

Tetzaveh – Rabbi Yosef Y. Serebryanski

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Proper leadership

The Torah is a system that guides people in a certain way. Yet, it is often misunderstood due to limitations of religion and what people will or will not accept.

(Exodus 27:20) **“And you (Moses) command (connect) the children of Israel, and they shall take to you oil, clear olive beaten to give light, to elevate an everlasting candle.”**

One way of understanding this verse is that Moses could only teach and guide those who came to him after they were open to the depth of their soul. It was from the clarity they received after going through difficult experiences. Those who were not open could not accept his guidance and the connection that he was able to share with them.

When a child is born it needs love, guidance and support. The physical child is the external of the child. While some adults see the internal, many sadly only relate to the external. The same is with the Garden of Eden and creation. The Creator made everything but it is also up to us to make it internal. This is done by our actions and intentions. The mitzvos (will of the Creator) that we do create the inner Garden of Eden.

(Genesis 2:15) **“And he was put in the Garden of Eden to work it and guard it.”** **“To work it”** means bring out the internal will of the Creator. The internal needs a special protection in order to be brought forth. Each child has something very special deep within. The parents were given a child to look into that depth and bring it out. Too often parents are busy with the superficial life and the internal suffers. Humans are so consumed with the superficial aspects of life that they often do not have time to recognize the internal or that it needs care.

A true leader is able to listen to the people and guide them to bring out the inner self. Sadly too many of our leaders are slaves to other who have money and power. Thus all they do is continue the enslavement of people to a system that wants to control people.

May we all wake up to the type of leadership that has brought us trouble and slavery. Beginning with each person becoming a responsible leader for his/herself. Then we will eventually have a leader like Moses who guides society in the right direction.

On the Heart

(Exodus 28:30) **“And you shall give to the breastplate of judgment, the urim and the tumim and they shall be on the heart of Aaron when he comes before YHVH, and Aaron will constantly carry on his heart before YHVH the judgment (Mishpat) of the children of Israel”**

When the high priest asked for information individual letters began to shine, that is called urim. He then put the letters together to make a word or words and for that he needed tumim. He needed a Holy Spirit to rest on him in order to make the proper combination of letters.

We find this in the story (Samuel 1, 13-15) of Chana and Eli. In that instance the high priest did not have the Holy Spirit guiding the way he arranged the letters. The Talmud (Yuma 73) writes that “urim” means that there was light to the words and “tumim” means that the words were completed. The Ramban writes that

without the “tumim” the letters could not be understood or they could be organized in a way not in accordance with the Divine message.

Rabbi Shlomo Kluger writes that “urim” which means light also refers to the light of Torah and “tumim” also means unity. These two elements are what keep the children of Israel strong and safe. Keeping Torah and /or oneness is what Aaron has to constantly carry on his heart.

All the various clothes of the priests and high priest are described in Torah commentaries as to how the words also reflect various aspects of each person’s life. They are a guide as to how a person can live life in accordance with the will of the Creator.

Rabbi Shmshon Rafael Hirsh writes that the exact nature of the “urim and tumim” is a mystery. However, the etymology of the words implies “enlightenment and moral perfection.” Ur denotes not only the warming power of fire but also its all-consuming power. Tumim is the plural of tohm which is perfection.

The plural form “urim and tumim” implies a multiplicity of things that have the property or effect the enlightening of the mind and inspiring it to a life of purity, and also of promoting moral perfection. It is in the heart of the individual Jew and in the heart of the Jewish nation.

“Mishpat bnei Yisroel” denotes that which is fitting for Israel and in accordance with its calling; that which is destined for it and to which it should aspire in keeping with its calling.

We all need to be cognizant of what is on our hearts. Introspection and personal responsibility weigh upon each of us in making daily choices and decisions that impact upon our lives and those of others. Each person is the “high priest” of his/her inner “Temple.”

Living or Existing

People generally do not make distinction between the words “existing” and “living.” For many, life is a daily struggle just to exist. Yet there is a difference

between those two terms. To “exist” is to be in a state of continued being. “Life” is that which manifests itself in all moving beings.

Sometimes that which we call inanimate has more life in it as a result of what it does for people, more so than those who exist without contributing to life. As long as there is resistance to pursuit of “life” we will be witness to the display of mere existence. As things disintegrate, a transition takes place for a new life to form.

In Proverbs 3:18 the Torah is called “eitzchayim – tree of life.” There are five books of Torah given by Moses which reflect the thirty-two pathways of wisdom that flow through the creation and in each person. Five times thirty-two equals one hundred and sixty which is the same numerical value of eitz. The word eitz is translated as tree but what does it really mean?

