

Behaalosecho - Rabbi Yosef Serebryanski

The Black center – Story

Gossip and political correctness

Dedication

Facing Center

Facing the Light

Our Journey

Numbers chap. 8-12

The Black center – Story

According to the order of the creation (Genesis 1:2 and 3) darkness existed first. It was from that darkness that light, or clarity, was brought forth. (Midrash Rabbah and Tanchumah.)

Our eyes perform in a pattern that reflects (acts as a parallel to) the order of the creation. When we see, we do so through the black pupils of our eyes. So, it is through those spots of darkness that we see the emergence of light. The eyes are such miraculous gifts. There are people who by examining the irises of the eyes can determine the illnesses or physical problems that exist within a person's body.

There is a difference between light which has its own power and the light that is dependent on a different source of energy. In Genesis the light that emerged from the darkness is independent. In contrast, when we kindle a flame, that flame is dependent on whatever feeds the fire. When that feed ceases so does flow and the light goes out.

An interesting Hebrew word is used to describe the process of kindling the lamp in the Temple. Numbers 8:2 states; **“behaalosecha,”** which literally translates as:

“when you cause to go up.” This terminology refers to the flame, which constantly burns in an upwards direction.

(Proverbs 13:9) **“The light of the righteous will rejoice and the candle of the wicked will be extinguished.”** Rabbeinu Bachya explains that King Solomon understood that the light of the righteous was not dependent on anything other than the eternal source of its connection to the Creator. It is an unlimited eternal light. These are the people whose shine does not depend on other people as a fuel source.

In contrast, the light of the wicked is one of limitations. The joy that is experienced by the wicked is connected to physical aspects in this world. Thus, when the soul departs from the body so does their joy. The soul that accompanied that body then remains in a limited space, thus the light no longer shines.

There are people whose shine is totally dependent upon the action and reaction of other people. This shine is one that emanates from physical wealth, power, etc. It is not a shine emanating from or reflective of one’s connection with the Creator.

Much of the light that people bring forth demonstrates their lack of true belief of the origins of life from the Creator. As such it has a negative or limited other side to it. When people fail to realize or properly acknowledge the source of their gifts, they often tend to use them improperly. They become convinced that the dispersing of these assets is truly within their rights and have no concern about the longevity of their existence.

When darkness presents itself and we are able to extract the light from it then we have a pure light. The black represents a concealment of the Creator life force and the light reveals the Creator in everything. Actually, it is easy for us to see this light and when contrasted to the darkness revel in the miracle of its source. It is light that brings true clarity to all things and illuminates even from within the depth of darkness. When we are able to recognize that, we become part of that flame which is always rising.

We all have our blind spots and together we support each other with the gifts of that which we are able to see. Moses said to Chovav (Numbers 10:31) **“You will be like eyes for us.”** (Sifri) Things that we are blind to, you open us up to see.

The following is a story of perception: (Ben Ish Chai parshas Behar in the name of Ohel Yaakov)

There was a wealthy man who had two married sons who lived in a faraway land. One son was wealthy. The other one was a pauper. He also had a single son who lived with him.

When the plans were underway for his third son's wedding, the man sent an invitation to his wealthy son. In it he asked him to bring his entire family to the wedding. He asked that he bring along his poverty-stricken brother and his family as well. This way the whole family would come celebrate the wedding together, completing the joyous occasion. In his instructions he told his son to spend whatever money was fitting to prepare for the wedding. He wrote: "Spend as much money as you want for the journey and clothes. All expenses that you make for my honor, I will repay you."

The wealthy son read the letter and lost no time in going to the best tailor and getting the most expensive clothes for his family. He knew that there was no limit as he would be reimbursed for all of his expenses. At the appropriate time, as the wealthy brother and his family got ready to take the coach to the wedding, he remembered that his father had instructed him to bring along his poor brother and family. He sent one of his servants to collect his brother and family and took them with him to the wedding.

Upon arrival the wealthy brother alighted from the coach with his family all bedecked in their expensive finery. Everyone who saw was awed by the grandeur and wealth of this son. They were followed by a family of paupers who came out of the coach wearing tattered clothing. Stunned by the stark difference between the coach's riders, people wondered aloud as to who these paupers were. They were told that this was the brother of the wealthy son who brought them along as they lived near each other. People became silent and one can only imagine what they thought about the situation.

Suddenly the wedding music began, and people forgot the shock of that arrival. Only one man could not rid himself of the vision of shame that the arrival of that coach caused....

