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### 1. Shemos - Last but not least

(Exodus 4:8-9) **“And it will be if they do not believe you and do not listen to the voice of the first sign, then they will believe the voice of the last sign. And it will be if they do not believe these two signs and do not listen to your voice then you shall take from the waters of the river and pour it on dry land ... and it will become blood on dry land”** It is interesting that it does not call the second sign a second or next sign rather the **“last sign.”** In other words there is a **“last”** that is the end and there is a **“last”** that is not the end, since there is more coming.

The Tosfos Yom Tov (Demai 7:3) explains that **“Last”** is only in regards to what was before but not in regards to what is coming after. We find in Genesis that Jacob divided his camp to protect them. (Genesis 33:2) **“Leah and her children last and Rachel and Joseph last.”** From here we see that there is more to the word **“last”** than just being the end.

(Haggai 2:9) **“The glory of this last Temple will be greater than the first.”** (Zohar Pinchos 220b) A wise non-Jew asked Rabbi Eliezer, how can you say that there will be a third Temple when it clearly states that there will be two Temples and the second one will be the last? The response given was that it will be the last made by man. The third Temple will be made by the Holy One Blessed is He and

it will be of fire as the verse states (Zechariah 2:9) **“And I will be for it a wall of fire all around.”**

Rabbi Shimshon of Ostropelei explains the verse (Exodus 12:13) **“and the blood will be for you a sign on the houses”** as also referring to the first two Temples that are built by blood but not the third Temple that will come from heaven. (Responsa of the Rashbo 4:187, Nefesh Yehonoson - Yonoson Kohain of Selish, Imrei Noam – Dzikov.)

In Gevuros Hashem (ch. 27 p.111) the Maharal writes that each sign is stronger than the previous.

In life we look for signs and often translate things in a way that is comfortable with understanding and perception. On many levels we do not know why things happen the way they do or are taught to judge things including ourselves without recognizing our limitations. Signs are just that a sign of possibilities. In other words the reason for something happening is often a sign of something that is a reaction to previous movements. We can look into it and see the past or aspects of the future. The future is tricky as the variances that will come into play are unknown. When signs are given for a definite reason known to man then it should be obvious to others and yet somehow others may tend not to read that which they do not want to see or hear.

The current way of life in society is often very destructive especially with regard to the future and yet a majority of people tend to remain blind to the reason and signs that gave us those problems. While many people know they need to change habits, eat natural or organic, live a healthy life style, fix the environment, etc. it has become a big business and also very corrupt.

The signs that we see and hear daily should be enough to make any responsible person rise and do what he/she can to correct matters. Yet, all we have are corrupt leaders supported by people who choose not to read the signs. As Rashi (Exodus 4:8) points out that when you unite with bad then negative things attach themselves to you. People then decide the negative is positive and there is no way to rationalize with such people and the dangers increase.

The Almighty asked Moses to go take the Israelites out of Egypt. Moses asked for the right person to be sent to redeem the people. (Exodus 4:13) **“(Bee) In me, (adonoi) my master, (shelach) send, (noh) please, (beyad) in the hands, (Tishlach) of the future messenger.”** The verse seems strange and has a variety of ways it is explained. The word my master - Adonoi is composed of two words noh and yad. Yad is a covering for the letter yood hey, and noh is a covering for the letters vov hey. A detailed explanation for this is found in kabbalah –see Nitzutzei Shimshon. Moses wanted Hashem to send the one who will bring them into the final redemption. (See Gur Aryeh Numbers 10:29)

While a true leader wants the best future for people, there is still the choice of the Creator to let people be where they are now and stretch out the experience here until the end of time. The end of time does not mean all will be destroyed rather it means that division will no longer exist as we will all transition to the tranquility that exists beyond time and place. The **“last”** for this realm will be the opening of a higher realm.

## 2. Shemos - Action and Reaction

What are people thinking?

Exodus 1:8 **“There arose a new king on Egypt who did not know Yosef.”** The name **“Yosef”** means **“to add”** thus he is called a new ruler since he did not know addition, only subtraction. The previous rulers added things that were beneficial in long term for the society. The new ruler actually subtracted from the society even with anything he said he was adding.

The first four Hebrew words of the verse are **“Vayokom melech chodosh ahl.”** The last letter of each word together compose the word ‘michshol’ which means stumble, fall, trip, hinder, block, or in Isaiah 3:6 mismanagement or misgoverning.

