always and G-d loves him.” This is true if he has examined his deeds and does not find that he is being punished for a sin. (Zohar 1-180)

Comments: If the world existed only by justice, it could not be sustained. God added onto justice the attribute of mercy. Nevertheless this world is called the world of justice. The next world is called the world of mercy. Through a taste of the mercy of God in this world is sweetened the justices of life. The world cannot change. In mercy is the knowledge of the creator. This knowledge sweetens life. You suffer but for a

purpose. You are eternally happy in this world and in the next world. Poverty and sadness only comes from the lack of knowledge. Know God. Seek him out in the night. Serve God with a whole heart.

“I too will praise thee with the harp, speaking of thy truth O my G-d.”

Rabbi Chiya said, “we learned that by action or good deeds below is aroused action above. What depends on action below arouses above and makes action. What depends on speech arouses speech. What is decreed below by speech is decreed above. If you take what is the speech that is aroused it is written in Issaih 58, “Speak speech.” This speech arouses another speech above related by this passage (Dabair Dorva). Like is written in Hosea 1, “The word of G-d was precious.” In Psalms 33 “In the word of G-d the heavens were created.” We learned that the speech below breaks through the firmaments until it finds its place suitable for it to arouse what it may arouse. If good it arouses good. If bad it arouses bad. On this it says, Deuteronomy 23, “You should watch from all bad speech.” (Zohar 3-31)

Comments: The worlds above are affected by the words and actions of the worlds below. A good deed creates a blessing in the supernal worlds through which comes down health, sustenance and children. The supernal worlds are the spiritual father and mother of creation. Just like parents receive pleasure from their children, so the supernal worlds receive pleasure and reward their children below.

Psalm 72

A psalm for Solomon.

Give the king thy judgments, O G-d, and thy righteousness unto the king's son.

He shall judge thy people with righteousness, and thy poor with judgment.

The mountains shall bring peace to the people, and the hills, by righteousness.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, through all generation.

He shall come down like rain upon the mown grass: as showers that water the earth.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall own before him: all nations shall serve him.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

There shall be an abundance of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and thy of the city shall flourish like grass of the earth.

His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Blessed be the Lord G-d, the G-d of Israel, who only doeth wondrous things.

And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

The prayers of David the son of Jesse are ended.

Zohar - Psalm 72

“May they fear thee as long as the sun and moon endure through all generations”

Rabbi Elazar and Rabbi Issac were traveling and came the time for the recital of the Shma(Hear O Israel the Lord is your God and Lord is One. This is recited in the morning and evening). Rabbi Elazar stood, said Shma and prayed. Afterwards Rabbi Issac said, “Behold we learned that before a person goes on a trip he should take permission from G-d and pray his prayers. He said to him that when he went on the road he did not have time to pray. The time of Shma had not come. Now that the sun rose he prayed. From the time of midnight he learned Torah. When will shine the morning there will no longer be time to pray. At the time of the darkness of the morning (the morning star) is found the woman speaking to her husband and they are of one secret. The divine presence must go to the sanctuary with those that dwell with her. Then it is not necessary to stop learning when they are joined together. However, when will shine the sun then is the time to pray like it says, “to fear thee as long as the sun.”

What does it mean “with the sun?” It should be watched that the light of the sun should radiate to the divine presence.

“To fear thee as the sun,” that they should be like one joined together the night and day.” (Zohar 2-196)

Comments: Day belongs to God . Night belongs to the soul. They are the Old Age and the New Age which should be joined together. They are God realization and his service. Self-realization. the knowledge of God and the soul. They are the Messiah the son of David and the Messiah the son of Joseph.

“May his name endure forever, may his name continue as long as the sun.”

Rabbi Shimon lifted up his hands and wept. Frightening it is to them, the time of the Messiah. Happy is the portion of those that are found at this time. Frightening it will be for them when G-d comes to redeem the divine presence. He will examine those that stand with her, and check all the actions of each and every one. There won't be anyone found righteous, as it is written, “and see and no help.” There will be tremendous suffering upon Israel. Happy for the one alive at this time. The one alive

at this time will merit in faith to the light of the joy of the king. About this time it is written, (Zecharia 13) “and will refine them as silver is refined, and try them as gold is tried.” (Zohar 2-7)

Comments: The Messiah will bring the revelation of God’s holy name YHVH. It will be combined with the Old Age YHVH- Adonoi. It will be combined with the New Age YHVH-Elokim. The divine presence is the Lost Princess. She became separated from her father. This was the New Age that became separated from the Old Age. In the end she will be returned to her father’s home. There will be great joy. Then all the sufferings of life will have in them meaning and purpose. Until then, the suffering will be unbearable as the world reaches its climax. The Zohar teaches that the world will exist for six thousand years. Today is 5760 on the Jewish calendar. This time is drawing closer. Seek out truth. Seek out the Messiah the son of Joseph. Unite the divine presence with God and his law.

Psalm 73

A psalm of Asaph

Truly G-d is good to Israel, even to such as are of a clean heart.