After the wedding, the wealthy son came to his father to tell him that he was leaving because he was unable to leave his business for too long. In doing so he indicated that his resources were dependent upon his work and all the time away was costly. It was a hint to his father that it was time to reimburse him for the expenses of the trip. The father did not respond to the hint and wished him a safe journey. The son saw that the father did not take his hint and so decided to be blunt.

He took out the receipts and showed his father how much he spent for the wedding. The father showed that he was awed at how much the son spent and agreed it was a lot of money but did not offer to recompense the monies he spent.

The son was shocked, as his father had written to him that he would get back whatever he laid out. He did not understand why his father was not offering him the money. He decided to be direct. “Father did you not write to me that you would pay me for all my expenses? It seems that you have forgotten your promise.”

The father replied. “I **never** told you that I would simply pay for all of your expenses for the wedding. However, I did write that all the expenses that you made for the sake of my honor I would gladly give back to you. These receipts are all things you bought explicitly for **your** honor.

Had you paid attention to what I instructed, you would have surely been concerned about my honor. You would have seen to it that your brother and his family had clothing that was at least as beautiful as what you purchased for yourself and your family. Since you did not, you proved that your actions were not taken to bring honor to me. Instead, you brought me shame as it appeared that I (and you in your haughtiness) am not generous to my poor son and chose to shame him in public at our family celebration. Since you chose to bring me pain and shame instead of honor, I do not have to pay you for things that you did for your personal honor.”

Gossip and political correctness

Gossip in Hebrew is Loshon Horah which actually means a tongue that causes bad. It could be that the person is saying the right thing or the words that people want or are considered acceptable to hear. It may be words that people want to accept as truth even though it is false. It does not have to be a blatant lie. It can be a partial

truth. It can also be the words that a person is telling him/herself about their own self and life.

The Talmud (Eruchin 15) states that Loshon Horah kills three people. It kills the one who makes the statement, the one who accepts it, and the person about whom it is being spoken. This is one reason as to why innocent people suffer.

A person can sanctify oneself in thought, speech and action. We can have thoughts that connect directly with the Creator or have thoughts that reflect disconnection. We can use our gutturals and speech to connect with the Creator or use them in a way that disconnects. Our actions can be done in accordance with the will of the Creator to connect or in ways that disconnect.

In the time of Moses (Numbers 11:6) many people were focused on the manna food rather than on their connection with the Creator. Their thoughts of disconnection caused many to be consumed and die. They were given their desire based in their disconnection. Moses who wanted everyone to act in a manner that reflects connection with the Creator was frustrated.

Life today is no different.

The Midrash Tanchuma (Nosso 16) writes that the drive in creating this world is due to the Creator desiring an abode in this world. **Tanya** chapter 36 explains the reason for this is the ability of transformation that exists in this space. The purpose of giving the Torah was that through following its guidelines a person will not become nullified by the intense Creator revelation that will occur in the future. In this way the messianic era and resurrection of the dead is the end result of this realm.

People, businesses, religions, groups, etc., all have their own agenda no matter what the cost is to society. Therefore they choose to believe in the words and actions that support their agenda, even if to an onlooker it can easily be seen as false.

People have or choose a leader who has his own agenda which reflects that on some intrinsic level individuals have personal agenda. When they say they are governing for the people and that they are doing what is best for the people, the truth is that it is usually best for their own agenda. People support such leaders,

governing and groups as they do not want to see the falsehood of their own personal agenda.

There are people who truly want the best for everyone without personal control or agenda. Yet, people do not listen to them as it means they would have to look at their own truth.

The words people use and their perspective of them all fit into the agenda that perpetuates the lies and disconnection from the Creator. There are many people who are searching and being swept up in the falsehood that pervades society. Feeling good and happy seems right to them even though the long term consequences are not that way.

Taking active responsibility for ones words and actions is essential. Saying that you take responsibility, although it sounds good it does not make it happen. The lies that we have been so gullible to accept need to be changed even if till now we lived our whole life based on those lies. Focusing on the life force that connects with the Creator and creation and not following the energies that cause us to disconnect will help the world change in a proper way.

People use religion, science, etc., for personal agenda and do not live with pure intention. The difficulties of the past were necessary in order for us to become partners in creation. Working through our issues unites us while circumventing them causes them to surface later. Together we can fix everything but it begins with each individual making an effort. It is so because the Creator wished it this way; that was and is the intention and desire of the Creator. The Torah is here as a guidance and even though many have intentionally mistranslated or misquoted it, the Torah itself remains intact.

