

Yisro - Rabbi Yosef Yitzchok Serebryanski 5782

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Added

Speech on Shabbos

In the ten utterances is mentioned (Exodus 20:10) **“Sabbath – a resting to Hashem – G-d your G-d, you shall not do any work.”** The Jerusalem Talmud explains (Shabbos 15:3, Pesikta Rabosi 23:3) **“Resting like Hashem, just as the Holy One Blessed is He took a respite from speech so too you should take a break from speech.”**

The Jerusalem Talmud then mentions an episode where a chossid – pious person went for a walk around his vineyard on Shabbos and saw a break in the fence. He thought to repair the break after Shabbos. He then decided that since he transgressed the Shabbos by thinking to repair the fence he will never actually do it. From this we learn that a pious person is also careful not to think about work on Shabbos.

The concept of pleasure on Shabbos includes that a person should not think of any work, rather he should consider any work that has to be done as if it is done. Thus for a pious person thinking about work is not only contrary to pleasure but

also not resting or having a respite from work. Thus for such a person by thinking about work it would be prohibited to him forever as if he did work.

Eating is also part of the pleasure of Shabbos. On Shabbos one is not allowed to fast unless one has pleasure from fasting. The same may apply to a person who would be in pain if he did not think about work.

We need to understand if we are supposed to rest like the Creator, why do we differentiate between work that is prohibited by Torah, speech that is prohibited by the Sages and thought that is only prohibited if you are pious?

According to the Talmud Bavli thought and speech are two separate matters whereas according to the Jerusalem Talmud thought and speech is the same. Words of thought are concealed whereas words of speech are revealed.

The revealed energy, life, vibration and frequency of the created worlds are referred to with the term speech. The concealed energy, life, vibration and frequency of the concealed realms are referred to as thought. On the seventh day He rested from all work in both the revealed and concealed worlds.

The difference between the speech of the Creator and that of people is; from the Creator's words the action automatically happens so speech and result are the same whereas with a person's words the result does not automatically happens. A person can think something or say something but for action to occur it needs further development. In the Torah only the action or the result is explicitly prohibited and therefore human speech is not prohibited. Yet, since the rest was also from speech therefore we should also rest from speech.

Why did the sages prohibit speech that is not explicitly prohibited in the Torah?

At the end of the book of Tanya (163a) we are warned of several matters and one is Shabbos. Be careful not to indulge in idle chatter, G-d forbid. It is known to those who study esoteric science that in all the matters of Torah there is internal and external aspects. The external of Shabbos is not doing any physical work just as G-d ceased from making physical heaven and earth. The internal aspect of Shabbos is the intentions in bonding to the One G-d through prayer and Torah

study – this is remembering. The internal guarding of Shabbos is refraining from speech about the physical just as G-d rested from the ten utterances through which the physical heaven and earth were created.”

There are many details in the wording of Tanya including differences between humans and the Creator in thought speech and action that are discussed in Likutei Sichos vol 11 p.80-88. It would be enough to say that (Deuteronomy 5:12) **“guard”** means from physical words while (Exodus 20:8) **“remember”** refers to focus in words of Torah and prayer that are an internal aspect.

Since human thought and speech is different than that of the Creator therefore there is no Torah prohibition. It is the Sages who said that some aspect of speech should be prohibited in order to be similar to the Creator. Thought has no similarity and therefore there is no prohibition from the Sages. Yet, a pious person who tries to connect with the Creator in any way possible is also careful in thought.

In actuality human thought also creates, but it usually takes time to evolve and even then it does not have the same connection with action as the thought of the Creator. The words of the righteous are also considered action as they have an effect on actual matters. Yet, it is not direct as the Creator’s words.

Thought of a pious man is consumed with the Creator and does not leave room for anything else. Thought has a central place with such a person who is careful in the realm of thought.

Although we are all aware that we need to be careful with our action including speech, less importance is placed on thought. Shabbos is a time to be aware of the importance of thought and a person who is involved in thought speaks less. By training our self in this framework one day each week it gives us more ability to ultimately control our words and actions.

Yisro – Recognizing the Noise

(Exodus 18:11) Jethro said, **“Now I know that YHVH is greater than any other powers, because the Egyptians were destroyed by the very matter that they**

intentionally plotted to harm others.” That which a person does, comes back to them.

