

Rabbi Yosef Yitzchok Sereberyanski

Parshas Bo

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Bo – The Holy Name Tzevo-os

(Exodus 12:41) **“On that very day all the legions (hosts) of God left the land of Egypt.”** Each word in the verse needs explaining since the Hebrew words can be translated as **“with the essence of this contained expression all tzivos YH-VH left the energy that had imprisoned them.”** We will focus on the fact that the verse does not say *‘all the children of Israel.’* Instead the Torah uses a different term to phrase who we are talking about, **“all the legions of God.”**

“Tzivos” or tzava means an army. This Hebrew term actually refers to a multitude that obeys the will (or follows the direction) of one person. **“Tzeva hashomayim - hosts of the heaven”** refers to the fact that everything moves in accordance with the will of the Creator.

In Jewish law there are seven names that are considered Holy. These names are written with specially prepared ink on parchment and they may not be erased. The name **“Tzevo’os”** is one of the seven names. The Talmud (Berochos 31b, Midrash Shmuel ch.2) claims that Channah was the first to use this Holy name (Samuel 1,

1:11) **“YH-VH Tzevo’os.”** A natural question is; if it is Holy why was it not used as a Holy name in the five books of Moses?

Samuel (1, 15:2) uses the name **“YH-VH Tzevo’os.”** It is used in many places within the books of the prophets (Samuel, Jeremiah, Micah, Nehemiah, Habakkuk, and Zephaniah.) We find it also used extensively at the end of period of the first Temple and the beginning of the exile, by the last Prophets, Haggai, Zechariah and Malachi.

In order to understand the name **“YH-VH Tzevo’os”** we need to understand what the Holy names reflect. In the Torah we commonly find names of people that are more descriptive of their actions or type of person they were than their birth names. The Midrash Rabbah (3:6) states **“the names of the Holy One Blessed is He are known according to His actions”** referring to the way He conducts the worlds. The Torah teaches that the Origin of all Life is beyond description having no beginning and no end and thus cannot be limited to a description. Each one of the names is descriptive of the type of life force expression that is occurring at the time of its use.

YH-VH is known as *the Name of Essence* or *the Special Name* (Talmud Sotah 38a, Rambam laws of idol worship 2:7) as it reflects a transcendent life force. *E-L* reflects kindness while *Elo-him* reflects severity, judgment and limitations.

Moshe summoned the life force from beyond into the name YH-VH. Therefore, in the five books that is the name used. The Torah that Moshe taught was revealed in a higher spiritual realm known as Atzilus. The light and frequency of Atzilus cannot *reveal* itself in a lower vibrational space.

Moshe received his life force from a higher vibrational level than anyone else. The prophets received their life force directly from the level of Moses without interference. Therefore what they said was not separate or additional. It was a direct extension of Moses’ guidance. Channah initiated the opening to allow others the ability to bring that light into a lower frequency (beriah, yetzirah and asiyah.) The prophets who followed her were able to do the same.

Often we find the expression YH-VH and Elo-him together. There is much discussion about how to explain two words whose common translation both read as “God.” When any two names are mentioned together, they reflect two levels that are united and blended. That is the case with the names “**YH-VH Tzevo’os.**” Each name on its own represents its own space. Together they represent a common flow, blended within each other.

In Exodus 12:41 the Hebrew word “**Tzivos**” has the movement of the chirik – a dot under the letter tsaddik which renders it secondary to the next word, which is YH-VH. In all cases where it is a Holy name, a shevo – two dots under the tsaddik make it into a name of its own when it *follows* the name YH-VH. This indicates that YH-VH is drawn directly into the level of Tzevo’os. This tells us that the Prophets received directly from the level of Moses.

The verse in Exodus is talking about the sparks of high frequency life force from the time of creation that were elevated and thus included in the name YH-HV when they left Egypt.

This idea is the same in the conclusion (Exodus 12:51) “**YH-VH took the children of Israel out above their tzevo’os,**” meaning that they were higher than the sparks. The Israelites entering and then exiting Egypt was an action that did not just elevate the fallen sparks in creation but also elevated all the souls of Israel.

On a physical level we are limited in what we have the ability to see. Yet, we still have the ability to perceive that which is beyond our physical limitation. We are living in a world that generally makes no sense to us on a variety of levels. Despite that, we can make the best of it. While each day challenges our existence and tests our beliefs and abilities to hold onto our connection, we must strive not to falter. To that end, we pray that very soon the Creator will open the gates of Redemption.

