

## Psalm 121

*A song of degrees.*

*I will lift up mine eyes unto the hills: from where shall my help come?*

*My help cometh from the Lord, who made heaven and earth.*

*He will not suffer thy foot to be moved: he that keepeth thee will not slumber.*

*Behold, he that keepeth Israel shall neither slumber nor sleep.*

*The Lord is thy keeper: the Lord is thy shade upon thy right hand.*

*The sun shall not smite thee by day, nor the moon by night.*

*The Lord shall preserve thee from all evil; he shall preserve thy soul.*

*The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.*

## Zohar - Psalm 121

**"I will lift up my eyes to the hills, from where (Maayin) comes my help?"**

The secret of "from where (ayin) who knows? (Aleph, Yud, Nun).

The Aleph is the secret of the supernal crown. Yud is wisdom. Nun is understanding.

David saw with holy spirit that in the final exile the secret "of from where would be hidden. He saw that they would realize it only during the three prayers of the day which are called after the three forefathers,. Therefore he said this passage, "From where comes help; the help comes from God. My help comes from God who has made the heavens and the earth." This is the king that sits on his throne of mercy. The chair of justice comes from there. (Tikunei Zohar - 70)

***Judaism for the New Age*** - *The secret of "from where" is the unity of the New Age and Old Age." From where" is the secret of the heart where there is nothing but God and none else. This is the deepest spiritual trance achievable in meditation. In the place "from where" there is only One, the Lord without separation. This is the secret of the New Age which is returning to the Old Age. King David saw that this secret would be hidden during the exile. Today it is being revealed. The king sits again on the throne of mercy.*

**“God should watch over you from all evil, watch over your soul.”**

Why does it repeat twice watch over you from evil and then watch over your soul.” The Lord should watch over you from all bad refers to in this world. “Should watch over your soul,” refers to the next world. Watching in this world means that the man should be watched from all types of evil dangers that go to harm a person in this world. “To be watched over in the next world.” If he merits his soul ascends to be coronated above. If not many camps of demons appear to bring him down to hell to give him into the hands of the demon who ministers in hell. All these dangers occur to the souls of the wicked.

Come and see. Seven dwellings are in hell with seven doors. The souls of the wicked enter into them. The ministers of these dwellings watch over these gates. When the souls enter into these gates they are immediately devoured with fire. One gate after the next are opening and closing. On the Sabbath is opened all the gates. The wicked go outside these gates to meet with other souls on the way to hell. After the Sabbath, it is announced for all the souls of the wicked to return. However God watches over the souls of the righteous that they should not be given over to hell. This is the meaning of the passage, “God watch over me from all evil, watch over my soul. God watch over me in my going out and returning forever.” (Zohar 1-237)

*Judaism for the New Age: We prepare in this world for the next world. We work in this world to complete all the cycles of reincarnation. The greatest reward is to see the kingship of God revealed on earth, God united with his divine presence the New Age and the Old Age.*

**“He does not slumber or sleep the watcher of Israel.”**

The eye of (mercy) its head is white different from all eyes. It has nothing upon it. It has no eye lashes upon it. For what reason, that it is written, “Behold he does not slumber or sleep the watcher of Israel. This refers to Israel above and it is written Jeremiah 32, “that your eye is open.” We learned what is done with mercy has no cover upon its eye and has no eye lashes on its eye. So much more so the white of the head that it doesn’t need to be watched or covered. Rabbi Shimon said, “to what is this compared?” He answered, “to the fish of the sea.” They have no cover or eye lashes on their eyes. They don’t need a cover or protection on their eyes. So much more so the

ancient holy one (Atik) does not need protection. He watches over everything and everything is fed by him. He does not slumber, like is written, “Behold he does not slumber or sleep the watcher of Israel. And it is written (Psalm 33), “Behold the eye of God is to those that fear him” and it is written in (Zecharia 4), “the eyes of God transcends all the earth.” There is no difficulty to understand the concept of God’s eyes when singular or plural. One is talking about the eye of mercy (one eye). The other is talking about the eyes of judgment and mercy. They are both joined together like one. There is the white of the eye and the white within the white. (Zohar 3-129)

*Judaism for the New Age - There are two aspects of the eye of God, the eye of God which watches over Israel which is always open and the eyes of God which travels the earth and judges man (which are open and closed.) These are the two aspects of God, his transcending light in which there is only one without division as it says, the Lord is your God, the Lord is One” and his inner light which divides into an intimate number of attributes and separates between above and below the six directions and heaven and earth. In the aspect of the inner light man is judged for his actions according to the law of justice which is the commandment of the Torah made up of the positive and negative commandments. These two aspects of God’s light are one within the other. The aspect of the white of the eye of mercy is revealed in meditation with the eyes closed. This is the eye of the the New age. The aspect of the eyes of justice and mercy is revealed in the learning of the law. This the eye of the Old age. They are both joined together like one in truth.*

## Psalm 122

*A song of degrees of David.*

*I was glad when they said unto me, Let us go into the house of the Lord.*

*Our feet have stood within thy gates, O Jerusalem.*

*Jerusalem is built as a city that is compact together:*

*Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.*

*For there are set thrones of judgment, the thrones of the house of David.*

*Pray for the peace of Jerusalem: they shall prosper that love thee.*

*Peace be within thy walls, and prosperity within thy palaces.*

*For my brethren and companions' sake, I will no way, peace be within thee,*

*Because of the house of the Lord our God I will seek thy good.*

## Zohar - Psalm 122

**“I was glad when they said to me, let us go into the house of the Lord.”**

Rabbi Shimon said, “This scripture was explained that David had in his mind to build the house like is written (Kings 1-8), “And it was with David my father’s heart to build the house for God.” Afterwards what is written, “Only you will not build the house but your son that is from your loins he will build the house for my name.” All of Israel knew this. They said, “When David dies and will rise up Solomon his son and he will build the house then we will be able to say our feet stand in the gates of Jerusalem. Then we will go up and perform the sacrifices.” Even though the people spoke about when will die this old man (David), “I was glad.” It was gladdening for me for the sake of my son (Solomon), in what they said that my son will rise up under me to complete the commandment to build the house. Then David sang praise to Jerusalem and said, “O Jerusalem, O Jerusalem build a city that is compact together.” We learned that God made Jerusalem below like the Jerusalem above the heavens. This one is fixed against the other that it says, “the established for your dwelling the work of God.” “Jerusalem built,” that in the future God will bring down the Jerusalem above. Therefore it states “that is built” as a city that is compact. It should say “joined” since in it is joined the

mother the divine presence with the daughter (Israel) together. This is explained that “then went up the tribes.” These are the supporters of the world and the correctors of the lower world. Do not say that they are only the correctors of the lower world, but also of the higher worlds. “Then the tribes went up, the tribes of the Lord an appointed practice for Israel. They are the support for the world below. The witnesses for the world above call “to give thanks to the name of God.” To thank the name of God to all sides that it is written, “to give thanks to the name of God.”

