

Vayakhel – Rabbi Yosef Y. Serebryanski

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Perfect and Imperfect World

Imagine a world where there is no deterioration, no need to prepare (or eat) food and the weather is always perfect. For forty years in the wilderness the Israelites had such an experience as the Torah writes that the clothes they wore never deteriorated and grew with them. They did not need to prepare food as they had mana from heaven and the clouds protected the people creating perfect living conditions.

Originally a perfectly balanced world was created where all wood and fruit had the same taste and all trees were fruit bearing. It was mankind who brought imbalance creating all the disconnection and havoc that permeates human life.

The deeper meaning of the Hebrew word for wood and fruit is that the origin, pathways of life and result of everything is seen, understood and felt in the same moment. This means that Adam and Eve could see and feel the consequences of each thought they had. Yet, when they were presented with making a choice for future generations, they only saw the source and fruit but not the pathway to get to the end result which is the fruit. Their choice brought forth the journey that we are on.

One issue that is greatly missing in today's world among people is, not knowing the true origin of all matter. It is the lack of understanding and knowing the origin that initiates the ultimate consequences of our thought's, speech and action. Major abuse is common in today's world since people are so blocked from connecting the beginning with the end. If the understanding of consequences of each thought would immediately be understood then the whole world would revert to balance.

Each person would stay away from self-destructive thoughts and no negative energy would be emitted.

The balance that existed at the time of Adam and Eve was temporarily restored at the time of the revelation at Mount Sinai. It was the choice of the people not to accept it. They rejected an open and direct connection with the Creator, maybe because they did not understand it.

At the end of the book of Exodus Moshe (Moses) told the Israelites what they need to do to correct their action and that of Adam and Eve. He explained to them about the Mishkan (Tabernacle) and Shabbos. The Mishkan and Shabbos are both gifts to the people but then the people need to also do their part.

Both represent revelation of the Divine presence. The amount of Divine presence in the Mishkan was directly due to the donations of the hearts of the people. The same is with the Holiness of the Shabbos; it is brought about by how much a person puts into it.

Shabbos is a time when each thing is complete and no work needs to be done representing a completely balanced existence. The Torah also tells us that we need to make the Shabbos. We read in Exodus 31:13 a plural expression of Shabbos. One type of Shabbos is that everything is already done and the other is where we have to do things for it. It is because of the imbalance that the Israelites caused that they now have to work to prepare for the Shabbos to reveal its properties.

Sadly, we live in a world where life situations often drain our energy. It does not allow us to fully enjoy and cultivate the revelation of the Divine presence. We keep the Shabbos now as an opening to be able to enjoy the full expression of Divine presence in the future.

That which the sages say that **“the Holy One desired an abode with the lowest”** does not refer to place but level. In other words no matter where we are at present, ultimately the Creator wants that level also to be permeated with Divine presence in a revealed manner.

Somehow the work we do to keep balance and an opening with the infinite in our daily life will eventually grow and take us out of the limited space we know. The difficulties that we go through will eventually be forgotten but the heart we put into serving the Creator is building the type of revelation we will have in the future forever.

Gathering, protection

There are things we gather and there are things that are gathered for us. Often we do not see or comprehend that which is done for us, it remains invisible. We all live with an invisible protection around us that was put in place by the Creator. When we have the right tools, knowledge or awareness some of that becomes visible.

(Psalms 119:18) **“Gal einai ve’abito niflaos mitorosecho - reveal or unveil my eyes and I will see many wonders from your Torah -guidance.”** The Torah gives us tools to relate to that invisible energy even if we do not see it, how much greater it becomes when we see it.

We have parents but are unaware of all they did to protect us while raising us, until we have to raise our own children. Many times we learn from experience. The Torah gives us many experiences that we can learn from.

(Exodus 35:1, 2) **“Moshe gathered all the congregation of the children of Israel, and he said to them, these are the words that YHVH connects with us by doing them. Know that work is done for six days and on the seventh day ...”**

The knowledge that what the Creator wants happens is most important. It allows an individual to focus on their personal task and purpose in this realm. Most people do not see the energy and reverberations of each movement they make. Those who are open are able to allow themselves to follow what needs to happen in each instance and not be limited to the structures that others are.