In Hebrew Elan is a tree while eitz actually refers to wood of the tree, stalks of flax are also called eitz in Joshua 2:6. In Genesis we find fruit of the tree also referred to as eitz. Sefer Gerushin writes that the word eitz only applies to a tree that bears fruit. In Deuteronomy 20:19 man/woman is also called eitz. There is much more to this word than just saying tree or wood.

Eitz refers to the way in which the wood receives and dispenses life through the tree. It refers to the life force that flows through it. Wood has water in it that carries life through it. The human body also needs water to carry life through it. Without that water the wood is dead and so is a human body.

The “fruit of the tree” in the Garden of Eden refers to the result of the journey of the life force that comes through various pathways that bring life to this existence just as it does to the actual fruit of a tree. In Kabbalah the tree of life and tree of knowledge refer to spiritual life forces and flow of energy. The story of the tree in the Garden of Eden is essentially a story of spiritual pathways and life force. This spiritual energy and life is reflected in our physical composition.

The letters of the Hebrew word eitz are the root for words meaning advice, concentrating energy towards a goal, spine, backbone, form or image, vessel like a pot for planting, nerve, rug, a person’s mood, closing, narrowing, strong, bone, essence. Utz means to force up, yaatz to deliberate and noatz to penetrate and

No-ootz – insert. From all these words we can see that the letters of eitz describe flow of energy and life force.

Going with the flow of life is called life and flowing in an opposite direction is considered death as that would be the ultimate conclusion of the direction it is going in. Spiritual death ends up manifesting with physical death. The physical may continue to exist until its time runs out or something reverses the propulsion to restore it to the flow of life.

A further insight into the word eitz can be found in the shape of the two Hebrew letters which make up the word eitz , which are ayin and tsaddik. The shape of the letters reflects flow of energy. The ayin and tsaddik both have two dots on top and lines that draw energy from the dot which represents the origin. There are four lines that reflect various movements which flow energy from its source. The lines of the ayin come to ground level while the tsaddik goes below ground level.

In a tree the roots nurture from that which the ground receives in many ways. One of those is the life that it receives from the planets and stars as is described in books on planetary planting. Thus the roots and long line of the tsaddik shows that it receives from higher and distant sources of life as well. This is based on the concept that the higher something is the lower it goes when it falls.

Tanya chapter 20 mentions that the first two sayings of the ten matters (commonly called the ten commandments) are the generality (Talmud Makkos 24a) of all positive and negative connections with the Creator. That is why these sayings were heard directly from the Almighty.

The name of the letter “ayin” means “eye” and just as an eye can be used in a positive or negative way so too the flow of the word eitz can be used in positive or negative ways. It reflects flow of life from the Creator into this dimension. The length of the tsaddik also reflects that which is beyond this time and space including the future.

Food that is filled with energy gives life, while food that is lacking in energy allows existence. Much of the food that we eat allows us to continue to exist but

does not give us a life. Many diseases come from that which we ingest. The Torah warns us to be careful with regarding our soul and life.

Awareness gives us the possibility to think for ourselves. When our system is compromised we do not function in the best way. While thought is constant and free, the basis for how those thoughts come to us may have other affects. It is considered free because we do not see the consequences. In fact those thoughts or feelings are often the consequences of pain, death, walls or anything else that blocks a person from their own essential life.

When you feel happy you feel alive and vibrant. When you are depressed and unhappy you feel “dead.” A person can be alive in the physical but have no exhibition of life outwardly. A person may have a heart that beats to sustain a living body and mind, and yet they feel their heart is dead. The same applies to the soul and spirit of a person. The soul may be very much alive, yet it will have no vessel in which to express itself when the person’s mind heart and body are not responsive to its call.

If we have been gifted with life let us attempt to be truly “alive.” Some people need to achieve something beyond themselves in the physical. Others need to contemplate and develop strength of spirit and soul. Focusing on what may or may not happen after we leave the body detracts from the work that we need to do in the present. Worshipping people who we think of as saints (godly and righteous) hides the details of their ups and downs. We then forget that they are actually human beings who are subject to mistakes that are prevalent in all human journeys.

Interestingly the Hebrew word for religion is “dos.” It is first used in the book of Esther a few times with the meaning of decree. Judaism was not called a religion until people made it into one. It is actually a set of guidance for living in this world in balance with the Creator and life.

We are drawn to matters because there is a spark of Divinity in all things. Sometimes we need to become involved, other times we are meant to keep distance. Time, experience, mistakes and persistence enable us to learn. By keeping our connection and flow with the Divine Creator open we are better protected and

prepared to deal with many of the situations that arise during our journey on this earth.

