

Bolok – Rabbi Yosef Serebryanski

Frustration

Beyond the Light

Facing the Truth

May curses become blessings

Who's to blame?

Visions

Divination/story

Frustration

The biblical story about the people who accompanied the Jews in their exodus from Egypt is quite interesting. Very little has been written about them. They have simply been referred to as the “mixed multitude.” The Hebrew for that is (Exodus 12:38) “**Eyrev rav**” which translates as; “**mixture of many.**” The following may shed some light on the circumstances and challenges of their journey.

The Jewish delineation of chapter breaks in the Torah is different from the way it has been recorded in the non-Jewish versions of the Bible. The Torah scrolls themselves have no numbering of sentences as we have in our book versions. The publisher of the first Hebrew edition of the Torah was not familiar with the Jewish traditions concerning chapters. Thus, he based the first Hebrew printing on a non-Jewish version. The result has been the version that has been continuously used in Jewish editions. Numbers 22:2 is the beginning of a new story. Yet printed versions record the chapter as beginning with the previous verse.

(Numbers 22:3) **“Moav became very afraid (terrified) of the people because they were many (powerful) and Moav loathed (was anxious, felt hemmed in by) the presence of the Israelites.”**

The verse is divided into two parts. The first part speaks about the **“people.”** The second refers to the **“Israelites.”** The word used for **“people”** (in Hebrew) is **“am.”** There is no specification of which people he was worried about. Most commentaries and readers assume it refers to the Israelites.

Yet, in this verse there is a separation between the word “people” and the reference to the Israelites. It makes sense to conclude that the beginning of the verse refers to the group of people who Moses allowed to travel with them, while the second part of the verse is about the people of Israel.

The Hebrew word translated as **“afraid”** is **“vayogor.”** There are certainly other Hebrew words that mean afraid or fearful. The fact that this word was chosen is indicative of what the underlying fear is about. The portion of the word that is **“gor”** is the same as the word **“ger”** which the Torah uses to describe **“stranger(s).”** Thus, this alludes to the fact that the presence of this overwhelming multitude of people made the Moabites feel like strangers (**gerim**) in their own land. As such it is easy to see that this section of the verse does not refer to Moav’s reaction to the Jewish people. It is about Moav’s reaction to the people who travelled with them.

According to tradition, there were millions of people who left Egypt at the same time that the Israelites departed. They travelled outside the boundaries of where the Israelites traveled and made camp. Therefore, it makes sense that in order to obtain food and support they entered or raided the cities of the surrounding communities. That is why the verse says that the Moabites felt like strangers in their own land (as there was a huge influx of foreigners in their own cities.)

The Hebrew word for **“many”** is **“rav.”** ‘Rav’ also means ‘master.’ The Moabites felt insecure because the master of this multitude was Moses. They knew of his power and saw the intruders as being beneficiaries of his protection.

The following verse supports the above idea (of identifying who the “people” were) by stating (Numbers 22:5); **“A people who left Egypt.”** The simple

meaning is that they left by themselves, or on their own accord. This would refer to the multitudes that left, but were not driven out of, the land.

The Israelites had their own food, the manna. All their needs were provided for them. The multitudes who traveled alongside but outside of their midst had to supply their own provisions. Consequently, Moav was afraid (Numbers 22:4) that they would deplete the resources of the Moabites. Additionally, the waste and discards of such a large group could easily devastate the land and its surroundings.

The Hebrew word translated as “loathed” is “**vayokotz.**” The work “**kotz**” also means “a thorn.” The Israelites were like a thorn in their side. That thorn was a painful reminder that their (the Israelites) presence precluded the actions that the Moabites might otherwise have been able to take to harm (or get rid of) the multitude of people who traveled with them.

They could have sent a messenger direct to Moses (who was the responsible source) asking him to “take care of” the people. Instead, they chose to take matters in their own hands. This is common in society. People pass judgment on and punish people without identifying and trying to “fix” the original source of the problem.