Bo – Driving out darkness

It is interesting that the Israelites saw light everywhere while the Egyptians were in the dark. Very often we encounter people who are in the dark and think they have light. At times we explain something with clear logic and see that the other person is totally in the dark. Other times we, ourselves, are in the dark and do not

under-stand how the other person is capable of having clarity about a given situation.

The darkness or light that people live in can be emotional or intellectual, physical or spiritual. Without a person knowing his/her limitations, his/her light has the capacity to encompass a dark side. The dark side can be that which we do not feel or see or it could be a person's shortcoming that blinds us unexpectedly.

(Exodus 10:21) **“And YHVH said to Moshe, stretch your hands towards (lit. above) the shomayim and there will be darkness on the land of Egypt and the darkness (yomesh) will be tangible.”** Traditionally this darkness began in the morning after the darkness of night was removed.

Interestingly the Hebrew word **“yomush”** also means **“to leave,”** which is the opposite of **“to touch.”** The Hebrew word **“sur”** means **“to move away.”** The difference is that **“sur”** means to distance oneself while **“yomush”** means to withdraw due to exceptional closeness. In Isaiah 22:25 *mush* means loosening a firm peg. In Jeremiah 31:35 it means firmly implanted and cannot be shaken.

The word *grop* can be used to translate “yomush,” and it reflects the idea of touching and letting go, again and again. Thus drawing away and drawing near are both part of the same word. If something was attached then it implies a loosening.

Although the Israelites in Egypt saw some hope for redemption, they were still stuck in Egypt. Thus this darkness was something intended to relax Egypt's grip on dark energy just before the Israelites left the land. While it was dark for the Egyptians, this darkness did not affect the Israelites. For them it was day and light.

There is much discussion about whether darkness is a creation of its own or is simply the lack of light. This verse definitely describes darkness as a creation of its own. There are two types of darkness; one is a lack of light and the other is a tangible existence like everything else.

In dealing with people, it is interesting to note how people live with light and darkness, clarity and lack of clarity at the same time. One part of a person has light while another part is blind and groping in the dark.

“Mush” is a feeling. When people say things or do things they are acting on how they feel at that moment. The name Moshe is composed of the word mush and the letter hey representing the Creator. The name reflects his bond with the Creator that was constant while he was involved in the physical world.

We all need to move in and out of matter as we journey through life. It is a spiritual and physical journey. Hopefully we spend most of our time bonded with the source of all life and then the Creator life force permeates all of our movement in a more revealed way.

In order to create a new reality for people, Moshe had to reach beyond the heavens. In reaching beyond the heavens it showed everyone where they actually were in life. May we all have the wisdom to reach above the heavens in our personal life so that we too can create a new reality where we all exist in the eternal light of the Creator.

Bo – Signs

(Exodus 10:1) YHVH tells Moses **“come to Pharaoh.”**

This Pharaoh is depicted as a wicked leader, one who sees himself as a god and ultimate dictator over the people. His dictatorship includes the enslavement of a segment of the population.

It is interesting that Moses is told to “come” to Pharaoh, not “go” to Pharaoh. YHVH is everywhere, including the space where this dictator exists. Thus Moses is instructed to “come” to Pharaoh. YHVH cannot tell Moses to “go” to a place that is away from YHVH, because that space does not exist. Therefore the word “come” is used. (We can also understand from this use of the word “come” that he is being told to “come and see” that even in the worst place, with the worst element(s), YHVH is present.)

By nature of the limitations of human beings, most people are limited in their interpretation and description of the force that gives life to all matter. People generally limit their understanding to either a physical or spiritual perspective. The limited perspective appears, to the beholder, to be logical. In fact the end product is

one of limited logic that is not expansive. This results in a common occurrence of using a logical argument in the wrong place and time.

People believe that one feature of their “freedom” is the “right” to say whatever they think, whenever they want, irrespective of their limitations regarding facts. It is difficult to refute good logic, as with excellent planning one can make anything sound right. The fact that one is able to craft an intellectual argument, does not make a declaration correct.

As a matter of fact, attorneys spend much of their careers crafting arguments in favor of their clients. Presenting something in its best light may make it look good. That does not guarantee that it is always completely descriptive of the issue at hand. True clarity can easily elude a logical thinker if he/she is blind to being expansive. When one is able to be open and expansive, the nature of their understanding gives him/her the ability to go “beyond” (rise above) the argument to achieve clarity and truth.