(Deuteronomy 21:11) “And you have desire in it - Vechoshaktobo” has the numerical value of 821, which is the equivalent of the numerical value of the name “achashverosh” in the book of Esther. The name “Mordechai Hayehudi” has a numerical value of 314. Mordechai protected Esther using the Divine name “Shadda-I” which also has the numerical value of 314. According to the book Aron Eidus when you take the numerical value of the names of each letter that comprise the word Shadda-I, (Shin dalet yood written out – shin yood noon, dalet lamed tov, yood vov dalet) you have the same numerical value as Vechoshakto, the word which means, and you have desire.

The Torah is a tree of life as it guides us in ways to connect to the Creator – the source of all life. By following the guidance that helps us in our connection, we are able to become one with that power that is the ultimate experience of life. We can choose to live or exist on a variety of levels. May we all make the proper choices that take us on the journey so that the fruit of our labor and life is a bet as we can make it.

Flowing letters of connection

Bonding of the heart is a most precious part of our existence. When a person accomplishes this, he/she experiences the feeling of eternity that is in the essence of our being.

The openness that is required for pure bonding is often blocked as a result of the complications that are generated by emotions, needs and/or conflicting perspectives. As we live in a world that is predicated on boundaries and definition, we must incorporate balance within ourselves and weigh our conduct carefully while we are here.

The Torah contains guidance for connection with the source of life. Yet the word for connection is generally translated as commandment. In order to rectify this, we will explain the form and shape of the word used in the Hebrew of the Torah.

In Hebrew, the word “tzav” means; ‘command,’ ‘acceleration,’ ‘urge,’ ‘catalyst.’ The word is composed of two letters, ‘tsaddik – צ, and ‘vov - ו.’ The letter vov – ו is a form of connection. Its written configuration is that of a small hook. The dot on top is the shape of the letter yood reflecting the point of source. Extended down from that is a line reflecting life force that is drawn to another, lower vibration or level. The hooks that joined the pillars in the tabernacle are referred to as “vov-ay” (Exodus 27:10).

According to Chassidus and Kabbalah, the Hebrew word “tzav” is translated as ‘connection.’ In our own need for connection, we feel naturally compelled to assist others to connect, as we are all one. We do this by setting a living example to those who will benefit from our model.

The letter ‘**tsaddik**’ has an interesting composition. The top of the letter is formed by two letters “yood” standing back to back next to each other. They are joined underneath by a line that angles down before turning into a straight horizontal line along the bottom. The two “yoods” and lines reflect two points of life force that come together from the source and then form a base for creation.

The back to back relationship of the letters reflects the formlessness that is referred to as ‘**Tohu**’ in **Genesis 1:2**. According to a quote in **Proverbs 10:25**, this represents the upper vibration that was used to initiate this creation, as it says, “**Tsaddik is the foundation of the world (olam)**” (*olam also means concealment*).

The **tsaddik** reflects that which is above the rokeyyah (as the description of above and below in Genesis 1:6,7,8). The bottom line of the Tsaddik reflects the rokee-yah and the angled line and two yoods above reflect the knowledge that exists above the rokee-yah. The rokee-yah filters the higher and stronger vibration in creation concealing it from the lower vibrations in creation.

Back to back is a concealment of life force reflecting two energies flowing in opposite directions. One is on the right facing backwards and the others is on the

left facing forward since Hebrew is read from right to left. This represents the life force that ultimately is expressed in a positive or negative form. Yet here they come together since in their source they are both recipients and expressions of one source.

This same letter tsaddik, when used at the end of a word changes form from ט to ט. Instead of a letter that is bent and a base for another space it becomes straight and drawn down into another lower space. The final tsaddik is straight since it comes at the end of the flow of energy of a word. In Hebrew the first letter is the main energy force of a word and the other letters follow from it. Since the purpose of the tsaddik is changed so is flow changing the shape of the letter.

The general shape of the left side of the letter reflects the letter noon that also changes when used at the end of a word. It changes from נ to נ. There is a difference since the line comes from the middle of the top of the letter not the right side. Additionally, the letter נ is stretched and the line slanted to make a ט. To know the many details of the letters and what they reflect takes much study.

Another method of understanding the relationships of Hebrew letters and words is by using the numerical value. Tsav has the same numerical value as the word mayim –water. Water conducts a force to sustain much of the life on this planet.

While water is the common translation the letters actually reflect the surge and flow of Creator life force in creation. In Psalm 42:9 it says and yomam –day is connected (יצורה) with his chesed - kindness. The word yomam - יומם is also associated with the word mayim - מים.