*Judaism for the New Age: Jerusalem and the Holy temple exist today in heaven. King David, the Messiah is alive today in heaven. They are ready to come down from heaven to earth. It is the city which is compact joining the supernal divine mother with the kingship of Israel, the New Age and the Old Age. They were once united together in the times of Solomon. The temple was destroyed. The secret of the soul was lost. It all ascended above. Today, in the merit of the Zohar, it is returning to the earth. Zion, the holy faith is being revealed on earth, One God, One religion, one world, Jerusalem the capital the place of God's house.*

**“That there went up the tribes of God, to give witness to Israel.”**

Rabbi Zera and Rabbi Abba came before Rabbi Judah the son of Pazi. He said to him, “My teacher the tribes are the children of Jacob. What are they in the next world?” He said to them, “God has brought them up to his school above. These are all the righteous souls that go up bear witness to the deeds of Israel that it is written, “the Jerusalem built,” this is the Jerusalem above. There went up the tribes of God to give witness to Israel, in order to be witness on each and every righteous saint in Israel. Why? To give thanks to God for everyone to admit and to bless his name. Therefore it says “to give witness on Israel to give thanks in God's name.” Each one has to recognize his own portion in Israel, God's name and to praise God and say, “Master of all worlds, see what I have been given in the land.” This is “to give thanks to God.” Each righteous saint is given a dwelling place according to his honor and what he is entitled. The saint from the tribe of Ruben has his portion amongst the tribe of Ruben. Likewise with all of the other tribes. The convert from the nations of the world his place is with other converts. The tribes dwell there to give witness in each righteous saint, that it is

written, “that there went up the tribes of God, to give witness to Israel and to give thanks to his name.” (Zohar Chodosh.)

*Judaism for the New Age - The children of Israel below, the 12 tribes, the land of Israel, Jerusalem and the Holy Temple have their source in the supernal worlds. Israel, the land, the holy city and holy temple are a divine unity with the Jerusalem above. Most important they are one with God and united one within the other.*

## Psalm 123

*A song of degrees.*

*Unto thee lift I up mine eyes, O thou that dwellest in the heavens.*

*Behold , as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us.*

*Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt.*

*Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.*

## Zohar - Psalm 123

**“To thee I lift up my eyes, O thou who dwellest in the heavens.”**

Rabbi Chezkiyah opened and said, “Come and see that it says, “to thee I lift up my eyes,” and it is written, “I will lift up my eyes to the mountains.” One is above and one is below.” I will lift up my eyes to the mountains is above for the sake of bringing down blessings to the congregation of Israel (the kingship of God) that is blessed from them. “To thee I lift up my eyes. O thou dwellest in the heavens,” to want and hope for these blessings to come down from the Divine Presence the congregation of Israel to the world below. “Thou dwellest in the heavens.” All God's strength and power is in the heavens. When the Jubilee opens the wells of all the gates give effluence in the heavens. When the heaven receives the light that come out of the Jubilee then it nurtures and gives to drink the congregation of Israel through the righteous one. (Zohar 1-208)

*Judaism for the New Age* - The Jubilee refers to Binah, the sephira of understanding and the world of creation. The world called the Jubilee gives effluence to the heaven which is in the world below it or the world of formation. From the world of formation the effluence comes down to its base and foundation which is called the righteous one. From there is nurtured the Congregation of Israel the Divine presence and her children in the lowest world, the world of action. The two languages of lifting one above and the other below are the two parts of the Kabballa. Kabbalists lift up their eyes above to the supernal worlds at the time of the performance of Jewish rituals. They make corrections through their service in the supernal worlds principally the world of emanation. These corrections are for the sake of making the supernal unity between male and female called Zeir Anpin and Malcuth. The other lifting up below refers to meditation with the eyes closed. Below is into the depth of the soul. In the soul, is made the correction between the soul, mind and body. Then they unite themselves with the supernal worlds from above to below and below to above. These two directions are called the upper and lower wisdoms.

Rabbi Abba opened and said. In this psalm and song it is not mentioned who said it. In all places when is hidden the author, it was said by holy spirit about Israel that is in exile “who dwellest in heaven,” It should say the one that dwells in heavens HaYoshvi instead of Hayeshuvi. What is the meaning? This has been explained. One who wants to pray his prayer before the holy king it is necessary to seek and intend to draw down blessings from the depth of everything below like is written “from your depths I will call upon the Lord.” In the word Yoshvi “dwell” is an extra letter Yud to relate the place called the depth of everything. It is necessary to intend in prayer in this way to cause effluence and blessing to the place that is called heavens in order to give life and sustain everything.

Therefore it is written, “thou that dwellest in the heavens” with an extra Yud HaYoshvi.(Zohar 3-265)

*Judaism for the New Age* - When we pray to God we call upon him by his name. God is above any name that is attributed to him. However his names are his attributes one within the other, one deeper than the other until infinity. There is a place which is so deep that it is hidden completely from man’s comprehension called the supernal

*depth. There is a level even deeper called the depth of everything. These two hidden levels are called Wisdom and Understanding, the supernal father and mother, of the supernal unity. From these hidden levels descend the effluence and blessing to lower revealed levels of spirituality called heaven and earth, the name of God YHVH and ADNY).*

**“Thou who dwellest in the heavens.”**

In the heavens actually when the blessings are given over and come down from the place called the “depth of everything.” They rest in the place called “heavens.” In the heavens the blessings are found in the lowest of the upper worlds as the eyes of the servant look to the hand of their master. What does this mean? These are ministers of the nations that are nourished from the remains of the branches of the tree that Israel clings on to (the tree of life the Torah.) When Israel receives blessing from this place, everything is blessed from them.