Life is full of wisdom that emanates from the source of wisdom. We can (look to) see God in everything, or not. In each element that exists there is wisdom that guides us to the force that is behind it. As such, each element is a ‘sign’ of that unseen force behind it. The cycle of life continues to spin whether or not we learn our lessons, individually, worldly or universal.

Many people continue to make the same mistakes despite some improvements, and despite the reminders or prodding they get to “wake up” to the errors and the myriad of solutions to their given situations. No one has to go it alone. One simply must tune in to the greater universal message that will help in self-identification, purpose and accomplishment.

Lessons from history are wonderful but serve no purpose when we hide them, from them or “choose” to forget their existence. We are all “smart” until it comes to that or those things that we bury or do not allow ourselves to see. This is an individual handicap that must change if we are to fulfill our purpose. It is likely separate and apart from those things that we accomplish in the name of pleasing ourselves and

others. Personal gain does not necessarily equate with universal accomplishment and purpose. Each of us must figure out the reason that we are here.

Although we are drawn to where our heart takes us, there is interference and there are road blocks. To achieve clarity, one must work to clear the blind spots that obstruct proper vision. We can relate to this in terms of a person who has limited vision that is improved with corrective lenses. In order for us to truly “see” what we must, it requires “sight” of the combined mind and heart.

(Malachi 3:18) **“And you will return (to the Creator) and you will see (the difference) between those who are righteous and those who are wicked, between one who serves God (Elohim) with one who does not serve him.”**

Tanya chapter 15 explains that the verse uses the term, **“one who serves”** in the present tense. It refers to the ongoing struggle that a human has with his/her negative “nature” and (his/her) effort to gain mastery over it. One **“who does not serve him”** can also be righteous, but is without the necessary internal struggle and constant movement to be in the flow. The lack of struggle means that the person is not serving the Creator with all his/her potential.

It is good when a person understands that he/she must allow the time to periodically take pause and be as certain as possible that what he/she does is in synch with what is expected of him/her. Being self-righteous negates the humbleness with which we must approach life in the grace of the Creator’s gifts.

Regarding Pharaoh, Moses is told (Exodus 10:1); **“I have made his heart and the heart of his servants heavy (weighty, stubborn), in order to put my signs, these, in him.”** Until this time, Pharaoh was looking at the individual forces of creation as they appear in the external and treating each of them as Gods of specific issues, rather than seeing them as being powers that all emanate from one Creator. Now YHVH will put the feeling of the inner life of creation in his heart. This way he will see that everything is actually a sign that enables us to see the life force that is behind all existence.

The first letter of each of the four Hebrew words (in the above verse) for **“his heart and the hearts of”** make up the name **“Elul.”** It is the name of a month (the

month preceding the start of the New Year) that is dedicated in the Jewish calendar for repentance and focusing on restoring our connection with the Creator. (Isaiah 6:10) **“And his heart will understand and return.”**

The Hebrew word for **“I have made heavy - hichbadeti”** has a numerical value of 441. This is the same numerical value as the Hebrew word **“emes – truth.”** The truth was being revealed to Pharaoh through the Hebrew word “hichbadeti” which has a variety of meanings such as heaviness, liver, honor and sweep. All these meanings of the same word reflect what was happening (in some way) to Pharaoh during this time.

The Hebrew word for **“signs – oh-soh-sye”** also means **“(alphabetical) letters.”** The letters that represent the movement of creation were released through this episode in Egypt. The **Pri Megodim** in his book **Teivas Gomeh** writes that **“in him”** means that it is not enough to say, I recognize the Creator. The recognition **has to** come from **within** the person.

May we all be blessed to see the life force that gives life to all existence without judgment of good or bad. In becoming fully open to YHVH, we too can forfeit our personal predilection to make judgment and move on to the peace that will automatically be restored to all existence.

Bo – Deal or no deal

The word (Exodus 10:1) **“Bo”** meaning **“come”** is composed of the Hebrew letters Bais and alef. The same letters in reverse reads ‘Av’ which means ‘father.’ Come in the direction that our father leads us to the flow and perfection of the universe.