(Sefer Hapardes of Rabbi Moshe Cordoveiro) Matzah – מצה the unleavened bread that is eaten on Passover reflects humility and humbleness. By adding the letter vov to matzah it becomes mitzvah - מצוה which unites in a way that there is no disconnection.

The word mitzvah – מצוה (often translated as commandment also means connection) is composed of four letters. The first two letters are mem and tsaddik. When they are transformed through a method known as aht bahsh (the first letter and last letter of the Hebrew letters are exchanged then the second and second last

letter and so on) they become yood – ם and hey – ה. The whole word then becomes a name used for an expression of the Creator in creation - YH-VH. It is also the numerical value of another name used for expression of the Creator in creation - El Ado-nai.

We can now begin to comprehend how the source of life gives freely to connect all matter. It is the human distortion that separates us from seeing it. Yet, now is a time to open our eyes to see how all is truly one.

It is a time of opening that allows us to recognize how each individual is a unique flow or vibration within the expression of the oneness. As we come to realize the opportunity of acting on this recognition we may begin to live with a reality reflecting that acknowledgement. Doing so will allow us to live with open and pure hearts without the fear of being hurt and/or living in pain.

The word(s) that reflect(s) connection, **Tsav** or **Mitzvah**, came to be used to mean establishing a connection by doing a commander's will. Now the word can be restored to its proper meaning, which is utilizing one's free will to connect, or not, with the source of all life. As we restore our connection through this word, so too may we all restore our connection through every detail of our daily lives.

Leadership

In my mid-teens I was having an issue. Being a Virgo I was a perfectionist, thus every word that came out of my mouth had to be precise — not a letter more or a letter less. When another person did not understand, I preferred not to repeat my words if possible. Studying the Torah or holy Bible in its original language with the thousands of years of commentary allowed me to understand how each letter can be precise. This resulted in my inability to comprehend why people used superfluous words to say things.

From my perspective this excessive use of words was wasteful. As I grew older I realized that almost no one understood the depth of my words or truly understood what I had said. It was easier for me not to be involved in people's conversations, as I often felt that I would be wasting my time by doing so.

Years later I realized that in order to be part of society I had to participate in conversation despite the fact that my credo was 'silence is a virtue.' Thus in order to develop relationships with people I charged myself to talk, even when it made me feel foolish. That is why I spoke 'and sometimes still speak' in a manner that is not natural to me.

Now let us look at this week's portion of the Bible where it says; "And you shall command the children of Israel and they shall take to you oil of olive pure pressed for illumination to elevate light continually".

In looking at this sentence and the commentaries, it appears that each letter and word has many meanings according to the original Hebrew. Whether it is intellectual, emanates from their heart or if they are simply repeating that which they learned, each comment reflects the perception or experience of the commentator.

Let us look at some of the patterns in the sentence before trying to understand the variances in the meaning.

This book 'was told' to Moses. Often it is written "And God said to Moses." In contrast, here it says "and you." To whom else could it be talking?

Furthermore, it says "and you" as if it is a continuation from before. It would have been sufficient simply to say, 'you.'

In Hebrew the word "ess" has no translated meaning. Why is it here?

Why does it say "to you" and not for you, or just and they shall take, why is the word you there at all?

The words pressed for illumination seem superfluous. How else are you going to get olive oil and pure?

Why in the whole upcoming chapter does it not mention Moses by name as it does everywhere else?

Why is this oil portion something that Moses should command? Is it not like everything else that God tells Moses?

These are some of the questions in the sentence and in this way words and letters are questioned throughout the five books of Moses. Could you imagine that you would understand people if they spoke with such exactness? Most people would give up or go crazy. Yet with dedicated study it is possible to train oneself to look for the intended meanings that may be deduced from the precise placement of the words of Torah that speak to the heart and the soul.

Now let us look at some of the perspectives in the sentence.

The word command in Hebrew is tzav, which also means join or connect.

When it says “you” it is not just talking to Moses. It is talking to the leaders in each and every generation.

From the spiritual interpretation we can assume that all of the aspects of building a tabernacle are applicable to us in daily life. Otherwise why tell us all of the details about how and with what items one uses to build the Temple since it is irrelevant to us and relevant only to those who built it.

Now if it is talking to the leaders then it says that you (the leaders) must come down from your high peak and connect with the people. This can have two effects. One effect is that the leader can then elevate the people. The other possibility is that the leader becomes stuck on the level of the people and it does not elevate them.

This may be why there are people who do not want to become leaders today even though they are aware that they have the abilities to be a leader. They have serious concerns that they might be pulled down by the people. Therefore, the words “and they will take to you” could mean that the people pull you down or will like you and then you will not like it or you will like it. Either way it will keep you from being yourself.

