

Emor – Rabbi Yosef Serebryanski

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Pre-empting disaster

A person who acquires wisdom must be open to sharing. Only by sharing gained or innate knowledge can we fill in the vital information that will create the bridge to our survival. Wisdom is also in knowing the timing of sharing. Clearly, information must be dispensed at the proper times only. Failure to know when not to share one's wisdom can be just as damaging as not sharing it at a pertinent time.

In Hebrew the word used for 'elder' and 'beard' is the same; 'zakan.' A beard grows as a person becomes older and gains wisdom through various life experiences.

In the past, a common method of acquiring education was to learn from one's elders. The older generation communicated vast scores of wisdom and knowledge to their successors-to-be. This prepared the younger generation to meet with the various challenges they faced in their daily lives. In this way the experienced prepared the inexperienced for their future.

Although we are technologically advanced, we are short-sighted when it comes to understanding the lessons of life. The elders of the generation have become distanced and judgmental and cannot seem to relate to the younger generation.

Youth that might have otherwise invested time into learning the wisdom of their elders is left with a large gap. Not knowing how to fill it, they become exposed to energy that is strange and foreign to their being. This serves to accentuate the rift that separates the generations.

Many levels of imbalance have been ingrained into our being over thousands of years. Abuse and conditioning have become so much a part of our routine that we do not realize that they are part of our psyche. Our responses and actions have become so conditioned that they preclude our natural drive to think. Thus, we automatically repeat our mistakes. We convince ourselves that if we simply achieve the proper intention and mindset, our mistakes will somehow morph into successes. We do not seem to “get” the fact that repeating the same mistakes will only end in the same erroneous results.

What are we doing in our individual lives to become more aware of the issues that limit and have kept us blocked for so long? Our methods and abilities in communicating with each other are often abused. We must filter and think carefully about all of the information to which we are exposed. We must determine individually what is right and wrong, and learn to improve our skills at knowing the difference between the two. Despite that, we still often allow others who have an alternate agenda, to control and direct us. How can we communicate effectively when someone else is “pulling our strings?” No wonder we become confused by logic that has been “programmed” into us, yet does not ring true within ourselves.

When we filter the communication within our hearts and minds we can share with those who are open. When what we share issues forth from a place of individualized perception and wisdom, that sharing will enable others to extract the kernels that they need to move forward.

So much of what goes on around me makes no sense. Yet when I am able to see in retrospect, I can detect some sense and logic to all of it. That does not necessarily mean that I agree with everything that happens. Rather it means that I can clearly see the power that guides and controls all aspects of our existence.

In my youth I was taught that the Messiah is within each person. Each individual has the ability to get beyond the limiting structures in order to form an open direct

connection with the source of life – the Creator of all existence. Yet such openness and connection will happen only when the time and place is ready.

On another note, is it possible to communicate to people who do not want to hear? It is possible, but that which is communicated will be hidden in clear view of those people. As their view is clouded, they will not see what has been hidden until something removes that veil. Only when that happens will they be able to detect the truth. In the meantime, they remain blocked to its possibility. There are varying degrees of perception that exist within people that are not always dependent upon a person's desires. However, many of the things that block people would not exist if there was proper communication and sharing between the generations.

The existence of a veil was formed at the very beginning of this universe. The first word in Hebrew of the book of Genesis can be divided into two words, boro and shis. Shis means a veil or covering as used in Psalms 73:6 and Proverbs 7:10. Thus the first word of Genesis can be translated as "Forming a veil." The purpose for the veil was to form this existence. Yet it is precisely because of this veil that everything exists within the original veil and covering.

The idea of an intermediary is common in all aspects of life. This is strange since we should be open with direct communication to one another and with our Source of life. Yet this is how we have established our life system. From the outset, people have demanded intermediaries, as if this would provide them with a barrier of protection from their own failures. Ultimately this has also created many blockages for us that we accept as "normal" parts of our lives.

