

Bamidbar Rabbi Yosef Serebryanski

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Developing clarity

The Hebrew word for wilderness is “midbar.” It is a place where each thing has its own identity and ample space to exist as an individual entity. People tend to lose their individuality in highly developed lands. In each place and situation, individuals struggle to find his/her own way to exist as the world changes and society evolves.

As new dimensions or frequencies of existence open to us, we experience that which allows us to connect within a wave of love and perfection. The resulting pleasure of this sensation and when it happens it is something that (Numbers 1:2) “lifts our heads.” Lifting the head can also mean reconnecting a person to their origins. It also denotes acting with wisdom, knowledge and understanding, utilizing our Creator-given mental facilities to their full potential.

If society wishes to take people into account, it must give recognition to individuals. In this way the person’s head is “lifted” as his/her unique blessings and traits are allowed to be expressed. Those who participate by healing, counseling or assisting others play an important role in allowing the gifts of the individual to be exposed in all their beauty.

The initial and ultimate purpose is the Creators and far beyond our scope of perception. It is perfectly normal to say regarding explanations of life, I don't know exactly, it just happens to me. The feeling of oneness, of elevation, of love is not something that can really be put into words. It is a space where action is often a better expression than words, although action is also a limited space it connects in its depth. To be centered in silence allows us to flow freely with everything and have the proper agility to move when needed.

Society has taught people to believe in the supremacy of its leaders. It only allows for individuality within a specific and limited framework. This causes many people to become cut off from their personal paths. It is necessary to allow the journey that will clear out the clutter and allow people to reconnect with their true identity and purpose here. This act of self discovery will allow the person to discover the Creator in the personal framework that it was intended.

Each individual counts. Counting reflects that each number has its own place within the overall number. We live in a society that seeks to mass produce behavior patterns. Far too often people are viewed as only being part of a group of numbers. If we were all drones this would suffice. We tend to judge harshly those who have a different purpose. We ridicule them if they do not easily fit into the world of comforts we favor. We must learn to accept that all is internally part of the one original life force of existence. When we learn to do that, we can synchronize the human dance successfully with each other. Only then can we sync with the vibrational shifts to connect with the one true source of all existence.

The destructive energy in this world will cease to exist once the borders between the physical and spiritual are removed. Then we will see everything for what it is, and deception will cease to exist. Not only deception from others but the way people deceive themselves will also cease. With clarity we will all see that we were never alone as we will see and feel that all existence is filled with the presence of the Creator. Our relationship with everything will fall into place as we see everything for what it is. The beauty of all existence will shine and new life will surge and flow freely to all.

Creating our purpose

Some individuals or groups view their life or the lives of their group as that which really counts. Others are expendable and do not have to or should not exist except under the strict guidelines of how this individual or group judges them. They hide behind a name of a god or of righteousness. When a person or group sees life with such narrow vision, it not only discounts others but is in fact an attitude that ultimately brings destruction to all including their own self.

It is important to know that everything and everyone counts. Each has their purpose or reason for being in this existence. When humans destroy one life form in creation no matter how minute it is there are reverberations throughout nature. While in certain situations it can be positive in others cases it is dangerous and creates negative fallout when done with narrow vision.

Those who view all existence as one on a physical or spiritual plane, accept that everything has a place and time, reason and rhyme. Those who view each existence as separate and not inter-dependent have no reason not to destroy something when it goes against their personal imagined gain or agenda.

By discounting another you discount part of yourself. We often see that the issue a person espouses and publicizes or denies is a reflection of the person. It can be in both a positive and negative light. It is a reflection of the personal issue/s that the individual or group is covering up by pretending to be righteous or by stating something is not relevant. It can be a person who is a liar and people accept it since they are also liars and do not want to be found out.

There are those who see a physical or spirit world as multi-dimensional and made up of layers. They see a multitude of existence and are awed by it. At the same time some people desire to control it all with their power not realizing that they were given this power by a life force that will initially block them and eventually remove it from them. In this way they create their own eventual demise. They simply do not understand why things were created and why we are the way we are.

Those who focus purely in the physical and/or (the imagined or real) spirit world and have no belief in anything other than their self-centered view of existence, eventually become a destructive and negative force in society. Their focus is in the external of the physical or spiritual and only see how they can have power to manipulate irrespective of the negative side effects. At the same time many who

study the physical and spirit realm and the beauty of its make-up, are astounded by how all existence is interrelated interdependent.