“Like the eye of the servants to their master” What is “like the eyes of the servants”? These are the ministering angels of the nations that receive their sustenance from Israel and the tree of life which is the Torah. When Israel receives blessings from God all the nations become blessed from them.

**“As the eyes of the maid to the hand of her mistress.”**

When God destroyed Egypt the maid lost her power which is the ministering angels which rule over the nations. She has no power except from the land of Israel. The land of Israel is called their “master.” (Zohar 3-265)

*Judaism for the New Age: The land of Israel is very important to the world both spiritually and materially. It is the obligation of each human being to work for peace in Israel. God gave Israel to the Jewish people to build in it the house of God. The New Age needs the Old Age. They need a house. The Old Age needs the New Age. They need spirituality. Zion is a world faith.*

## Psalm 124

*A song of degrees of David.*

*If it had not been the Lord who was on our side, now may Israel say;*

*If it had not been the Lord who was on our side, when men rose up against us:*

*Then they would have swallowed us up alone, when their wrath was kindled against us:*

*Then the waters had overwhelmed us, the stream had gone over our soul:*

*Then the proud waters had gone over our soul.*

*Blessed be the Lord, who hath not given us as a prey to their teeth.*

*Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.*

*Our help is in the name of the Lord, who made heaven and earth.*

## **Zohar - Psalm 124**

**“Our help is in the name of the Lord, who made the heavens and earth.”**

Rabbi Elazar opened and said, (Jeremiah 30), “and you do not fear my servant Jacob, says the Lord, since I am with you says the Lord to save you and I will make a full end of all the nations.” But in you I will not make an end.”

This scriptural passage has been explained.

“You” Ata what is it? This is the secret of the ark of the covenant. This is the level which goes in exile with her children the holy people. When Moses requested mercy on Israel it is written (Numbers 11) “if this you will do to me, kill me dead.” Moses said one level you have given me called “you” Atah the letter Hai of your name and unity with Israel. If you will extricate Israel the letter Hai of your name will be nullified. (The letter Hai of God’s name refers to his kingship, the divine presence and his people). Therefore Moses says, “If you Ata will do this to me,” “you” is spelled without a letter Hai implying that the letter Hai from the most important part of this name atah is uprooted. About this said Joshua (Joshua 7) “and the Caananites heard,” and extricated our name from the earth. What wilt thou do for thy great name.”

Certainly this name is most important and the foundation of everything for Atah you are God (YHVH). Even though God did not tell him, Moses knew that one was dependent on the other and this punishment would result from their sin. This is what is written Atah “do not fear my servant Jacob.” It is all one because “I am with you.” Therefore

it is not written “because I am for you.” Atah Etee but it is written, “because I am with you (Ki Anie Eitcha)for this sake I will make an end to all the nations but with you Eitcha I will not make an end. (Zohar 3-199)

*Judaism for the New Age - The attribute of kingship (Malcuth) and the divine presence dwells always with Israel even during their exile. The word “you” Atah hints on the attribute of kingship and the letter Hai in Atah comes from the final Hai of God’s holy name YHVH to symbolize that God’s kingship and divine presence always is united with him. If this letter Hai is removed from God’s name, his name would be incomplete. Therefore the work of Israel in the service of God is to complete God’s name and God’s kingship on earth.*

## Psalm 125

*A song of degrees.*

*They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever.*

*As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever.*

*For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.*

*Do good, O Lord, unto those that are good, and to them that are upright in their hearts.*

*As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel.*

## Zohar - Psalm 125

**A song of levels (Maalot). They who trust in the Lord shall be like Mount Zion which cannot be removed but abides forever.”**

Rabbi Shimon opened and said, “A song of levels. They who trust in the Lord,” this scripture has been explained. “A song of levels” is the praise of the holy levels of the supernal severity in the image of the Levites below. These levels are without end and continue their service of God for the secret of fifty years. This is the song of levels.

They who trust the Lord shall be like Mount Zion. These are the righteous that trust in God through their good deeds like is written in (Proverbs 28). “The righteous are as bold as a young lion.” You may ask that the righteous do not trust in their good deeds and merits at all. They always fear like Abraham that it says (Genesis 12), “when he was new to enter Egypt and like Issac (Genesis 26) “he feared to say you are my wife,” and like Jacob of whom it says (Genesis 32). “And Jacob feared very much.” If they our forefathers do not trust in their good deeds so much more so other righteous saints. The passage in Proverbs compares the righteous to a young lion Kefir. It could compare them to a lion Aryeh which would be more bold but uses the language Kefir which is less bold. The righteous trust in their deeds like a young lion. Even though they know the power of their works they do not trust completely in them but as a “young lion” and no more. Therefore it says, “They that trust in the Lord shall be like mount Zion which cannot be moved,” and not like a young lion or an old lion.” Mount Zion implies external strength which will be granted to the righteous in the next world but not like today in this world. They only trust like a “young lion” without complete trust. (Zohar 2-143)

*Judaism for the New Age - In this world the righteous do not trust in God with complete trust that maybe they will sin. After they have completed their lives without sin they ascend into the next world where they trust in God with complete trust since they no longer fear that they will sin.*

## Psalm 126

*A song of degrees.*

*When the Lord turned back the captivity of Zion, we were like them that dream.*

*Then was our mouth filled with laughter, and our tongue with singing: they said they among the nations, The Lord hath done great things for them.*

*The Lord hath done great things for us; whereof we are glad.*

*Turn back our captivity, O Lord, as the streams in the south.*

*They that sow in tears shall reap in joy.*

*He that goeth forth and weepeth, scattering the seed, shall doubtless come back with rejoicing, bringing his sheaves with him.*