The Hebrew word for bad is “rah.” When the letters are reversed it read “air” which means awake. When we awaken our pure heart in thoughts, words and action we change the world.

Dedication

While events in life may at times seem random the truth is the opposite. Everything is part of cause and effect whether obvious or subliminal. Thus in Torah there is always a question why one incident follows another! What is the lesson from

closeness of words in the Torah? In essence it is all one but in expression it is in different times and spaces. There is a physical relationship that is obvious to people but there is also an emotional, psychological, spiritual and frequency relationship.

In Bamidbor (Numbers 8:2) Moshe tells Aharon “When you light (lit. Elevate) the candles, towards face of the menorah they give light, the seven candles.” In the simple sense it means that all candles should be pointing to the central candle or shaft. There is a discussion as to the exact position of the menorah and thus which directions the light shone. The reasons for the direction are spiritual in nature and discussed in commentaries.

Rashi mentions the question that many other commentaries have as to what can be learned from the fact that the section describing lighting the candles is next to the donations to the Tabernacle from the princes of the tribes. He brings the Midrash to say that Aharon felt weak when he saw that all the princes gave donations and not his tribe as they had no wealth. He was consoled by being told that the work of spreading light was greater than all their gifts.

The question is where does this assumption that he felt weak come from? It is not mentioned in the verse and it could very well be that Aharon was happy to see what everyone was doing, why should he want to do what others do? He was doing what the Creator wanted him to do. Maybe the answer is in how people view Aharon, a person who they did not personally know. The way they look at him reflects their personal issue or the issues of people they are guiding.

The reason the two chapters were put together is not because Aharon felt weakness but to say that each did his service the way G-d wanted him to. We find a fascinating thing in the writings of the Ramban. Regarding old manuscripts there is usually one original. Whereas the Ramban edited his own writings after they were published and so we can see how he studied and changed his perspectives as he learned and grew.

In the first edition he brings the same Midrash as Rashi and asks, what is specific special about the candles that Aharon is told about, he could have been told about others work that he did for G-d. In the later edition the Ramban asks a different question, why did Aharon need to be comforted? This is asking on the assumption made in the Midrash.

Accordingly he quotes Rabbeinu Nissim that the Midrash is talking about the future when the Chashmonoim will rededicate and rekindle the lights of the Temple and create the festival of Chanukah. Thus the Midrash that Rashi brings is not part of the simple meaning of the text but something that can be alluded to if the verse is talking about the future. In this sense also the dedication of the princes of the tribes was not just for the day of celebration but for all future generations.

A lesson from this can be regarding our actions and desires. When we dedicate our self to serving the Creator, the service is in the moment but the ramifications are for the future. The Creator does not need anything but when we act with a simple and pure heart connection it brings light into our future.

Facing Center

INCLUSION OF ALL BEING IS A KEY TO TRUE DELIGHT.

The reasons that people concoct to explain our existence surely apply within the framework of imbalance that has been an essential part of this existence for thousands of years. Kabbalah explains that this behavior is part of a conglomerate of energies within the creation that express themselves in ways that create separation.

Many of the things that people hold onto as devout beliefs and practices are based upon words that they were taught to accept without question. In the Torah (**Exodus 24:7**) we read the response of the children of Israel when before they received the revelation at Mount Sinai. The popular translation of their words is: **‘We will do and then we will hear.’**

One of the results (of the understanding of this translation of that phrase) is that many people have adapted an operational mode of doing things without asking questions. It is as if all of the things that man dictates were somehow comparable to that circumstance. Worse still, many people have used this phrase as a base to accept even more extreme behavior. They have convinced themselves that it is holy to simply accept dictates from their leaders with no need to take personal responsibility for what those actions might precipitate.

On a deeper level, the phrase can be better understood to mean: **‘Once we act, then (the experience of the Torah) it will penetrate us, and we will have a**

better understanding.' When seen from this perspective, many of the actions precipitated by the former interpretation simply fall away.

The words 'darkness' and 'light' are often used to differentiate or describe the differences between good and bad. An open heart (where words are unnecessary) can easily see the light without being blocked by the human distractions. That which is a light and happy circumstance to one person may spell gloom and disaster to another. Dark and light reflect separation whereas a pure heart has no definitions that separate.