The verses then describes that he made up a story to convince the people to enslave a specific group of people. The people went along with it. What were they thinking, or programmed to think?

Nowadays the leadership and people are no different. Lies and the slavery of people are extremely prevalent in today’s world. One major thing leaders call attention to without realizing, is how much of the population does not think for itself. To counter the trend people need to show that they are thinking for themselves.

Life for a person is from birth to death. Family life is from before birth until after death. We just pass though from one point to another. In between we go through a journey. That journey elevates the person, so that after death the person has learned his/her lesson and continues his/her journey. Or after death the person still needs to learn his/her lesson and go through another grueling experience.

Mitzrayim (Egypt) has a numerical value of three hundred and eighty, the same as the word Rokeah in Genesis 1:6. The Israelites were on one level before Mitzrayim and on a new level when they left Mitzrayim. This is a good example of the function of Rokeah. The space in between the two points can be called Rokeah. It functions as a sponge. (For further clarification of the word, see my class on youtube Genesis 1:6)

The term (Exodus 1:1) “**Mitzraymoh**” has the numerical equivalent of three hundred and eighty-five. It is the same value as “**Shechina - the Divine presence**” that protects them while they are in Mitzrayim going through the journey.

May we all be free to think with clarity and build the life we should have, free of the controls of others. Ultimately that will create a society where we all share and each person is boss and responsible for his/her self.

### 3. Shemos – Balancing our desires

It is interesting to note that it often takes a disaster of some caliber to unite the people of a particular area and to motivate a feeling of brother/sisterhood among them. The “disaster” can refer to anything that has a negative impact upon a given area and its inhabitants. This may take the form of drastic illness, a natural disaster caused by weather anomalies such as hurricanes, tornadoes, flooding, and blizzards and/or political or the actions of other reprehensible people.

Yet, what would happen to society if all of the calamities and difficulties that face us suddenly ceased to exist? If what brings us together suddenly disappears, do we lose our unity and cohesiveness? Does the lack of motivating factors for good result in disaster of another kind?

Concluding that all things exist in order to create balance, having a lack of things to balance would necessarily generate a new kind of imbalance. Without having motivation to assist, one might have too much time to think or do nothing.

Boredom can create problems. Thinking too much about something can create a problem where none previously existed. Thinking can also motivate the type of thoughts that lead to jealousy and being judgmental. The nature of jealousy, hate and desire eventually changes the balance we create.

**Kings 1 5:5** states that at the time of King Solomon, each person lived in his/her own space. The appearance of oneness or cohesiveness was due to external circumstances, which is why it did not last. When we each live in our own space, the end result is we die in our own space.

We live in an internet-based world where news is communicated instantly. Yet the level of secrecy that people attempt to protect about their lives is perhaps greater than at other times in history. Our ability to expose more has made people’s need for privacy work harder to prevent others from knowing truth that, at another point in time, would have remained hidden.

All of the technology and “gadgets” that exist today have led to a society full of people who have not been encouraged to develop their own thinking process.

Having a never-ending supply of people to think for others at one's fingertips has increased the numbers of people who remain shallow and unchallenged. Even deep thinkers are "plagued" with a negative or positive energy that keeps them blind from what they need to see. Constant bombardment from instant communications detracts from the meditative state that is necessary to produce positive results.

The **Talmud (Brochos 61b)** mentions that most people have two opposing inclinations that motivate their actions. **Tanya, Chapter 13**, explains that each inclination can have its ability to convince, but a person should still choose to behave in a proper manner. The only way a person can achieve that end is with the help of the Almighty.

There are things that are buried deep within each person that have the capability of rearing their head (without warning) at any time. The same is true of groups and societies where there are matters that are buried that can resurface to cause problems in future generations.

There exist some few people who attempt to uncover truth that has been hidden. Yet the majority have become so clouded by the lies that they are unable to see the revelations that are waiting for their discovery. Thus they tend to dismiss the truth-tellers and brand them as being crazy. This happens as a result of their need not to "rock the boat" that floats them treacherously through waters where they see no other successful way to tread. The result is a society built on shaky beams that is slowly sinking into the mire, with no desire to correct its greater ills.