The Talmud (Sotah 8b) uses the term, **“measure for measure.”** The nature of the punishment brought from G-d reveals the essential nature of the crime. Jethro who knew what the Egyptians planned was well aware of all the details and was able to see how exact the measure was.

In human response the punishment is often to make someone feel better whether by making money, revenge, letting out one’s own negative feelings or going by the book. It does not deal with the essence of why the crime was perpetrated or correcting the person. Human judgment is often part of a corrupt view of matters.

Why is it that so many humans do not see the essence of matters and only their own needs? Why is the structure of society so corrupt? Who benefits from such corruption? Why do people not do something about it, even when it stares them in the face?

When a person is focused on one thing they often do not see something else. Thus human beings have a large blind spot that is not taken into account and it causes many human accidents and much destruction.

Life as we know it has a lot of noise, conscious and subconscious that takes away our focus from what is often most important. The noise may be from the wiring around the house, the waves in the air, the confusion of information in the world, the lack of proper direction, focus on matters that are short term but have no long term plan, focus on things that are irrelevant, etc.

When (Exodus 18) Jethro came to Moses it was because it was quiet and he could hear as Amalek had just been vanquished. Amalek is compared (Baal Haturim Exodus 17:14) to a flying insect that is buzzing around waiting to take the blood of Israel.

The same way there are many people in various leadership or power positions who do exactly that. For their own power they will do whatever it takes to keep

that power. It is obvious what they are doing but they keep people so focused elsewhere, confused and off track that they can stay where they are.

Too many things are happening at the same time for the good people to come together and do what needs to be done. All this is called Amalek as it does not allow a person to listen to their inner self and be open to their connection with the Creator.

In a similar way there is much distraction from focusing on studying Torah in its depth. Whether people read the English or Hebrew they read a very physical narrative. At the same time a person can study Kabbalah and the whole Torah is spiritual, as if none of the stories in it ever happened and all the names never existed physically as people since they refer to spiritual energy, realms and levels.

While Torah reaches the highest spiritual realms and the lowest physical places its purpose is to guide us to find a balance in our personal connection with the Creator at whatever point we may be. The Creator wants us to find a balance in a reality that has two parts, physical and spiritual. Find a balance between the extremes and not at the extremes.

We are partners with the Creator when we do it, but most people do not get close to that. When a person approaches it with an intellectual or emotional perception they hear their own voice but not that of the Torah. Without using our gift of listening we cannot hear.

May we all be blessed to recognize the noise that distracts and have the wisdom of where to focus. May we all have the clarity to see and hear the balance that is internal and external so that we may be the best human being we can be. May we all receive the Torah with joy and be able to fully internalize it.

Yisro – Responsibility

There are many things that have a negative impact on us, whether directly or indirectly. Among them are elements that bombard us in the atmosphere and food ingredients that weaken our immune system. Our immune system is also

affected by the state of our mental health and our DNA. The results of this may dull or cause parts of the brain to weaken or become dysfunctional in some way.

The education we receive, or do not receive is another factor in the mix. Knowledge or lack thereof, affects the way we think, the prejudices we carry with us, the walls we build around us and ultimately the way we are influenced to choose our life's path. That choice may, or may not, be the one we should be traveling. Along the way we may see things we can change, and choose either to do so or not, based upon guidance we have received.

The impact of a wrong decision may cause irreparable damage. In contrast, a proper decision has the power to effect harmonious results that go on to promote growth and accomplishment in ways that we never dreamed possible.

When we do not learn to take proper and personal responsibility for ourselves we make decisions that are not our own. A third party is hardly likely to positively impact on that which they are not present to see. Using the opinions of others to filter and consider the possibilities may bring additional perspective to a given situation. However, blindly using the proclamations of others that are the results of totally different circumstances can, at best, produce "hit or miss" results wherever they are applied.

When availing oneself of the wisdom of others, be very careful not to misappropriate that knowledge. Doing so not only can have negative effects that you did not intend, but does grave injustice to the proper and practical use of that knowledge. That can be the causative factor for actions that should never have taken place. One must follow the true direction of his/her heart and soul. Guidelines are necessary for success. Yet dictates often promote fears that block the ability to know the proper direction to take.