(Numbers 8:2) **“When you elevate the lights, it should appear to face (the center) of the candelabra (of that which holds the lights in place).”**

Physically, in the Temple, the candles are lit on the candelabra with the branches facing the center. In a deeper sense this formation refers to the light of each individual person. To elevate personal light, each individual needs to be constantly focused on the center of that which holds his/her light in place. The Menorah (candelabrum) in the Temple (that held the sacred lights in place) was forged out of one solid piece of gold. This was meant to signify the importance of the oneness of life.

There is a story about Reb Michoel from the city of Nevel. One day, while he was in the middle of reciting the prayers of the Shma (which is the heart's declaration of faith and of the belief in the oneness of God) a shoemaker walked into the room. Instantly, Reb Michoel interrupted his prayers! He did so in order to bring to the man's attention a student in the school whose shoes were torn, and to stress the importance of his acquiring good shoes.

After the incident Reb Michoel was asked **how** he dared to interrupt his prayers to God, especially at such a crucial juncture. His response was that there was no interruption at all. He stipulated that one must remember that being at one with God means being concerned about the physical needs of another human being.

(Numbers 10:4) **“If they sound a blast with one, the leaders shall assemble to you, heads of Israel's thousands.”** This verse has another translation; **“When you want oneness to be imbedded (or infused in people) (it is then a prerequisite that)**

leaders have to come together for the sake of the people (and have no other agenda, since they) **bear wisdom that is learned for Israel.”**

Facing the light

To light a person's light, you have to face that which needs lighting. If you can see the spark of light within a person when you look at them, you will be able to (help them) “light their light.” Trying to connect with them by correcting their dark points instead of building on the light that exists within is a path that will lead to failure more often than it leads to success. People who are encouraged to feel good about their abilities are able to feel accomplished as opposed to being internally needy. When a person is fully faced with the source of the light, then darkness does not exist.

Facing darkness with light is helpful but there must be a relationship with darkness for you to do that. All the branches need to face the center (Numbers 8:2). When they do then all the light is connected to where it is supposed to be. If they are not facing center which is the source of all life, then the light's shine is off center.

My grandfather told me that the main thing is the question, not the answer. Questions cause us to search in places where we may not have checked previously to find answers. This enables us to be open to what we may not have thought about or understood prior to searching. Easy “pat” answers pacify us and discourage us from searching further to find the truth. Many a person is often afraid to look at the truth clearly as it may result in having to alter his/her lifestyle. This fear often continues for many until they are left with no other choice.

In life there is always space for expansion beyond our current perception and comprehension. There are certain conditions which we should truly attempt to correct in order to enable us to move forward together. We should cease to judge ourselves and others. We should stop requiring that things happen or be conducted in only one “specific” way in order to consider them “acceptable.” We should learn how to demonstrate love without destroying it based on unrelated personal issues. A lesson can be learned from having two ears and one mouth. We should attempt to listen twice as much as we speak.

When looking at matters from a physical or spiritual perspective, what we see is limited. When large groups of people regain their ability to connect with pure hearts, we will no longer need to understand every facet of things before we can accept them as simply being what they are. That will allow people and things to simply be themselves with no requirement to alter their identifying traits. In this way the whole world will undergo metamorphosis to a state of peaceful co-existence.

Life is full of choices. How we relate to those choices is often reflective of who we are and our living environment with its impact upon us. In our busy lives it is so easy to focus on the surface and ignore the very depths of our being. The flower bud is a budding example.

Initially one only sees the “bud” of the flower. However, when one recognizes that this is representative of the beginning of a larger creation it can alter the way in which one views the developing plant. We can choose to focus on every detail of something or see a picture that encompasses the whole. Details may enable us to better understand something. Yet becoming fixated on small details may cause us to lose the larger purpose of our existence.

Instead of searching for complete truth and revelation, people the world over revere small bits and pieces of truth and hold them sacred. This closes them off from discovery of truths that exist beyond their limited space. The strength of their attachments often prevents them from letting go of superfluous behaviors and beliefs that limit their connection to the larger universal order.

Is the god you believe in limited to your belief? When we pause to look more deeply, we may find that there are many things that we hang onto that make no difference on a physical or spiritual plane. Leaders of groups try to persuade people to do things by scaring them into believing that not doing so will result in evil consequences. Thus, people are often afraid of losing their standing in good graces within that group, as any deviation on their part will cause them to be negatively judged and punished.