The Book of Numbers begins with a description and counting of all the tribes. This is done to tell us that no matter what happens in the future and where people and their future generations end up each individual is counted. They are counted (Numbers 1:18) according to their skulls or heads. The same word in Hebrew “**gilgul**” also means according their “**incarnations,**” the journeys which their soul takes in and out of various physical bodies.

Numbers 1:2 states “**count the head**” which is commonly understood as take a census. The Hebrew words also mean “**lift the head**” or “**reconnect the people to their source.**”

The Hebrew word “**pekod**” translated as count also has a meaning command, appoint, missing, designated place, etc. Another way to translate the word is “**invest with purpose or responsibility.**”

Moses was not told to just count the people but to make a counting that restores people to their life source in order to be able to find their purpose in this existence. The Creator has a purpose in creation which we do not understand. We create a purpose which we do understand. Our creation also creates spirit and spiritual realms which we often do not see until we leave this realm. Yet, for those with vision, the ability to see the type of energy a person creates is often clear in this realm.

When each person assumes responsibility for their place in this existence then we can all co-exist as one. When people create this oneness, the Creator will reveal a deeper oneness where we will all see and feel that we are truly one. At that time no negative energies will be able to exist and as such no positive energies will exist. Everything will be what it is and not try to be something or someone else. Each existence will be a conduit for the flow of life force that animates equally all existence.

This is the future that we wait for. Not the future that many describe based on their limited perspectives. Not the heaven that many conveniently like to believe in as it fits into their imagination or allows them not to be responsible for some part of their actions or thoughts. We do not wait for a King or controller of people, a person who

we can give our power away to. That only continues the misconceptions and problems of society.

It is time to create a shift and move towards the true oneness that fills all existence without any terms or thoughts that separate. We are all one not as a number, since as a number if there is one there is two. We are all one as the same life force flows through all of us even though we are each a unique expression of that life force.

Equality with numbers

There is a part of each person that views things in a narrow manner and another that is more expansive, viewing things from a wider perspective. Most people tend to perceive matter through narrow lenses. Both narrow and expansive capabilities exist within the physical and spiritual dimensions within each level of existence. As individuals we make choices of how to see our self and the world around us.

The Torah tells us that Moses had to choose one person from each tribe with the following words, (Numbers 1:4) **“And with you (it’chem) shall be man man to a tribe, man head to the house of his fathers (le’bais avosom) he is.”** In other places we also find a double expression like (Genesis 6:9) **“these are the generations of Noach Noach.”**

The Zohar explains that the double expression reflects the two spirits that are at work within a truly righteous person. The Arizal explains that there are two soul life forces within a righteous person. One that works within the physical and one that hovers as a shade (or shadow) above the head. As there are two soul energies the name (Noach) is mentioned twice.

The Ben Ish Chai writes that this was the intention of the prophetess Channah when she prayed for a child. (Samuel 1 1:11) **“Give to your maidservant seed of men,”** the word men is plural (it needs explanation as it should have been written seed of man) thus referring to the idea of man’s two souls. She was answered by his being called (Samuel 3:10) **“Shmuel Shmuel,”** to reflect the two levels of soul that he possessed.

When Moshe had to choose leaders to help him with the counting of the Israelites, the leaders needed to be the type of people that no harm would come from through counting process. In choosing who should be a leader of each tribe it was sufficient

just to have a personal merit and therefore it states (Numbers 1:4) “**one man to his father’s house,**” and does not double the expression. Being chosen reflected that they had an additional soul aspect (which merited the ability to count with no negative repercussions.) Thus verse (1:17) writes “**by their names**” plural and not by their name singular.

Abraham was also a person with two levels of soul. In the blessing that Abraham received he was told (Genesis 15:5) “**so will be your seeds.**” Thus, what Abraham achieved was passed down to future generations (at least in potential.)

In the above verse (Numbers 1:4) “**Le’beis avosov**” (to his fathers’ house) also means to the deeds of their ovos- fathers. The word ovos also comes from the word evo shel ilon (see shito mekubetzes bobo kama 81a) where it grows from its source. When a tree has good roots then it has good branches. See story of the example of the blessing to a healthy tree in Midrash Bamidbar Rabbah 2:12 and Taanis 5b.

“**It’chem**” that you should be together on the same level. Through each person being bonded with his/her source, all will be equal. When we each individually reconnect with our source of life where we exist as one then automatically all negativity will cease to exist.

May we all merit to be truly “itchem” (together) in a way that our numbers are registered as a positive force that achieves the Creator’s work in unison and brings blessings upon us.