According to Kabbalah, the words “**mixture of many**” signifies that the Jewish people redeemed a multitude of mixed souls and spiritual energies when they left Egypt. This means that this specific description also refers to an ongoing spiritual experience. Jewish tradition states that Moses converted the mixed multitudes. There had been no time for a formal process. The only way he could have accomplished this is to simply accept them.

Tradition teaches us that the Israelites received a new additional soul through the experience at Mount Sinai. It may be true that the same thing occurred to (some or all of) the people who joined them on the journey. It is also possible and quite likely that many of the people who left Egypt with the Israelites moved on to live in other countries.

At various stages of history there were large groups of people who converted to Judaism. Purim was one of those times. Another was during the first century when the Jews lived in the Roman Empire. Over the centuries, large groups of Jews also

converted to other religions. This means that there is a multitude of people not only mixed amongst the Jews but also of Jews mixed amongst the non-Jews.

Many false gods are worshipped. Many people believe in their egos without realizing what they are doing. At some point clarity is essential to establish balance. The clarity is the understanding that there is one Creator, and thus all of existence is one. When all people truly **wish** to be one, and do not only say that they do or unite in order to demonstrate **their** way of oneness, we will have come a long way.

It is time to listen and see that messages come to us in many forms. Every group has people who are stuck in their own being. They obsessively follow religion, society, various belief systems or philosophies blindly, as if that, in of itself, will produce all of the answers to all of the world's ills. No matter how right they are, they are also wrong. It is not simply about being right. It is about listening. Listening to the world's falsehoods, which are so blatant, yet have the ability to blind and corrupt people if they are not unveiled and seen as being what they are.

Having the right intention is of paramount importance. It is a kernel of success, yet it is not enough. It is urgent that one applies good intention to proper actions, for the right reasons. It is not extremism that insures that one does right. It is the ability to "listen" and detect the proper things to respond to and support that are key. Combing that ability with having proper intention will provide winning, enlightening, and uplifting experiences that are properly balanced. These ingredients will truly allow for blending in the flow of all that is universally one.

In reading and interpreting the Torah, or Bible, people continue to repeat old beliefs without truly understanding their meanings. They consider what they read or hear as being God's word when, in fact, God never said those things. These declarations often result in turning many people off to religion.

When one "embellishes" on the facts in order to create a beautiful myth, they are "taking away" from the original message that was meant for mankind. This results in building falsehood into the structure of religious practice. Those who are not blind see deception. Those who think they see only truth are in fact blinded by what they do not understand.

We have been cautioned in “the original” (Deuteronomy 13:1) that we should not add, nor take away. People who think they know better have been guilty of both. Taking away gave birth to newer religions. Adding caused fundamentalism and the ramifications of extremism to put us on a path that prevents many people from allowing themselves to access the truth. In many cases these exclusions caused people to search out other belief systems to fill the voids that existed within them.

We need to learn to think with clarity. We have become dulled and have stopped searching for truth because we are a generation that has flourished on the lies we have been fed. It is still possible to literally respond to, and come to, our senses. Reclaiming our minds will follow the reclamation of all of our senses. This will enable us to make the proper changes that allow for the cycle of destruction to come to an end.

Time is moving and we are making slow progress in the face of its winds. Once we again become sensitive to every breeze and fluctuation, we will be on the road to changing the world for the better. Time to utilize the obvious truth to unblock the obstructions in order to pave a proper path to the future. Each person must take those first strong steps on his/her own before joining the common ground that we must eventually share in order to fulfill the Creator’s intentions for us all. The opening is here now --- do not let it pass us by!

Beyond the Light

It has always been amazing to watch as people ‘**go to the light**’ or speak about the light. When a person has a near death experience, he/she may say “**I saw the light.**” People refer to the good as being light while the bad is referred to as dark. At times the bad appears as light and the good appears as dark.

At the same time almost no-one seems to acknowledge or be aware of the limitations of the light nor understand the darkness. Light is a description and therefore limited and does not describe a Creator that is unlimited.

In Genesis 1:2 the thick haze (darkness) precedes Genesis 1:3 the light (clarity.) Light is a creation and so is the thick haze or darkness. Thus we see that there is more to creation and Creator than light and there exist energies or frequencies beyond the light.