It is interesting that it was not Moses who used the oil. Rather it was Aharon, from which we see that there are various types of leaders in addition to the main one.

A few days ago I was listening to a story about a person who died a few weeks ago. He had been the treasurer of a religious institution for thirty-five years. An incoming group of young board members undertook the responsibility of checking the details of the bank account. What they found was that the treasurer had used a large amount of money for his personal purposes. Upon confronting him the treasurer refused to give up his position. He emphatically stated that the only way that would get rid of him was to remove him in a casket.

The board members took the issue to a court. Two days before the verdict, the treasurer passed out. On the day that the court was to announce his verdict, he died.

This story illustrates just how careful a person must be when they make a statement or pronouncement.

This lesson is learned from the situation that occurs with Moses in Exodus (32:32). Moses beseeches God to forgive the people and asks to “remove me from your book,” if the people are not forgiven. Thus we see later on when the book was written Moses’ name was removed from this chapter.

There is another meaning that we can deduce from Moses’ name not appearing here. It could be to teach us that there is a time when a leader must let go of the personal ego. An ego is important, as it helps a person to get work done. Yet there are times that the only way to go beyond where the person is (for the growth that God wants) is for the leader to simply let go (of his/her ego) and allow it to be. This is also applicable to each individual as we go forth into the future.

There is a story told about the Rabbi of Tzanz, who was asked, “Where in the Torah are the words that you say, written.” He responded, “I am the Torah and it written in my heart”. It is through the heart that we can become truly one with the Creator. Once that happens we can clearly hear guidance from the Creator. Then it may be nothing that we had ever imagined before, because it is the new creation that the Creator creates each moment.

Another perspective in the sentence is that the illumination is to you since I don't need it. This could refer to God or Moses or the individual that does not need it for him/her self.

(Exodus 27:21) "In the tent of meeting from outside of the curtain that is on the testimony, Aharon and his sons should set it up from evening to morning in front of God, a statute for their everlasting generations from the children of Israel."

In the first sentence regarding illumination when speaking to Moses it says continual illumination. Now, where Aharon is concerned it says from evening to morning. This is because they hold two separate vibrational levels and as such two separate functions. While Moses holds it for the world, Aharon holds it for each individual. Aharon is a support for people to connect with the infinite light.

This is also represented Aharon's name as spelled in Hebrew. The Middle letters are har meaning a mountain. He is a mountain of love connecting the first letter of his name (an aleph - numerically one) representing the Creator with the last letter a long noon representing that it is drawn or connect to the lowest levels in creation. He brings light and joy to the souls of people elevating them beyond their limiting condition and reconnecting them with the infinite light.

The curtain creates a separation and is represented by the name Elohim. There are many names used in the Bible and all are translated as God. Actually each name represents another function in this creation. Elohim represents boundaries and the curtain represents a boundary that also exists between one world and another (between the physical and spiritual as well as between one spiritual world and another spiritual world).

In Genesis (28:21) it states that (in the future) "YHVH will be to me as Elohim." YHVH is the name of connection when one exists totally in the present. When people all are living in the present, then the structure of limitation will be the present.

The sages teach that God will take the sun out of its shield. Physically, at this moment in time, that would be destructive to the Earth. So let us look at it emotionally and spiritually. If your heart is totally open or you are open

spiritually, people do not know what to do with you. They think that you are crazy, they take advantage of you and basically you become hurt. So each person needs to take care how much of their self is shared with others. In the future we will be able to be totally open without ever becoming hurt. That is one meaning of removing the shield from the sun.

Aharon represents the total feeling of love. He kindles the light daily and brings new energy to all people. This also brings joy to people as they feel the open heart on all levels.

There are many other ways to explain these sentences but I would like to go to another part of the portion regarding the stones of the breastplate of the high priest—the urim vetumim.

It is fascinating that each tribe had its own stone to represent it with its own definitive color, healing properties, vibration, etc. Some commentaries show how the nature of each tribe is represented in the nature of the stone. Another interpretation is that each of the tribes had their own issues, which their particular stone was created in order to balance their imbalanced nature.

It would seem from all the various books describing these stones that the Jews in ancient times knew how to use stones for healing, protection, balancing and other uses. They thus knew the properties of the elements of nature.

We live in a time that each person needs to be a leader for his or her own self. Then we need to unite a group of such people to lead others and together we can create a new balance in this world.

Bonding

At this time of uncertainty many individuals are experiencing fear and worry about the reality of their lives. They ask whether connecting with the Creator can erase all other concerns that cross their paths daily. They want to know if becoming one among the few who are able to block out or rise

above everything except the connection, leaves them in a better or worse position than others?