Deal or no deal? Moses posed a version of this question to Pharaoh, when he said “let my people go or suffer the consequences.” Now the table is turned as all people of the world must come to the following realization. It is high time to wake up and reconnect with the source of life, or there will be grave consequences to all.

(Exodus 12:37) **“And the Children of Israel travelled from Raemeses to Sukkos, like (approximately) six hundred thousand walking males.”** In Hebrew the words “Six hundred thousand” can be read as six times one hundred thousand or

six hundred times one thousand. Later in the counting of Exodus 38:26 and Numbers 1:46, 2:32 we find that the males from twenty and up, those who can fight in war, added up to 603,550 not counting the tribe of Levi. Since the counting was a short time after they left Egypt, it makes sense that at the time they left Egypt there were approximately 600,000 males of that age.

Moses refers to the people as being 600,000 in Numbers 11:21. It would seem to be that this is a general and not exact number. (Ecclesiastes 1:4) “**A generation comes and a generation leaves.**” The Midrash Rabbah (Ecclesiastes 1) and Zohar (3:273) state that each day 600,000 are born and 600,000 die. The number is exact when talking about a spiritual resonance.

Chassidus and Kabbalah explain that the creation originates in the thought of the Creator. There are 600,000 sources for souls of people in the realm of thought. Each soul gives life to an untold number of people in the physical realm. Thus although 600,000 may be exact on the spirit level it is not exact in the physical where it is divided into many bodies. The Zohar (2:155a) states that one frequency of Yisroel is 600,000. Yisroel comes from the level of thought.

It is said that Rabbi Saadia Gaon once asked a tailor how many stitches he had sewn on that particular day. The tailor replied with a question, “Dear Sir, can you tell me how many letters there are in the Torah?” Rabbi Saadia Gaon did not know how to respond. Using a traditional method, he asked the question, and an angel came and told him the answer. Afterwards he said that there are 600,000 letters to the Torah. This is described in the acronym of the name Yisroel – yesh shishim ribuoy osiyos letorah.

Many Rabbis have tried to figure out how there are 600,000 letters in the Torah. There are actually 304,805 physical written letters, but most aspects of letters and silent letters are not written. They add up to a number close to 600,000, but not that exact number. (Chessed l’Avrohom maayon 2 nohor 14 and the references in Kuntres Mogen Avrohom. Moshe Katz in periodical Sinai # 126, Sefer Halikutim Tzemach Tzedek, yood p. 1,588, and many others.)

The Torah uses the words “hundred” and “thousand” but the word “ribouy” (used in the acronym of Yisroel) means ten thousand. “Ribouy” is not exact, as it often refers to many without a specific number, as in (Ezekiel 16:7) the numerous blades of grass in the field. (One hundred is a precise number and is the title of an article in volume one of Revealing the Soul.)

The word “shomayim” (sky, heaven, balance of opposite movements) is mentioned 100 times in the five books of Moses. It is also the numerical equivalent (frequency) of the term used to tell Abraham (and every person) to go on his/her journey. The Hebrew words “lech lecha” have the numerical value of one hundred. The name Abraham is comprised of letters that form the term of Bar Meah; meaning ‘he receives sustenance from 100.’ It is because of the many aspects connected to this word that one hundred blessings were instituted in the time of King David as a method to save the people from a plague.

The Tzemach Tzedek writes (see Sefer Halikutim, yood, page 1,467) that “in the future they will not be called ‘Yisroel,’ but a name that the Creator will decide.” One possible name is suggested is the name (Deuteronomy 33:5) “Yeshooroon.” The word means; straight, and song. It is also an expression of vision. It is through song and joy the Holy Spirit rests and opens a person to a deeper relationship with the Creator. Additionally in this particular space the aspects of positive and negative do not exist.

According to Rabbi Nachman of Braslav the only way to restore the connection of those who have become estranged from their spiritual source, referred to as geirim or baalei teshuvah (in Hebrew) is through Torah. All of the six hundred thousand signs in Torah (letters in Hebrew also means signs) correspond to the spiritual source and assist to reconnect those who have become estranged. It is not only about the physical letters and words of the Torah, but what is behind them and the space to which they connect.

Sadly, many Rabbis and religious institutions generally relate to the physical. They also delve somewhat into spiritual aspects of Torah, but fail to find total connection

with its essence. In fact many of their educators study and teach Torah with walls that block them from imparting all that they should to enable connection.