(Tanya chapter 17) **"The love that causes actions that connect a person to the source of life can be hidden in the feelings of the recesses of the heart. Contemplating the greatness of the infinite existence of the Creator will awaken that love."**

(Exodus chapter 18) Jethro **heard** about the many things that God did for Moses and Israel. Yet there was still a distance that existed between the people and the

Creator. In order for Jethro to remove the wall that separated him from God and his work, he had to come to Moses and be together with the people to experience first-hand, things that otherwise would have been impossible to believe and totally accept. This cemented his connection.

This is very much like many who have heard of the many miracles that God has done for the Jewish people in each generation, yet they remain distant. For thousands of years no-one has been able to destroy the Jewish people despite their many attempts to do so.

The corruption that fueled the walls that people have constructed within themselves throughout the ages often prevented their ability to truly hear what they were being told by the Creator. They are still here despite their stubborn walls because the Creator wants them to be here. However, with the blessings they have been given, they indeed have the potential to truly “get it” at some point.

Yet as of now, leaders block their own paths and use their misguided influence to cause a blockage in those who follow them, preventing positive movement. Too many people cause us to focus on miniscule details. This skews the ability to positively apply those tenets that should formulate the basis for how we conduct our lives within the framework of promoting the harmony and love that we must possess.

If we cannot complete the primary task of loving and working well with each other, how can we expect the Creator to forward our purpose to the goal of universal harmony within the flow? Spreading the experience of connection can obliterate the walls that separate us from each other. Creating impediments to that connection will only build those walls higher and higher.

Throughout history the Jewish people have earnestly worked to build any country in which they have lived. The result has always been that, at best they were thrown out and at worst they were tortured until they somehow escaped domination, minus whatever wealth they accumulated over time. The Jewish

nation has given so much to the world in every facet of life and yet the world does not wish to acknowledge their contributions.

People choose to create walls and keep them in order, disdaining the fact that God runs the world. They actually convince themselves that they are not personally responsible for their actions. If things do not progress according to plan, and they run out of other people to blame, they ultimately can turn around and ask how their God allowed such things to happen. After all, they proclaim that they do many things “in the name of God,” and say that the fact that they are prospering in glory and/or gain while doing these things, they are sanctioned and strengthened by God to do so. They do not take responsibility for their actions.

(Exodus 18) Moses took full responsibility for his work. He sat all day and shared the directives of God with all the people individually. Jethro told him that he could not continue doing so without assistance as the effort required would ultimately destroy him. Moses heeded his message, understood its origin, and then appointed others to assist him.

One lesson from this is that while we need to be responsible there is a difference between responsibility and knowledge, and knowing when and how to properly teach and delegate portions and tasks to others. We need to ask for and find assistance from others as we join together as a society sharing responsibility.

It is time to truly recognize that we are all in this together, and take the weight of, and totally understand, what is appropriated to us as individuals. Then, each one of us can begin to properly share that responsibility. It begins with the connection that opens the path to the infinite so that one can be expansive and accepting of the role that every person plays, without judgments that will preclude that vision and understanding. Then there will be no problems in allowing others to fulfill the importance of their function as they assume their own responsibility and place within the flow.

When the sharing is acceptable and accomplished we will live together as one cohesive society. The fear that has heretofore been instilled in us by our peers will no longer paralyze and control us. We will proceed to connect with love, without

other agenda, and we will be truly supportive of each other. Most importantly, we will then all be blessed to see the magnificence of the Creator in all of existence.

Yisro – Welcoming Transformation

The ability to transform one's emotions and intellect may appear to be an insurmountable challenge. Yet, there are many times when the transformation occurs with ease. Being too harsh on, or judging, oneself often causes blockages in a person. However, on rare occasions something or someone "touches" the person in a way that releases the blockage(s).

Isaiah judged himself harshly, saying (Isaiah 6:5), **"Woe is me, for I am doomed, because I imagine, that I am a man of impure lips and I dwell among people with impure lips."** Yet an angel appeared before him and silenced his reservations by touching him on the lips and declaring (Isaiah 6:7) **"your sins and imbalances are atoned."** In a similar way shall the Creator rebalance all those whose hearts are pure (even though they judge themselves harshly.)

The affects of a transformational experience can be earth shattering. The revelation at Mount Sinai was an experience that touched the world and the nation of Israel at the core of their being (and existence) for all generations to come. The verbiage used in the Torah to describe the introduction of what is commonly referred to as "the ten commandments," is one that speaks of sayings or matters. (Exodus 20:1) **"saying."** It signifies that it is a message that is constantly talking to them. Therefore it continues for all generations.