But as for me, my feet were almost gone; my steps had well nigh slipped.

For I was envious at the foolish, when I saw the prosperity of the wicked.

For there are no pangs in their death: but their strength is firm.

They are not in trouble as other men; neither are they plagued like other men.

Therefore pride is as a neckchain about them; violence covereth them as a garment.

Their eyes stand out with fatness: they have more than the heart could wish.

They are corrupt, and speak wickedly concerning oppression: they speak loftily.

They set their mouth against the heavens, and their tongue walketh through the earth.

Therefore his people return hither: and abundant water is wrung out to them.

And they say, How doth G-d know? And is there knowledge in the Most High?

Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency.

For all the day long have I been plagued, and chastened every morning.

If I say, I will speak thus; behold, I should offend against the generation of thy children.

When I thought to know this, but it was too painful for me;

Until I went into the sanctuary of G-d; then I understood their end.

Surely thou didst set them in slippery places: thou castest them down into destruction.

How are they brought into desolation, as in a moment! They are utterly consumed with terrors.

As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

Thus my heart was grieved, and I was pricked in my reins.

So foolish was I, and ignorant: I was as a beast before thee,

Nevertheless I am continually with thee: thou hast held me by my right hand.

Thou shalt guide me with thy counsel, and afterward receive me to glory.

Whom have I in heaven but thee? And there is none upon earth that I desire besides thee.

My flesh and my heart faileth: but G-d is the strength of my heart, and my portion for ever.

For, lo, they that are far from thee shall perish: thou hast destroyed all them that go astray from thee.

But it is good for me to draw near to G-d: I have put my trust in the Lord G-d, that I may declare all thy works.

Zohar - Psalm 73

“A psalm of Asaf. Truly G-d is good to Israel to such as are clean of heart.”

Opened a Jew and said, come and see. G-d made right and left to conduct the world. One is called good, the other evil. In these two are included man and they draw close to him. Good it is to Israel that have a portion in this world and in the next to see eye to eye the glory of G-d like is written Issaih 52 “Eye to eye will they see in the return of G-d to Zion” (Zohar 1-205)

Comments: Israel is the right hand of God. They are the Old age which includes the New Age. They purify their bodies and minds through the service of God and the study of his law. On the left side is evil. Evil separates the Jewish people, the Old Age from the New Age. Zion is the perfect faith. It unites Israel and the whole world with God. There is a battle going on between good and evil. In the merit of the Zohar and prayer will be established Zion, “God will be One and his name will be one in all the earth, God’s name is Shalom.

“But as for me the nearness of G-d is my good.”

Opened a Jew and said, Come and see. When a man draws close to Torah, he is called good, like is written, Psalm 119 “good for me is the Torah of your mouth.” Then he is close to G-d and called good, like is written “Good is G-d to everyone.” Then he is drawn close to be righteous, like is written in Issaih 3, “he said, the righteous one because he is good.” When he is righteous dwells upon him the divine presence to teach him the secrets of Torah. The divine presence only joins with the righteous that is called good. Righteousness and justice go together. (Zohar Chodosh)

Comments: Righteousness is the sephira of Yesod or foundation. Justice is the kingship or Malcuth. They are the written and Oral Torah. Torah is good. It teaches

man to differentiate between good and evil. This is the Oral Torah. The written Torah is the secret of God's name YHVH. It is filled with divine secrets and unities above comprehension. The Kabbalah discusses only a portion of these secrets. Many secrets are left over for you to understand. Many secrets are left over to learn in the afterlife. The deepest secret of all is the secret of peace. Peace is the purpose of everything.

Psalm 74

Maschil of Asaph.

Why hast thou cast us off for ever? Why doth thine anger smoke against the sheep of thy pasture?

Remember thy congregation, which thou hast purchased of old, which thou hast redeemed as the tribe of thine inheritance; this mount Zion, wherein thou hast dwelt.

Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

Thine enemies roar in the midst of thy places of assembly; they set up their ensigns for signs.

He seemed as one who lifted up axes upon the thick trees.

But now they break down the carved work thereof at once with axes and hammers.

They have set thy sanctuary on fire, they have desecrated the dwelling-place of thy name to the ground.

They said in their hearts, Let us destroy them altogether: they have burned up all the synagogues of G-d in the land.

We see not our signs: there is no more a prophet: neither is there among us any one that knoweth how long.

O G-d, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever?

Why withdrawest thou thy hand, even thy right hand? Pluck it out of thy bosom.

For G-d is my king of old, working salvation in the midst of the earth.

Thou didst divide the sea with thy strength: thou brokest the heads of the dragons in the waters.

Thou brokest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

Thou didst split open the fountain and the brook: thou driest up mighty rivers.

The day is thine, the night also is thine: thou hast prepared the light and the sun.

Thou hast set all the borders of the earth: thou hast made summer and winter.

Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.

Deliver not the soul of thy turtle-dove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

O let not the oppressed return ashamed: let the poor and needy praise thy name.

Arise, O G-d plead thine own cause remember how the foolish man reproacheth thee daily.