When the Torah says, “**Like 600,000**” it means that not everyone who had become estranged had been brought back (yet.) This is a task given to the Jewish people. They were to maintain an open connection to enable others to open or restore their connection. Every Jew that shuns this responsibility demonstrates his/her disconnection from that task which was assigned to them by the Creator.

Geirim and baalei teshuvah, those who need to reconnect are not just those who are Jews from birth. They hail from amongst all peoples of the world. Together these are those who complete the full number of 600,000.

Internal issue and problems that Jews create for themselves cause them to focus on issues that distract them from fulfilling their purpose and restoring their personal connection. How then may they properly assist others? Unfortunately, this pre-occupation has all too often become the modus operandi of many leaders of our generation. Without realizing it themselves, many have made their own personal issues into real life restrictions for others who, at best have no need of them. At worst, they become distractions that inadvertently keep some people from performing to their optimum connection.

Regarding the future, we have been told that (Jeremiah 31:30-33) “Days are coming speaks YHVH, and I will seal with the house of Israel and with the house of Judah a new covenant. Not like the covenant that I sealed with their fathers when I held their hand to take them out of the land of Egypt, for as much as they broke my covenant, I remained a lord over them, says YHVH.

But this is the covenant that I will make with the house of Israel after those days, says YHVH, I will put my guidance within them and on their hearts write it, and I will be for them a God and they will be for me a nation. And no man will have a need to teach his friend or his brother saying, know YHVH, for they will all know me (be bonded with me) from the smallest till the greatest of them; I will forgive their sins and their imbalances will never again be mentioned.”

We have been given comparatively infinitesimal tasks to perform before that time. We must complete these, enriched by true open hearts and souls. Only then will the results be staggering as they lead to the fulfillment of those prophetic promises for our future.

BO - Yielding

We are all products of the generations that preceded us. Thus, we carry with us a myriad of formulations from eras through which our souls have traveled and transformed. The effect of this can distract us from our present existence.

We should certainly strive to learn from lessons of history. Yet we must learn the practical applications of wisdom we have gleaned and learn to make all that we do be as effective as possible in the present. While we have a certain level of comfort from doing that which is familiar to our core, we must also learn to utilize our knowledge of the Creator's gifts in solving current day challenges.

As a matter of fact, when we do look back in time, we find it has been the forward thinkers who have advanced us in many things that should make the pursuit of our purpose so much easier. Yet even in an age which could give us seamless connection, we allow ourselves to convolute our memories and misuse this greatest gift, albeit with innocent intentions. In this way we allow our past to cripple our path to the future.

The Hebrew word (Exodus 10:1) **“Bo,”** is generally translated as “come.” The word come is used here instead of “Go.” The two letters of the word beit and alef can also be explained as birthing the oneness. Moses was told to come to Pharaoh as through this would be brought forth the oneness or the one source of all existence in creation.

Egypt was a center of religion. We have also created much darkness through religions. We have crippled people with fear. Religion connects people with the gods of control, power and fear but very few connect with the oneness that is beyond our own created distortions. Judaism came to reveal the oneness of existence to those who were stuck. To this day society is stuck. Morals have been

gleaned from the Torah but misused and abused. It is time to be truthful to our self if we wish to move on.

We are often given warnings and push to make us move. Some of these pushes can be frightening and as human beings we can react to them in a variety of ways. We may deny their existence as mere coincidences. We may choose to interpret them as warnings to others who are “bad,” without understanding the truth of severe occurrences.

Instead of choosing to see ourselves as superior to victims, we should indeed understand that demonstrations are a gift of warning. If we learn the real truth of our historical attachments, we will take with us the proper tools to protect ourselves.

What is the purpose of everything? When will people truly understand what it means to teach people about the presence of the Creator in everything? When will people learn to connect with the oneness in each moment?

We need to come in each moment. Come of age, learn and grow. Utilize each new moment and not waste our time looking beyond that moment. We are not going anywhere if we do not come when the moment beckons us. The essence of life force is everywhere. If you don't recognize it in the present, then you will not find it elsewhere either.

How much time and energy does a person waste in planning and worrying about the future? That which will happen is and always remains out of our control.

If we modify our perspective and allow ourselves to acknowledge possibilities without becoming attached to them, we will realize that things take their own course independent of our plans. This attitude will allow us to live more in the present while feeling prolonged attachment to the infinite source of life.