The only thing that will become lost when one considers the truth in order to determine one’s course of action is the power of certain people to corrupt things. It is said that assigning absolute power (to any one person or group of people) has the power to corrupt absolutely. Consider then the results of

accepting that the only place that one should turn to for answers is the source that truly controls and properly assigns the flow of all power and energy. It is a place which will not allow you to either succumb to or be affected by any type of corruption. There is only One, the source of truth and light that illuminates our world when we open ourselves to reception.

Our Journey

When we are clouded and don't know how to proceed, it is because we are at that moment precisely where we belong. Life and its journey are often difficult to comprehend. No matter what we do or think, our limitations provide the blockage that prevents our ability to see further. People use many tools thinking that they have the answer but those tools are part of a progression that is only part of their journey.

During the course of our life we sometimes take a shorter route and sometimes choose to take a longer path. Sometimes we are clouded or have blockages that cause us to decide to go the more problematic route. At times we think that we are clear and on the right route, yet we are actually blinded from seeing that our choices will not lead us to what it is that we ultimately desire.

At the designated time, the clouds will rise up and remove the obstruction from our view. At that point we can clearly see where to go. When we know or have faith that this is entirely orchestrated by the Creator of all existence it makes it easier to let go.

When we let go of our need to understand, we allow the opening for whatever it is that we need to know, to come to us. "By going according to the direction of the ever-present Creator we keep the connection (Numbers 9:23)." Sometimes you must remain in a place for a day. Sometimes you stay for a longer period of time. By letting go of the urgency to change things we allow each assigned thing to run its proper course.

In Numbers 11:27-29 we read that a person who saw that others were prophesying in the camp ran to report to Moses about their improper behavior. Moses' response was that it would be wonderful if all the nation of God were prophets and that God would give His spirit on them.

By letting go, and becoming part of the flow, we open ourselves, and thus our potential for being a light unto others. Although it may not be every person's job to be that light for others, each one of us needs, at least, to bring our personal light into this existence. There are some who are designated to become guides for others.

This is the embodiment of the Hebrew term Levi or Levite, which means intense bonding and connection. Therefore, it was that "the Levites were chosen from amongst the children of Israel (Numbers 8:14)."

The work of the head leaders is to elevate the people who project illumination. Those people, in turn, are then able to assist others in their individual connection with the creator life force that is within. In this manner we become collectively responsible for one another until the soul of each person shines in the physical realm.

Keeping our focus constantly on the Creator allows us to have experiences while always remaining connected. Maintaining our connection allows us to see the hand of the Creator within each experience. Our belief is limited by what we believe in. Therefore, if we base our belief in an existence that has no definition, we will not become stuck by definitions. This will enable us to flow within each moment in a responsible way.

As each day progresses and the problems in the world continue, I see many people opening up in order to follow their hearts and souls. Difficulties are poking people, ultimately causing them to realize that their true power lies within. It is a power that takes us beyond the structures of the society, as we know it. It catapults us into a world that is loving, accepting, peaceful and respectful. As we meet up with those who are still in various stages of this journey, we should endeavor to support them in any way possible.

The inner workings of each existence are where we need to search. People have been kept in the dark by all the theological, philosophical, intellectual and emotional components of society. Most people attempt to do the right thing in order to fix the world. Yet they do not realize that they are not addressing the real issue. The real issue is not what we see. Rather it is to

determine the cause and ultimate purpose for it being here and it actually ends up being very simple.

During the course of the centuries, many people did not understand or accept the presence of the real spiritual world within their society. The soul was viewed as an opposite to the body. Today there is an opening for all to combine these necessary components in order to bring about balance and completion. We are currently living in a time when everything is about to become one. The issues of the past will remain in the past. They will not be moving forward with us.

Anyone who feels that they wish to be an active participant in what is happening is welcome to contact another person who is truly open to what is happening. By sharing one's abilities with others who also have abilities we become more united. This is something that we should attempt, even as each of us caters to his or her own individual progression.

With love and blessings to you.

Numbers chapter 8-12

As we look or connect with leaders and guides we often do so based upon our own limits. Thus we choose a person who supports people who have our specific types of limitations.

Love and humility are the attributes we require from our leadership. Unfortunately, many of our leaders only seem to be capable of loving those constituents who support the personal agenda of the leader. Many spiritual leaders "display" humility simply because it gives them power over others. In this they are feeding their egos instead of spending their time assisting in the growth and connection of those who look up to them.