Forget not the voice of thine enemies: the tumult of those that rise up against thee goeth up continually.

Zohar - Psalm 74

“They have burned thy sanctuary with fire to the ground, they have defiled my dwelling place.”

Come and see. From the day that the holy temple was built G-d gazed upon it, and it was very dear to him. He would worry each day about Israel that they would sin and cause the holy temple to be destroyed. Each time G-d would come to the temple he would wear this garment of beauty. (Zohar 1-61)

Judaism for the New Age - The divine presence which rested within the temple is the garment of beauty of the Lord. The commandments and the temple are the garments of the King of Glory and the divine presence, the holy soul. Each of the commandments connect God with the divine presence or the holy soul. The commandments add life to the supernal worlds. They bring down from heaven masculine waters of life and blessing. The commandments are vessels which reflect the divine image which rests in the holy temple in the heart of each human being.

The sins of Israel covered them to be come despised before G-d. The temple became destroyed and became torn this beautiful garment, as it written (Lamentations 2) “the Lord has done that which he devised, he has fulfilled the word that he commanded in the days of old.”

Definitely in the days of old when G-d was unhappy with their sacrifices in altars outside Jerusalem, like it says in (Issaih 33). “Behold the mighty ones shall cry outside” and it is written Issaih 22 “And on that day did the Lord of Hosts call to weeping.” This was the time of the destruction of the temple. (Zohar 1-61)

Comments: The rituals of the Jewish religion including the rituals of the temple have many divine secrets discussed in the Kaballah. However, more important than the ritual is the divine connection which is made between man and God through the

commandments. The commandments are vessels to help man achieve spiritual perfection. This spiritual perfection existed when the Old Age and New Age were united. Then there was a complete soul on three levels Nefesh(action), Ruach(spirit), and Neshama(unity). Ruach or spirituality was lost. There remained only the vessels without spirit. God was not happy. The temple was destroyed. Now through the Kaballah, and Chassidism spirituality has returned to Judaism. The New Age has returned to the Old Age. The time is right to establish the faith of Zion, One God, One religion, One world, Jerusalem the capital the place of the holy temple. The time is right to reveal spirituality in the world, in healing and in everyday life.

“Look upon the lovers nest, for the dark places of the earth are fully the habitations of cruelty.”

Rabbi Jacob sat before Rabbi Shimon and he was reading. It is written (Issaiah 52) “The voice of the watchmen is heard, they lift up their voice. Together they shall sing.” “The voice of the watchmen,” these are those that are anxiously waiting for when G-d will have mercy and rebuild the holy temple. “Lift up their voice.” Each person that cries and lifts up his voice in mourning the destruction of the temple merits that “together they shall sing.” They will merit to see the divine presence in joy, and “return G-d Zion.” It should say Return G-d to Zion instead "Return G-d Zion.” When Jerusalem was destroyed below and Israel was exiled, the divine presence departed from Zion below to the Zion above. When will return the divine presence below to its place then will return the Holy King to Zion where heaven and earth will unite like one. This is the meaning of “return G-d Zion.” Then in the future Israel will say “this is my G-d and I will exalt him,” and it is written, “this is G-d that I have waited for him to rejoice and be happy in his salvation. Certainly it is salvation.” (Zohar 2 - 55)

Judaism for the New Age - Zion is the divine faith. There is a rock on earth which reflects upon it the divine image of God called Zion. This rock has nothing of its own. It is the mirror to the soul and truth. The Messiah the son of Joseph, brings the world to know God through his connection to this rock called Zion. Zion is the spiritual teacher. If you will look at this rock, you will see your soul within. Then you will know God. This is the meaning of salvation. Salvation comes through Zion and the spiritual teacher who is the Messiah the son of Joseph. He is the Messiah of the New Age.

There are many messengers of Zion. In the end they all connect with the Old Age, and the law of the One God. They unite to build Zion and God's kingship on earth.

Psalm 75

To the chief musician, Al-tashcheth, a psalm or song of Asaph.

Unto thee, O G-d, do we give thanks, unto thee do we give thanks, for thy name is near: men declare thy wondrous works.

When I shall set the time, I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

Lift not up your horn on high: speak not with a stiff neck.

For neither from the east, nor from the west, nor from the desert peaks.

But G-d is the judge: he putteth down one, and lifteth up another.

For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

But I will declare for ever: I will sing praises to the G-d of Jacob.

All the horns of the wicked also will I cut off: but the horns of the righteous shall be exalted.

Zohar - Psalm 75

“G-d is the judge - he puts down and sets up another.”

About the justice that is called the middle pillar is written this passage. The one that causes to disgrace the divine presence from its place is written “he puts down.” “He sets up” the one that lifts up the divine presence from its exile. The sins of Israel cause the exile of the divine presence. They put it down. The merits of David cause the divine presence to be “set up” in her place. For this reason those that lift up the divine presence to her place are meriting. (Tikunei Zohar - 210)

Judaism for the New Age - The Divine presence is first lifted up from its exile by good deeds. Good deeds add life to soul. They enable it to be lifted out of its exile through meditation and prayer.