In order for us to fulfill our purpose, we need guides to teach us to be open and receptive, by non-egotistical example. Society's leaders and the people have formulated and carried out an opposite approach.

People are put into leadership roles just as people are thrown into parenting without knowing how to properly raise and educate a child. A person of singular ability is catapulted to a position which purports the demonstration of expertise in many fields. The results cannot possibly always be good when a person claims that because they were “chosen” they are free to follow their inclinations anywhere.

(Exodus 10:2) **“In order that you should be able to tell (or shine emunah – belief through) your children...you need to know that I am YHVH (the ever present and transcendent existence).”**

In humor; (Exodus 10:17) regarding the plague of locusts Pharaoh said to Moses: **“Remove from me only this death.”** Why did he call ‘locusts’ death when in all the other plagues he did not use such terminology? It says (10:14) that, **“the locusts rested in the entire border of Egypt.”** This is explained to refer to resting on the Sabbath. When Pharaoh saw that the locusts were religious he knew this was real death since it was a religious plague.

(Exodus 10:21) **“And it was dark.”** (10:23) **“No man could see his brother.”** When one person does not see and does not want to know of another then we know that society is in total darkness. When we see the oneness and Creator in everything then it is elevated. When we see judge, think there is only one perspective, etc., we are in the dark.

“Boh” ---- “come,” into the Oneness. It is only as a part of that Oneness that we ever realize the potential of the miniscule quark of participation and purpose that we play within this existence. Turn on the “light” that will allow us to see the value in each person and aspect within the Creation.

All else is irrelevant. “Come” into the only action that ever matters. Learn to see its existence in every energy and fiber around you. Connect and be a part of it and truly hear and respond to the call to your soul purpose.

Bo - The progression to connection

Those who believe that only the things that they can grasp hold the crux of life will never succeed in understanding issues that are far beyond them. Conversely,

persons possessing simple and pure hearts will always be open to the existence of things they cannot fully understand as well as acceptance of changes that must occur in order to make progress.

Deep within we possess the connection with the source of all life. We recognize its expression within in our connection with the earth and flow of the universe. People have been connecting for thousands of years. During that time there have been some people who have succeeded at destroying part of that intrinsic link. Ultimately, this separation has led to devastation and destruction.

Escalating damage and wreckage motivates people to begin searching for protection. They wonder how things can go so wrong. Some people begin to consider the issue of what happened to that power that exists beyond physical forms of coverage. There is an awakening to the fact that they are lacking in a synonymous attachment to universal energy vibration and spirituality.

Moshe (Moses) was sent to remind Pharaoh (who considered himself to be a God) of his mortality and to assist him to “remember” where he came from. (Exodus 10:1) “And YHVH said to Moshe come to Pharaoh for I have hardened his heart and the heart of his servants in order to spread these signs within him.”

It should say, “go” instead of “come.” The word “come” can reflect that you can only achieve freedom if you reconnect with origins. The oneness from which we originate has no separations. It is oneness ad infinitum.

People should avoid contact with people who exude negative energy. Associating with that kind of energy can have a deleterious effect on everyone. In Exodus 10:1 the Creator told Moshe: “It’s okay, come (you are protected since you are with me at all times, in all places) to Pharaoh. You will recognize that I created the evil and harshness within him. I have done so in order to demonstrate how my desire can issue forth even from the darkest places. It is my will that runs the universe.”

Just as reincarnation has functioned as a correction and balance, so too has the concept of tikkun (fixing ourselves and the world). Now is the time to utilize our abilities to connect beyond both of those ideas. Mankind must cross the chasm that has separated it from the original source of life. It is time to enact the proper resurrection and transformation that is required to rebalance and fix this planet.

With specific physical elements that reflect soul issues it says, (Exodus 12:19) "And that soul will be cut off from the congregation of Israel (yisroel) whether (b) he is a convert (ger) or a native (ezrach) of the land (ho-oretz)." It makes no sense to single out a convert or native of the land. The word "whether" is also not a correct translation of the letter "bais" of the Hebrew alphabet. The letter "bais" means "in," "with" or "into."

The cutting off of a soul has a physical expression but is spiritual in nature. It means the soul will reincarnate within a space or in a location that is foreign to its origins. The word "Ger" means strange or stranger (and as such is also used to refer to a person who is estranged from the soul source and reverts and returns to its' source.) "Ezrach" also means "to shine." "Ho-oretz" also means "the desire to do the Creator's will." Thus, this verse can also be referring to all those who will shine with desire to do the Creator's will or return to their source in the future. The name Yisroel (Israel) is composed of two words "yashar el" meaning "direct power."