The people knew what they wanted and so for the golden calf they gathered themselves, they did not need anyone to gather them. For what God wanted to say they needed to be gathered. Moshe gathered the people in order to instruct them in the building of the Tabernacle. He was able to impart a feeling to the people when

he spoke to them as if the words that he heard were intended for them directly from Hashem.

While building a tent of meeting for the Divine presence each person needed to introspect and look at the personal internal building and what presence was within.

The Nachalas Yaakov (written by the Baal Chavos Daas,) quotes that the menorah was a piece of gold thrown into fire and it came out. The (Tabernacle) Mishkan set itself up, etc. He explains that since the Mishkan was done with the assistance of God who made the seventh day a rest day, so no work was to be done on that day. When it came to the offerings in the Temple that were done by people, they could do it even on the Shabbos.

In a similar way each person has work that is prohibited on the Shabbos and work that is to be done on the Shabbos. The internal work is focusing on inner peace in connection with the Divine source of all life. Having one day a week to do this protects a person the rest of the week. The Torah guides us in what manner we can connect with the desire of the Creator. While people incorrectly call them commandments they are mitzvos which means connections. The Torah guides us how to connect and not disconnect.

Most people are stuck in the words they read in Torah, they are stuck in one dimension. Those who look and feel the myriad of other dimensions within or behind each letter and word open up to a knowledge of how the Creator creates in this realm. This enables a person to understand why he/she does things. This knowledge protects the person from becoming involved in negative forces.

At the same time if a person studies based in ego or only on one dimension they keep the Creator blocked from their awareness. Moses knew the people and so when he gathered them he was able to hold the space of where each person was. This way the Divine flowed through the mouth of Moses and each person thought that the words of God were for him/her.

Illusions

The origin of all existence has no form or shape. Yet, we have a continuous need to find a way to define it within human boundaries.

While reducing something beyond definition to human terminology is admirable, it also leads to problems. People have a tendency to become “stuck” within the confines of what they define. They do not realize how limiting the act of “grasping with their senses” renders them.

Certainly we need a base from which to operate. The base gives us a platform to expand and propel ourselves beyond our limits and into infinity. We can then return from that expansion to a fully grounded solid base, with a better understanding of what is expected of us during our sojourn here.

Unfortunately many misuse the “grounding tools” that we have been given as anchors. They fear the expansion and personal connection. It is this fear that is preyed upon by those who wish to be in control of our actions. There are also those who misuse their expansion and must come to terms with understanding that the very creation of this universe required boundaries and so it is with them as well.

Many use the human terminology as a point to narrow themselves in, to not venture beyond but stay within what is for them a comfort zone. This builds walls that they are afraid to venture from. In order to balance and protect the walls, they create illusions with their imagination and believe in that as reality.

They do not venture forth to become united or in touch with the flow. The damage that ensues is one where they use their narrow definitions as a tool to exclude or shun those who do not do as they do. Their negative projection closes off the universal connection as it sometimes does irrevocable damage to people who are pushed away.

Although they were well meaning and self-righteous, they do not understand that their actions murder potential not only for their growth but also for the contribution of others. By exuding scorn and disrespect for the differences of others, they create a reality based on illusions, convinced that their intentions represent the real truth.

Somehow they have convinced themselves that they cannot cause harm if they are confined to a narrow space.

In contrast, those who run wild with freedom and self-created exoneration must also realize the danger they cause to others. The giddiness resulting from allowing oneself to answer to nothing leads to self-righteous liberalism that can cause just as much damage and hurt as those who destroy with too much restriction and control. The answer lies in balance and the ability to listen to the Creator's direction.

The Creator created boundaries and balance within those boundaries. We were instructed not to add or detract from those boundaries. So why is it that a portion of mankind has decided that adding to the boundaries is admirable, while detracting from them is deplorable? It is ok if a person has an individual need for restriction to have a proper connection. It is a problem when the person imposes the same restriction on others. It is also ok for an individual not to have a restriction. It is a problem when the person imposes lack of boundaries on others.

Every matter of existence has a life force that gives it its existence. Life force exists in everything originating from the source of all life. We have a variety of tools that gives us a way to relate to that life force. They are only tools for receiving life force but they do not tell us what the original origin of these various forces are.