In Numbers 22:12 the prophet Bilaam is told “**you cannot curse the people because they are blessed.**” The Hebrew word used here for curse is “ohr.” The same word also means light. The idea of ‘**going to the light**’ is a positive concept. Yet it reflects that a person is gravitating to one power in the creation.

When the soul or consciousness leaves a physical body for dead then there are two perspectives. One that it is going to a good place and the other is that it can no longer connect to the source of life by doing the Creator’s will in the physical.

The physical has a different energy and life force than the spiritual. In addition to that which comes through the spiritual to the physical it also has a direct life force that does not come through channels. Thus doing the will of the Creator in the physical transcends the spiritual.

In this way ‘**going to the light**’ refers to a creation and reflects separation from a direct connection with the Creator and thus can be considered negative and a curse. Light is an indirect connection with the Creator.

When a person does the will of the Creator he/she forms a direct connection with the Creator. In Hebrew this is called a mitzvah. To do so a person must let go of ego, then he/she assumes their place in the flow of the Creator life force. It is then that the pureness of the person becomes a conduit of revealing the beauty of the Creator in this existence.

People who are consumed with determining specific answers to the universes wonders are in fact separating themselves from the oneness. Their ego that makes them believe that they have a right to know all the answers is an obstacle to achieving a total bond with the Creator. Therefore they will never find the source of that which gives all life existence.

Good and bad are not absolutes. They are opposites that balance each other. When one exists so does the other. By changing verbiage we can change a pattern or alter a situation. Instead of using the word **good** try using the word **great** and see how that feels. Great will lift a person more than good will, as the saying goes, “If good is good is better not better.”

The frequency of that which exists before light is truly wondrous. With it thought and action are one. That is the energy of the future that was hidden from mankind.

There will not be birth pains; a woman will not need a man to become pregnant. We will not need seeds to have plants and trees. There will be no extra energy or waste of life. There will not be any negative or positive energy. All will be openly connected with the source of life. It may take away your breath but gives life.

Facing the Truth

(Numbers 23:9) **“They are a nation that dwells alone and with nations are not considered.”** One way that the Hebrew words are explained is that the Israelites do not waste time with matters that the (other) nations are involved in since they (the Israelites) are focused on the Creator.

The Israelites (Jewish people) have been “alone” from the beginning of their existence up until the present day. One reason for that is that their existence is a reminder to people of a truth that, while absolute, is difficult for some people to accept. The state of the world is such that many people are busy hiding, burying and running away from the truth and not towards it.

Instead of facing their own issues, too many people try to make irrelevant or destroy people of truth. They create “labels” for others that in fact apply to themselves. Since a large volume of people are also hiding from the truth they accept and support false assertions along with the damages they incur.

The fact that “nations” do not want to be associated with the Jewish people causes the Jews to remain ethnically protected and not get totally lost within the enemies to their existence. While there has always been a large number of Jews who intermarry and do not keep the Torah, there is always a group who are the Keepers of the Faith who follow the ways of the Torah under any and all circumstances.

“And Bilaam raised his eyes and saw Israel resting in its proper position and a spirit of God rested upon him.” Raising his eyes means that Bilam who normally looked for physical gain was now looking at the people from a spiritual vantage point where everything was in place.

(Chronicles 1, 17:21) **“Who is like your people Israel, a one nation with the earth.”** The Hebrew word for earth “oretz” also means the desire of the Creator. The term **“one”** can refer to them teaching, living or bringing the oneness of Creator into this realm. It is not oneness that is a number. Rather it is **unity** where

there is no other. They are at one with the desire of the Creator. Bilam raised his vision to see the source of the Israelites and saw where they truly exist.

Among the Jewish people there are many including their modern leaders who do not express that oneness in this world. This sows confusion among the nations as they do not have an example of leaders that guide us to our individual connection with the Creator. Rather they continue to foster corruption and disconnection from the oneness that is essential to all existence.