“For in the hand of the Lord there is a cup with foaming wine, he pours out the same.”

We learned that there is wine and there is wine. There is a cup and there is a cup. This is to good and this is to evil. Of the good wine is written, "Wine rejoices the heart of man." Of the bad wine is written "with foaming wine it is a full mixture." Of the good cup it is written, "Psalms 116 "the cup of salvation." Of the bad cup it is written, Issaih 51, "the cup of anger, the cup of staggering." Just like there are on the side of holiness palaces with angels for good; there are also on the side of uncleanness palaces and angels for evil. One against the other G-d created. The good inclination and evil inclination, it is one secret. (Zohar 2-246)

Judaism for the New Age - In this world called the world of God's kingship, good and evil are intermingled. This is the secret of the tree of knowledge of Good and Evil. Above this world in the world of formation is the Tree of Life, the holy Torah. There is good and there is evil. Only through the connection with the Tree of Life can the good be redeemed from the evil. This is when the wine and the cup are used for the sake of Zion. Zion is the true purpose of everything inside and outside.

Psalm 76

To the chief musician on Neginoth, a psalm or song of Asaph.

In Judah is G-d known: his name is great in Israel.

In Salem also is his tabernacle, and his dwelling-place in Zion.

There broke he the arrows of the bow, the shield, and the sword, and the battle. Selah.

Thou art more glorious and excellent than the mountains of prey.

The stout-hearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

At thy rebuke, O G-d of Jacob, both the chariot and horse are cast unto a dead sleep.

Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?

Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

When G-d arose to judgment, to save all the meek of the earth. Selah.

Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

Vow, and pay unto the Lord G-d: let all that are round about him bring presents unto him that ought to be feared.

He shall cut off the spirit of princes: he is terrible to the kings of the earth.

Zohar - Psalm 76

“Thou didst cause judgment to be heard. From heaven, the earth feared and was still.”

Rabbi Chiya opened (Judges 5) “Lord when thou didst go out of Seir when thou didst march out of the field of Edom, “the earth trembled and the heavens dropped.”

Come and see. Meriting are Israel in this world and in the next world that G-d has chosen in them and they cleave unto him. They are called “holy, the holy people” when they ascend to the supernal level called holiness, like is written (Jeremiah 2), “Holy is Israel to G-d the first of his produce.” Behold Israel on the eighth day (the day of circumcision) cleave in G-d and his name, and are inscribed in his name to be to G-d, like is written in Samuel (2-7), “who is like your people Israel one nation upon the earth.”

Come and see. It is written, “Lord when thou didst go out from Seir, when thou didst march out of the field of Edom.” They were certainly a wicked people. This is because the Torah was only given to those that have in them the sign of the covenant. A person who teaches Torah to someone not circumcised falsifies two covenants, the covenant of the Torah and the covenant of the righteous, the congregation of Israel. The Torah was only given to those circumcised and not to others.

Rabbi Abba said, They Falsify three supernal places, the Torah, Prophets and Writings. Falsifies Torah, that is says Deuteronomy 4. “And this is the law that Moses placed before Israel.” Falsified the prophets, as it is written Issaiah 54, “All my children G-d’s students.” They are his students and not others, and it is written (Issaih 8) “Seal Torah into my students.” Falsifies the writings, “that it says in Psalms 140, “how my righteous know G-d’s name.” Which righteous? This is the righteous and the congregation of Israel. One who is not circumcised and has not entered into the sign of the covenant are not fittingly prepared to thank G-d’s name which is the Torah. Rabbi Chiya said, Since G-d was revealed on Mount Sinai to give the Torah to Israel the earth became silent and dwelled in peace, like is written “the earth feared and quieted.” (Zohar 3-91)

Judaism for the New Age - The Torah was given to those who are children of the covenant, together with the land of Israel. Only Israel is responsible for the Torah and no other nation. They are its messengers and only they have the right to allow others to enter into their covenant to receive the knowledge of G-d’s name. Truth begins with the Old Age, which is the law of seven. Then is opened up the law of one which is the New Age. There must first be morality and purity of action. Truth demands a sincere and honest heart. Without this, the New Age will appear profane without any spiritual meaning. When you experience in meditation to know the secret of the soul, it is no joke. “You must take it to heart to know, that God YHVH is Elokim, in the heaven above and the earth below there is none else.” If you don’t take it to heart, what value does it have. Circumcism is the fear and respect which is a prerequisite for learning Kaballa. Truth is not Jewish. It is universal but it requires a Jewish Old Age attitude.

“G-d went out from Seir, when thou didst march out the field of Edom the earth trembled.”

Rabbi Chiya said, “G-d went out from Seir, when thou didst march out the field of Edom the earth trembled.” In the time G-d returned from Seir when they refused to receive the Torah the earth trembled. Why did it tremble? It trembled because it feared that the world would return to nothing. This was the condition G-d gave to the world. If the children of Israel would receive the Torah it would be well. If not the world would return to nothing. The earth saw that G-d had invited all the nations to receive the Torah. It saw that they did not accept it. Then it only remained to ask the people of Israel. The earth felt that also Israel would refuse and therefore trembled. Since Israel said, “I will do and I will learn,” the earth became quiet. This is the secret of what is written, “the earth feared and became quiet.” First it feared, then it became quiet. (Zohar 3-133)

Judiasm for the New Age - Israel has made the first step in the building of Zion to accept the Torah. Now you must make the second step to join Israel in this holy cause of peace.