When we establish clear and direct communication within ourselves, we will no longer need external intermediaries. We should challenge our own thinking and feelings and see if their importance holds up in the long term or if it only applies to our short-term perspectives.

Whatever happens to our world and/or its inhabitants, we will have a better shot at survival if we are clear in our receiving and giving of communication. When we perfect the art of thinking with clarity we lessen the possibility of those who wish to gain control of us for selfish short-term gain. It is then that our thought is used to advantage in terms of positive survival and continuance.

Tainted Purity

How pure is pure?

The fact that a person has good intentions is not necessarily reflective of purity. The fact that one is not totally pure does not mean that he/she is bad. Yet when a person puts on an air of piety in order to impress (themselves or) others, it often indicates that he/she is putting forth energy that is the opposite of purity. That person's misperception of piety may cause the type of behavior that will eventually separate him/her from the Creator.

It is especially important to know that the negative inclination can cause a person to think of him/herself as being righteous. While a little pride does not hurt it can also be the undoing of a person. Thus, it is not the overzealous behaviors that necessarily cement one's connection with the Creator.

When connections are made based on humble supplication and modest behavior that is, at the same time, totally reflective of love and consideration of the feelings of others, positive energy is engendered. When things are done in a manner that seeks to portray oneself as being superior in ability as a result of certain behavior, the embarrassment felt by others can destroy the positive achievements that might have otherwise occurred. True purity in action is one achieved with humbleness and love for others.

As people try act in accordance with what society dictates, as opposed to doing what the Creator desires, imbalances and negative matters occur. Yet because people do not relate exactly to whom they should be listening, they do not understand why or from where the negative things originate. Most of the ills of society or of individuals do not happen overnight. Yet as they are built up over time, the origin is not recognizable to the view and perspective of most people.

The Mo'or Voshemesh discusses the importance of purity in our times. (Psalms 19:10) **"Fear or awe of YHVH that is pure stands forever."** Even though we do not have the Temple and red heifer to purify ourselves from the impurities of death, we must still purify ourselves to the extent that is possible. The Mikvah, a natural

pool of water, rebalances our energy. Without rebalancing energy by immersing oneself in a Mikvah, a person is more vulnerable to imbalance or sin.

A person who studies Torah, but does not purify himself, remains blocked from recognizing higher levels of serving and connecting with the Creator. This issue was (and is) prevalent to those who study kabbalah. Those who do not immerse themselves in the Mikvah remain blocked from higher connections with the Creator. It can eventually lead to a person leaving the connection all together.

The sages of the Talmud did not require extreme purity of the general populace since most people were not able to maintain it.

They said to learn even if you are not learning properly for the sake of heaven. If one does so, eventually he/she will come to learn for the sake of heaven. The only problem is that many people stop after taking the first step and thus never achieve proper conclusion.

In simple terms, one who studies Torah in an impure state cannot comprehend the higher type of **“yiro (fear/awe) that stands forever.”** A person who studies and teaches Torah and kabbalah in such a state also makes impure those who follow him/her.

Aharon, who kept himself Holy and pure his entire life, was able to be open to a higher consciousness and awareness of the Creator. He was able to pass on this ability to all his future generations.

(Leviticus 21:1) **“Say to the priests,”** all those who serve the Creator are priests as they are students of Aharon. The verse then continues, **“Any soul/person he will not make them impure among his people,”** any person who he teaches and guides will become connected with the Creator (and not distanced.)

It is very important to know the source of what propels us to learn. If that source is tainted with ego or agenda then it is not pure (and neither are we.) To study Torah with purity takes much effort and clarity.

May we all be blessed to find a teacher and guide who can help us find more clarity in our perspective in life and connection with the Creator.