(Exodus 20:16) In the wilderness the Israelites were going through a transformational experience. They found it too difficult a process for them to handle as individuals and thus asked for the appointment of someone else to handle it for them. Moses did the best he could. Yet his efforts on their behalf did not "fix those individuals who were afraid to make the transition to a new place.

At this point in history people are still waiting for a Moses or Messiah to come back to "fix" the things that they broke or perceive as broken. They are only too happy to sit by and wait for a miracle while they absolve themselves of any

responsibility for correcting that which they are truly capable of impacting on in a proper manner.

The future is waiting for people to take personal responsibility regarding their own individual connection directly with the Creator. Why would the answer simply materialize for those who are careless, acquisitive or lazy?

The following is a question posed about Exodus 18; “What caused Jethro come to Moses?” One response is; Jethro recognized that there is one Creator for all existence. Yet he came to learn that a person still needs to have faith that is beyond comprehension. When analyzing and accepting something from an intellectual perspective, another idea might surface that contradicts or changes the person’s former perception of the issue. Accepting something with simple faith negates all argumentative reasoning. Thus there is no door left open for challenging contradictions to what one believes as truth.

Any spiritual experience that a person has includes inherent potential for danger. A person may attribute a specific experience to a specific spiritual power. Yet in truth it may be the product of a totally different power. Spiritual powers do not have form and shape. Thus they have the ability to take on any form or shape that you want to believe in (or create.) Of course all the powers are expressions that emanate from the Creator. So when people separate the power from the source, they are also disconnecting themselves from the essential oneness of existence.

The belief of a Jew does not exist because he/she experienced something. It exists because it is so written in the Torah. This is why the Jews search to find support for their actions or perceptions by finding a hint of it somewhere and somehow in the Torah. Rabbi Boruch of Mezibuz writes that it is not possible to express in words and explain to a Jew what a Jew is. It is a choice that the Creator made for them. It is simply the way it is.

Those who only connect and limit themselves to the furthest possible interpretations (with what they call the simple meaning) of each word in the Torah, are by default creating blockages between themselves and the giver of the Torah as well as from its soul and origin. The first word of the “ten matters” or

“sayings” is “Onochee.” This is an acronym for the Aramaic words, “Ano nafshee kesovis yehovis.” This means; “I (God or Creator) have written and put my soul into the Torah.” The words of Torah are a door through which one can find connection to beyond. It is a base from which to expand. There is no implied or other intent to limit a person strictly to the physical words.

As the Israelites could not handle a direct connection with the Creator, they were given a system to work with. The Nesivois Sholom (Slonim) quoting the Noam Elimelech, writes that; “The Torah is a book of suggestions about how to connect with the Creator.” It gives many pathways to connect, all of them unique to fit the needs of each person and situation. It is a guidebook of how to exist in this world and be connected beyond it at the same time. By being aware of the presence of the Creator in everything, we are taught the necessity and path to constantly pursuing balance in each moment. The Torah’s concept of judgment is about what it is that achieves centering and balancing and what does not.

When a person discovers and establishes his/her direct connection with the Creator, they have no need to look in any other direction for truth, inner peace and satisfaction. Most of what people do is to search for different pathways and hope that they achieve connection. It has transformed the practice of religion into being one that is more like the blind leading the blind than it is the business of guiding people to the veracity associated with personal connection.

To achieve closeness with our Creator we need to be collectively (like) one person with one heart. Then we will live together as one (heart) without loneliness. We will have truly ascertained the pathway to love, respect and support in all of our thoughts, feelings and actions. All will be pure.

Yisro – Restoring Responsibility

We have learned many things from history but what has history really taught us? We don’t need to relive history. Instead we should endeavor to use it as a base

from which to grow and expand. That will bring us closer to individual inner peace as well as a more peaceful world.

We have seen how instituting structure can lead to either success or failure. Many people have allowed themselves to become imprisoned within systems or structures that do not allow for their personal growth and expansion. It is obvious that the lack of understanding of the purpose of forming a structure has led to much destruction.

No group, nor any one person, can properly guide everyone. Moses was told by his father-in-law that the way he dealt with the people would lead to his self-destruction; (Exodus ch.18) **“Moses then set up a structure of people to guide others but he could not find the exact type of people he wanted.”**

As people look at the world around them, the future seems to crumble before their eyes. This leaves many individuals depressed and/or totally broken. It is important to address the issue of fixing the space within ourselves. Once we begin to work on ourselves, we can attempt to develop potential to benefit the external. It is important to maintain a balance between internal and external. To totally desert either one creates separation and causes isolation from positive energy flow.