Spiritual journeying

In Hebrew the book is called Bamidbar – in the wilderness, yet in other languages it is called numbers.

The Jews were in the wilderness for forty years. Nineteen of those years were spent being encamped at Mount Sinai. It was during this time that their numbers were counted and the tribal groupings were set up. Being in the wilderness and counted was part of their preparation to going into the Holy land.

In the Hebrew it does not say count the people, it says count the names. A name is an external matter for others to call you with since to talk to yourself

you don't need a name. It also has an internal aspect that reflects the soul energy that connects with you.

The Hebrew word for count is "Pekod." The word used here is "so," meaning to lift. That would indicate that what is happening here is more than what meets the eye.

The Midrash says that at Mount Sinai the people saw the spiritual set up of the groups of angels and they wanted to be like them. God allowed them to be in the same kind of groupings utilizing the same numbers and the same tribal signs. Thus, the way the tribes were set up reflected the spiritual world of the angels.

This is strange. All they should have wanted, and should still want, is the God that saved them. It would seem that they were afraid of direct connection as we see throughout history they wanted to go through an intermediary. This has always caused problems and created leadership that has serious issues. The people have always created an aura that portrayed their leaders as being perfect thus allowing many negative issues to take hold within the framework of their way of life.

This being the case, it is no small declaration to state that much is dependent upon the leaders. The leaders are brought in according to the desires of the people. The people, out of fear, ignorance or laziness may choose to stay in their own limited spaces. Thus, they have been subjected to leaders who have helped them to do exactly that. The leaders often negate their responsibility to do what is proper to assist people on their individual spiritual journeys. Instead, they get entangled in control issues that prevent the necessary progress and freedom for each individual to attain a proper connection with the Creator.

Furthermore, by alluding to their representation as quintessential leaders, they create and promote their own agenda as if it was verbatim from the Torah (Bible) itself. Each person has his/her own connection with the Creator and creation. The leader is supposed to support each individual by helping him/her recognize their unique connection. By depending upon leaders'

connections rather than learning how to open their own, the people have made the leaders into “Gods” rather than messengers.

Hashem wanted to destroy the Jewish people (Exodus, Chapter 32), If that had occurred, then all the Jews would have only issued forth from Moses and his family. Moses prayed and saved the people. What is the ultimate cost of saving them? That is the serious question that each one of us must ask ourselves.

The Torah dedicates a lot of space and time in describing the way the tribes were set up. It is very detailed about the particulars regarding the physical set up, their numbers, the offerings of the heads of the tribes, etc. This way of living was obviously designated only for the time they spent living in the wilderness. If it was temporary, then why is this issue covered with such detail and in such depth?

These days, people do not know which tribe they are from. When a person reads about each individual tribe then he/she connects in some concealed way to his/her tribal source.

The Hebrew word for angel is malach, which means messenger. Many people are drawn to and attracted by/to the romantic notion of the concept of, the angels. Our souls make us different, yet we become caught up in the angelic world, which is a world of messengers.

It is strange because we have a soul that is different than that of the angels. The soul is part of the Creator source. Thus, when a person connects with his/her soul it is far beyond the spiritual worlds of angels. Thus, a soul that is revealed in or to a person is higher than the revelation of an angel.

The leaders are messengers assisting to connect and elevate the people. This needed to happen in the wilderness before they came to the Holy land; therefore, a system was set up. This also needs to happen at various times and in various places and then the leaders act like angels or messengers of the Creator.

“Counting the head or lifting the head,” means to reconnect with our higher level of self. It is an accounting before the Jews enter Israel to make sure that they can ultimately achieve their purpose.

Aharon was on an extremely elevated level, one that many people could not relate to. The only way he could deal with them was through an intermediary, or intermediaries. That is the explanation for the names of the heads of the tribes. The names reflected the unique spiritual source and quality of the souls of each tribe. It was to the heads of these unique entities that Aharon transmitted his messages.

The order of dealing with the format of the spiritual and physical worlds is also what the book of Bamidbar is about. Mankind has been kept captive for thousands of years by blockages. Yet it is the very existence of these blockages that protect the people from the danger that exists in having a full connection with the power of the Creator.

Bamidbar represents the balance between the people and this power. It illustrates the need for caution and a leadership that knows how to manage and guide people in these issues. This is necessary so that people do not lose their very existence before they have a chance to achieve their purpose in this world. We desire to be totally at one with the Creator. Yet by doing so in the wrong way we could lose our form and shape and cease to exist in the creation that the Creator desires us to be in. While the blockages have a purpose, they also create many powerful negative forces. We must recognize these voices of negativity for what they are and do our best to avoid or transform them.