Correction

Tanya chapter 31 states that **“depression causes the heart to feel dull and devoid of vitality. Bitterness and a broken heart fuel an energy that ferments agitation and unhappiness.”** This causes an awakening within the person, initiating self-defensive behavior that enables the person to rise above issues that disturb their equilibrium in order to better protect him/herself in the future. The inner self may stay hidden until it is safe to come forth. At times it remains so buried that it does not come forth.

Bitterness can only be sweetened at its source. Therefore, the Sages o.b.m. said (Talmud Berachos 5a) that **“A person should always awaken one’s good nature,”** of course in its proper place and time. This may not be easy, but it is possible. Eventually a person will be able to transform the feeling of sadness or dejection into a positive energy flow. Then the person will be able to attain true joy.

We will also understand the above from the following verses. (For further reference see the books Ohev Yisroel and Aron Eidus.) Leviticus 23:10 **“When you come to the land that I give you and you reap its harvest, you shall bring an omer of your first harvest to the priest.”** Leviticus 32:11 **“And he shall lift up the omer before YHVH to be acceptable”** (literally, **“for your will,”** which can mean the person’s will or the Creators’ will.)

The omer is a measurement known as one tenth of an ephah and can also refer to the bucket that it comes in. Ephah is numerically eighty-six as the name elokim which reflects contraction, limitation, law and judgment. The fallout of this is that it also causes negative energy to be created.

The Hebrew words for **“the harvest”** **“ess ketziro,”** has a numerical value of eight hundred and six which is the same numerical value as the word **“shoresh”** which means **“source.”** Thus, on a deeper lever this conduct of bringing the grain to the priest is talking about returning something to the source.

The word **“ketzir”** **“harvest”** (or cut, shorten) also refers to the need to limit or judge as well as the things in life that cut us up. In order to soften and sweeten life, the verse guides us to restore the limitations to their source in creation and then the proper balance will exist.

The Hebrew word for “**first**” is “**reishis**” which is the same word used at the beginning of the book of Genesis. The first two words in Genesis “**breishis boro**” have a numerical value of one thousand one hundred and sixteen. This is the same numerical value as the words “**ketziras omer**” “**harvesting the omer.**” Thus, Hebrew the words for “**you shall bring omer of your first**” can also read as “**you shall bring omer back to its first origin.**” The origin is its direct association with the Creator. Through “**reishis**” the negative imbalances become nullified.

Now that we do not have the Temple in Jerusalem, this concept is done within each person who is the priest in their personal Temple. Thus, the idea of bringing grain to the Temple is now dependent on each person restoring their own identity with the origin, the Creator.

Another aspect of the first two words Genesis is the concept of Kesser – crown and malchus – kingship. Keser and malchus together have a numerical value of one thousand one hundred and sixteen. There are ten levels from Kesser encompassing the frequency of creation till malchus- the practical end result.

The term “**omer**” has a numerical value of three hundred and ten. The sages in the Mishna state that in the future every righteous person will inherit three hundred and ten worlds. The word “**el**” which means power and is often translated as god has a numerical value of thirty-one. When it is multiplied by the ten levels under kesser till malchus it becomes three hundred and ten and expresses the frequency of that number and completion.

It will then be as it states in Psalms 52:3 that “**kindness of “el” will be vibrating all day.** Kindness is chessed in Hebrew which has a value of seventy-two. This is the same number of letters in the Holy name that can achieve anything and everything in creation.

Ten times seventy-two is seven hundred and twenty. This is the same numerical value as the word “**omer**” spelled out in full, ayin mem reish.

While the journey of life often causes parts of us to become closed, we believe that the end will be good for everyone. Life may seem futile at times, yet somehow, we can rise above each situation and continue until the time when all balance is restored.

Love Prescription

There are people who want others to focus on a particular spiritual or material gain. Yet, they fail to see how such focus has the potential to become a catastrophe for the person whom they advise. When a person is true to him/herself, he/she may feel that the way that they choose to do something is the only way to be successful in that issue. That belief may be founded on the individual's successful experience in dealing with the issue. Also not seeing the limitations of something is part of that.