**(Exodus 1:6-7) "And Yosef and all his brothers and all that generation died. And the children of Israel were fruitful and teeming with the generation of life, and increased and became strong – very, very much and the land became filled with them."**

In the book called **RavYave**, Rabbi Yaakov Yosef ben Yehuda explains the words of the verses above using a variety of meanings for each word.

The name "**Yosef**" means to add. **Yosef** was a person who constantly added something (physical and/or spiritual) to each day. Each generation is blessed with people of this nature.

The next word, “**vekol,**” means “**and all.**” It is also the same root of the word “**kilyon,**” which means “**destruction**” or “**end of something.**” The next word is “**Echov,**” which means “**his brothers.**” This has the same root as the one in the word “**achvah,**” which means “**unity and oneness,**” which came to an end with this generation. “**Hador,**” means “**the generation**” and has the same root as that for the word “**hiddur – beauty.**”

Once Joseph died and the unity and beauty fell apart, the children of Israel had to formulate their own space. As a result of generating this space, they were fruitful in good deeds and spiritual growth.

“**Vayishretzu**” translated as “**teeming with the generation of life,**” also indicates **physical** (or spiritual) wealth as we see reflected in the use of a variation of that word in **Genesis 30:43** when it indicates how Jacob accumulated wealth. It also means “**to break through the barriers.**”

Teshuvah, i.e., returning to focus with the source of life through love, transforms many iniquities at one time. By transforming the energy through teshuva, the result was **vayirboo – they multiplied.**” Doing teshuva prevented the negative inclination from impeding their serving their Creator.

“**Vayaatzmu,**” means “**they strengthened themselves**” against the negative inclination in money matters. They did so by utilizing their wealth for charitable purposes. According to the Midrash, this also means that they protected themselves from the angel of death. Thus it also indicates that their charitable acts gave them spiritual strength.

By establishing a constant connection with their God they were able to transcend the forces that physically imprisoned them. “**And the earth was full of them**” refers to the Divine presence which is called oretz. Oretz is the desire of the Creator as it flows through this existence.

According to Midrash, “**Oretz**” has another meaning as well. It means “**running to do the Creator’s will.**” Thus, this is a central theme that is a message from the very inception of the Creation. When we do our best to run to do the will of the

Creator, we will have the strength of resistance and ability to conquer all that threatens to destroy us, both physically and spiritually. When our spirit cannot be destroyed, we move into the next phase with the type of joy and celebration and awe of all of the gifts that we may cherish for generations to come.

#### 4. Shemos – Blood, Sweat and Tears

Structures are initiated to address a variety of human limitations. The structures that exist in today's society continue to disintegrate. New laws are enacted in the name of being progressive with little or no thought as to how they compound the flaws in the system that were already in place.

People begin to wonder about how life became so complicated. They have no understanding of how they supported elected officials or leaders who did little other than make a bad situation worse. Unfortunately, people who are in positions of power often forget the ideology that forged their placement, and go on to abuse the system. In addition, many others find ways to exploit the system and its structures for personal gain. At some point it becomes quite evident that there have been too many people and operations that were overlooked when it came to the issue of accountability.

Although we might think that these issues that plague society are relatively new, they are not. We can find the same kind of stories throughout the threads of history. One such story is mentioned in the Torah in the book of Exodus.

Exodus chapter 1: The Midrash Tanchumah describes how each name of the sons of Jacob has a meaning that relates to the future leading up to the exodus or thereafter. That is why the book that covers the issue of the exodus of the Children of Israel from Egypt begins with their names.

(Exodus 1:8) **“And a new ruler arose over Egypt who did not know Yosef.”** Exactly where this ruler came from it does not say, which gives an opening to many possibilities. This is reflective of rulers who do not disclose the true facts regarding personal histories or qualifications. Yet the words and actions of the ruler allow us to discern much about him. **“Over”** reflects the rulers' desire to be above the people, and not subject to the limitations placed on the common people.

(Exodus 1:9) **“And he said to his people, behold the children of Israel are many and strong, from him.”** It does not say exactly to whom he spoke or who his people were. It also does not say who the **“from him”** is at the end of the verse. In

this case, **“his people”** were probably not Egyptians (or were a mixture of different people including Egyptians) who share control with him.