I am concluding this article with words of wisdom from my mother's teachings on this week's Torah portion;

“So what if people hate us? It's nothing new. Our enemies have given us the celebrations of Pesach, Purim and Chanuka. Ruth the ancestress of Moshiach was descended from Balak. What a transformation!

Despite our own faults and failures, G-d has helped us survive the vicissitudes of life. Now in the moments before Moshiach, Torah knowledge and practice are a growing vibrating force within our nation. Our enemies will fall, and we and the world will rise to the light of Bilam's blessings. **“...a star has gone forth from Yaaacov and a staff has risen from Yisroel.....and Yisroel will triumph.”**

May curses become blessings

(Proverbs 29:12) **“(When) A ruler (dictator, person voted into office, judge, business owner, boss or head of department, etc.) listens to (accepts) falsehood, (it makes) all who serve him (are) wicked.”**

The corruption and blatant lies of today's leadership deeply affect our daily lives. People emulate these leaders and/or try to comply with their dictates. This results in the corruption of many people.

There are those whose truth is a lie as well as those whose lie is their truth. The latter lie and then come to believe in the lies that they told. The negative effects cause pain and are destructive to mankind.

Yet, not everything that happens to be bad ends up producing horrors. Conversely, not everything that is good achieves some positive accomplishment in the world.

There is an old saying (from the book Alef Bais of Rabbi Akivah) “Falsehood has no feet.” This reflects that the understanding that falsehood has no solid base. In Hebrew the word for falsehood, or lie, is ‘sheker.’ Each one of the written letters of this word has only one foot (or point.) Thus, the word has no base to stand on. Yet although it has no “feet,” it spreads as quickly as a virulent disease (Ramchal).

We are living in times where people need to make definite yet personal decisions about their lives and choices of lifestyle. This may pose difficult physical challenges. However, the proper choice will manifest something that is spiritually rewarding. While this may be a difficult process to go through, the person will build on his/her strength and gain in personal growth and accomplishment.

These days most people are just trying to survive. Others have no comprehension whatsoever of what that means. There are things that we would either like to do ourselves, or that we think should be done by others. Yet it seems as if something prevents us from acting upon many things at the time we deem to be pertinent. Therefore, we wait necessarily for the dictates of the universal order to determine the proper timing for events to occur.

The imbalances that exist and that give us so much concern are there to motivate our most efficient behavior. Their presence causes us to do the best we can in an attempt to counteract the opposite energy. We are reacting in the way that fits the perfect plan by the ultimate designer. Therefore, the darkness prompts us to focus on bringing the opposite into being. The occupiers of the ‘dark side’ simply don’t comprehend the role that they play. For it is not up to them to determine the order of the world. Only one true master of all things can decide the ultimate effects of all their actions.

(Malachi 3:18) **“And you will return and see the difference between righteous and wicked, between one who serves God and one who doesn’t.”** In the Tanya (chapter 15) Rabbi Schneur Zalman explains that they both do what God wants. “The one who does not serve Him” refers to he who is content with what he has and thus does not strive for more. Regrettably there are a large number of people who practice religion simply to achieve a false comfort zone. The “one who serves

Him” goes beyond his natural inclination and does not require someone dictating their every move in order to demonstrate his/her love and desire to serve our Maker.

From a physical perspective contentment is a wonderful thing. This is not the case in the spiritual realm. In the spiritual realm a person who is not growing opens the door to decline.

We have seen many situations where a person wants to create a personal blessing at the cost of creating a situation that is a curse for others. Often, in the end, it becomes a blessing for those whom it was supposed to curse. The curse ends up targeting the person who wanted to prosper at the expense of others. This is an illustration of how the darker side of our realm operates.

Some people with the best of intentions are blind to the negative results that will ensue from their actions. The converse is also true. Many of those whose intentions are negative end up causing a blessing that they did not intend. As in the story of Bilaam and Bolok (Numbers 22-24).

Bolok became a leader because he spoke to the people about the things that they were worried about. When he attempted to pacify their fears, they made him their King. Bolok was afraid of the Jewish people and tried to have them cursed. The result was that his hatred brought about blessings for the very people he wanted to harm. We may look at today’s leaders through similar lens.