All matter is a channel for the life force that comes to and through it. A person has the choice to be a clear channel or create distortion and block the flow into and through the person.

All existence is the imagination of the Creator and as such it is an illusion. Yet we exist in this illusion and the life force that we receive from it. That life force is the reality of our existence. As long as there is one who person remains openly connected with the original thought of the Creator the whole universe continues to exist. We are a reflection of the thought of the Creator. Therefore our ability of thought and imagination is the basis of our universal and personal creation.

The word “Breishis” the first word of the Torah has a variety of meanings. One meaning is “With thought.” Thus it is with thought that all was created.

Talmud Brochos 17b **“The whole world is sustained because of Chaninah my son.”** The Be’er Mayim Chayim explains: The channels that flow energy into the creation have holes (leaks.) It is through these holes that negative forces nurture. Chaninah was able to fix these holes so that the world received flow without the negative receiving more life force. The Talmud is saying that at that period of time everyone and everything received its complete life force because Chaninah kept the spiritual channels whole.

The first Hebrew word of the book of Genesis is “Breishis.” It is a composite of two words boro – create and shis which one of its meanings is hole (shitim.) In other words creation comes to us through the metaphor of holes.

The Hebrew name Betzalel means in the shadow of power (God.) (Exodus 35:30) **“Betzalel son of Uri (light) son of Chur (hole.)”** He was blessed by the Creator to know all the variations of flow in the spiritual realm and thus was able to make a physical tabernacle reflecting all the vibrations of the spiritual realms.

He understood the secret of the Hebrew letters and each detail that they represented. The word for letters in Hebrew is “oss” which also means sign. The Hebrew letters are a sign for something. The shape and form of each Hebrew letter and word reflects the various flows of life force in creation.

The book of Leviticus and the end of Exodus discuss the Temple and all of its details. In Chassidus and Kabbalah the Hebrew words of this book are shown to represent spiritual realms and how they relate to the human existence. For many the book is about something physical that was. It is studied because of the belief that a new temple will be built and it is part of Torah. Yet if one studies the Hebrew words of the Torah and the flow of life force that comes through the form of its letters, a new world will open for them. It will then not be about what was or what will be but what is. It will become a living Torah as it reflects the flow of life force in creation.

Once this happens, our need for leadership will be limited, as each person will have found his/her personal bond with the Creator, the source of life. This knowledge and bonding is very much needed so that when the walls of society fully disintegrate, that which is left will be precisely what is needed to fill that void. Only the Creator runs this world. We need only to participate in the flow.

The Great Gatherer

(Exodus 35:1) **“Moshe (Moses) gathered from alef to tov (a to z) the entire congregation of Israel and said, “These are the matters that connect the source of life through your actions.”** Thus Moshe (Moses) teaches the Jews that the base of the guidance that is being given to them as a people is predicated on the unity of all the people.

It is so important that King Solomon calls himself gatherer, when he speaks to the people. In Ecclesiastes 1:1 he writes, **“The words of Koheles (gatherer) son of David.”**

Moshe continues by teaching about work being done during six days and keeping the Shabbos (Sabbath) on the seventh day. The people are told that if they do not keep the Shabbos, they will disconnect from a direct flow of the source of life. The significance of Shabbos is that it is set apart from the other days, sanctifying it as a day of restoring one’s thoughts and emotions to their natural state through spiritual meditations as well as a day of rest from physical labor.

Having a day of rest for your thoughts and emotions in addition to physical rest is in great part what the Shabbos (Sabbath) is about. That is why he continues teaching that we should not make a fire (or do anything that causes dissention) in all of your dwelling places.

At a certain point in my life I experienced something that caused me extreme pain, I felt my heart closing. Although I realized that the closing was a protective response, I understood that I needed to make the difficult choice to maintain a small opening at any cost.

Closing myself totally would have led me to my death on emotional and spiritual levels. The negative fallout would have severe repercussions on my health as well. Allowing my sensitivities to remain slightly open would allow me the opportunity to expand the opening again at a time when it would be less vulnerable.

We can also use this as a perspective when looking at the observance of Shabbos. If we believe in the possibility of total peace in the future, we must remain open to that possibility, lest we negate it's happening. Preserving the practice of sanctifying one day a week in a state that is enhanced by internal reflection and spiritual meditation, is a conduit to an opening that will connect us to the peace of the future.