**“From him”** likely refers to himself and his people (not the Egyptian people.) The Egyptians were already “enslaved” through their caste system. The Children of Israel had been free to develop independently which was his cause for concern. They were stronger than him personally and could validate the truth about Egyptian history. Therefore, he felt them to be a threat. This is reflected in his **“not knowing Joseph”** - Egyptian history. He wanted to erase history through dominating Joseph’s people.

(Exodus 1:10) **“Come let us be clever about it, maybe they will multiply, and it will happen when war comes to us and he will be added to our enemies and fight against us and go up from the land.”** This tells us that the people he spoke to in the previous verse are those who give him counsel as to how to control the people. It also reflects that while the people were not a problem, they represented a threat to the Pharaoh. This issue clearly shows that he had no understanding of the people. (Similarly, Joseph’s brothers did not understand Joseph. Due to their fears, they concocted a story to tell Joseph in Genesis chapter 50.)

Pharaoh used his words as a political tool in the name of national security. His concern about war reflects that he, himself, may have achieved his role as a ruler in a way that was not legal (whether through trickery or war.) **“Go up from the land”** may refer to the people who will leave or desert their land to fight against him. It could also refer to the ruler himself and his people, as they might be forced to leave the land if they were defeated.

What tactic did he employ to address his concern? Special officials were appointed to tax and burden the people as much as possible. They made sure that the people were so distracted and encumbered with burden that they would have no time (or money) for concern or support of other matters.

This is similar to what is happening in many countries worldwide today. The bosses give the people jobs that were created in order to gain the ends they desired. Their response (then and now) to the thoughts and feelings of the people was to

make them feel stupid - and increase their punishments at even the slightest sign of complaint. When they felt these measures were inadequate to silence the unrest, they increased the severity of the rules.

## 5. Shemos - Piercing the Darkness

(Exodus 1:13) **“And the Egyptians enslaved the children of Israel with pehrach.”** The word is translated as, ‘crushing harshness,’ ‘hard labor,’ ‘oppression’ and ‘to refute.’ “Pehrach” can be divided into two words: “peh” and “rach”, which translated, means ‘soft mouth,’ or as the Midrash writes “with convincing words and promises.” The sages also say that the words mean (as in use of the words “kal and chomer” – light and easy) first light work and then more difficult. Others say with (“gezaira shovo”) immediate decrees.

It is further written in Proverbs (2:12) **“To rescue you from the way of evil, from a person who speaks duplicities.”** The word for duplicities is “tahapuchos.” It is interesting to note that the Aramaic translation of that word is “pharchyeso,” which is comprised of the words “peh” and “rach.”

We have a more intricate perspective of life when we see it on multiple levels. Each plane has its unique design which can be internal or external, or a combination of both. We may choose the level on which we wish to view or connect with life. Our own bodies have internal and external components. Each internal organ is comprised of its own internal and external traits. The same is true of each element that we are able to distinguish and categorize. Names may seem to be external. Yet they also reflect something of depth, and can direct behavior patterns.

The same is true of all of the names and words of the Torah (Bible). They are constantly read and explained in a superficial manner. In truth, each word holds much depth to it – and often has multiple meanings or patterns. Not only does each word have various meanings, but it is rife with many facets.

Each letter in Hebrew is reflective of a flow of life force from the Creator in and through creation. Each letter has its own identity - its “soul.” Each letter has a variety of sounds, each of which reflects various vibrations within existence. There are physical and spiritual manifestations of each letter that impact on each word in a myriad of ways.

A totally different picture can be gained by utilizing all of the letters of the words of the Torah and rearranging the order of the letters of the words. One example of this is that the Torah begins with the word “**Brayshis.**” These letters can also be arranged so that the word reads as “bris aysh,” meaning “a covenant of or with fire.” Thus we may read of the existence of fire within this word. We are taught that originally the Torah was spiritual and composed of black and white fire. Hence one can understand that this refers to a spiritual fire.

The second book of the Torah, Exodus, is called “Shemos” in Hebrew. “Shemos” means ‘names.’ Names reflect a superficial aspect of people as well as internal and soul aspects to those who see beyond the external part of a name.

When the Jewish people went into Egypt and were enslaved it happened on an external i.e. physical level. However, at the same time they developed a mentality of slavery, which means that it also became incorporated within them on a deeper or internal level. They transcended to an internal space which limited not only who they were but also the potential of who and what they could become. This indicates that the reasons for this occurrence were not so simplistic. They were based on the uniting of the physical factors with the soul and spirit domain. There were reasons that were personal, national and universal.