Psalm 77

To the chief musician, to Jeduthun, a psalm of Asaph.

I cried unto G-d with my voice, even unto G-d with my voice; and he gave ear unto me.

In the day of my trouble I sought the Lord: my hand was stretched out in the night, and ceased not: my soul refused to be comforted.

I remembered G-d, and was troubled: I complained, and my spirit was overwhelmed, Selah.

Thou holdest mine eyes waking: I am so troubled that I cannot speak.

I have considered the days of old, the years of ancient times.

I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

Will the Lord cast off for ever? And will he be favourable no more?

Is his mercy clean gone for ever? Doth his promise fail for evermore?

Hath G-d forgotten to be gracious? Hath he in anger shut up his tender mercies? Selah.

And I said, This is my infirmity: but I will remember the years of the right hand of the Most High.

I will remember the works of the Lord: surely I will remember thy wonder of old.

I will meditate also of all thy work, and talk of thy doings.

Thy way, O G-d, is in the sanctuary: who is so great a G-d as our G-d?

Thou art the G-d that doest wonders: thou hast declared thy strength among the people.

Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

The waters saw thee, O G-d: the waters saw thee; they were afraid: the depths also were troubled.

The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

The voice of thy thunder was in the whirlwind: the lightnings lightened the world: the earth trembled and shook.

Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

Thou ledest thy people like a flock by the hand of Moses and Aaron.

Zohar - Psalm 77

“I call to remembrance my song in the night, I meditate with my heart and my spirit makes a diligent search.”

Rabbi Chiya opened, Issai 26, “my soul doth search you out in the night, with my spirit within me I seek you.”

In this passage is mentioned twice soul; first the language of Nefesh, and second in the language of Ruach (spirit). G-d is the Ruach and Nefesh, the soul of everything. Israel will say to G-d, “you are my soul, therefore I will seek you out in the night. You are my spirit therefore I will seek you diligently to understand your will.” Rabbi Yossi said, “In the time that man sleeps in his bed his soul ascends above and bears witness to everything he has done during the day. The body will say to its soul in the morning, “my soul has sought you out in the night, even my spirit within me.” Rabbi Chezkiah said, “My soul seeks you out in the night refers to the divine presence the congregation of Israel.” “Even my spirit” refers to the holy one blessed be he. (Zohar 3-67)

Judaism for the New Age - The soul is both a vessel that receives holiness from above, and divine spirit. These are its two aspects referred to in this psalm. They are Nefesh and Ruach. Nefesh is the Jewish soul of the Old Age. Ruach is spirituality. The Jewish soul makes the vessel for spirituality for the whole world. Spirituality needs a house. The Jewish people build this house, “a place of prayer for all the nations.” The toil and sufferings of Torah scholars is the cause of the birth of spirituality in the New Age. The New Age needs the Old Age; the Old Age needs the New Age.)

The waters saw thee O’ G-d, the waters saw thee. They were afraid, the depths also trembled.”

Rabbi Judah said, “In the time the children of Israel crossed the Red Sea, G-d said to an angel who ministers over the sea, split your waters. The angel asked why? G-d answered, for the sake that my children will cross over it. It is right to redeem them. The angel asked, But what is the difference between Israel and the Egyptians? He said to the angel, “On this condition I made the sea when I created the world. G-d then aroused his might and split the waters himself like is written, “the waters saw thee O Lord, they were afraid.” (Zohar 2-56)

Judaism for the New Age - God chose the Jewish people to begin the work of building God's kingship on earth. They begin the New Age. Your work is to complete this holy endeavor.

Psalm 78

Maschil of Asaph.

Give hear, O my people, to my law: incline your ears to the words of my mouth.

I will open my mouth in a parable: I will utter dark sayings of old:

Which we have heard and known, and our fathers have told us.

We will not hide them from their children, declaring to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

That the generation to come might know them, even the children that should be born; who should arise and declare them to their children:

That they might set their hope in G-d, and not forget the works of G-d, but keep his commandments:

And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with G-d.

The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.

They kept not the covenant of G-d, and refused to walk in his law; and forgot his works, and his wonders that he had shown them.

Marvellous things did he in the sight of their fathers in the land of Egypt, in the field of Zoan.

He divided the sea, and caused them to pass through; and he made the waters to stand as a heap.

In the daytime also he led them with a cloud, and all the night with a light of fire.

He split the rocks in the wilderness, and gave them drink as out of the great depths.

He brought steams also out of the rock, and caused waters to run down like rivers.

And they sinned yet more against him by provoking the Most High in the wilderness.

And they tempted G-d in their heart by asking meat for their lust.