In Isaiah 30:26 it states, “(In the future) **The light of the moon will be like the light of the sun and the light of the sun will increase sevenfold** (The Hebrew word “Shivosayim” can also mean seven times seven or to become satiated) **to be like the light of the seven days** (of creation).” This verse clearly says that the ohr (light or clarity) of the seven days is different than the ohr of the sun. At the same time we may infer from this verse that the light of the sun was not used until after the first seven days.

It is interesting to note that the sages speak of the light of the moon being like that of the sun at the beginning of creation. They suggest that at some point the light of the moon was removed and now it only reflects the sun. In the future the intensity of the moon's original light will be restored.

The time before our world can be called “Shabbos” (Sabbath) and the time after this period of existence is also called “Shabbos” (Sabbath). Peace and tranquility were present before this existence came into being and will be restored when this existence comes to its conclusion. The interim between the two times is our time of historical journey.

The story of Adam and Eve choosing to partake of the “fruit” has many levels of interpretation. Accordingly, the “fruit” that they choose actually represented the end triumphant results of the journey of mankind. They chose this journey for their children because of their perception of the end result. They understood that these

results would be a proper follow-up to their own peaceful and fully balanced existence.

In choosing the fruit, they did not reflect upon the details of the journey that was necessary to achieve those results. They were then shocked by the change that occurred after initializing this pathway of life. Thus their “choice” caused an “imbalance” in the existence. Since that time, mankind has been on a designated journey to reach the end of the impact of that imbalance.

People are often limited by the perception of that which they see or believe. There are many who focus on the words of the prophets. Yet they fail to see beyond those prophecies. They do not take any responsibility for what will happen once those words come to fruition.

Instead they choose to live in the past, as opposed to in the present – moving into the future. It is not an action that promotes life flow. Instead it slams the door to any opening to the future. Their action is one of reversal, shriveling into itself. It is an action that leads and causes death on all levels.

The same can be said of many beliefs and perceptions; each has its defining limitation. Many people are damaged by verbiage that causes wars between them while they are trying to convince others of the truth of the beliefs that they espouse. At the same time they fail to recognize the limitations of their own lives and beliefs.

The dogged persistence to convince others is evidence that the person is not peaceful within him/herself. Not only does this person have no perception of what the peace was initially, he/she has “no clue” as to what it will be like in the future. This illustrates how limited is their knowledge of the workings of the conduct of this world and universe. How then do we think that they can truly comprehend the words of the prophets other than in a very limited fashion?

When assisting another person in his/her journey one must be especially careful that the guidance is not overshadowed by the need to “direct” the person being assisted in any particular direction. In fact sharing an experience can be proper

while forcing interpretation or behavior is not. The “right choice” is the one that “rings true” for each individual in this existence.

Abraham initiated the idea of going about to teach the oneness of the Creator of heaven and earth. Judaism does not seek to require anyone else to become Jewish. It promotes the fact that each individual must find his/her own connection and pathway with the oneness of all existence.

The concept that most people have about peace is as warped as it is limited. They foster the notion of a co-dependent or dependent peace, with many strings attached. The “peaceful” solution of their dreams is one of co-dependency, with strings and structures of obeisance to man, involved.

A new world order is imagined, based on limitations, demands and forced co-operation to be dictated by the “ones” in power. This does not represent the future. In order to properly transverse to the peace of the future (that is both internal and external) a space needs to be created within each individual. This is called the Shabbos (Sabbath).

Many people form an external house to experience the existence of a divine presence. When they do not do the same within their hearts, minds and bodies, it will not encompass more than a temporarily existence. Instead, we must continue to work at having a period of tranquility in our lives. When we realize that we must maintain an opening for it to happen within this world, we will be on the proper path. This will create the opening that will allow for the eventual manifestation at the precise moment that we are all waiting.

Shmos 35:1

Dealing with people has always been a difficult issue. Firstly, because people have personal agendas and personal agendas create issues. Secondly, people have limits that they bring with them into every situation. Thirdly, the type of leaders’ people choose or appoint and rely upon for guidance or advice, have their own problems. Fourthly, creation changes each moment and people as well as their leaders who are often tied to the past or stuck in the present, do not move forward by listening to the

constantly occurring moment-by-moment changes. Fifthly, while some may be attuned to the ongoing changes, they often use those changes to promote their own personal agendas. Sixthly, you need a sixth sense, which is the one that most individuals are not tuned into.