The truth about how the pyramids were built is also an example of internal and external factors. Over the past centuries people have been taught and led to believe that the pyramids were the result of rocks cut by slaves that were somehow hauled into place by hard physical labor and the force of the slave drivers. Having no other explanation, it was the easiest and hardest thing to believe.

Yet according to modern scientific research the facts are different. Analysis shows us that the blocks are not stone, rather they are concrete. Apparently the people made molds and brought the material there, poured it into blocks on site and waited for it to harden. The scientific information is readily available on the internet.

This fits in with what the Torah says that the Egyptians made them go and collect the material to be used in the building. (Exodus 5:18) “**And the building material**

**will not be given to you and the contents for the bricks you will have to produce.”**

The concrete that was made at that time was much stronger and more resilient than what we have today. It is of a higher grade than the concrete we have today. This also illustrates that in ancient times people had a broader knowledge in some area than we have today. People apply their current thinking to all things, unaware of the criteria of the period they are observing. In this case it was an assumption that they cut stones when the sentence clearly says that they gathered the materials.

There are also deeper aspects to the buildings of the pyramids and many theories abound. Yet beyond the scope of the physical is the spiritual belief system of the people for whom it was built. The building and belief system has made its mark in the world at large.

While we are on the subject of building, according to Jewish Tradition King Solomon used a “Shamir” to cut rocks in building the Temple in Jerusalem. The Shamir is traditionally referred to as being a worm. The word actually means a guard. In common Hebrew Shamir is also a plant with thistles.

Among the stories of building the Temple is the one about how King Solomon caught and utilized the Shamir. According to legend, the Shamir was used to cut the stone for building. In the story of King Solomon there was a bird that knew where the Shamir was. In order to catch it a piece of glass was placed over the nest. When the bird saw that the nest was blocked, it went and brought back the Shamir -- and was able to break through it to the nest.

This worm could only be safely kept in wool as it could not cut through wool. The explanation in Kabbalah is that the Shamir represents the extreme of severity (gevurah) and it could therefore cut through rock. Wool balances it by reflecting the extreme of kindness (chesed) and therefore the Shamir was not able to cut it.

What many people are not aware of is the discovery, in South America, of a plant that produces an acid that melts rock and metals. There are several reports that can be read on the internet with descriptions of a plant that contains something that will

liquefy stone. The plant essentially uses these acid drops in order to make more space around its roots. One name for this plant is Kechuca.

One story about the discovery of this plant is about explorers who found that there was a species of woodpecker, known as pitu or pito, that nested in the cliffs. In order to make nests in the rock, the birds brought pieces of the plant to the nest site. Placing the plant on the spot, the rock melted away, making room for the bird to bring nesting materials and then to construct the nest.

To further test the efficacy of this plant, the explorers covered the nest with metal. When the bird found the nest blocked, it brought back some of the plant, and to the astonishment of the explorers, the metal covering that they had placed on the nest melted away.

According to another written report of discovering this liquid is the following experience: “About ten minutes later I bent over the rock and casually examined the pool of spilled liquid. It was no longer liquid; the whole patch where it had been, and the rock under it, was as soft as wet cement! It was as though the stone had melted, like wax under the influence of heat.”

When we think about how people used their ideas, we find this story in the stories of King Solomon. The Shamir referred to, could in fact be a plant that was brought in by certain birds, and not a worm. It is easy to conclude that people assumed that it was a worm based on their knowledge of the fact that birds are known to carry and eat worms.

However, in light of the experiences of the explorers in South America, we have good reason to believe that the Shamir was in fact a plant brought by the bird from some distant place. (One might also take note of the fact that King Solomon was reputed to have sent his ships far and wide and to South America as well.)

The programming of words and discouragement of exploration and reinterpretation can be used to enslave and control people. Many who only “hear” words without feeling their awakening energy are often convinced of the truth they espouse because they choose not to look further and read. Others read and choose not to look beyond the words they read. Many do not hear anything that their mind does

not wish to believe because they are stuck within the specific limitations of the words they believe in.