Yea, they spoke against G-d; they said, Can G-d furnish a table in the wilderness?

Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? Can he provide flesh for his people?

Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

Because they believed not in G-d, and trusted not in his salvation:

Though he had commanded the skies from above, and opened the doors of heaven,

And had rained down manna upon them to eat, and had given them of the corn of heaven.

Man did eat angels' food: he sent them provision to the full.

He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

And he let it fall in the midst of their camp, round about their habitations.

So they did eat, and were well filled: for he gave them their own desire;

They were not estranged from their lust. But while their food was yet in their mouths,

The wrath of G-d came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

For all this they sinned still, and believed not in his wondrous works.

Therefore their days did he consume in vanity, and their years in trouble.

When he slew them, then they sought him: and they returned and inquired early after G-d.

And they remembered that G-d was their rock, and the high G-d their redeemer.

Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

For their heart was not right with him, neither were they steadfast in his covenant.

But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

How often did they provoke him in the wilderness, and grieve him in the desert!

Yea, they turned back and tempted G-d, and grieved the Holy One of Israel.

They remembered not his hand, nor the day when he delivered them from the enemy.

*How he had wrought his signs in Egypt, and his wonders in the field of Zoan:
And he turned their rivers into blood; and their floods, that they could not
drink.*

*He sent swarms of flies among them, which devoured them, and frogs, which
destroyed them.*

*He gave also their increase unto the caterpillar, and their labour unto the
locust.*

He destroyed their vines with hail, and their sycamore-trees with frost.

He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

*He cast upon them the fierceness of his anger wrath, and indignation, and
toruble, by sending evil angels among them.*

*He made a way to his anger; he spared not their soul from death, but gave
their life over to the pestilence;*

*And smote all the first-born in Egypt; the chief of their strength in the
tabernacles of Ham:*

*But made his own people to go forth like sheep, and guided them in the
wilderness like a flock.*

*And he led them on safely, so that they feared not: but the sea covered their
enemies.*

*And he brought them to the border of his sanctuary, even to this mountain,
which his right hand had purchased.*

*He cast out the nations also before them, and divided them an inheritance by
line, and made the tribes of Israel to dwell in their tents.*

*Yet they tempted and provoked the most high G-d, and kept not his
testimonies:*

*But turned back, and dealt unfaithful like their fathers: they were turned aside
like a deceitful blow.*

*For they provoked him to anger with their high places, and moved him to
jealousy with their graven images.*

When G-d heard this, he was wroth, and greatly abhorred Israel:

*So that he forsook the tabernacle of Shiloh, the tent which he placed among
men;*

And delivered his strength into captivity, and his glory into the enemy's hand.

*He gave his people over also unto the sword; and was wroth with his
inheritance.*

*The fire consumed their young men ; and their maidens were not given in
marriage.*

Their priests fell by the sword; and their widows made no lamentatiobn.

*Then the Lord awaked as one out of sleep, and like a mighty man that
shouteth by reason of wine.*

And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

But chose the tribe of Judah, the mount Zion which he loved.

And he built his sanctuary like high palaces, like the earth which he hath established for ever,

He chose David also his servant, and took him from the sheepfolds:

From following the ewes, with young he brought him to feed Jacob his people, and Israel his inheritance.

So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

Zohar - Psalm 78

“Man ate the bread of angels,”

Rabbi Judah said. Come and see. Each day drips down the dew of the Ancient Holy One called Atik unto the son of G-d Zeir Anpin to bless the holy apple orchard.

From there is drawn down effluence to this world below; the holy angels nurture from it each one according to its portion. This is the explanation of what is written.

“Man ate the bread of angels.” From this food ate the Jews in the wilderness. Rabbi Shimon said, “Many people also nurture from it today. Who are they? They are the students which occupy themselves with Torah day and night. Do not think that it is actually the Manna but similar to the Manna, and even doubly precious.(Zohar 2-61)

***Judaism for the New Age** - The food of Torah Scholars whose livelihood is in the toil of Torah learning comes from Atik Yomin the ancient of days, the level of faith. From there it descends unto Zeir Anpin, the level of intellect and the soul of all Israel. Each one is a tree of life, or a branch on the general tree which is the Torah.)*

The students who toil in Torah receive their sustenance from a higher spiritual place.

What is this place? Like is written in Ecclesiastics 7, “Wisdom enlivens its possessor.” Wisdom is the supernal place of their nourishment. Rabbi Elazar asked, “If so, why are the students of Torah physically weaker than the rest of the world?”

He answered, “This is a good question!” All the food of mankind comes from above.

The food of all people that comes from Heaven and earth is much more coarse and physical. (Zohar 2-61)

Judaism for the New Age - All livelihood comes from G-d above. The livelihood that comes from the toil of man in earthly work is combined with the blessings of G-d to give sustenance to man. Since it comes from the work of man's hands it is more physical than the livelihood of Torah scholars which comes from the work of the soul."