(Exodus 35:1) “And Moshe (Moses) gathered the whole congregation of the children of Israel.” The word congregation seems to be superfluous. It would seem to be sufficient to say that he gathered all the children of Israel. The Hebrew word for congregation is “eida.” The word eida also means jewelry, ornament or to adorn (as we see it used in Exodus 33:4, 33:6). After the sin of the Golden calf causing the people to be separated from the Creator and from each other, Moshe reunites them, thus restoring the light that adorns this group of people or souls.

The word gathered can also mean that he gathered (his abilities and powers) into himself, and only then was he able to speak with all the people. He then saw each person as a precious being, similar to how they were prior to the sin of the Golden calf (of course some people behave like a precious thing – in Hebrew it is called a tachshit).

Moshe gathers the people! This happens after the third time that he came down from the mountain and it was the day after Yom Kippur – the Day of Atonement.

Interesting that each time Moshe goes up on the mountain it is for forty days. There is some element in forty that completes a cycle in life and life force energy. So, after a number of forty in life’s journey, a new direction begins. Focusing and gathering or putting together needs to happen once again.

The flood was forty days and forty nights. The Jews were in the wilderness forty years. When dowsing into the earth, at each forty centimeters the movement stops and a new dowsing movement needs to occur. Moshe took the Jewish people out of Egypt when he was eighty, at the beginning of his third forty-year stage. An eagle at 40 years of age must shed its beak, talon and feathers and go through a renewal process for the next stage of its life.

The Rabbis teach us that there are thirty-nine basic types of work (melachos) that we should not do on the (Sabbath) Shabbos. This may be a reflection that alludes to the fact that when we reach the next level, that of forty, the way that we relate to work will cease to exist. Action will happen in a new way. This could be simply by thinking or saying something, automatically causing creation to occur.

Maybe this is why we learn that a person needs to be extra careful with regards to what they think or say on the (Sabbath) Shabbos. This is because it may be considered a form of work and the Shabbos represents a future world. So actually keeping the Sabbath with intention of doing God's will, will help a person to move forward in his or her own life.

It is written, "six days the work shall be done" and in an earlier chapter (Exodus 20:9) it says, "six days you shall work". This reflects the physical work and spiritual work as well as the idea of growing into a space where the work is done by itself.

When everyone is together as the Creator wants it, the person who is supposed to do the work does it automatically. However, when the verse talks about each person acting for his or her own self, then each person does work that they would not have to do if there was oneness.

The Torah now comes to teach us about the work that we should not do on Shabbos, so why does it say "These are the things that God commanded to do?"

God commanded to do them during the six days but stipulated that whoever does it on the seventh day will die, which means that the connection with the Creator will die in that person. The work of the six days is also a preparation for the seventh day. Therefore, that which a person does on the seventh day is dependent on the preparation of the six days preceding days.

Why does it say the things in a plural tense, when Shabbos is a singular command? It is because it includes many elements.

In the previous chapters, when God tells Moshe about making the Mishkan (Tabernacle), God first says to make the vessels that will be in the Mishkan,

then the curtains, and then finally tells Moshe about Shabbos. When Moshe talks to the people, he first tells them about Shabbos, then about the curtains and then about the vessels. This is a mirror image that indicates a reflection, which is an upward energy flow upwards corresponding to Gods downward energy flow into creation.

In order to create, God, being the source of energy, has to make receptacles comprised of many different details. Then God creates the encompassing energy, which is reflective in the curtains. After that God gives details of the actual building of the Mishkan, which will house that energy. Only after the building, which represents the physical realm, can God tell them how to bring Shabbos into their individual personal lives.

In contrast, when Moshe comes to talk to the people, he cannot bestow upon them God's brilliance and light because that Supreme expression would nullify them instantly, extinguishing their existence. Thus, Moshe first tells them about how they can bring a feeling of Oneness within their own daily lives. Then he tells them about creating a structure for containing the Divine Light. After that he tells them about the aspect of Makif, curtains, which allow for the mirror image of Divine Energy which we are unable to experience in the raw.