All of the information we need is in the Torah, and can be verified totally by what is out there in the world. For those who are not afraid to pursue the truth, they will find that by opening themselves up they may achieve further clarity. They have nothing to fear.

The Torah's truth is universal, even if some of those who profess to know it all have been sadly misguided by their egos. Doing research to reveal truth is not abominable. It simply may fill the needs of different kinds of people who must come to full knowledge of truth in their lifetimes.

Let us not allow our fear to enslave and bind us to false suppositions that may keep some people from opening their eyes and hearts to the Creator. When our mouths speak the Creator's truth, we will melt away the stubborn and unyielding even as the Shamir melted stone for the building of our Holy Temple.

## 6. Shemos - Persistence

The beginning of the book of Exodus tells us how the fears held by a new ruler affected him and the people who he ruled. As a result of fear, his own people became dependent upon his governance. They then aided him in the act of enslaving many of the people of whom he and they were afraid.

Causing people to be dependent gives the person in power “temporary” control. The reality is that the person in charge eventually becomes beholden to, and controlled by, that power that he attempted to exert on others. Thus, ultimately, it robs that person of his/her energy and ends up destroying those who think that they possess all of the power and control.

One major aspect of the problem is that such rulers do not truly understand the meaning of “living as a free individual.” They often fail to recognize the fact that their own actions to control “for the good of the people” end up causing destruction to the entire realm under their rule.

Nature’s rules are based on the premise of allowing everything to be free to be itself. Failing to abide by those rules breeds future problems within nature and society. Nature does allow us to have control over some things. However, if we do not practice the art of consistently rebalancing our lives with nature, that practice of control will “zing” back at us with a very sharp bite.

Many people desire to escape in order to avoid dealing with the pain that is caused by living within society. Unfortunately, there is nowhere to run to that will afford them the peaceful resolution that they desire. Each place harbors its own society that is filled with its own destructive issues. The fact that one flees from one place to the next does not insure his/her happiness once established in a new spot.

Among those who either attempt to (or actually do) relocate are people who have the capability to truly help with the fixing and changing of the problems within our societies. Many of them are gentle and sensitive people who have no desire to buck the stubborn cement walls put into place by the leaders of the controlling establishment. Thus they give up on society because the mere energy required to call attention to the problem is daunting and overwhelming. They simply do not see how they will have the

strength necessary to first convince people to listen, and THEN progress to helping to solve the problems.

Walls have been placed by those who use structures in society to prevent others from fulfilling their individual designations in changing and correcting the world's balance. These walls impede and complicate the job of those sent here to help us to make progress in the proper direction. An air of cooperation between the two sides is necessary in order to compel people to progress to the point where they can accomplish their goals. If that cooperation does not eventuate, then it is only persistence on the part of those who can solve things that will win the order of the day.

There are internal and external aspects of each existence on many levels. For example, names are one way to know about whom or with whom one is speaking. Names are also reflective of and define the depth in a person that penetrates as deep as the person's soul. In a similar way, on the surface many laws and rules can be explained and outlined in a simplistic and logical manner. Yet when they are examined and analyzed on a deeper level, one may see how they are predicated on a system that fuels the creation of fear-based reactions. It is the perpetuation of this fear, amongst other issues, that causes many of the problems that can be clarified by deeper definitions.

(Exodus 1:8) "And arose a King new for Egypt who did not know Joseph." How is it possible that a new King came to power and did not know (anything about) a most-recent ruler who preceded him? It is possible that it was a foreign King who conquered the land and was not aware of the details about the historical leaders of the land. It may be that he categorically created brand new laws that in effect disregarded whatever system was in place before his arrival. Doing so enabled him to pretend that he did not know (or remember) what Joseph did to help Egypt. Thus, the simple meaning is that he "changed" the system. He implemented new decrees that affected a new lifestyle in Egypt.

People who become too comfortable and/or spoiled within their surroundings, or have a need to over compensate for their own failings tend to become easily wound up in their own agenda and/or desires. The need to dictate to others or want others to believe in what you believe in is a reflection of your personal issues. Stirring uproar and lecturing others

about their negative issues will shift the focus away from the lecturer to the subject (in this case the person) of the lecture.

Human beings are constantly changing and must constantly see to their own rebalancing. Time that is spent focusing on the “fixing” (or even helping of) others takes time away from addressing our own internal needs. What is required in order to do that successfully is a balanced combination of time, focus, introspection, awareness, self-acceptance and the understanding that there are things in life that are not ours to change.