When Moses first brought down the stone tablets, there was a total space of knowledge and understanding. This included an inner knowledge and communication that did not rely on verbal expression. This higher order was revealed in the wilderness but could not be sustained by the people. The people were therefore given a lower vibration of communicating, culminating in the form of writing. As a result, there was put into place a leadership for people that would be sustained in lower frequencies.

The issues of the people and leaders as they existed in the wilderness have continued and still exist that way today.

In chapter three there is another fascinating observation. God says that he is taking the Levites to serve him instead of the first-born sons of the people. All first-borns must be redeemed by payment (of money) from service to God. Monetary redemption is representative of living a life based upon external elements. Thus, we should not ever wonder why peace is not here. The aspect of the pecking order of who does or does not serve is an external expression rather than an internal spiritual issue of connection to the Creator. When we have finally learned to balance these two we will have a better chance of achieving peace.

When we save a person and they owe us their life, does it mean that we own that person? If God owns everyone and everything, then what does this really mean? We do not own anything other than the actions or inactions that we choose to do.

Moses and Aharon were from the Levite tribe. In Egypt they were respected as the priestly tribe and so were not enslaved as the rest of the people. In accordance with the pre-ordained order of the universe, they were already separated from the people in their service to the Creator. This was established even before God decreed that the first-borns should be removed from their work. Their function always existed on the unique plane for which it was designated.

Thus their mentality and ability of perception was generally broader than the rest of the people. During the forty years in the wilderness, the people who were enslaved in Egypt needed to die so that a new generation with a less enslaved mindset could give birth to a new nation in the Holy land.

We are waiting for a time that we do not comprehend. If we want the world to revert to existing in a truly peaceful space, then we need to change some of our perceptions and forms of expression on physical and spiritual levels.

Census

The main purpose of counting is to bring clarity.

Whether groups are large or small in number, should not influence the fact that people should live together with respect. We are one and should always live together as one.

There are many reasons for counting people. Counting can be used to know how much food needs to be gathered. It is an aid to predicting needs that allows for production of supply in order to meet demands.

There are also people who use numbers as a means to control people. This is one reason that it is critical to carefully choose ones' leaders. Notwithstanding those people who are innocent, there are those who corrupt the results of the counting for the purpose of supporting their personal agenda.

To be able to derive the truth by counting requires clear thinking. This is an issue that many people are presently attempting to learn how to do. We find ourselves counting many things in our life. Yet after all accounting, where are we? This question is our inheritance since Adam as it written (Genesis 3:9) "Where are you?"

For most of us the answer is that we are not where we need to be. To achieve clear thinking, it is helpful to be humble and joyful. It is also important for a person to be focused on the oneness in creation. (Numbers 1:1) "With the wilderness of Sinai (humbleness), with encompassing joy (Ohel Moed), with oneness (B'echod), for the newness that comes with the change."

The best relationship an individual can have with counting is recognizing that we all come from one source. When a person realizes that the essential life force of all existence is simple without definition, many issues fall away. This is where clear thinking comes in. Letting go of agenda, personal issues and opinions allows us to rise above our limitations to connect with our simple, pure heart. It produces a constant focus towards that which brings out the oneness in creation.

Once that is achieved, we can understand how everything in existence counts because it is part of us and we are part of it. The Creator or source of all life is everywhere. Counting brings that wisdom to a place where we can

relate. Counting gives each number importance, making it shine in a way that it does not on its own. All together each with his/her individual uniqueness we count and add up to One!

Sometimes it is difficult to see the perfection in each detail of our existence, yet with all the anguish that we see and hear there are also many stories of wonderful things happening.

All the people whom we meet during our life and all the experiences are part of the unique person who we are. We are the sum of all our experiences. One aspect of counting is seeing how each detail is part of the flow of creation.

When we make an accounting with Love, we forgive everyone and get out of our own way. Then people are able to open up and exist together in harmony.

“Quicksand”

People have treated the world in a way that does not reflect proper respect for the elements of nature. As such, we have taken fertile ground and made it barren. We have done so even as we have made land look fertile on the surface that was actually devastated and non-productive beneath the surface. Some people have gone to great lengths to limit the ability of growth in specific areas. They have done so with total disregard for the natural resources, without understanding how their actions affected the natural balances in those places.