The answer (as it is in many issues) is in listening. It is not about listening only to our inner selves. It is about having the ability to listen and see the true nature of all that goes on around us, be it in the nature of nature, or in the nature of human nature.

Leaders are expected to bond with the people. Consequently, people are expected to bond with their leaders. And you (Moses) connect with the children of Israel and they will take to you (Exodus 27:20). And you bring close, and you talk (Exodus 28:1,3).

When God told Moses to give of himself to others it had specific purpose with boundaries. We have serious issues with those who control society today. We give them our power, which they abuse, thereby creating the dangerous system in which we operate. Giving our power to another person can be dangerous. They allow themselves (with our permission) to be guided by their egos and temptations, taking us along on their path that takes us away from our connection to the flow.

People are driven to function within the system, and they fall prey to its pitfalls. The lie becomes beautiful, and the upheaval brings with it enticing promises of fulfillment and future gratification. We are led to a different rendering of reality. It is one that is built with no solid foundation that will certainly fall short of expectations and, in the end, will totally collapse.

Throughout this process, individuals have awakenings at various times. Yet, possessing scant comprehension of the nature of the problems, they cannot fathom precisely why things go wrong.

Listening to nature: Each place on earth has its own energies and foods that are indigenous to that particular place and its inhabitants. Yet people have become spoiled and expect all foods to be available to them at all times in all places, fueling desire over necessity. This has made millions of

people dependent upon others as well as destroying the nature in each individual place.

Removing plants from their original locales and attempting to relocate them to a foreign setting destroys the essence of their original energies. When the benefits of those new plants fall short of expectations, people are clueless as to why. Leaders should be doing what they can to help people to adapt to the nature of their local surroundings. This is one important component in allowing persons to properly define and develop their individuality in a natural manner.

This is one of the reasons that the high priest (Exodus ch.28) had to carry the uniqueness of each tribe on his shoulder and on his heart. It was so that he would never forget the individuality of each tribe and always be able to identify and utilize their unique traits while being a conduit in their connection to the Creator. Focusing on their individuality prevented him from being drawn in any way to try to control them or expect them to act like others who were not of the same spiritual source and composition. That is why he could relate to them constantly with an open heart. This is one of the marks of a real leader; demonstrating the ability to accept the distinctiveness of, and express gratitude and love for, each person.

It is often the ego that bonds people with religion, preventing them from achieving a true connection. It is often agenda that bonds people with politics. The preaching of leaders is often not resonant with the flow of truth and energy in the universe.

Meanwhile there are souls everywhere that are searching for and desirous of connection. By shutting them out we are cutting off a part of ourselves. We must make it our business to be open to those souls who are seeking to connect and be careful not to turn them away when they come to us for assistance. A display of haughty and exclusive elite behavior causes pain to those souls.

At the time the Jews left Egypt there was an opening of their hearts. By accepting the opening of our hearts and love we can get beyond our differences and accept each other for what we are. Dangers or fear may be involved, but by listening, going with the flow and bonding we will know when the time is right. Through bonding on the highest vibrational level with others that resonate with us we will be in the right place as things fall into place and we will survive.

Love and blessings to you for a week filled with miracles and blessings.

Making the Connection

(Exodus 28:3) "Speak to all the wise hearted people whom I have filled with a spirit of wisdom, and they shall make the clothes for Aharon to sanctify him to make him a priest for me." The spirit of wisdom is in the heart. Have you found yours?

Fear, self judgment, ego and one's being stuck in a belief or routine are all components that may detract from a person's ability to be fully connected. As children who are not encumbered by major responsibilities, we experience pure joy and happiness. Yet our ability to experience joy in this manner diminishes as the aging process brings many complicating factors and circumstances into our lives. Although as adults we still may desire to connect with the essence of life, many stumbling blocks appear before us as we progress on our journey.

Logic dictates that in order to hold onto something, we must first own experience with it. This means that we attribute enhanced explanations, fulfilled expectations and the furtherance of our utmost spiritually driven desires, to random experiences. That is how people come to attributing the status of Gods to mere messengers, never developing the ability to see or connect beyond the messenger to the source. The Creator, God, or original source of all life, is beyond our comprehension or ability to define. Understanding that prevents us from attributing human physical characteristics to the one who created mankind.

Contemplate what could happen if we opened our hearts all the way and let things be whatever they are. It would allow everyone to get along with each

other. Sharing and respect would be the order of the day. The result would be a new space in which you would feel no requirement to do anything. The necessary things would flow from each person to his fellow man/woman, free of complications or labor. Instead of feeling needy, we would feel fulfilled and fulfilling all at once.