The origin of all life force gives equally to all without judgment. It is people who have become obsessed with their understanding and analysis of how and why “the source of life” passes judgment on them. Believing that we are patterning ourselves after the Creator, we have made judgment of others a central feature when setting up the religious as well as social structures within society.

Our need to subjugate others to judgment feeds into our egos, as men and women of limited capacity allow themselves to mete out punishments. This need stems from people’s inability to maintain themselves within a constant flow and connection with the Divine. The empowerment provides empty fulfillment of that need as it lends itself to becoming easily corrupted, even while it operates under the banner of protecting citizens or constituents.

The systems that have been created have become a crutch with easy, pat answers that require only the ability to read and carry out the rules constructed in their wake. Man made interpretations have been hallowed and clung to more steadfastly than the dictates of the Creator. How haughty has mankind become that they think they know best? How quickly they have forgotten the lessons of history. Structures that limit only work for a limited time. Structures that are a base for expansion go on forever as long as we are constantly adapting to each new moment.

We have spent a long time destroying this planet. It is time for us to participate in restoring a balanced flow on earth. It will take far less time to establish **rebalance** than it took to create the **imbalance**. The “re-birth” begins in our minds and hearts -- and emanates forth, taking us along with the positive current.

This existence was first formulated in thought. Thought progressed to manifestation of tangible reality. If we truly desire to find a pattern to emulate, we must begin with thought. Carefully consider each breath and action taken with the utmost of responsibility.

This existence is not predicated on a game of beating the Creator force. Those who believe they can accomplish that, or convince themselves that actions spurred on by greed are truly benevolent, are deluding themselves. Reflect upon your thoughts and be aware of the energy you put forth. You may be oblivious or blind when it comes to honest self-evaluation. Yet it is precisely that devotion to honesty that will affect each person’s ability to truly contribute his/her gifts to repairing what mankind has brashly “broken” over the millennia.

If you are truthful you will be willing to “hear” what is needed and take the ramifications of inappropriate actions seriously. Everyone has heard and in some way relates to the phrase: “You cannot fool mother nature.” Do they ever realize that many of their actions belie the fact that they think they can continue cheating the environment and society, and fool the Creator?

Being an example and guide to others begins with being the best you can be within yourself. That is a pre-requisite for talking and helping others to move

forward. Be vigilant about maintaining an open connection with that which is beyond definition and a source of life for all. Only maintaining constant vigilance on that connection can one hope to teach others to do the same.

Each element has its own frequency or resonance. It is important to be as aware and as open as possible to their existence so that you may detect changes or attempts to manipulate those vibrations. The largest threat to mankind may well be the mastery of such knowledge by those who attempt to use it against unsuspecting individuals or groups of people. When others "know your vibration," they can harm you. When you are able to develop the ability to vibrate beyond their scope, you may save yourself and others from destruction.

When we learn to exist on a higher frequency than the nature of this earth then we are able to resonate in a place that is protected. We then remain here physically but are shielded from the negativity that comes our way but does find us.

Many people have asked what has kept the Jewish people existent as a nation when those who attempted to destroy them were, themselves, destroyed?

There are many responses. One is that the Jewish people resonate at a different frequency than others. This is why they are different and are supposed to be different because it is their role to do so in this existence. They have often been referred to as being the "chosen people."

However, chosen in this case should be understood as having a responsibility to exist -- performing a function that is central to the continuation of this existence. That does not give them superiority. It gives them added responsibility. As we all know, responsibility denotes work. Thus it is that when they connect and follow the directives set up by our Maker; they maintain a resonance that others cannot penetrate (Exodus 19:5-6).

Yet everyone in this existence has a purpose and a contribution to make. We are all here at the behest of the Creator. It is not our agenda that counts. If we are able to open our hearts selflessly we may achieve the ultimate connection for which we search. However, if the only thing accomplished is human kindness, that

energy will enhance the work of others. Together we will reach the goal intended for us.

Yisro - The Whisper of Progress

The structure that exists in this world has been here from the time of its inception. At times aspects of the structure have changed, making it appear as though the entire world was about to be destroyed.