Those that toil in Torah eat from the food of the soul, spirit and unity . They don't eat from the food of the body at all. They eat from the honored supernal place which is called wisdom. Therefore their bodies are weaker. Rabbi Elazar asked, "How can this food of the higher level be found in this world today? He answered him, "A very good question." Come and see. Let me explain this concept further. The food of the first level is the food of the whole world. This food comes from the heaven and the earth. This is the food of all people coarse and physical. The food of the higher level which is more refined comes from the supernal places called righteousness. This is the food of the poor called charity. The one who gives charity to the poor gives to the poor person the life of the letter Hai to make from the word tzedek which means righteousness word tzedakka which means charity.

Judaism for the New Age - The letter Hai is life to the soul. Through charity is given life to the poor Torah scholars who are called Tzedek (righteous). Tzedek is the name of the Torah. Charity completes the Torah which is G-d's holy name (YHVH) to add to it the final letter Hai called God's kingship. Through charity he completes G-d's name and revelation in the world (YHVH). Therefore is added the letter Hai to Tzedek to make the word for charity(Tzedaka) a unity between G-d and his divine presence. There is no righteousness in this world without charity. They are a spiritual unity.)

The food higher and more honored is the supernal food called the food from heaven. This food is more refined and enters into the soul more than other food. It is more removed from the body and is called the strong bread, This is the bread that Israel ate in going out of Egypt. This is the food of the sick, like it says in Psalms 41, "the Lord strengthens him on the sick bed."

The holy honored supernal food is the food for the soul. It comes from a very high place. The most honored is the food of the torah scholars who toil in Torah and delve into their spiritual source. Therefore their food is from a higher spiritual source. Happy is the portion of the righteous that toil in Torah day and night that merit to this portion in this world and in the next world, as it says, “because he is your life and the length of your days.” (Zohar 2-61)

“for he remembereth that they were but flesh a wind that passes away and comes not again.”

It is written “the spirit of G-d hovered over the face of the waters.” The spirit rests upon those that occupy themselves with Torah in the Diaspora for the sake that the Divine Presence should dwell amongst them. This spirit announces and says, “Rise up arouse yourselves to the divine presence that you have a heart without the understanding who dwells amongst you. He sees that they are not aroused to his voice that they sleep with their eyes closed and with uncircumcised hearts. Then he says what are they called? All their flesh is straw. They are like animals that eat straw. All their kindness is like the weeds of the field. Their kindness they do for their ownelves. Even those that occupy themselves with Torah their kindness can be sometimes for themselves. At this time he remembered that they are flesh and “a wind passes away that does not return.” This is the spirit of the Messiah. Sorrowful for those that cause that it should leave the world an not return to the world. (Tikunei Zohar)

Judaism for the New Age - A great responsibility is given the Jewish people. They are responsible for the whole world, the New Age and the Old Age.

Psalm 79

A psalm of Asaph.

The nations are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy holy ones unto the beasts of the earth.

Their blood have they shed like water about Jerusalem; and there was none to bury them.

We are become a reproach to our neighbors, a scorn and derision to them that are round about us.

How long, Lord? Wilt thou be angry for ever? Will thy jealousy burn like fire?

Pour out thy wrath upon the nations that have not known thee, and upon the kingdoms that have not called upon thy name.

For they have devoured Jacob, and laid waste his dwelling-place.

O remember not against us former iniquities: let thy tender mercies speedily come to meet us: for we are brought very low.

Help us, O G-d, of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

Wherefore should the nations say, Where is their G-d? let him be known among the nations in our sight by the reveanging of the blood of thy servants which is shed.

Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

So we thy people and sheep of thy pasture will give thee thanks for ever: we will tell of thy praise to all generations.

Zohar - Psalm 79

“O remember not against us our former iniquities, let thy tender mercies speedily come to meet us for we are brought very low.”

Rabbi Judah opened and said, “Do not remember our former iniquities.”

Come and see. G-d in his love for Israel his lot and inheritance does not let anyone but himself to judge them for their actions. He suffers to have mercy on his children like is written, Psalm 103, “like a father has mercy on his children G-d has mercy.” When G-d finds in them sins, he removes them one by one until they are all removed from

before him. When they are removed, they no longer can give power to the left side to judge Israel. If they continue to sin, their sins that were removed are considered in judgment. Therefore it says, "Do not remember our former iniquities." If G-d would not precede mercy before justice the world could not exist. Therefore it says, "thy tender mercies speedily come to meet us." (Zohar 1-229)

Judaism for the New Age - A Jew should be proud of his inheritance. He must accept the Yoke of Heaven given to him at birth. Every human being has a responsibility to make the New Age a reality. Each person has been given the spirit of God to build from it a tabernacle which is a place of prayer.

"Why should the nations say, "Where is their G-d?"

Rabbi Yosi opened and said, Issaih 41, "Behold they shall be ashamed and confounded those that have scorned you." In the future G-d will do all the goodness of which spoke the prophets. Israel suffers for the sake of their goodness. If not for the goodness that we await and see written in the Torah, the world would not be able to stand the diaspora. They open the scriptures in their learning houses and read about all the goodness. They see in these scriptures what is promised to them by G-d to console them in the diaspora. The other nations scorn them and say "Where is their G-d?" Where are these that are promised to you?