Only then can one connect with the vessels of the Mishkan to reflect that God had to create some kind of vessel or limitation in order for the energy to be properly filtered before we could absorb it. This way we can understand why the Jews attributed such respect and holiness to the vessels of the Temple, as they are conduits for the flow of Divine Energy.

We find a similar parallel in the creation of Heaven and Earth in Genesis. There God creates the world of Tohu (the word means "what is it?" which we cannot comprehend.) After Tohu, God creates the flowers and the plants, which are expressions to which we can relate.

However, if we were to inverse the order and first regard the seed, we would find that it has to totally discard its form in order to develop into a tree or a plant. Then it is eaten by an animal and by a human. Then it is transformed into emotion and thoughts and then a human seeing the Creator in all aspects of the creation.

This elevates the creation to a plane beyond the comprehension of the physical and even of the spiritual depending on the vibration and perception of the human. We can then see the beauty of the Creator in a more expansive manner. This allows us more easily to understand how in order to see the Creator there are endless unknown coverings that allow us to exist within a physical form.

In a similar manner for us to grow we must first discard the structure that we hold onto and then we can become a new expression in the creation. This is part of the journey to reconnecting with the Creator on a new wavelength.

This is parallel to when Moshe tells the people “Six days you shall work and on the Seventh you shall rest.” In addition to it being a good idea that people should take an occasional break from work, the reason for the Seventh Day is not just for this purpose. Rather, he says it is a break – a rest day – to separate oneself from the work of the week, to refocus oneself on a personal connection with The Creator.

People are focused within the physical existence of eating, of earning money to support themselves, etc. Most of that is a physical pursuit that is devoid of spiritual growth. For others it is a spiritual focus but based in the physical. Shabbos is a time to reflect on that which is beyond the normal daily needs. This way it restores the heart and the flow of the soul life force within the human body. If a person does not do this, then the person allows the soul connection to die within the body.

This is one reason it says not to kindle a fire on the Shabbos. Fire also reflects emotional fire, which is anger, which comes about because of ego and personal blockage.

(“Vaer” to burn has the letters ova, to pass through—in other words all that is transpiring is just while we are passing through this world). Also, we can translate the words Lo – no, referring to the negative; tevaer - you should burn by having the fire of continual presence of the Creator on the day of Shabbos. The word baer (vaer) also means to remove, to kindle, to destroy.

“Do not kindle the fire on the day of Shabbos in all your dwelling places.” This means that in the Temple which is not a dwelling place they

did kindle or burn a fire (Ralbag, Ramban). It also says not to do it “on the day,” which means that if it is kindled from before the shabbos it is ok. If you translate tevaer here to mean remove instead of kindle, then you should have a fire the entire Sabbath. Of course, this would also refer to the spiritual fire.

Thus, this is what Moshe tells the people. First work on your physical being, this is in order to open yourself to the Creator. Then the Creator can open up another level of expression from himself in this world. The deeper the opening that you create within yourself, the greater the aura that God can bring into this world. This is also what it is referring to when it says “Kol Nediv Lev,” and “Everyone who donates his heart.” (Exodus 35:5).

(35:5) “Take from yourselves a portion (offering) to God, all (donating) motivated by the heart shall bring it, the gift of God.”

The teruma from you, not from money you swindled or stole from others. Or it should be from yourself together with your heart. Or it is the heart that causes you to bring yourself.

The words “to God” can also be “of God” thus a person wanting to take from the soul of God that is within then there is nothing holding you back.

(35:10) And you shall do without trickery or trying to be clever, therefore it is with wisdom of the heart.

Six days you shall work means fixing things, plowing, sowing, reaping, all the work of the field and of building and of business. This also refers to a person digging into him/herself, looking at what needs to be fixed, meditating, doing exercises or eating specific foods to be more open spiritually.

All of this work is a preparation for the seventh day when a person has a new aura. On the seventh day a person needs to be in a different vibrational space. That is the preparation of the week and then the coming week will also be different as it has residue of the previous Shabbos.

According to the Talmud (Eruvin 54a), before the tablets were broken people could learn and remember easily, after the tablets were broken

people had a more difficult time learning and remembering. When Moshe gathered the people it was also so that together they would share what they knew and get it straight.