Do we ask the earth's permission before we take something? Do we think we have the right to "take" simply because we have the ability to do so?

The book of Numbers in Hebrew is called **Bamidbar**, which means 'wilderness.' Just as the value of each resource is especially treasured in the wilderness, the book of **Bamidbar** focuses on the fact that each person and thing has its purpose and value.

The development of expertise in the knowledge of the resources of each plant, rock and grain of sand is critical to one's ability to survive in the wilderness. When we

are actually forced to contend with nature in the wilderness, we come to truly appreciate the importance of each element in this existence.

Rav Nachman of Bratislav (LikuteyMoharan 1:27) correctly points out that, generally speaking, where he lived, the month of Iyar (May) is the time to take from the stock of natural medicines that come directly from the earth. (The components of) medicines is derived from what grows in the earth. The time when the plants have the most strength and potency is when they are ripe and while they are still connected with the earth. However, if one were to take exactly the same plants for medicines at another time (before or after their season, or before they ripen or sometime after they are separated from their earth source) they would not have the same healing powers.

It surprises me that so many people who eat fruits and vegetables lacking in vitamins and minerals believe that they are getting good sustenance from nature. Picking fruits and plants before they have had a chance to become fully ripened does not allow for them to become fully balanced and ready for human consumption. Once it has been harvested, fruit that is older than three days does not have the same nutritional value as freshly picked tree ripened fruits. This is one of the reasons that it is so important to eat foods that are indigenous to (or grown in places in close proximity to) the area in which a person lives.

Knowledge of the proper time to cut a tree for the purpose you intend, as well as knowing the best possible use for the wood of each tree is knowledge that is inherent in a small select group of people. It does not appear to be of grave concern to the industries of the world.

It is becoming increasingly important to reawaken and develop respect along with the ability and desire to recognize the difference between robbing nature for that which is superfluous to our needs, and treating nature as a partner to meet our needs. This acuity is critical to saving and restoring the planet. The earth was not created for the purpose of serving the greedy needs of businesses. It was entrusted to us to use, with wisdom and respect for its sustaining, restorative and healing qualities.

The fact that we have destroyed many of the salt-water marshes means that we have obliterated many spots that were excellent cleansers of (our) toxic waste. Our

collective disregard for a connection with and understanding of the gifts we have been given has caused us to begin to "sink" in the very mire that we generated.

As we sink deeper we enter a war to maintain our sanity and clarity while preserving the planet, despite the overwhelming odds against us. Should we decide to own up to our responsibility in the issue, and prevent further raping of the earth (no matter the personal and financial cost to us) we can get on to "fixing" the mess we have made.

Recently, a wonderful friend brought an important book to my attention. *Plowman's Folly*, by Edward H. Faulkner (printed by the University of Oklahoma) speaks of the destruction that is brought about by the use of the Moldboard Plow. The strength of this plow causes it to dig up many things that should not be disturbed. Doing so causes an unnatural death to many natural resources that should stay below the earth's surface. Unearthing these natural resources; i.e., small plants, decaying plants, worms, etc., destroys many of the positive elements that enhance the quality of the earth's growing process.

The book also teaches a system of farming land in a natural way that will discourage the growth of damaging weeds around various plants and crops. Opening ourselves up to this type of knowledge is better than studying ways to utilize poisons in the ground or cause unnatural production that causes deviant growth, all of which lead to illness in the population at large.

When we recognize that the One True Source has provided the residents of this earth with all that is needed for survival, we will "go back" to a time of knowing what to do -- and how to best accomplish those goals. We will once again pledge our ability to value and leave the smallest possible human footprint on the physical earth, while we increase our connection to the only source that can rectify what we have left behind.

Life is a journey. In Numbers 1:50 it says, **“And when the tabernacle travels they shall take it down.”** Rabbi Moshe of Kobrin translates the words in a personal manner as follows; **“When they travel from their resting place, this brings them down (humbles them).”**

Those who are truly open (to the exploration of their own souls) will find that life's journey is a humbling experience. They will learn and grow by "hearing and observing" everything as they travel along their paths. These individuals will joyfully take their part as links in the chain of energy that flows from the Creator life source onto this earth.

Undefined or unrefined?

There are people who spend most of their time dealing with community issues or assisting individuals. Others are only concerned with the business of themselves. They are self-centered. No matter which category one fits into, focusing either entirely on others, or entirely on oneself, is extreme.