Who knows how many people today are walking around (like the living) dead? It appears that only the extremely negative occurrence of something can jar them and wake them up. They may believe that this is a further degradation in the midst of their depression. Yet in actuality it is the only thing that can jostle them and give them a chance to grasp at those things that have promise for a more productive life. then are we attuned to our true Nature, the Divine Essence that each one of us is. And that Will can manifest just anything through us, around us and for us. Before we reach that state of consciousness, we are still learning and growing to reach that level of awareness. And although letting go and letting God means completely surrendering to the Divine Will, it is not the same as being passive. It means learning the essential ingredient of Trust, and then living it, fully embodying it without any Human will out of fear and control. And that is the true Essence of

Divine Creation within a field of Divine Love. There simply is just One Truth, not many, because that is just the way it is. Divine Love is what creates in the Universe, and we can not learn Love through Human fear and control.

Many people do not comprehend the notion of being a “co-creator.” As we are all existent in this realm we are all part of the balance or imbalance that is here. The actions we chose to (or not to) take has a ripple effect on everything.

The blessing is that many of us are growing and coming closer to the real definition of our inner selves. May we progress rapidly in our growth and our numbers so that we dominate the world with a new strength born of unity and peace.

Who's to blame? – Bolok

Simplicity is often looked upon with disdain by an intellectual society. Yet in order to be able to reconnect with our origin and source as well as to restore balance on earth, living with simplicity is exactly what is needed. Human beings who are able to return to living the simple life that flows with nature, enhanced by the intelligence of comprehension of matter that we have accumulated over time, would gain us outstanding results.

Our ancient forebears knew much of and about the flow of nature. However, they were unable to leave us a viable description to guide us in our pursuit of same. With the enhanced knowledge that stems from what we have amassed, we are now uniquely qualified to express, describe and leave a living legacy to all who follow us.

Many people are only equipped with short term vision and thus fail to look at or comprehend long term consequences of their actions. Some people are so short sighted that they cannot even recognize the immediate effects of their actions. “A wise person is one who sees the result of their actions.”

Each person, place and thing encompasses both an inner and outer space. Many people look and research only the outer spectrum of matter but do not research its deeper internal vibration and reverberation. Gaining the benefits of this enhanced understanding would clarify purpose and/or protectorate responsibilities and abilities within a person.

Clearly throughout history, the Jews have been a scapegoat for society's ills and pressures. Not much has changed in that issue. People do not seem to learn from or remember history. They have not come to realize that blaming someone else only ends up destroying the person who attempts to shift the blame elsewhere. In the book of Numbers (chapters 22, 23) we find a group of people who attempted to do everything possible to curse the Jewish people. The end result was that they did not succeed. Instead, they ended up blessing the Jews.

Bolok asked Bilaam to curse the Jewish people. Yet Bilaam told Bolok that he could not do so unless the request was synonymous with the internally connected desires of the Creator. The same is true in today's society. Names appear on the surface that identifies a person with hatred and power. Meanwhile, internally they are not connected.

This is what is happening with regards to Israel today. The lesson is lost in society because they only look upon the surface of lies created by a superb team of public relations criminal experts. These individuals know that by using catch phrases they can penetrate the sensitivities of others who have proper intentions. However, their target market fails to look beneath the surface to see if any of the statements are connected to the type of truth and ethical behavior they seek to effect. By not looking deeper into that which is happening they doom themselves to a similar fate.

In the book of Ruth, we find that Elimelech, Ruth's father-in-law left the land of Israel when he perceived that God had "left the land" (by creating a famine). In the end he lost everything and died. He felt that God had deserted the people. However, he had failed to realize that no matter his judgment or perception, he was required to stay.

The same is true of the Jews these past few thousands of years. It does appear as if God has deserted them. Thus, people leave the Jewish community, not realizing that they are not doing what the Creator wants. In Ezekiel chapter eleven it describes that God will let the Jews suffer but in the end, he will return to them and restore them to the place he has set forth for them in this world. While the Jews are experiencing difficulties the rest of the world continues to pretend that it does not affect them since they do not see a connection between the two.