In the time of the redemption the nations will become embarrassed from all the goodness that they will see in Israel. (Zohar 2-188)

Judaism for the New Age - Whether you are Jewish or not, is no excuse. In the end, judgement will fall upon the whole world together. Why should the nations say, "Where is their God?" or for a Jew to doubt and question his heritage. It is possible today to become free from doubt to know that God is the creator of the universe. There is salvation, freedom and liberation in the New Age. You can be free and save yourself from embarrassment. "You should know today and take it upon your hearts(which means to meditate) that YHVH(the God of mercy), is Elokim(The God of justice), in the heaven above and the earth below there is none else." When you are alone at home after midnight is the best time to make this great discovery.

Psalm 80

To the chief musician upon Shoshannim-Eduth, a psalm of Asaph.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubim, shine forth.

Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

Turn us again, O G-d. and cause thy face to shine; and we shall be saved.

Lord G-d of hosts, how long wilt thou be angry against the prayer of thy people?

Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

Restore us, O G-d of hosts, and cause thy face to shine; and we shall be saved.

Thou hast brought a vine out of Egypt: thou hast cast out the nations, and planted it.

Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

The hills were covered with the shadow of it, and the boughs thereof were like the mighty cedars.

It sent out its boughs unto the sea, and its branches unto the river.

Why hast thou then broken down its hedges, so that all they that pass by the way do pluck it?

The boar out of the wood doth ravage it, and the wild beast of the field doth feed on it.

Return, we beseech thee, O G-d of hosts: look down from heaven, and behold, and visit this vine;

And the plant which thy right hand hath set, and the branch that thou made strong for thyself.

It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand, upon the son of man whom thou made strong for thyself.

So will not we go back from thee: quicken us, and we will call upon thy name.

Restore us, O Lord G-d of hosts, cause thy face to shine; and we shall be saved.

Zohar - Psalm 80

“Thou has brought a vine out of Egypt, thou has cast out the nations and planted it.”

The faithful shepherds said, “Come and see. When Israel is in exile they are compared to a vine. As it says, “thou has brought a vine out of Egypt.” From all the trees there is none as broken as a vine. In planting it is broken in its grapes when it is trampled upon my feet. Likewise by olives. Olives are ground. Therefore Israel is also compared to them. Likewise will be in the fourth exile that it is written, Issaih 5, “because the vine of the Lord of hosts the house of Israel.” Likewise they are likened to olives, that it is written, Jeremiah 11, “A green olive tree, fair with goodly fruit.” For this reason it is written in Psalms 128. “thy wife shall be like a fruitful vine in the recesses of thy house, children like olive plants around the tale.”

Both grapes and olives are written one next to the other because they are broken in exile. After they will be cleansed of impurity, they will be sanctified in the holy temple with wine to pour upon the altar and olives to light the candles of the Menorah. About the seed of Jacob is said “thou has brought out a vine from Egypt.” Just like a vine is not grafted to another species, the seed of Jacob who watch the covenant cannot be assimilated. After they go out from exile they are compared to apples and all good fragrances as it was in the exodus of Egypt, that it is written, “Song of songs 8, “under the apple tree I will arouse you. (Zohar Raya Mehemna 2-120)

Judaism for the New Age - This portion of Zohar was spoken by Moses, the faithful shepherd to Rabbi Shimon Bar Yochai. The Zohar was discovered 750 years ago in Spain. When the Zohar was discovered began Judaism for the New Age. The New Age is called new because it never becomes old. It is always new and alive. Moses never died. He is still alive today. This is the main message of the faithful Shepherd to the New age. King David lived over 2750 years ago. He is also alive today. The New Age was always a part of Judaism but it was forgotten. It got separated from the Old Age. Moses is the redeemer of the Jewish people. He is forever the faithful shepherd. He gives faith and salvation. He is our teacher from the New Age to the Old Age. About this it says in Tikinei Zohar, “The first redeemer is also the last redeemer.” In the

same way King David and Solomon, are still our kings. They are our kings forever. The New Age has returned to Judaism. It is spreading out to the whole world.

“Look down from the heavens and behold, be mindful of this vine.”

Rabbi Josi said, What is this vine? This is the congregation of Israel. “Look down from the heavens.” From this place they are derived like it says in Lamentations 2, “Cast down from heaven to earth.” Be mindful of this vine.” The vine which is “this” referring to the divine presence.

***Judaism for the New Age** - The word “in this” combines the Old Age and the New Age. “This” is spelled “Zayin,Aleph,Tav.” Zayin is equivalent to the number seven. Aleph is the number One. Aleph is the Old Age which includes the new age. Tav the last letter of the Hebrew Alphabet is the New Age. Aleph is the source of the vine called the congregation of Israel. This vine stretches out into the New Age. The letter Tav stretches out from the Aleph. “In this” there is One aleph and six Tav. Each Tav is another enlightened soul. There are no limits to the Tav in number, but there is only one Aleph, One God, One Zion.*