This resulting vacuum will allow anything to happen, even if not positive, to complete that which must be completed. In this space we will require no further assistance or guidance in connecting with an existence that beyond definition. The quiet that we have when all is peaceful after we experience love is where the Creator or God resides. It is non descriptive just a space that is fully open.

Then we will take our gold, silver, precious stones and clothes and wear them on our heart. Then we will be filled with wisdom. We will know what to do with each thought and feeling which will allow us to move beyond where we are. The result will be the issuance of a new balance.

Releasing the spiritual and/or physical “attachments” that block us is part of our journey to bonding with our source of origin. Often, when an individual breaks through, society “brands” that person as the anomaly to normality. The most significant contribution a person can make to “fix” this world is to take personal responsibility for him/herself. This will enable the revelation of the Messiah to each person, together bringing about the opening for the transformation of the whole world.

History is our best teacher. Searching will reveal to us our roots, which are deeply planted in the past. Enlightening ourselves about our roots has the capacity to free us even as it gathers us in and holds us securely. The power of transformation comes not from where people expect — unless you see the hand of the Creator in everything. Only then can you recognize that there is a power that is beyond our limitations.

The connection from the heart takes us to that place. Yet it only works efficiently when we are prudent in how we express ourselves in this issue. We must remember to take responsibility for each word as the power of words, feelings and thoughts take on a reality of creation that is their own. That gives them equal power in healing as well as hurting. When we have erred, it is best that we recognize and gently

correct ourselves so that we can rebalance and get on course to the completion of our most important mission here, doing we are meant to do and extending our hearts and souls for the betterment of mankind.

Leaders or Gods?

There are various ways leaders attain their (often coveted) positions. Some are appointed by the people. Some take over positions due to the demise or departure of those who are a level above them. Some take the position by various tactics of force.

In stark contrast, we have seen are true leaders who, like Moses and Aharon, are appointed by the Supreme Being. People refer to this Supreme Being by many different names. Two of these names are; the Creator (of all matter) or God.

Generally speaking, when leaders are initially elected (or appointed) by the people, they try to impress the people by making inroads on the goals which they “promised” to accomplish on behalf of the greater good. However it does not take too long for them to shift to their personal agenda, which almost always includes monetary gain and cementing political relationships to insure the continuity of their “jobs.” Their success almost certainly allows them to push the limits when it comes to developing the pursuit of personal desires, which often comes at the expense of the public.

Leaders who are appointed from beyond do what the Creator wants. It takes almost supernatural self-restraint to resist the many temptations that exist and to then use one’s power strictly for the betterment of the people. It requires the type of honesty that can only be maintained by respecting a pure connection to the Creator.

When one prefaces all work by acknowledgement of a greater power, and the need to be at one with the flow, he/she will understand that the power they possess is minuscule, temporary and vulnerable. Any misuse may give them the ego-boosting ability to control others. However at the end of the day, powers that are used inappropriately will all be exposed. This is especially true at this sensitive time in the history of mankind when life is becoming more and more transparent.

Leaders who are appointed by the Creator approach the people with a true sense of humility and responsibility. This does not mean that all individuals who claim to come to us “in the name of God” do so. At times the power of some such individuals seems to grow faster than their sense of responsibility. In those cases serious imbalances are often the result.

While they may appear to be “pious,” the damage that exists within their communities tells a different story. When they point away from themselves in an attempt to dodge the blame, they set an example to their followers to copy that action. The hurt caused (to those who are victimized) by doing so is incalculable. Not only do they teach their constituents how to not take personal responsibility for their actions, they sanction that behavior pattern. That is why, sometimes, many well-meaning people judge and humiliate those who they might have otherwise helped.

True leaders teach by setting a proper example. Some of our greatest teachers have been those who wanted no recognition and had to have leadership thrust upon them even as they demurred. They only accepted the mantle because there was little other choice than to recognize and accept that as the mission for which they were destined. This does not mean that they made no mistakes. It simply means that they recognized their human frailties and were always on guard to do the very best that they could to deliver true leadership to the people.

(Ethics of the Fathers 2:3) **“Be wary of those in power, for they befriend a person only for their benefit.”** The dynamics change according to each situation. Many times people attain power at the behest of people who are looking for someone to accept responsibility for them. This creates corruption on the part of the people as well as on the part of the leaders.

People often have a lack of understanding of the fundamentals of how the universe works. There are also people who understand its fundamentals but shirk from their responsibility to that knowledge. The bottom line is that there exist far too many who try to conquer nature, thinking that their knowledge (and/or egos) makes them

superior to the laws of nature. In the end they all disintegrate, but not before having corrupted society.