## **Zohar - Psalm 126**

**“A song of levels. When the Lord brought back the captivity of Zion, we were like men in a dream.”**

Rabbi Josi said, “When the Lord brought back the captivity of Zion.” This refers to the exile of Babel when they were not in exile longer than seventy years, that it is written, Jeremiah 29, “when will be completed seventy years in Babel I will remember you and it is written, “like men in a dream.” What is the meaning of this? The colleagues explained that there are seventy years in a dream. Come and see. It is written (Leviticus 8) because in seven days will be filled your hands.” What is seven days? On this it said that the supernal place that includes in it all the six others is called seventh, and is also called return. (Zohar 3-89)

*Judaism for the New Age - the seventh day is generally called the Sabbath which corresponds to the sephira Malcuth the lower divine mother. In this case the seventh day refers to the sephira of Binah or understanding the upper divine mother, also called return. The seventh day is called Malcuth or kingship in the first cycle of seven. The second cycle of seven is already in a higher level and the seventh day is called Binah or understanding. These are the two Sabbaths of which it says, if Israel will keep two Sabbaths they will be redeemed. One Sabbath on the level of kingship, the other on the level of return to their source in spirituality.*

We learned that one who sits in a fast on the Sabbath destroys a harsh decree of seventy years. The seventy years are the seven faces of the king. Even if all of them are decreed for bad nevertheless the decree on all of them is destroyed. What reason? It is because they are all united with that day which includes in it everything that is called the seventh day and return. Therefore in it all returns to their source and the decree is destroyed. Therefore definitely seventy years are in the dream. that includes in it all the six others is called seventh, and is also called return. (Zohar 3-89)

*Judaism for the New Age* - The number seventy of the years of the dream refers to the seven sephiros each including in it ten sephiros or seventy sephiros. Sefira is the numerical value as the word in Hebrew for year Shanna. Through the sephira of Binah( the divine light or mercy) which includes in it these 70 sephiros is destroyed the decree and the people are redeemed from exile. Therefore it says, "If the Jews will return to God, they will immediately be redeemed. The word Teshuva is translated repentance but literally means return. Return implies the New Age to the Old Age; the Old Age becomes included in the New Age. Return implies spirituality. The Old Age implies justice and righteousness.

**“He who goes weeping on is way, bearing a bag of seed shall come back with a joyful shout, carrying his sheaves.”**

Rabbi Shimon said, Come and see. In the time that Israel merits, the chair of supernal glory ascends above in many joys and in abundant love. The worlds are joined in joy. They are all blessed by the deep brook (the sephira of Binah is called the brook). All the worlds are given blessing, life and holiness in abundance. God rejoices in them with perfect joy. In the time when Israel is not meriting, the opposite occurs. Nevertheless, God does not stop loving them. The chair of glory sits upon them like a mother on her children and does not cease to be merciful upon them. Then goes out a voice which ascends above saying, "God's favor is upon those that judge favorably his children." This is learned from Moses that he ascended high above in the merit that he judged favorably Israel, that it is written, (Exodus 34), "And Moses did not know that his face shone with light." When did he ascend to this glory? When Israel sinned and he judged them favorably. In this manner it says in the passage of this Psalm 126, "He who goes weeping on is way. " This is the secret of the chair of glory that weeps for the sins of Israel, judges favorably and mercifully her children. What is "bearing a bag of seed?" The divine presence receives the blessing of the seed of supernal holiness to make fruits and produce in this world. She ascends with the sound of mercy above for the sake of Israel. Even if they are not meriting, God fills them and gives them drink from the spiritual waters of the deep brook which fills them from all sides. Then they shall come back with a joyful shout, being filled with this perfect holiness and blessing. In the beginning "he goes weeping on his way," because of the sins of Israel. When they

return in repentance, “he comes back with a joyful shout carrying his sheaves.” (Zohar Chadosh)

*Judaism for the New Age: Israel is a people. They are judged together. Each one is responsible for the other. In this way the Jewish people are unique. They have been chosen to lead the Old Age. The New Age belongs to the individual. It is for his own personal redemption. The individual is also part of the group and part of the kingship.*

## Psalm 127

*A song of degrees for Solomon.*

*Except the Lord build the house, they labour in vain that build it: except for the Lord keep the city, the watchman waketh but in vain.*

*It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved in sleep.*

*Lo, children are a heritage of the Lord: and the fruit of the womb is his reward.*

*As sorrows are in the hand of a mighty man; so are children of the youth.*

*Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.*

## Zohar - Psalm 127

**“A song of level to Solomon. Unless the Lord builds the house, they who build it labor in vain.”**

Rabbi Elazar opened and said “A song of levels to Solomon.” King David said this psalm for the sake of Solomon his son when Nathan the prophet came to him to tell him that Solomon would build the holy temple. Afterwards King David showed to Solomon the model of the temple. He looked at it with all its particulars and he said a song of praise to Solomon his son “Unless the Lord builds.” Another interpretation: A song of levels to Solomon to the king who has peace. This song is above all other songs.

“Unless God will build the house.” King David saw all the seven pillars upon which the temple stood. Above and transcending these pillars is the Lord of the house who gives them power and strength. On this King David said, “If this king who possesses peace who is the Lord of the temple, does not build the house.” This is God’s work.

The pillars make rows to build the house, “but if God does not watch over it and give his assistance to it,” its labor is in vain. (Zohar 2-264)

**“A song of levels to Solomon.”**

King Solomon said this psalm at the time when he built the temple. When he saw that the work was to be done by others he decided himself to build it. Then he began to sing “unless God builds the house,” this is the secret of the creation.” In the beginning God created.” God prepared and established the world with everything necessary that it should be for him a house. “its labor will be in vain.” This is the secret of the rivers that come down and enter this house to establish it. Even though these rivers (which are the supernal emanations of God) come to establish the house of God, the supernal secret will not build it. Without the help of God, “its work will be in vain.” “If God will not watch the city,” like is written Deuteronomy 11, “The eye of God is on it from the beginning of the year to the end of the year.” Under God’s supervision the city is watched from all sides. (Zohar2-226).