The result of that success may prompt a person to invest themselves in convincing others to behave in similar fashion. Of course, the intention is to help that person to succeed as well. Yet pushing one's individual response mode on another person will not yield the same results. As a matter of fact, it can produce disastrous results.

The reason for this is that every part of a solution requires action and reaction. One may well dictate action, but cannot dictate reaction, which is an individual response. Thus, while we may wish to help by telling someone exactly what to do, that will not help in many instances.

Another problem in giving pointed advice is that if you give behavioral advice to someone who cannot function in that mode, they may either try and fail, or know enough (cognitively or instinctively) not to even attempt to do what was suggested to them.

That can elicit judgment that indicates failure both to the giver and recipient. Obviously even perception of failure is not the goal. Thus, actions become damaging to the judge as well as to the subject of judgment.

While we have many things in common, human beings have different operational modes. It is precisely those differences between us that combine our unique blessings and talents in the proper amounts to complement each other. We collectively fill the world with the best we have to offer and complete the inter-dimensional puzzle that we hope will engender our longevity here. Destroying that on any level brings misery and death, of individuals as well as mankind in general.

The period between Passover and Shavuot is a time when twenty-four thousand students of Rabbi Akivah died. An accepted explanation for the reason the students died is that although each one was perfect in his own space, he held little or no respect for the space of the other students. Following their death Rabbi Akivah continued teaching a smaller group. Among that group was Rabbi Shimon bar Yochai.

Rabbi Shimeon bar Yochai lived in a cave for thirteen years. When he emerged from the cave, his first concern was how he could help people. Loving people is not just about waiting for them to come to you when they are in need. It is about knowing or anticipating another's needs before they ask for something. One expression of love is discovering who needs your help and giving assistance.

Love is also shown by supporting each person's unique individuality. It encompasses the knowing of your own power, and how to utilize that knowledge and those strengths in assisting others. Your powers are a gift to you to be used and shared with people. When people fail to receive their gifts shared with open hearts, they often become needy and demanding of compensation. Society tenets are often based on greed and judgment and ultimately destructive.

In order to keep our personal space and purity, we must be careful in our actions. **(Leviticus ch. 21) To remain pure a priest has to keep himself away from certain habits of other people.** A person who is dedicated to doing the right thing must keep him/herself away from certain people and their way of life. Yet, to be Godly is not about the issue of separation. Instead, it is about being part of the experience of others. The Creator gives life to all and is "with" each detail as we transverse the journey of life. It is only by having understanding and appreciation for this connection that we can truly understand other people.

Only a being with the knowledge of all of the details of experience of each manner of existence can do that which is right for all. Human beings have made rules. However, all of those have limitations in their application. Rules are designed to serve a particular time and space. When all people behave as we are supposed to, freely giving and receiving, then we are part of the flow and peace comes to all existence.

A person who is involved in leaving this world cannot be involved with living in this world. Wrapping oneself up in obsession with the past, which at face value is unchangeable, or the future, which is not exactly up to us, does not allow us to focus on the priorities of the present.

When a person's full focus is the intention to do that which is the will of the Creator, separation between the intent and accomplishment ceases to exist. It allows the individual to be beyond this world, and part of it, simultaneously. When the person is connected with beyond limitations we have within us the power to accomplish anything.

Write the prescription for success --- allow for every opening for it to be filled...

Communication

(Leviticus chapter 21-24)

For thousands of years' people have been attempting to fix the world. Some of the various ways that we hear these goals expressed are: "Fix the sin of Adam and Eve", "Karma", "Repent", etc. People develop their value systems and beliefs based upon their experiences and/or the religious or socio-economic environments in which they live.

Observing and considering the nature, history and potential future of mankind would lead one to conclude that (after all of this time) the likelihood of accomplishing this goal is nil. If that is indeed the case, what is the point of all of these experiences and beliefs systems? Looking at history we can conclude that humans are stuck in an endless cycle.