Israel is here to remind us of our origins. It demonstrates to us that separating ourselves from the source will result in a high price for our actions. Most people do not want to be alerted to or forced to acknowledge the illusions and lies that they are used to living with. They believe they can remove the Jews and by doing so will improve their lives greatly. They believe they can do what they want without a conscience.

Their attempts to remove the Jews will bring us back to the dark ages. Ultimately that will cause the quick destruction of this planet. Expelling Jews always resulted in the people becoming enslaved to limited power and abilities of those who executed the action. One example of this is when Britain expelled the Jews, the church amassed all the notes for money owed to the Jews. Following the expulsion, the church used these notes to raise the interest rates and thus enslave the people. Thus, while people seek to remove one annoyance, their problems only increases with what comes next.

This lends itself to looking at the subject of taxes in the times of King David and Solomon (In Kings 1 chapter 12). We read about how the people rebelled against taxes. Yet it was the people who desired and begged for a King so that they could be like other nations. This was a rebellion against the Creator of heaven and earth (Samuel 8:7).

They got their King and they felt that he acted against their individual needs. Yet he was a mortal man – not the Creator. The Creator produced everything without taxation and revenues. Similarly, today we make leaders and give them powers. We do so to avert our individual responsibility and not be responsible for our own connection with Creator and creation.

Zechariah (chapter 8) speaks about what will happen in the end and how the Jews will be restored to their connection with the Creator. At that time all those who did everything to separate from the connection will feel an inner shame and not know where to hide. As we see daily, more and more of the corruption of the structures of our society are revealed. The more that people run to side with evil, the more that evil visit itself upon them.

Many of us worry and wonder about where we are going and when a transformation will occur that will enact once again that a simple flow of life shall be able to exist freely on this planet.

When people asked for a King, they received one. When we are similarly encouraged and determined to desire that simplicity, it will be revealed to us. The future begins within each person and ends within each person.

Visions

Some people have visions and they actually happen.

Some people have visions and they never happen.

Some people have visions and they sometimes happen.

What is the difference and why?

What are the limitations of visions?

When a person sees something on a spiritual level it may or may not happen in a different realm. Sometimes it is a matter of interpretation and often best left not interpreted.

There are many spiritual levels and worlds.

There are many changes that occur between the vision and the physical.

Visions occur for a variety of reasons and may be a reflection of something within the person seeing it and have nothing to do with anyone or anything else.

Some people believe that they have prophecy or are connected because they have visions.

Actually visions only prove that you have a vision, even if it happens it just means that you have a space that is open in your heart or mind.

The limitation of vision or spiritual sight is that which you see limits you. To balance you would need a person who is not limited and is able to transcend vision.

Vision is a reality at the point of the vision and usually goes no further.

Divination/story

(Numbers ch.22-25) Bolok is a leader who feels threatened by the presence of the Jewish nation in his region. He has heard about how the nation of Israel has vanquished two mighty kings and is therefore worried about his and his people's future. Bolok observes that the Jews are a thriving and strong people who can drain all of the resources that support the people living in the area.

He is called Bolok son of bird (Tzippor) and is known to practice bird divination. He tries to bribe the prophet Bilaam to fix the future by cursing the people who have come out of Egypt. As his actions are fueled by fear and emotions, they end up creating the opposite of his goal.

Bilaam advises the servants of Bolok that he cannot do anything other than what the Almighty demands of him. Thus it is that Bilaam ends up blessing the people whom he was summoned to curse. The result is that his presence supports the future that was destined to occur.

The reaction of the Moabites and Midianites was one of panic. Instead of going into the land of Israel, the Jews are now involved in wars. It is apparent that the Jews are not going into a promised land so quickly.

The wars also signify that a spiritual war is raging. Despite the ever-continuing blessings that they receive, the Jews are faltering in their belief and commitment. Their foolish behavior brings a plague upon the people, causing twenty-four thousand to die.

At the end of the day, everyone is let down.