*Judaism for the New Age: Everything needs God’s help even the supernal emanations, and angels, especially man.*

**“Unless the Lord watches the city, the watchman stays awake in vain.”**

Rabbi Yosi said, “Unless the Lord watches the city.” These are the ones who work in Torah. The holy city is sustained by them, and not by the mighty men of the world. We learned that the world only exists because of the breath of children that learn Torah in the house of their teacher since they have not sinned. The secret of this matter is that the breath of the children makes a sound of spirit and water which spreads out in the world. They watch over the world and watch over the city. “The watchman stays awake in vain.”(Zohar 2-39)

*Judaism for the New Age - the watchmen stays awake to guard the city through his physical presence. It appears that through his power and might the city is protected. The Zohar tells us that he stays awake in vain because the city is protected by those that learn Torah and by the children that study Torah in the house of their teacher. Their breath is without sin. They make the words of Torah which they form with this breath more holy and pure than the Torah of others who have sin.*

**“Lo the children are a heritage of the Lord, and the fruit of the womb as a reward.”**

Rabbi Elazar opened and said, “Behold the children are a heritage of the Lord.” They are an inheritance cleaving to God and never to become distant from him forever. A person who merits to have children in this world, merit to enter inside the curtain in the next world. Because of this child that he brought into the world in this world, he merits to the World to Come. He merits to enter the inheritance of God called the “land of life.” King David called the inheritance of God the land of Israel which is the land of life. Therefore the inheritance of God is children. If he merits to have children in this world, the reward for the fruit of the womb is a good portion in the next world. (Zohar 1-115)

*Judaism for the New Age: The Zohar stresses the importance of marriage and trying to have children. Marriage is for the sake of the supernal unity of male and female. Children are born from this unity. Their reward is a share in the afterlife.*

## Psalm 128

*A song of degrees.*

*Blessed is every one that feareth the Lord: that walketh in his ways.*

*For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.*

*Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table.*

*Behold, that thus shall the man be blessed that feareth the Lord.*

*The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.*

*Yea, thou shalt see thy children's children, and peace upon Israel.*

## **Zohar - Psalm 128**

**“Thy wife shall be like a fruitful vine in the recesses of thy house, thy children like olive plants around thy table.”**

Rabbi Chezkia opened. Just as a “fruitful vine” only receives from its own, likewise should be a daughter of Israel. She should only receive upon herself her true mate like a dove that only receives its mate. Therefore it says, “a fruitful vine in the recesses of thy house.” What is “fruitful”? It sprouts out branches of thy house and not outside in the streets in order that should not come falseness to the supernal covenant. A woman should be modest in the recesses of her home. If she will act in this way, what is written, “thy children are like olive plants around thy table.” What are “olive plants”? Just like olive plants both in winter and summer its leaves do not wither and are more important than other trees, likewise your children will be more important than those of other nations. Even more, your husband will be blessed in everything with the blessings above and below with wealth, children and grandchildren, like is written, “Behold thus will the man be blessed that fears God. The Lord shall bless thee out Zion. Thou shalt see thy children and thy children’s children and peace will be upon Israel.” (Zohar 3-125)

**“The Lord shall bless thee out of Zion, and you shall see the good of Jerusalem all the days of your life.”**

Rabbi Pincas opened and said, “God will bless you from Zion.” Why from Zion? In Zion dwells the blessing which spread out in the world, that it is written (Psalm 133), “because God has commanded the blessing of everlasting life.” Therefore “you shall be blessed from Zion, “ for from there goes out all the blessings. For the sake of Zion is blessed Jerusalem. Since Zion is filled with blessings, then Jerusalem is blessed and is found there mercy, When Jerusalem is blessed the whole world is blessed. Therefore “you will see the good of Jerusalem, all the days of your life.” You shall see your children and your children’s children, God fearing holy saints. Then there will be peace

on Israel. What is “Peace on Israel?” Like the one that says, “Peace on the head of the king that it should not be lacking.” Likewise, peace will be on Israel in the time when there are righteous men. (Zohar 3-36)

Rabbi Judah said, “What is the good of Jerusalem?” These are the blessings that are given to Jerusalem from the king through the level of holiness called the Righteous. Therefore it says, “God shall bless Zion and the good of Jerusalem.

It is all one matter. “And you shall see your children’s children.” What is peace on Israel? How does it apply to Israel? It should be for the sake that there should be place in heaven. When a person merits to all good he multiplies peace above and below. Therefore it says simply “peace on Israel.” Peace is the praise of above and below and the praise of the whole world. (Zohar 3-12)

*Judaism for the New Age - Jerusalem is the city of God, the capital of God’s kingship. The good of Jerusalem refers to the blessings which come into Jerusalem from God above through the foundation of God called righteousness. When the righteous are found in Jerusalem they cause blessing upon it and upon all of God’s kingship. Peace is the foundation and greatest praise of God which is the work of the righteous to multiply peace in the world. Zion is the pure faith. From Zion emanates mercy to Jerusalem and the whole world.*

## Psalm 129

*A song of degrees.*

*Many a time have they afflicted me from my youth, may Israel now say:*

*Many a time have they afflicted me from my youth: yet they have not prevailed against me.*

*The plowers plowed upon my back: they made long their furrows.*

*The Lord is righteous: he hath cut asunder the cords of the wicked.*

*Let them all be confounded and turned back that hate Zion.*

*Let them be as the grass upon the housetops, which withereth before it groweth up:*

*Wherewith the mower filleth not his hand; or he that bindeth sheaves his bosom.*

*Neither do they that go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord.*

## **Zohar - Psalm 129**

**“Many a time have they afflicted me from my youth, may Israel now say.”**

Rabbi Judah opened and said, (Issaih 63), “In all their trouble he suffers, and the angel’s presence saved them.”

Come and see. “In all the troubles of Israel.” When occurs trouble to Israel, in the passage is written, “it is to him pain.”

The passage in scripture is written with the letters Lamed Aleph (Lo Tzar) which means literally there is no pain but we have been instructed to read this passage with a vav. Lamed Vav - Lo)to mean “there is to him pain.” The reason the word for “him” is written with an Aleph in Scripture is to relate that the pain of Israel was felt up to the supernal level of the letter Aleph where there is no pain or trouble. (Zohar 1-120)

*Judaism for the New Age - the letter Aleph teaches about a very high place above understanding and intellect, the beginning of everything. The Aleph is written with a point above, a point below and a line dividing these two points. The point above is the aspect of God which feels no pain and is unaffected by man’s actions below. The point below is the divine mother that is connected to her children. She feels the pains of her children in exile, and she will in the end redeem Israel and the world.*

**“And the angels presence saved them.”**

It should have said, “will save them,” in the future tense but instead it says “saved them” in the past tense. The angels presence refers to the divine presence that went into exile with Israel and feels the pain of their exile. Therefore the scripture speaks in the past tense.