In each generation there have been people who have brought their strengths and gifts to positively impact upon this earth's existence. Conversely, there have been many times when mankind's actions have been extremely self-destructive, both knowingly and unknowingly.

The world is becoming more and more self-destructive. However, at this time it appears that there are many people who are aware of, and concerned about, the issues at hand. Although there have always been people who have attempted to correct matters, destructive powers continue to be empowered here.

In order to survive we must re-open our connection and flow with the origins of life. The time has come to begin to formulate a new approach that will result in structure that will meet our changing needs in an expansive way.

Existing issues must be confronted but cannot all be fixed by becoming further involved in them. We need to circumvent them. This includes, but is not limited to, raising our vibration or consciousness to a level that will immediately erase many of the issues that currently occupy center stage.

The word that is used for speech in the creation story in the book of Genesis is different than the word that is used for speech at Mount Sinai (book of Exodus). In Genesis it is a soft expression, "vayomer." In Exodus the harsher word, "vayedaber" is used.

Mistranslating the words of the Ten Commandments in Exodus renders them untruthful and creates negative energy. The original Hebrew text calls them ten sayings – "dibrot". They are not called commandments anywhere in the Torah. The word in Hebrew for "do not, thou shalt not" is "ahl" and the actual Hebrew word used here is "loh." "Loh" translates as "no" or "negative." Via these words the Torah is teaching that you create negative energy when you kill, steal, desire that which is not yours, etc.

The revelation at Mount Sinai brought a new energy of stability to the world. In order to achieve that, it was necessary to have an expression stronger than the one that came through the ten expressions in Genesis. Inner creation may whisper softly, yet true power and strength resides therein. Outer worldly creation requires more definition and therefore is characterized by harsher expression.

Powerful softness is the beginning of creation, and then it grows in intensity and diversion. To rebalance we need to get back to that beginning. As we move to bring forth a new level of energy we should strive to revert to expressions of powerful softness and not allow ourselves to be fixated and defined by harsh definitions.

It is time to demonstrate that true power is not gained by trying to achieve control. Rather, the key to success is in guiding people to understand the direct consequence of their actions. It is about making people understand that they must take personal responsibility seriously. They must not give their personal identification away in favor of domination by others.

Often, we are surprised when children respond to us by doing that which they are told not to do. This happens because by issuing an order we create an energy that causes the child to have the desire to do that thing. By infusing our intent with negative energy, we create an entity of desire.

Many of those who believe in God and a Creator have actually created an energy that has pushed people away from faith. This is also a result of not being careful to be fully truthful about the translation of the words of Torah. Many innocent people mean well but have no way of seeing the truth from their vantage point. Leaders who have various issues, along with people who willingly give themselves up to these leaders, confound the problems that lead to dominance and total corruption.

(Exodus 18:21) Jethro tells Moses, "Choose leaders by finding among the people persons of valor, God fearing, persons of truth and they despise money." Moses chose persons of valor, but it does not mention the other qualities. It is a difficult task to find a leader who possesses all of these qualities.

Being truthful with oneself is essential. Unfortunately, we live in a society whose leaders often preach about the importance of truth yet do not live by that

principle. People generally do not recognize either their own limitations or those of their leaders. That is how they become imprisoned by the lies that dictate their immediate world. Only those who are not living within those beliefs can clearly see the lies for what they are. The people who are trapped by those lies are unable to see the truth.

The power of money creates a false reality that easily leads to lies and corruption. It is a self-serving entity that promotes living within its limitations and dictates. The abuse that happens because people need to make money in order to live has created a system of fully accepted corruption.

Each person is his/her own leader. We need to look into our own self and see how much money effects the way we act, think and judge. If we discover that the truth is totally different than what we believe it to be, are we then ready to let go and follow the truth? In order to clear our path to the future we must remove those elements that cloud our decisions.

Doing so will enable us to recognize the presence of a higher power in everything. It will also allow us to understand that our specific place or assignment in the furtherance of this world is, of itself, small and seemingly insignificant. Yet when combined with the efforts of all of mankind, performing our individual requirements completes its part as others complete theirs.

The purpose and goal of education is to teach each person to be his/her own unique self. Yet the educational system pushes everyone to become drones that repeat patterns of learning and behavior. This is part of a system that has become filled to the brim with corruption and control. It does not strive to focus on the uniqueness of each child.