Both the good (or the positive) and bad (or the negative) share the same imbalance. People consult with psychics, astrologers and others to attempt to gain a sense of what the future might bring. In the end analysis the only thing that matters is exactly what happens, not the suppositions or possibilities postulated by the "predictors" at large.

Bolok is a lesson of the history of what occurred in ancient times. Instead of working together peacefully with the Jewish people, other nations looked to destroy them. The lessons we gain from Bolok serve us well today, as the

situation is much the same. Globally we find many who are still engaged in an ongoing quest to wipe out the Jewish people.

We may conclude that in thousands of years nothing has changed. There is constant planning of destruction and death, causing pain and suffering to all peoples. To date no one has benefited from all of this. No one has won the war or triumphed other than for a very brief period of time.

There are those who work with the power of thought and words to deal with issues. Yet many people seem more focused on the use of physical power. Those who lack the ability to create harmony are often awed by the strength that is demonstrated by a people who are united as one. Because of their inability to do the same, they are the ones who inspire others to promote diversion and internal division.

“And God opened the mouth of the ass.” (22:28) This is the only explanation for why some people talk. Bolok and Bilaam knew about the power of using the vibration of the spoken word in order to create. By having the donkey talk to Bilaam, God illustrated to them that the power of speech is totally determined by the Creator. No power possessed by human beings can compete with the Creator’s determination of how and from whence speech emanates, and what happens as a result of that speech.

(Numbers 22:5) “They saw the nation covering the land” – Connecting with the spiritual is a (covered) concealed matter. Perhaps now is the time to uncover it, to connect to spirituality and reveal those things that have been previously hidden. The Jews are strange in that they seem to have a number and be beyond number as well. They have definite limitations and yet seem to exist with an energy that is beyond definition. Their existence, on many planes, defies the rules that it should naturally follow.

What does this mean for the people and for the leadership? Life seems to be a war that is raging. Is there really a promised land? The Jewish people seem to be guided by a power different than other nations. It brings fear to others on many levels and for a variety of reasons. The unknown is very powerful and mysterious.

I am asleep and my heart is awake. There are many signs of impending danger but we do not react to them properly. Is this because we are too focused on a connection with something that is beyond our reality? Or is this a sign of real blockage in our system? The time between seeing something and its actual happening can be many generations.

Many times people have dreams, or visions, because they would have no other way of accepting the Creator's will. It's time that we learn to be less dependent on intermediaries, and more committed to taking responsibility for our own actions.

The Astrologer and the King - story.

This story happened with a family that was so poor that they did not even have money to buy food. The name of the man was Tzippor (bird) and the name of his wife was Tzipporah (bird).

One day the woman said to her husband, "Since we are in such a state of hopelessness, let me give you some advice. I will prepare a pan and put some incense in it. You will take it and walk through the streets announcing yourself as an astrologer. When people ask you questions, you can tell them what the stars say. Just tell them whatever feels good in your heart to say. This way you will get paid something and we will be able to buy food."

The husband answered, "I will listen to you and may the Almighty guide us."

Tzippor then went out into the streets announcing that a new astrologer is in town. As he was walking and announcing, he walked past the King's palace. The King heard his voice and sent a person to call him in.

The King asked, "What are you announcing?"

The man answered, "That there is a new astrologer in town."

The King replied, "If so, reveal to me who stole from the King's treasury and where it can be found, or it is off with your head."

Tzippor was shocked and realized that he got himself into a dangerous situation where he is about to be killed.

He asked the King, "How many ministers do you have?"

"Seven" replied the King

"If so" replied Tzippor, "Each day send me one of your ministers, with a platter containing a fat bird cooked with rice and a bottle of Arak. After the seventh day I will let you know my conclusion." While speaking he thought, if I am going to die then at least let me have a good time with my family for seven days.

He then went home and told his wife what happened that day.

The next day at the appointed time, the fake astrologer was sitting in the entrance room of his house. The incense was creating a cloud of smoke.

Then there was a knock at the door. "Enter," he said.

The first minister entered and in his hand was a large tray of food. The man called to his wife to take the tray and said, "Here is one of them."