Come and see. In all the time when Israel is in exile the divine presence is with them. This is explained in the interpretation of the passage Deuteronomy 30, “And God will return you from captivity and have compassion on you, and return and gather you from all the nations.” “The angels presence saved you,” refers to the divine presence that is with Israel in their exile. Because the divine presence is with Israel God will remember

them to bestow good upon them and save them from exile as it says Exodus 6, “I will remember my covenant.” (Zohar 1-120)

## Psalm 130

*A song of degrees.*

*Out of the depths have I cried unto thee, O Lord.*

*Lord, hear my voice: let thine ears be attentive to the voice of my supplications.*

*If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?*

*But there is forgiveness with thee, that thou mayest be feared.*

*I wait for the Lord, my soul doth wait, and in his word do I hope.*

*My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.*

*Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.*

*And he shall redeem Israel from all his iniquities.*

## Zohar - Psalm 130

**“A song of levels, from the depths I call out to God.”**

Rabbi Chezkia said, “This is a song of levels without the name who said it. This is the song of levels which in the future will be said by the whole world. This psalm was established for generations. What is it? “From the depths I will call upon God.” We learned that all that pray before God should make this request and pray from the depth of his heart in order that his heart should be complete before God. He should intend his heart and mind. To what did David say this? That it is written, Psalms 119, “with all my heart I will seek you.” This should be sufficient - why does it also need to say “from the depths of my heart”? We learned that all people that make a request from God should intend their hearts and mind to the source of all sources to bring down blessings from “the depth of the well,” the source of blessings. What is this place from where comes forth this river of blessings? It says, “a river went out from Eden,” and it says Psalm 46, “There is a river whose streams make glad the city of God.” This is what is called “from the depths.” This is the heart and depth of everything. It is deep like a well, the source of the wellsprings which give life to everything. This is the place of the beginning of all blessings from above to below. Rabbi Chezkia said, “When the

first and most hidden of all hidden wants to give blessings to the world, he gathers all blessings in this place. From there he draws forth these rivers from which streams and wells flow forth to give water and blessing to all. The one who prays should intend the heart and mind to bring down effluence and blessing from the depth of everything in order that his prayers should be received and his request answered. (Zohar 2-63)

*Judaism for the New Age: There are the heights of supernal intellect and the depths of love hidden in the heart of the supernal mother. Prayer is the service of the heart. However, it should be united with the supernal intellect which is the Kabballa. The depth of the heart is the rivers from which flow forth streams and wells which give water is the secret of the New Age which unites with the Old Age during prayer.*

**“A song of levels from the depth I will call upon God.”**

Rabbi Issac said, “A song of levels from the depth I will call upon God.” What does it mean “from the depths”? When one will return before God and pray from the depth of his heart this is what is called “from the depths I will call upon God.” Rabbi Abba said, “From the depth I will call upon God.” This is the secret place above; a deep well from which goes out brooks and wellsprings to everything. This deep place is called “return.” The one who wants to return to God and purify himself from his sins should call upon God from this deep place. We learned that in the time when a person sins before God and sacrifices a sin offering on the altar, the priest atones for him and prays for him to arouse mercy and sweeten the judgments upon the person. The supernal repentance brings blessings from wellsprings which flow from the depths to bless everything together and purify the man’s sins. (Zohar 3-69)

*Judaism for the New Age: Freedom and liberation comes through the supernal repentance. The supernal repentance arouses mercy which leads to the attainment of freedom. Freedom is to know God your creator. You no longer doubt. You know God is with you, spirit cleaving onto spirit.*

**“If the sins damage God’s names, only God can correct them.”**

Rabbi Chiya said, “We learned that there are many judgments on a person in his life and afterwards. He is judged for everything. God is always merciful in everything and does

not wish to judge people for their actions. Therefore it says, “If the sins will damage God’s name, only God can correct them.”

There are three levels of mercy mentioned by David in this passage. “If the sins will damage God’s name, only God can correct them.”

There are three levels of mercy mentioned by David in this passage. If the sins will multiply until they will ascend above near the supernal worlds of wisdom and understanding the place of the mercy of God’s name YHVH, also God’s mercy can change to justice. Then the name YHVH which is mercy will change to the ADNY which is justice. From this level only God can correct as it says in the passage ADNY “who can correct.” What is who? Who is the level that heals the sick, like it is written in Lamentation 2, “For thy breach is great like the sea “Who” can heal us?”

Therefore in this passage is written that when God’s name YHVH became blemished by sin, it caused sickness. Then only from “who” from God must come the healing through the way of repentance to arouse the supernal mercy. (Zohar 3-185)

*Judaism for the New Age - “who” refers to the sephira of Binah or understanding, the supernal divine mother also called repentance. “Who” is a level of faith which is the source of all healing. The power of faith and repentance can even heal diseases which have come from the deepest of all sources in the first two letters of God’s holy name YHVH. There are diseases which are punishments of death. In the divine name YHVH which is mercy has been aroused justice the name of God ADNY. Now this justice must be changed over again to mercy. This is done through prayer and meditation which is from “the depths” of the heart.*

## Psalm 131

*A song of degrees of David.*

*Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matter, or in things too wonderful for me.*

*Surely I have calmed and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.*

*Let Israel hope in the Lod from henceforth and for ever.*

## Zohar - Psalm 131

**A song of levels of David. “My heart is not haughty, nor my eyes lofty nor do I exercise myself in great matters or in things too high for me.”**

King David said this psalm because he was the great king, ruler of kings and princes of east and west. Even though he had great power he did not think of going away from the way of righteousness. He continuously humbled himself before God. When he learned Torah, he was mighty like a lion. His eyes always looked down out of fear of heaven. When he walked amongst the people he was not haughty. On this is written, “my heart is not haughty.” “Even though I am a king who rules over other kings in the world, my eyes are not lofty” at the times that I stand before you and toil in Torah. “Nor do I exercise myself in great matters or in things too high for me at the time that I walk amongst the people.” If King David said this, and he was so very great, so much more so it applies to other people to be humble before God. (Zohar 2-101)