What happens when we have an experience, and/or join a group and later become disenchanted by that group or those ideals? How can we deal with this? How do we rise above our disenchantment and use it as a positive guide rather than a negative one?

Very often we find that people have become stuck in a past experience, resulting in the perpetuation of a belief in something that was valid in the past, but is not valid at present. Whether one is "stuck" in a faulty belief system that was created by a past experience, or has been generated by

current “misguidance,” it is important to find a way to achieve a new understanding of priorities. In order to do that one must find a way to rise above the issues and explore a deeper level or opening within oneself.

In order to deal with life, one needs to have or to develop an awareness of consciousness. There are many variables, levels and potentials for understanding the consciousness within. One is in the way we communicate with ourselves and with others. As individuals we become attached to specific forms of communication and are sometimes exclusively comfortable only with the people that recognize our type of communication mode. Naturally this comfort revolves around more than just the use of a specific language. It also relates to those who are synonymous with the same manner of behavior, as well as similar thought patterns, beliefs or personality types. This leaves open the opportunity for others to make themselves attractive to us, which can lead to the ability of others to control our thoughts and/or our behavior.

It is usually best to speak with another person in a soft tone and manner. Yet there are other people who are accustomed to noise. These people will only hear you if you talk to them in a loud or harsh manner. Creation involves the use of soft speech, “Emor.

To “fix” creation we use a stronger manner of speech, “Dibbur.” We refer to the Ten sayings (incorrectly know as Commandments) as the “Aseret HaDibrot” – which reflects the action of fixing, or correction. Speech has a source in creation, as the gutturals express a source in the brain and in feelings.

Speech shows a bond and connection with something. A person’s speech reflects the person’s being, including the soul.

One of the reasons we have priests is to remind us of our place in society. We are not allowed to make an attempt to be greater than our priests. One purpose as to why hierarchy exists in society is to teach people not to allow themselves to become conceited.

Meanwhile the people who hold lofty positions must remember that they are here to serve the people. They must not become self-worshipping. For this to happen they must be more guarded about many aspects of their personal lives.

This particular aspect of priesthood refers to each person. Each individual encounters times in their lives when they must display priestly, selfless, and dedicated qualities. When we have children or when we want to have children, we should be more careful in our thought, speech and action. When we are able to bring forth the purity from within, we will have children who (by reflection of that purity) shine from our actions. We teach best by setting a good example for others. Therefore, the things that we are careful with need to be handled in a way that produces an extremely soft vibration. When we are elevated from within ourselves, the energy of our children is more elevated.

One of the miracles in ancient Egypt is that people did not revere Moses as if he was a God. Yet when he came down from the mountain with the stone tablets he saw them worshipping a golden calf. He then realized that essentially they had not changed. They still existed in mindset of the animal worship that they had seen in Egypt. Moses realized the potential for the fact that the people might use their old belief system to misinterpret the importance of the stones he was carrying.

Their ability to believe that a statue of an animal was a god might mean that they could believe that the stones were an actual representation of the Creator, and were therefore to be worshipped as such. To prevent that possibility, Moses smashed the tablets.

So too, as I look at all the spiritual people who worship “the light”, it seems that they have not yet made the transition either.

There are people that need specific environments for them to stay healthy physically and spiritually. People that are not as sensitive can go most places and people that are sensitive need more protection to go to some places. Sensing the feelings of who was in this room before us, who sat on

the chair, the constant change in energy, all this affects us and makes us uneasy about the society we live in.

The Hebrew word for profane is “Cholol” which also means a hole (23:32). People need to be careful not to make any holes either in their energy fields or in the energy fields in the creation. It is important to keep whole and undamaged the oneness of expression of the Creator.