Extreme behavior reflects a lack of balance which can lead to corruption, illnesses, social issues and many other problems. There are very few people who have the ability to balance focus of community and individuals with their own daily lives and actions.

At Mount Sinai the Jewish people were given structure to enable them to take responsibility for themselves as individuals, and for society as a whole. Through a variety of factors, including the murder of tens of millions of Jews and the forced conversion of millions of others Jews to Christianity and Islam, they learned that they must be insulated and protection in order to survive. As a result, there are millions of Jews who live as Christians or Muslims, but are of Jewish heritage.

Society has been perpetually uninterested in having Jews be their role models and/or take responsibility for their welfare. In fact, society tried in every way to turn a blind eye to their own purpose in this existence by attempting to destroy the people who were a living symbol of purpose beyond personal agenda. For the most part, they continue to reject such help, having learned little or nothing from history. Many of them claim to serve God and represent themselves as being ethical people. Yet with blinders in place, they may or may not be fooling themselves. They are certainly misleading and hurting others in the name of God.

Let us not pretend that they are the only ones to behave in such fashion. It has become accepted modus operandi to promote one's personal agenda while dictating people's

actions in the name of all that is holy. It seems that those who are best able to enforce strictness are those who are perceived to be the most pious. Yet, in reality, piety is not about control. It is about humble submission to the will of the Creator. That action is unique to each individual. It is okay to learn from someone who is more learned, or to ask advice about adherence when in doubt. However, the bottom line is being able to hear and know what it is that the Creator desires of you. Trying one's best to achieve that, albeit with guidance (and not dictation) is the way to contribute the gifts one has been given to assist in the greater good of mankind. If we are all busy being clones of each other, we can hardly complete each other's deficits.

Denial of reality does not bring long term peace, harmony or balance. It only serves to foster destruction. In schools students are taught to derive reality from theory, beliefs and rote practice. However, practice without knowledge about personal application is harmful. We should be deriving opinions from reality. That reality is subjective to our differences just as much as it is to our similarities.

Human beings have both physical and spiritual traits. It is often a challenge to be a fully conscious and present human being who truly lives in the present.

If all of the soul sparks that are vagrant and drifting among the nations wake up to reconnect, an amazing new formulation will occur. This shift will jolt the rest of the world's inhabitants to become responsible for fulfilling their individual roles in this existence.

(Jeremiah 16:19 - 20) **“YHVH is my strength, my stronghold and my banner on a day of distress. To you, nations will come from the ends of the earth. They will say, “Our ancestors inherited falsehood to us, void of any value. Man-made Gods for himself – but they are not Gods.”**

Education is important to ensuring our proper growth and balance. We must learn how to act appropriately in each situation. This is difficult as the response of each person varies in accordance with his/her uniqueness. There are many things that we may choose to experience. The fact that those experiences are available to us does not mean that they are safe. That is why we may try something but we may get hurt. Protection is created and people are warned but that does not stop everyone from doing things that are harmful to themselves.

In Hebrew the word “**Se-ooH**” (Numbers 1:2) is translated as to “**count**” the heads of the congregation. It also means “**elevate**” or “**remove**” the heads. The same word can be used to stress “importance,” or “irrelevant (thus we can remove the heads as they are not important.)” Things that happen are the cause and effect of our actions and reactions.

In his Torah commentary *May Hashiloach*, Rabbi Mordechai Yosef of Izbirtza offers the meaning of the names of the heads of each one of the tribes as well as the meaning of the name of the tribe. He shows the correlation between the name and its relationship to our natures and choices in our daily lives.

Each tribe and group had its own specific purpose. It is not something after which one can chase. Instead, it is a state of being that is natural to the members of that tribe. Society has become so focused on chasing that which is **desired** but not natural, that the actual being of who we are, has lost its priority.

(Isaiah 54:7) “**For a small moment I will forsake you but then with great mercy I will gather you.**”

(Hosea 2:21) “**I will betroth you to me forever, and I will betroth you to me through righteousness, justice, kindness, and mercy. I will betroth you to me with trust and you will know that I am YHVH.**”

In his book *Teyvas Gomeh*, the author of the *Pri Megodim*, Rabbi Yosef son of Rabbi Meir Teumim, writes: “**In the future, in merit of the trust that people will completely unite with YHVH, the union will be forever.**”

(Hoseah 6:2) “**He will heal us after two days and on the third day**” is explained to mean he will heal us after the destruction of the two Temples --- at the advent of the Third Temple. As it is stated; “**He will raise us up and we will live before Him (forever).**”