The sentence then reads as follows: "And that soul will be cut off from the congregation of those with direct power (and will reincarnate) into (a place that is) strange (to its soul source) or into the shine of the desire to do the Creator's will."

There are ongoing preparations to restore everyone to their connection with their source. The events described in Isaiah 27:12 are beginning to occur: "And you will be gathered one by one, children of Israel." One of the problems is that people look at the children of Israel as being only those who are born of Jewish parents. The truth is that there are millions of others in the world who possess shining souls. There are souls that have the ability of direct connection even though they were born into non-Jewish people. Some of those were souls who were cut off from their source. Many of the others are a result of the millions of Jews who converted to Christianity or other religions or ways of life. To ignore the need to unite those sparks in unison in the pursuit of common goal would be to deny their source as well.

Now is the time to restore all of these souls to their shine so that the world and its inhabitants can be naturally protected as was intended. It is time for those who are disconnected to wake up and reconnect. Those who are connected must share with all who are open and willing to help. Mankind should take that giant leap to the space that has always been available to them.

While dealing with daily problems and issues we must be working on elevating our own capabilities and levels of vibration. This must occur on all fronts; through the food that we eat, the love we share, the environment we exist in and the energy we expend in thoughts, speech and action!

Bo - Coming

Self-growth, maturation, and learning how to balance with one's own heart and soul is a journey. This ongoing introspective process complicates the already difficult challenge of conducting relationships with people and relating to the ever-changing world.

People's hearts sink when the changes that are taking place are not those that they have anticipated. Recent worldwide events are transforming change into a whirlwind cyclone occurring at an alarming pace and breadth of impact. This escalating trend is negatively impacting upon a growing majority of individuals; thereby hurting them and causing immense worry and concern. This consistent unrest and negative energy flow acts to compound the difficulties, which thrive and multiply exponentially.

Those that believe in God or a higher power do feel connected with a source of possible relief. However, for the most part, even they feel like they are walking across a rope suspended over a deep canyon or raging waters.

Come to Pharaoh for I have made his heart hard and the hearts of his servants in order to spread these wonders of mine within him (Exodus 10:1).

The Hebrew word Hichbudeti translates as 'I have hardened.' It also means the liver, or cleansed. This can read as 'I brought his heart down to his liver.' Thus he (Pharaoh) is worrying because I have cleaned out his insides and there is nothing left within. Once that happened, Moses was told that he could proceed, as he had nothing to worry about.

The same is true in today's general society. The fundamentals and internal workings have been gutted, leaving it to exist only in an external manner. Thus

the individuals who are guided to assist others to connect from within and support people in their journey have nothing to worry about.

L'maan T'saper - In order to tell the story. (Exodus 10:2). The Hebrew word saper also means; a barber, a sapphire, transparency and counting. Therefore, it follows that only when you are complete and able to achieve peace and balance within yourself, can you have the proper settings that enable you to speak and guide future generations.

Most of the people in Egypt were impervious to the plight of their brothers. They were too busy worrying about their own issues. Self-absorption isolates individuals from the rest of society. In contrast, those who are open are given the light that illuminates their proper path and serves the needs of the world community.

Renewal is an important option in life. The same is true of respect, honor, love, etc. They are all tools for society, yet are not to be worshipped as Gods. When we worship the tools we live in blindness. This renders us unable to see what otherwise is obvious to a person that is not blind in that way.

Why not just take away the stone heart from people? Pain would then not be needed to be part of life's journey! Belief in a power that is beyond comprehension seems to make most sense.

The process of raw experience serves as the quintessential teacher. It often takes a jarring experience to allow an individual to receive guidance.

We can share love despite having gone through hurt and its consequences. "Coming home" for a person can entail a strange journey. However, getting there brings with it all the elements that a person needs, i.e. serenity, peace, love, belonging, letting go of all unnecessary issues, etc.

Sometimes the miracle is revealed to a person in the way he/she views something in the physical. Developing one's ability to see the Creator life force in everything is one way to be open to seeing that which is beyond definition. However, no matter in which way a person opens up – truth in revelation is universal, not subject to change – and is the only thing capable of sustaining our future.