(Leviticus 24:10) “Yeenotzu;” they made a hole; they bloomed; they came forth in the camp. The Torah tells us a story about a person who curses by using God’s name. The Torah explains that this person’s mother was Jewish but that the father was an Egyptian. Commentaries explain that the Egyptian was the son of the person who Moses killed in Egypt. This man claimed that he belonged to the tribe of Dan because his mother came from that tribe. Moses said that one could only belong to one’s father’s tribe and thus he did not belong to any tribe. It was then that the man cursed, invoking God’s name.

Moses then asked God what should be done with this person. The answer received was that this man should be stoned to death. We might properly conclude that a person must be killed and removed from society. Yet to do so requires permission from the Creator. It is not our right to kill. Our job is to look for other ways to help or to correct the faults within society.

This story carries within it an added warning. We should learn from this to be extremely careful when we endeavor to bring children into this world.

A person’s time in this world is limited. Just as our time is limited, so is our perspective and ability to comprehend things, limited. We keep track of time in order to keep a balance between this realm and our connection beyond this realm. This applies in regards to many things, such as the time that is appropriated for the Sabbath or for festivals, finding other connections with the Creator that are centered around timing issues (i.e. times for tefillin, candle lighting, etc.)

(Leviticus 23:42) “All natives in Israel shall dwell in a sukkah.” The word native in Hebrew is “ezrach,” which also means to shine. This verse

might also be read as follows. All that will shine (in the future) in Israel can now only be related to as a surrounding force.

Being in this world is often difficult and uncomfortable. Fixing the world can only be fully accomplished by the one true Creator who understands the before, the after and all of the details of this creation. Our place can be to indicate a desire for positive change, and we may take actions in that direction. However, it is only at the Creator's whim that profound changes occur.

Hair Education

“Say to the priests, sons of Aharon, for the (sake of the) soul you should not make yourself impure among your people.” Those who guide the people must make sure that there are no personal agendas nor any ego issues when they tell others what to do. Ignoring this warning will result in impurities that will separate the guide (teacher or leader) from his or her soul.

Among the matters told to the priest is (Leviticus 21,5) “Do not shave the corners of your face.” Two of those corners are at the side of the ear. While this growing hair is a spiritual aspect of holiness, haircutting is also associated with removal of impure elements.

According to Kabbalah, baldness represents a higher spiritual realm where there is no extra energy, everything is in its place. Hair on the head represents the extra energy that flows out from the vapors above a person's brain.

Shaving the hair of a nazirite reflects the removal of impurities and becoming pure. (2 Samuel 14:26) “Absalom was a nazirite and cut his hair once a year when it became too heavy, and it weighed two hundred shekels” He then sold the hair and gave this money to the poor or to the priests. Although a Nazirite was holy, he was required to bring an offering in the Temple to atone for the action of separating from the mundane physical existence that he was assigned to by the Creator.

Throughout history many groups and individuals focused attention to hair creating various customs in this regard. There are many reasons for this focus, as the facts surrounding hair are both of physical and spiritual in nature. While some cut or shaved their heads as a sign of mourning, others specifically let their hair grow as a sign of mourning. According to one source, the men of the Sioux Indian tribe unbraided their hair as a sign of their mourning. Leaders of different religions wore their hair in a variety of ways according to the dictates of their faith.

Hair is attached to a person. It continues to grow, even after we cut it. It also changes with time. In many instances a person's body can also be diagnosed via the appearance, texture or vitamins and minerals found in hair. Thus, it can be also used in medicine.

There are many physical uses for hair, other than decorative hairpieces or wigs. A little known fact, for example, is that it can be used as a fertilizer. To accomplish this, a mat of hair is made and placed around a plant. This serves to fertilize the ground and prevent weed growth, reducing contamination to our environment by the poisons in fertilizers. It also protects the plants from weather as well as from insects. Some Native Americans used their hair to sew their clothing, or to make ropes before utilizing horsehair for that purpose. For many details and uses of hair read <https://www.hindawi.com/journals/jwm/2014/498018/>.