## Psalm 132

*A song of degrees.*

*Lord, remember David, and all his afflictions:*

*How he swore unto the Lord, and vowed unto the mighty God of Jacob;*

*Surely I will not come into the tabernacle of my house, nor go up into my bed;*

*I will not give sleep to mine eyes, or slumber to mine eyelids,*

*Until I find out a place for the Lord, a habitation for the mighty God of Jacob.*

*Lo, we heard of it at Ephrathah: we found it in the field of the wood.*

*We will go into his tabernacles: we will worship at his footstool.*

*Arise, O Lord, into thy rest; thou, and the ark of thy strength.*

*Let thy priests be clothed with righteousness; and let thy pious ones shout for joy.*

*For thy servant David's sake turn not away the face of thine anointed.*

*The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.*

*If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.*

*For the Lord hath chosen Zion; he hath desired it for his habitation.*

*This is my resting place for ever: here will I dwell; for I have desired it.*

*I will abundantly bless her provisions: I will satisfy its poor with bread.*

*I will also clothe its priests with salvation: and its pious ones shall shout aloud for joy.*

*There will I make the horn of David to bud: I have ordained a lamp for mine anointed.*

*His enemies will I clothe with shame: but upon himself shall his crown glitter.*

## **Zohar - Psalm 132**

**“Arise O Lord to thy resting place, you are the ark of your strength.”**

Rabbi Judah opened and said, “Arise, O Lord to thy resting place.” This is like someone who says get up King to go to your home, your place of rest. Two people said, “Arise O Lord.

They are Moses and David. Moses said (Numbers 20), “Rise up O Lord and let thy enemies be scattered.” David said, “Rise up O’ Lord to your resting place.” What is the difference between them? Moses said it as a command to his house to make a war on his enemies. David said this to invite him to rest as one that invites his master. He invites the king with his queen together. As it says, “you and the ark of your strength” should always be together. (Zohar 1-148)

***Judaism for the New Age*** - *The ark of the covenant is the divine presence because it is a home for the tablets which contain within them the word of God and God’s spirit. The purpose of the creation of this world is to be the home for God’s word and spirit which is fulfilled through the fulfillment of the Torah and its commandments. At the same time man is a small world. Within him is the divine soul which is a part of God. The divine soul contains within it the knowledge of God, his will and wisdom. Man must purify himself to make himself a vessel and home for the spirit of God that is contained within him, to unite with this spirit and the wisdom contained within it which is the Torah.*

**“Let thy priest be clothed in righteousness and let thy pious ones shout for joy.”  
For the sake of David your servant, do not turn away the face of thy anointed.”**

From here we learn that when the King invites you to come into his palace, you must change your ways in order to please the king. If the king enjoys simple entertainment, you should prepare for him what he wants. You should go to all extremes to please him. Come and see. King David invited the king and queen to rest. What did he do? He changed the entertainers of the king. Who are these? They should have been the Levites alone but he made also the priests to be his entertainers. As it is written, “Let thy priests be clothed in righteousness, and your pious ones in joy.”

God said to King David. This is not proper. King David answered, “When you are in your home you do as you please; now I have invited you to be with me so I do as I want. David in the place of Levites substituted priests and pious men as entertainers for the Lord. Therefore afterward David asks of God not to be angry. “For the sake of David your servant, do not turn away your anointed.” God approved and said, “David your life, even my vessels, I will not use only your vessels. Even more God gave him treasures and gifts like is written in the psalm, “The Lord has sown in truth that he will not turn from it.” (Zohar 1-148)

*Judaism for the New Age - From this Zohar, can be explained the actions of the righteous saints who are in the category of kings of Israel. They can sometimes change their customs and do things out of its normal order. God does not object but even more rewards them. For this reason, simple people should not question the ways and actions of the righteous and the men of his home but accept them with simple faith.*

**"For the Lord has chosen in Zion, he has chosen it for a habitation. This is my resting place forever."**

The majority call Zion in the masculine gender because Zion is mercy. Here Zion is called in the feminine as the holy temple in which the Ark was placed. Rabbi Chezkia said, God says this about the Congregation of Israel when the children of Israel do God's will. Then God sits on his chair of glory and judges mercifully the world. Blessings, peace, and love are found in the world. Then he says, "This is my resting place forever. (Zohar 3-31)

*Judaism for the New Age: Zion is mercy. Jerusalem is justice. They are the New Age and the Old Age which unites the whole world in peace.*

## Psalm 133

*A song of degrees of David.*

*Behold, how good and how pleasant it is for brethren to dwell together in unity.*

*It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;*

*As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.*

## Zohar - Psalm 133

**“A song of levels to David. Behold how good and how pleasant it is for brothers to dwell together in unity.”**

Rabbi Abba said, “Meriting are Israel that God has not given to an angel or minister to be their guide but Israel holds onto God and God holds on to them. In their dearness to him God calls them servants that it says, Leviticus “because to me Israel are servants, servants they are.” Afterwards it says, Deuteronomy 14, “Children you are to the Lord your God” Afterwards he calls them brothers like is written Psalm 122, “for the sake of my brothers my beloved.” Because he calls them brothers he desires to make his dwelling with them that he should never go away from them. Therefore it is written “Behold how good and how pleasant it is for brothers to dwell together in unity.”

The holy light Rabbi Shimon Bar Yochai said, “Behold how good and how pleasant,” like it is written, Leviticus, “and the man that took his sister.” This is the congregation of Israel. In the books of Rabbi Yaba Saba it brings, “The man” refers to God, “that took his sister refers to the congregation of Israel. Why so much? This is certainly kindness..