Nowadays many people think that they are correct and will not listen to another opinion. This is one of the reasons for this teaching, in order to help people grow as we share. So, at the end of the previous chapter when Moshe saw that the people were afraid of coming close to him, he gathered them. Maybe we should consider the need to do this now in this world through all the various methods. This so that people can gather together and see their own limitations, the limits of their belief system and how we can all live together creating the future that we need and want.

The work of the Mishkan is repeated in the Torah because it is created on many levels.

Here Shabbos is mentioned before the making of the mishkan because there needs to be oneness before the mishkan can be built. Today we have many people attempting to create oneness on many levels. There are often many various limitations attached but the direction overall is correct. Let us stay together and form a stronger energy bond of oneness in the world.

Coming together

Recently, a friend told me the story of what happened when he passed out and a doctor pronounced him dead. Some minutes later he awoke. The doctor asked him what he saw and the man responded, "A person who sees does not say and the person who says does not see."

Most people seem to be listening to the people who talk but do not see.

Understanding people's perspectives requires viewing and comprehending them on various, and often complex, levels. Seen through individual perspective, thoughts synthesize in the following order: Universal thought, worldly thought, country or community thought, and personal thought. In practical application one begins with the personal, then progresses through communal, worldly and then universal. This simultaneously appears and

happens on a spiritual and soul level as well. People live within the limitations of their specific realities. Usually, they are either unaware of the many other realities or are afraid to acknowledge their existence.

Over time people have learned various survival techniques. Some people survive by utilizing the power of being positive. Others are totally blind when it comes to seeing their own limitations and those of the world around them. Often when a person attains a position of power over others something in that person changes significantly — and usually not for the better.

Having wealth is a blessing. However, using that wealth only to create more wealth in order to benefit oneself is an abuse of the blessing. Many people who have money do not share it with others. There are also some wealthy people who share only because of an ulterior motive that is associated with their “act of kindness.”

The same is true of people in power who abuse it in order to accumulate more power for themselves.

My great uncle Mendel Futerfass made a lot of money in business in communist Russia. He said that he did not give a tenth of his earnings to charity. He took whatever he needed for himself, and the rest, which was most of his earnings, he gave to others.

The art of giving with an open heart is something many have yet to learn. When we have progressed to a time that stories of open generosity and camaraderie are more than those of destructiveness, we will know that we have truly begun to correct the ills of society

In groups, people can use their collective abilities to share burdens as they go about the business of healing themselves and others. Yet, at the same time there are many who come together and create more destruction because of what they are connected to. They abuse their position of power by taking advantage of others for their own personal agenda.

The word Eida or Adas (Exodus 35:1) is translated as congregation. It also means testimony or edyo – ornament. Interestingly, the word eida is comprised of the same letters of daas, which means understanding. The person who understands gathers all souls together. This becomes a testimony or a sign of the oneness of the Creator in this creation. The oneness also expresses beauty in creation in that many opposites and differences come together to balance and blend with each other.

The choice is ours to make. We are being asked to collectively give our “all” for the betterment of mankind and the earth we live on. We can pretend that we are not “obligated” to give much of ourselves. The end result will be the sum of all that we put in.

There is a presence in life that causes things to move or stay where they are (Exodus 40:36,37). Sometimes we feel its presence and sometimes we are aware of movement of change without knowing exactly what caused it.

In order for people to open up there needs to be something to be open to. That something is generally what a person may only be able to sense but not see. Many individuals are unable to sense anything is happening until there is physical evidence of shift. Yet, there are others who are anticipating the shifts that will occur, both in our physical and spiritual reality.

Most of the changes that have occurred to date have been subtle. No one knows exactly what will happen or when these things will come to pass. However, it is likely that the next shift will happen sooner than most people expect. However, the more prepared we are, and the more people who are in sync with the flow, the better equipped we will be for that future time.

Currently a large group of people recognizes that in this issue they are far ahead of the progress that has been made by society in general. They feel connected to each other in a space that is beyond the limitations in which their friends and family live. The ability of these people to connect with other people who vibrate at the same inner frequencies will bring about more guidance to the world. Through the opening that they help to expand,

people will be able to see the life force in all matter. The prepared group will be the guides for our transition as we ascend to the next elevation in the creation.