History teaches us about great educators, thinkers, inventors, scholars, scientist and poets. Their methodology involved asking unique questions and researching their answers. Our forefathers reached out to the spiritual realms to test their quests and knowledge. In contrast, today's educators seek to erase historical first-person accounts, and thereby re-invent history. This is yet one more way that they prevent our youth from discovering in the purest form possible, what they need to know. Time for change in our educational methodology has arrived, for all of us!

We have now taken a step to explore the roots of our current unsettling existence. A question remains as to what we must do to initiate the proper shift. The answer lies in the soft expression that formulated the creation of our existence. The only way we will truly begin to relate to that is by connecting with that softness and pure energy. Once we have done so we will understand how best to do our part as we give ourselves up to the Creator's desires for the world.

Yisro - Listening

A leader must know how and with whom to delegate work since becoming one with each individual needing guidance would take up all his physical time. Clearly that would not leave enough time to assist all of the people who are in need. Delegation of responsibilities allows a leader to be a leader to all.

This is one of the defining qualities that separate a principal from the teachers who teach under his auspices. Many people can be great teachers. Yet not every great teacher has the ability to become a great principal, or leader. Choosing a leader who possesses great wisdom will likely insure that those who are part of his team will be effective guides.

The leader has his/her own individual journey. Most of that journey should be spent listening. The level (depth and profoundness) on which the leader can hear will determine how much he/she can help (or be helped by) others. If the leader is superficial, vague in details of direction, or consumed by ego, the end result will not be best for the people.

Each person has a journey. It is the job of the leader to assist in guiding the person in fixing their issues. Often he/she will be able to affect a temporary bridge (or fix) that should enable the person to move forward. However, a good leader knows that it is not his/her business to be able to completely correct all of the person's problems.

While receiving the necessary support, each person must be open to learning about the causes and cures of their own issues. Where growth is possible, the leader gives guidance. Where it is not, the temporary fix can offer hope that may either lead to growth or rebirth of a person's *raison d'être* for the period of time

ascribed to them by the Creator. A good leader must acknowledge the limits of his/her capabilities and exercise good judgment in knowing when actions become futile.

When a leader chooses other leaders for the people it is important to remove the personal agendas of the people appointed. This creates leaders of various qualities who bring with them their personal gifts as well as their limitations.

The members of the Jewish high court in Israel had to be proficient in the spoken languages of the world so that if anyone came they could relate directly to the person and not need a translator.

Jethro (Yisro), which means he added, heard and came to connect with a direct flow of connection to the Creator. The feeling that he was extra was humbling and allowed him to go through a transformation to find his proper place in this existence.

Hearing and listening adds quality to life. The way we hear can create a transformational experience. Being too busy with oneself impedes a person's ability to translate what they hear. This can prevent them from listening.

The deepest hearing is listening to where you are truly directly connected with the Creator.

There are always deeper lessons that a person can learn. However, it is also important to be "simple". Each person and element in existence is important to us because through any one of them we can see the Creator. That place may be beyond present logic and reasoning but it is the place to be. Each thing may have reason and logic but that does not mean that it is always understood. That is why, for many, the focal point is to be able to experience joy and to simply take pleasure in being.

To truly know, understand, and experience another person, you should become totally one with that person. This opens you up to their joy and pain, as well as to their limitation and expansion. The exchange of connective energies allows them a reciprocal experience with you. Loving each person as a part of you allows each

and every union, connection or bond to be holy. The truly connected have no demands or expectations. They simply put forth love and support to all with whom they cross paths.

The ultimate change for the better can occur at any given moment. Yet people are still suffering and going through difficult challenges. The changes in our existence are moving at a very slow pace that has dragged them out over time. It is up to each individual to be fluid and allow him/herself to go with the flow. Meanwhile, think about what it is that blinds or blocks people so much. Think about what things people “buy into” that prevent them from making the transition.

You should not have any other gods in front of me (having other gods creates blindness for you in your connection with me) (Exodus 20:3). Being open not blinded by agenda or ego allowed all the people to see the (vibration of the) sound (Exodus 20:15)

Do not use the life force from me that sustains all existence to make gods of silver and gods of gold (Exodus 20:20). When you worship parts of the creation you cause me to give life and sustenance to that idol.

As the world sinks deeper into trouble, the cloak that covers it continues to fade. As that escalates, the life force in creation becomes more revealed. For many people it comes as a shock. It is not people’s plans and ideas that maintain the world. It is the Creator life force in all things that sustains the flow of everything. All the games and nonsense propagated by man do not better this existence. All existence is the will of the Creator.