“For brothers to dwell together.” This is the unity of brotherhood and righteousness. Israel should grow together below. At the time when God and the divine presence are

united Israel dwells below joyfully; they are also with God. Therefore it is written, “also together in unity.” (Zohar 3-7)

*Judaism for the New Age: The Jewish people are united in brotherhood to bring the Old Age to the New Age. All of mankind are the brothers of the New Age, to bring together the New Age with the Old Age. We are all united by Zion, children of Zion and children to God.*

Rabbi Shimon said, “What does it mean, “for brothers to dwell together in unity,” like is written, “and their faces were the man to his brother.” In the time when they are looking at each other face to face it is written, “how good and how pleasant.” When the level of the male turns his face from the level of the female, it is disaster for the world. Therefore is written in Proverbs 13, “sometimes ruin comes from want of judgment.” It is written in (Psalms 89), “righteousness and judgment are the foundation of the throne.” When they do not go together and justice is far from righteousness it is disaster to the world. (Zohar 3-59)

*Judaism for the New Age: Brotherhood exists when there exists love. Love exists when there is justice and righteousness. Hatred can be substituted for love when the male and female become separated, the New Age from the Old Age. They were once separated but today they are being united until there is only love and unity in the world.*

**“It is like good oil upon the head, running down upon the beard, the beard of Aharon running down over the hem of his garments.”**

Rabbi Abba said, “Like good oil upon the head.” This is the holy oil of anointing that is derived from the supernal beginning (the sephira of Chochma, wisdom, the divine father). It is found in the supernal river which nurtures the children to light the lamp (this is the sephira Binah or understanding, the divine supernal mother). This oil is drawn from the head of the king, (the sephira of Tiffereth or beauty called the holy king). From his head it is drawn down upon the holy heard (the 13 attribute of mercy encloded in the sephira of Tiffereth). Then it descends upon the garments of glory of the king in which he is encloded (the other sephiros and upon his kingship where his glory is encloded) like is written, “over the hem of his garments.” Definitely “over the

hem of his garments” for these are the crowns of the king in which the name of God is en clothed.

Come and see. All the effluence which is drawn down and the joy of the worlds only descend to give blessing through these holy crowns. They are the holy names of God. Therefore it says, “over the hem of his garments.” (Zohar 3-7)

*Judaism for the New Age - God's names are channels through which flow the effluence and blessings to the world. They are all drawn from this holy oil. The holy oil is derived from wisdom which is the Old Age and spreads out to anoint with oil the New Age. The New Age radiates through these holy crowns which are God's names until “over the hem of his garments” in the four corners of the earth. God is one in all the earth. God is one and his name is one.*

Rabbi Judah said, “like good oil upon the head.” This is the place where is found effluence and blessing. In the end it is written, “for there the Lord has commanded the blessing even life for ever more.” In this place dwells all the blessings. If you ask that it is written, “like the dew of Hermon descending upon the mountains of Zion.” It does not say “oil” but “dew. There is oil and there is dew. The dew descends from God from the supernal oil from the right side.

*Judaism for the New Age: The holy oil called wisdom when it comes down upon the king called Tifferet is called dew. The oil which originates in God's wisdom which is the letter Yud of his divine name YHVH spreads out to become dew. The word dew “Tal” is numerically equivalent to the first three letters YHV when spelled out with the letter Aleph. This effluence of blessing is derived from wisdom. It descends by way of the right side through kindness and victory. From there the blessings are received by the divine presence the final letter Hai of God's name and distributed to the world and God's children.*

## Psalm 134

*A song of degrees.*

*Behold, bless ye the Lord, all ye servants of the Lord, that by night stand in the house of the Lord.*

*Lift up your hands in the sanctuary, and bless the Lord.*

*The Lord that made heaven and earth bless thee out of Zion.*

## Zohar - Psalm 134

**“A song of levels. Behold, bless the Lord all you servants of the Lord, who stand by night in the house of the Lord.”**

Rabbi Judah opened and said, “Come and see.” Bless the Lord.” Who are those fitting to bless the Lord? They are the servants of God. All Jews in the world are suitable to bless God. The blessings of the servants of God bless all the worlds above and below. Who are those whose blessings are truly blessings? They are those that stand by night in the house of the Lord. They are those that rise up at midnight to learn Torah. They stand at night in the house of God to give delight to the righteous souls in the Garden of Eden. (Zohar 1-136)

Who are they that all their praises are before God? They are those “that stand in the house of the Lord at night.” They are called the “servants of God. They are the ones suitable to bless the king. Their blessings are blessings. This is what is written, “Lift up your hands in the sanctuary and bless the Lord.” They are worthy that God should be blessed by their hands. The blessings that come through their hands are true blessings. “Lift up your hands in the sanctuary.” What does it mean in the sanctuary? This is the holy supernal place called the supernal holiness from which comes forth the well of waters from the river in the Garden of Eden. The person that merits to the level to “lift up his hands in the sanctuary” about him is said, “May the Lord who made heaven and earth bless thee out of Zion.” He is blessed together with the divine presence. Since he praised God together with the divine presence, they are blessed together from above in this place called Zion. (Zohar 3-12)

*Judaism for the New Age - Zion is that place from which all blessings enter into this world by way of the kingship of God called the divine presence. Zion is called the foundation of righteousness. The righteous are the foundation of the kingship. From there devotion to God, they are given the power of blessing with their hands. When they lift up their hands in prayer, they are uniting the two hands of God which are the letter Yud in YHVH and ADNY. Then they place their hands upon your head and the head of your children to bless you with the grace of God's holy names. This is the custom of kaballists to place their hand on your head when they bless you. They bless you from Zion.*

**“The Lord who made the heavens and earth will bless you from Zion.”**

Rabbi Judah was found near Rabbi Shimon. He said to him, “Israel from which place are you blessed.” He said, “sorrowful is the one forever, that does not watch or look toward the honor of the supernal king.

Come and see. In the time that Israel is found meriting before God, they are close to the holy supernal tree(the tree of life) in which all sustenance depends. They are blessed from the place where all blessings are gathered, where is planted the roots of the tree. Israel is blessed below from the source of all blessings. These blessings are not delayed to come, like it says, “You will be blessed by the Lord that made heaven and earth.”

(Zohar 3-118)

***Judaism for the New Age:** When Israel merits, the whole world merits with them. The Old Age and the New Age are bound together. The source of everything is in the tree of life. The Torah is the tree of life which blesses the world from Zion.*