According to Jewish tradition, it was in Abraham's time that white hair came into being and thus distinguished the elders from young people.

Historically hair was associated with strength as in the story of Samson (Judges 16:19) or as a connection to a person or part of a pilgrimage to a holy site. Strength has both positive and negative aspects. Thus, there were those who kept their hair short to prevent their connection with any of the negative aspects of hair. Mysticism, superstition and mythology tell many stories about hair.

Ordinarily, people do not wait a specific length of time before cutting a child's hair. It is a personal decision and taste as to the length of hair that people consider to be acceptable. Some people wait until a child has

developed passed the point that cutting of the hair would cause the child any pain.

An established Jewish custom dictates that a male child should have his hair cut on or soon after his third birthday. This custom spread with the teachings of Kabbalah. The famous Kabbalist, Rabbi Yitzchak Luria, who is known as the “Arizal”, is a major source for the knowledge of these teachings. This practice was actually the carrying on of an ancient tradition that existed in the Jewish community in Egypt. The precise details about how and when this started are not known.

There are Indians in Peru (the entirety of South America used to be referred to as Peru) who also have a custom to give a child the first haircut at three years of age. Rabbi Dovid Ganz (1541-1613) in chapter 76 of his book about astronomy, titled *Nechmad Venoim*, writes that King Solomon sent ships to get gold from Peru. The ships would return every three years bringing the gold. Many of the existing local Indian customs are similar to, and probably were adapted from those of the Jewish people. This example of the spreading of that custom is one marker that indicates that this Jewish custom is thousands of years old.

There is a custom to have the first haircut take place at the burial place of a righteous person. One of the most popular places to perform this rite is in Meron at the burial site of Rabbi Shimon bar Yochai (known as the “Rashbi”). It is to that exact place to which the famed Rabbi Yitzchak Luria (the “Arizal”) took his own son at three years old for his first haircut.

Throughout the years as well as presently, a huge crowd gathers in Meron on Lag B’omer, which is the 33rd day of the seven weeks that are counted between the first day of Passover and Shavuot (Festival of Weeks). It is there each year that thousands of people bring their three-year-old male children, to have their first haircuts. According to calculations this was the day that the bread called ‘mana’ first came down from heaven to feed the Jewish people.

In Leviticus (13:33), the word for cutting the hair also has the letter gimmel written in large. This letter has a numerical value of three. Some have associated this with giving a child the first haircut at three years old.

In wondering the logic as to why and how such a custom began I found the following information.

After the Jews left Egypt they were cautioned not to copy the idol worshiping ways of the Egyptians. One of the customs of the Egyptian male priests was the cutting of the hair on the head in a circle. The Torah specifically identifies this custom as one not to be copied. The people are directed to leave the hair on the corners of the head, meaning to have the hair in front of the ear coming down at least to the jawbone. We thus know that all male haircuts were done in this manner while the Jews were in the wilderness. When a child had his haircut, it was also done in such a manner.

In Midrash Tanchumah, it is written that when Isaac became three years old Abraham said to Sarah, "I know a place where they educate children, let us send him there." According to tradition this refers to the school of Shem and Ever. This gives reference as to when they thought or decided was the proper age to consider a child's education. In continuity we may accept that Isaac, Jacob and future generations probably used the age of three to mark the beginning of an educational process.

At some point after the Jews left Egypt someone decided to make the first haircut into a custom or educational tool. It is a way to begin the formal education of the children by first negating the idol worshiping customs of the Egyptian priests where the Jews were enslaved.

In Kabbalah books there is much discussion about the spiritual aspects of hair and what each follicle and hair represents. A simple hair can tell us about connecting with the Creator and bringing light into this world.
https://www.chabad.org/kabbalah/article_cdo/aid/380701/jewish/Kabbalistic-Hair-Styles.htm

Many people pay attention to hair without being aware of the depth associated with it. This is a reflection of life where people pay attention to the superficial matter and not the depth and soul of matter.