When the minister heard those words, he became frightened. He went and told his friends that the astrologer knows who did it and will for sure tell the King. His friends replied, we have six more days, let us see what happens.

Tzippor's intention was here is one of the trays of food and so each day he said here is one of them. On the fourth day when the fourth minister left he went and told his friends what the man said. While talking he was shaking so much that he fainted.

After this the group decided to go to Tzippor to make sure that he does not tell the King. They were ready to pay him a lot of money to keep quiet.

A little while later the group that stole the money from the King's treasury came to Tzippor begging him not to tell the King. He replied, "What are you going to compensate me with if I do not tell the King? At least tell me where you hid the treasure, so that I can return it to the King."

They agreed to pay him fifty gold coins and told him that they buried the treasure in the graveyard next to the grave of the Mr. X.

Now Tzippor was happy and the ministers were happy. Tzippor was happy that his family would not have to worry about food and the ministers were happy that the King would not find out who stole from the treasury.

On the seventh day he told the seventh minister to tell the King that he will come at two o'clock in the afternoon to the palace and that the King should be ready to be taken to where the treasure is. The King should also have two people with shovels to dig up the treasure.

At two o'clock Tzippor came to the King and asked that they follow him. The king and all the important people came to see where the treasure would be found. When they came to the graveyard, Tzippor holding incense in his hands entered first. His eyes were looking around to find the name on the gravestone that he needed. His lips were moving as if he was saying something in order to find the place of the treasure.

Suddenly he stopped and asked the workers to dig where he showed them. Soon their spades hit a board of wood. They quickly removed the earth and the board and there was the treasure.

The King was thrilled to find everything that was stolen and paid Tzippor well for his work. From then on the King loved Tzippor and praised him very often. But (and there usually is a but) one of the King's advisors was jealous of the attention that the King gave to Tzippor. He was always looking for a way to have Tzippor fall out of the King's favor.

One morning as the King was sitting on his terrace (porch), dressed in a robe; two birds were fighting at the edge of the roof. Suddenly they fell straight down into the King's lap and he covered the birds with the edge of his robe. The advisor saw his opportunity and said to the king, "Let us see if the astrologer can really understand revelations and visions, and know what is hidden in your lap!"

The King called tzippor and asked him if he knew what was hidden in his lap. At that moment all the ministers were there.

Tzippor became afraid and did not know what to answer. He started talking to himself by saying, "If not for the bird (meaning his wife), then this bird would not fall." All the ministers listening to him clapped their hands because they thought that he said if not for the bird fighting, the birds would not fall. This meant that he knew that there were two birds in the King's lap.

The advisor still continued to look for ways to trick the astrologer. What did he do? He took three jars and hid them in the ground, one on top of the other. All that could be seen was a piece of one jar sticking out of the ground. The first jar was filled with honey. The second jar was filled with jam. The third jar was filled with tar, but looking at the ground you could not see what was in each jar.

He asked the King to test the astrologer again. With this he also said that if the astrologer would say what is in the jars then he would truly believe that the astrologer could read the stars and interpret visions.

Tzippor was called again and asked to reveal what is in the jugs. The King and his men were waiting for an answer while Tzippor was standing confused. Again he began to talk to himself saying, "First (meaning the first test) it was sweet like honey the second (test) was like jam and the third it is (stuck) like tar. The people clapped their hands. The King decided to make a party in honor of the astrologer.

When all was ready the King invited his advisors, the ministers and all the people of the court. A special invitation was sent to the astrologer. When he arrived, he said to the King, "If you love me so much and did all this for me, please let me do as I wish."

"With pleasure" answered the King.

"I would like to make a wooden fire and cook some lentils on it."

The King said, "You have my permission and you can cook it in a corner of the garden."

While the soup was cooking he added some spices but could not figure out what was missing. Lifting his head, he saw the King looking at him. He

motioned for the King to come so that he could tell him what he thinks of the taste. As soon as the King left the building, the building collapsed killing the advisor, the ministers and many other people.

The King was saved by a miracle. He was so happy that the astrologer saved his life that he made him his advisor from that day on.