The first tablets that Moses brought down from Mt Sinai were transparent. The writing could be seen from both sides and appeared in a way that could be read the same from either side. There was no dark side. At that point the people could have immediately progressed into the land of Israel,

and all people would have dispersed. Everything would have transpired in a totally peaceful manner with no fighting.

Now that the first tablets are broken there is a dark side. Now, in addition to all of the love in the world there is a reflection that occurs that causes an unknown and uncertain aspect to attach with the love that exists. The reception of the guidance to the people is one that is laden with confusion as there are corresponding agenda that come along with that guidance.

With the leaders in the middle (as our conduits) do we actually get anywhere? It seems that people cannot, or do not wish to, take responsibility for themselves.

It appears that the leaders are concerned with their own agenda and thus do not help the situation. In this miasma where are we? In our understanding of priorities where does this put God or the Creator of all existence?

Aharon represents love. He is told that when he opens people's souls through love he should combine the physical with the spiritual. This is because if you only relate to one part then you can never fully balance creation. While this sounds good, society does not live that way. So all of those who proclaim, "All you need is love," have given themselves an agenda that has limitations and a price.

Exclusive spiritual or exclusive physical love is not sufficient. Rather it is a simultaneous combining of the two that can produce the balance that is needed in order to begin to do what is required of us. Without either one of those components we are left searching for what is missing, and are open to misinterpretation of what is the missing component.

What can be done when some people are open to giving love but not receiving while others are open to receiving but not giving? There are also those who do not give or receive. No matter the combination or percentages of giving and receiving, most persons suffer pain from the experience. This pain has a dramatic effect on their lives.

The Torah teaches that the people must be guided “Ehl mool pnei hamenora.” Towards the things that have, reflect or represent connection, you should guide them.

The Levites are the people who are now responsible to connect people with the Creator in creation. They need to be purified, cleansed and prepared in order to fulfill their mission. This purification process also separates them from the people temporarily in order to create a working unity amongst them.

As part of the purification process for the people, the Passover sacrifice is brought this one time in the desert. This is for those who did not do it in Egypt and demonstrates that universally there is always a chance for change and correction.

The people who lived in Egypt for so long as slaves are now living without a schedule. They have no idea about when or how they will travel. They travel three days without rest. This is one of the confusing issues and changes that prompt the people to complain.

Meanwhile God gives everything to the people and responds with anger when they do not accept his methodology in giving. How different is this from people who reach out with love and are not understood? Utter turmoil and chaos reigns. The people complain.

We are here to love and with it also evolve (love spelled backwards). Love often comes with expecting the other person to respond the way I want or think. What a fine mess we live in.

Moses tells his father-in-law to travel with him so that he can have all the good that God gives them. He responds, “I have all the good that I need at home.” Similarly, we go on a journey in this world wanting to connect with God. Spiritual leaders attempt to convince us to join “their way” but sometimes a person already has the connection they need.

A stage needs to be set for the people to be united since unity protects. We each are our own unique expression of the Creator life force in this

creation. Yet the humbleness with love is what can keep all the differences together.

The transition that occurred after the people were brought out of Egypt was difficult. Now their physical needs are constantly being met. This is most difficult as they cannot readily disassociate themselves from the lives they lived prior to their time in the desert. Their memories still plague them and dictate their behavior patterns. In fact, they are constantly crying and complaining to Moses, who is overwhelmed by having to deal with all of their complaints and their demands.

In order to alleviate the stress on Moses, and to amply address the issues of the people, God tells Moses to gather the elders together. By giving some of Moses' power of spirit to the elders they can assist in dealing with the turmoil of the people.

There are those that are prophesying that Moses will die. Moses is not bothered or concerned by their predictions but many of his supporters are upset. This is often the case when people are attached to a leader who they think is invincible or is their connection to the infinite. When a challenge is brought that threatens the image that people have of their leader, they become insecure.

The people are followers and are ready to go into the holy land but the leaders are hesitant because it may change their status of control. Unfortunately, leaders often halt their people's chances to better themselves when they feel that their authority might lose its significance in the process.

Aharon and Miriam are united in their goal for the Jewish people and their brother Moshe. However, they have an agenda making it impure or that takes some of the shine away. This further illustrates that in each moment one must be open to changing in the way that God wants and not be stuck in an agenda, no matter how holy it seems. It is Moses who does not have the contradiction because all he wants is to do the will of God in each moment.

When a person has a clear connection with the Creator, each moment is a new creation, insuring that the person is not stuck within mankind's limitations.