The great news is that true leadership exists within oneself. Each one of us must first realize the importance of establishing personal balance before we can attempt to set an example for others. To be successful it is necessary to remember that even when we begin with what appears to be correct, we must always be mindful of the rebalancing that is required in order to keep the proper flow in check.

## 7. Shemos - Names

A name can be a status builder or a pathway to devastation. Names play an important role in the way that society defines, relates and react to things.

And these are the names of the children of Israel coming to Egypt, Jacob (the) man and his household they came (Exodus 1:1).

The sentence can be read as, and these (are the elements that) decimate (shamos) the children of Israel (causing them to) come into (personal and national) imprisonment or limitations. Jacob gave the names with a meaning of humbleness while the children also used it with ego, which are both reflected in the names.

Names reflect both positive and negative elements. Names reflect the external and internal aspects of a person. They reflect the soul level that is in the body. The name does not refer to the portion of the soul that is not expressed by the physical presence.

Life is about transition. Many individuals are looking for their future while others already see their destiny. Blockages are caused directly by the various types of idol worship in the world that cover a vast area and array of items. People often drown within idol worship and then have no idea how to get much needed help.

Being aware of how we got into a bad situation is key to finding a possible way out of it. This awareness can also give us the knowledge that prevents us from re-creating similar problems for ourselves in the future. Finding and maintaining balance is a challenge. This is especially true when we allow ourselves to be open to a deeper and more expansive space within, while still operating in, and relating to, the world around us.

It is important to determine whether it is the external world or one's internal perception that is our greatest challenge in this issue. Most of society has been resigned to accepting life the way society portrays it. When an

individual chooses introspective and expansive growth he/she may be regarded as going against the status quo. One thing that society, in general, abhors is anything that seeks to replace “business as usual” with meaningful pursuits that can rock their established system to the core.

He was called Moshe because he was brought forth from the water (Exodus 2:10).

Water represents that he came from a concealed dimension. Water was also worshipped in Egypt as a God. Thus this also reflects that he was saved from the flow of control in Egypt. Jewish tradition records that Moses had many names such as Yekusiel, Chever, Yered, Avigdor, Tuvia, Shmaya, etc. - each with its own description.

Our name reflects the essence of the life force of the soul in the body. Therefore, as we change so does the energy and meaning of our name. Our name can be the projection of how others see us, or the reflection of what we are currently doing. It can also simply be a way for others to relate to our being.

Moses understood and saw the problems in Egypt but could little affect them. (Exodus 2:12) And he looked here and there (through all incarnations and aspects of the person in creation) and saw that there was no aspect of that person that effected the future connection with the Creator in this world, so he hit the Mitzri and hid him in the sand.

The place that is identified as Mount Sinai today is not the location of the burning bush. The true Mt. Sinai is more likely the place called Jebel Hashem Al Tarif, where Moses was looking after the sheep. As with many Hebrew names Sinai has a variety of meanings associated with the happenings in that place.

As Moses strived to follow God’s directives, life became much worse for the people. When we go through the process of expanding our inner selves, we often suffer as we lose our associations with close friends and/or family members. The fact that they have not chosen to be open renders them

unable to relate to the emerging raw definitions of a connected person. They only relate to a person's external definitions.

Initially, changes seem to evoke difficulties. A destructive period ensues as our new life force flows in stark contrast to that of the society we were previously connected with. Suddenly our need to share identity is only synonymous with people who understand the true ebb and flows of the universal balance. Happily, there are many individuals out there waiting to join us in our pursuit.

Often our sensitivities cause us to separate ourselves from people in the world around us. Although this allows us to survive, it does not accomplish the changes needed in society. Eventually something happens that prods us to reconnect. However, by that time, the task of reconnecting has become more difficult as a result of our prior self-imposed separation. Why should one endeavor to help others who have no wish to help themselves? Furthermore, why should one risk a spiteful response from those who need help the most?

Reconnecting means that we need to come to a new balance within. This will reflect externally which will allow us to share this new balance with society. Those who are open to it will benefit. Those who remain steadfastly closed will never be able to say that they weren't given a chance.

Too often we learn about the past from the future. The only way to reverse that trend is to live fully in the present.