As the Creator becomes more revealed to people so too does the need to have an open connection. Many who are lacking in this are begging for help. When this happens the true leaders of the future will come to the fore. Unlike today’s leaders, they will not suffer from ego or personal agenda.

The part within each person that is our real self gives us a purpose of being a conduit of Creator flow in this creation. There is flow on all levels; hence the element of water is the main component of our body.

Yisro - added

Jethro in Hebrew is Yisro meaning he added.

Jethro actually had many names. In this Parsha he is called Yisro because he added something. He was the head priest in Midyan and was an advisor to Pharaoh. The word Midyan means separation and he was also called the priest of Ohn and the word Ohn means pain.

It says that God spoke these ten sayings – Aseres(t) Hadibros(t); nowhere in the Torah does it say that they are called ten “commandments”. Speech in Genesis is soft (vayomer) and here it is harsher since the world balance needs to once again be re-established.

So in a sense Yisro’s acknowledgement of the God of the Jews created more of a space for the giving of the Torah. Yisro thus brought a balance before the Torah was given. Which also gave space for Moses to then give laws in the physical realm i.e. if a person is being false and how to deal with it.

In a similar way before the story of Purim was complete Haman had to dress Mordechai.

We learn that from the darkness comes greater light.

The people here saw the noise (kol is an expression of something being drawn forth) and came to seeing the Creator in everything. This happened at that moment in time but since then it only happens to individuals because it was only needed as a group once.

Since then we have to bond our heart with the oneness and when a person focuses on the oneness then in this way the negative will automatically be nullified. Even if a person’s heart is hard like stone but if the person continually thinks about the oneness in creation the heart will eventually melt.

At Mount Sinai the smoke represented the burning of the negativity causing all other peoples there to convert or become part of the oneness. So when a person learns Torah it is important to think consciously that its purpose is about the oneness in creation.

By the way just as before giving the Torah Pharoah and Jethro had to acknowledge God so too we in order to live and survive in the future must also submit at some point to the power of the Creator.

There was also the element of the food called the manna that came down fresh daily. This taught the people that they do not have to worry because the Creator gives them new life every day and so too in our lives we should become more cognizant of it.

At Mount Sinai everything and everyone had to transform (be me'ayan) to realize that all the variations of existence are really one essence. This brings a connection from the depth of the heart with joy and pleasure.

The highest levels of control in society are king or high priest. These aspects are in every person and these aspects submitted themselves to God before the Torah could be given. At the time of the giving of the Torah all the filters for creation opened and they saw that there is nothing besides the Creator.

Now we can have the revelation of Mount Sinai through our contemplation and our perspective.

Why do people have a custom to say Parshas Hamon? Because it says do not leave over until morning.

Now we can learn Torah in an instant and come to where the Jews were at Mt Sinai. BUT there are men that do not enjoy this thought because they say even women know this. They say this because of their ego and the oneness of the Creator is not worth anything in their eyes (Mamorei Adhaz Ahl Haparshiyos Yisro page 307).

Where was the smoke if there were no trees and wood only sand? So it was there due to another reason. It was because now they could see that which normally is not visible and thus all the negativity or physical attachments that was leaving the people created a smoke screen.

In Breishis everything was created but then vayomer each thing expressed itself at a different moment in the space and time of this existence.

According to the Jerusalem Talmud the Shma that we say each day reflects these ten sayings. Just as the tablets have a right and left so too the Shma has a coming down and returning back movement between the chapters.

I am - Hear

One - Do not have

Do not take - You shall love

Remember the Shabbos - That you shall remember

Honor - So that your days be prolonged

Do not kill - And you will be lost

Do not commit adultery - Do not follow your heart and your eyes

Do not steal - You will gather your grain (and not that of another person)

Do not bear false witness - I am God your lord

Do not desire your friend's house - And you shall write it on the doorpost of your house (not of your friends).

Now just as God created the negative by telling Adam and Eve not to eat, so too here also when God establishes the world again, it is with the creation of more negative elements. Similarly, we find at the end of the forty years Moses says I know that you will not keep these laws.

Thus really God is part of every positive and negative flow, ying and yang, up and down etc. It is our purpose to see the Creator in everything then we can know how to rebalance our self with each thought and feeling.