We need leaders who are pure, not leaders who are tainted. We need to open to the vibration of creation and then we will no longer need leaders to whom we give away our power. By giving them our power we become part of their corruption. We need to take back our power and have a leader who guides us in doing so, till we no longer need leaders as each person becomes hi/her own complete self.

Resistance/Relationships

There is so much happening daily that identifying and clarifying one topic barely skims the surface. It is difficult to imagine covering enough issues that will allow people to fully realize or understand everything that is coming to light, or even what blatantly presents itself right in front of our eyes. A multitude of forces are fighting to have control of that which is not theirs. Fearing chaos and/or loss of their position and power, today's leaders are afraid of the possible results obliterating the old structures.

Many are resistant to the urgency of opening up and listening. Resistance is an innate response to foster survival of one's experience with one's own inner as well as external elements. People naturally resist matters in an attempt to protect themselves. It is one way that allows us the ability to respond to where we are in life and then transverse to where we need to be. Everything has an opposite. Our resistance illustrates that we too are comprised of opposite poles, some of which must be blocked in order to insure our survival.

The negative is as necessary a force in creation as is the positive. One cannot exist without the other. It is part of the universal balance. In serving our Creator there are actions and thoughts that we need to respect. If we are consumed by self-adoration, then we have no true relationship to the concept of respect. When we put ourselves before all else, anything we even attempt to do to teach others about respect, serving mankind and establishing a relationship with the Creator will end in destruction.

How do we connect with what appears to be, or is, beyond our grasp? First, we must make the time within our daily routine for consideration and contemplation of that with which we wish to connect. Mankind's focusing on sanctification of something creates an opening that enables a holy force

to be generated. When mankind's direction is in tandem with the will of the Creator, this force will take flight and achieve results as they are intended to be.

(Leviticus 23:2) "The festivals of the ever present force of the Creator that you will call them, a calling to holiness these are my festivals." The Hebrew word for festival is moed and it means meeting place, a place to connect with the knowledge of our Creator. This is part of the relationship that we have with the Creator and about expressing our relationship with beyond definition in time and space.

The nature of relationships is complex and difficult to understand. Our lack of knowledge or perception often causes us to make erroneous judgments about people. We also tend to base our judgments on glaring generalities rather than looking humanely at the individual whom we have chosen to judge. Our natural response to our own personal lives dictates our perception of our responsibility to society.

Instead, we should see the word responsibility as our Creator given "ability" to "respond." When we view it from that perspective, we put the needs of others before those of our own. Those actions taken without putting one's own needs or desires first are those that are true acts of responsibility in the world. Thus, being responsible for all aspects of our lives requires us to constantly be aware of and listen to all aspects of our existence.

Those who wish to connect with the forces and powers that are beyond our structures must learn how to listen and utilize that ability to the maximum. Only after perfecting that art can we begin to create the structures in our life that reflect that connection. The structure of one person is not the same as another.

Each one of us has personal limitations. Therefore, we need to take pains to maintain ourselves in as pure a state as is possible. We must take great care to separate and keep ourselves as far as is possible from elements that can destroy the present and future. Being constantly focused or connected with that which is beyond our limited scope keeps us from falling.

Yet when our purpose in connecting to beyond is only an attempt to escape this world we fall into a deep hole. The relationship is one of partnership,

love and balance between this existence and the one beyond it. Using the connection to become immersed in spirituality to the ignorance of all other existence is a form of selfishness that does not allow us to demonstrate our “response” “ability” to others.

It is not about the level of spirituality that one can achieve for oneself that is important. It is about the connection and maintenance of that balance between worlds in order to elevate and lend a hand to all in need that achieves the purpose of all of us while we sojourn in this space.

If our response is not truly reflective of our ability, we are fooling no one but ourselves. May we all have the wisdom to do that which is needed of us and together we will go into a future of peace and tranquility.