This is one of the reasons that groups, societies, civilizations and people come and go. Despite their illusions of grandeur, none of them can exist forever. Human vision is usually very narrow and restricted to the short term. As such people repeat the exact same mistakes generation after generation. Unfortunately the slogan “**never again**” is true only until the time of reoccurrence.

(Ethics of the Fathers 4:21) “**Rabbi Elazar HaKappur says: Envy, lust and honor-seeking drive a man from this world.**” Power corrupts and destroys people. The disturbance caused by this imbalance does not allow those who are pure to live in peace or purity. Many who possess good intentions stray or rebel from the pressure that is caused by the pain they suffer. Others may try to resolve the situation by accommodating the rules. Yet they are confused when the accomplishments they make are never deemed to be enough to meet the growing demands of those peers whom they seek to please.

Even more upsetting is the fact that no matter what they try to do, they are certain that they have not met the expectations of the Creator. They may or may not be correct in their assumptions. The problem is that they are using the measurements of others to determine the veracity and value of their actions.

As long as there are people to continually criticize and correct them, they are convinced that they are not “good enough.” Thus they spend more time worrying about the demands of their peers than determining what it is that the Creator wants from them. There are many individuals who are aware of the complications and problems that are caused by domineering in-crowd but they are powerless to do anything specific to correct the situation.

Yet there is also a growing group of connected individuals who are making a powerful stand for truth and are attempting to help to change these attitudes and actions. Additionally there is the correction that comes about from the Universal Master. Corruption will eventually fall in the face of that truth and justice.

The spiritual forces in this existence vary in how they relate to what we are doing. Some are beyond everything and what happens is not their concern. Some attempt to assist, yet they cannot effect the change that they desire. Yet others get their power from the people who pray to them and rely upon them. It is this last group who are worshipped by many as gods.

On a parallel scale, the same thing happens within the human dimension. Many who have power are assigned that power by their followers. Yet on their own they are no better than any other individual. Leaders are revered as “gods” because people choose to “elevate” them in importance. Featuring large among this group of assigned “gods” are the egotists and narcissists who are more self-serving than they are of serving others.

People must ask themselves why we have elected and/or chosen to follow the directives of liars at best and/or criminals with evil intent at worst? Why do we continue to support corrupt people and systems and still see ourselves as being free? In view of this how do we allow ourselves to believe that we are taking proper responsibility in all that we do?

We are quick to assign credibility to many who say the right words. Yet when their intentions are ultimately revealed as being destructive we are slow to acknowledge and correct those errors. Instead we choose to “go with the flow,” never realizing the cost in human lives and to humanity itself.

A country does not have the need to pray to or believe in God or in a Supreme Being if its leaders wish to portray themselves as “gods” who can take care of the needs of everyone. Belief in a higher power should be as basic to human beings as it is to the rest of the components of the universe. Yet people go to great lengths to attempt to analyze and/or justify their beliefs. They collectively spend more time analyzing, proselytizing, theorizing and intellectualizing their beliefs than they do in connecting and living the truth granted by the Creator.

When the complexities of our existence are beyond our comprehension we can choose to analyze them until our demise, or simply be thankful that we are here and busy ourselves with figuring out and doing what it is that we are here to

accomplish. Nit-picking and policing others are a terrible waste of time that keeps us from that goal. Controlling rather than gently guiding others may get us human attention, but will fail to ultimately achieve balance and purpose in our lives here.

In the wilderness Aharon was appointed as the high priest. The duties of the priests and the construction of the holy Mishkan was all part of the design of helping the people to connect. That was the purpose of leadership. When the people failed it was the leaders who assumed the responsibility for their failures. They did not blame anyone. It was understood that only the failure of proper guidance caused problems to emerge.

Where are our leaders today to take the blame for the problems that their failings have caused? What has happened that has taught us to target those who cannot defend themselves? Why do we do this as opposed to focusing on leaders who are supposed to teach us with wisdom and love how to prevent these problems and how to assist and lend an open hand to all who need our love and help. Why is it that we have become a society that bases its choices of leaders on the idea of choosing the lesser of the evils? When will we insist that love of the Creator along with honesty and integrity are the character traits of those we wish to lead us?

When we have figured out the answers to the above questions we will be better equipped to find and properly define our true leaders. We will then cease to be assaulted daily by the shocking details we never imagined possible about those who we have given our trust to and followed blindly. We will not fear the answers that require revamping. We will walk in the path directed by the Creator, each of us helping the next to fit into the flow to benefit all of mankind.