

Masei – Rabbi Yosef Serebryanski

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Shechinah

Tanya Chapter 41: “It is necessary to constantly bear in mind the core and root of service... Love alone is not sufficient without the fear of separation...They are like two wings and both are needed to fly... Each person is a child of and serves the Creator...”

Shechinah – The word means to dwell. The Divine presence dwells and clothes itself in all worlds, animating them and giving them existence. The Talmud (Berachot 49b) teaches that **‘A person should not take himself out of the community.’** This also refers to the Divine presence that exists in all creation called the shechinah. **‘The community’** also refers to the source of his/her soul that originates in the same source as all souls.”

(Numbers chapter 32) The tribes Gad and Reuven wanted to claim their inheritance before they crossed the Jordan into the Land of Israel. The obvious question is: “What possessed them to take over the land of Sichon and Og and not go into the Holy land?”

At first Moses did not comprehend their intention. Conquering the land of Sichon and Og was different in that it was done without any personal motive, while the conquering of Canaan was done with the purpose of inhabiting the land. After explaining their desire to Moses, and declaring their intention to join in the conquering of Caanan, the two tribes clearly delineated that they were not

separating from the people. In fact, their wish to inhabit the land on the opposite side of the Jordan reflected a form of insurance and protection that they wish to maintain for the other tribes of Israel.

Power of letter combinations

In Numbers (31:4) the people are told to prepare **“one thousand from each tribe for war.”** The Hebrew word for **“one thousand”** is **“elef.”** It has the same spelling as the letters of the name alef – the first letter of the Hebrew alphabet. When broken apart, the shape of the letter alef shows that it is formed by the combination of three letters; yood, yood and vov. The numerical value of these letters combined is twenty-six, which is the same as the numerical value of the Holy name YHVH. All of the Hebrew letters have a name and numerical combination that is associated with the Divine name.

Each tribe had its own combination of letters and unique prayers for bonding with the Creator. It was not just a thousand of each tribe, but more so the word **alef** referred to people who knew how to combine the letters of the Alef-bet and all other letters that were unique to that tribe. The purpose of this gift was to enable the nullification of witchcraft that was empowered by the foreign nations.

The names of the cities (Numbers 32:3) that they had conquered reflected different types of impure powers. The rebuilding of those cities with same names used in purity would mean that those negative powers could not be used again. The tribes of Gad, Asher and half of Menashe who chose to settle in the land located outside of Caanan had the gift of being able to transform the names of the cities from negative to positive.

Thus their purpose in living there would create and maintain a safe “buffer zone” for the rest of the nation. Although they would be living in a different physical place, they would be contributing to the well-being of all of the people.

Sha-dai

Another element in the story is Numbers 31:28: **“to separate from the spoils, one living being out of five hundred.”** What does the five hundred represent and where does it come from? Why one in five hundred?

The Holy name “Sha-dai” is a composition of the letters called shin, dalet and yood. To give each Hebrew letter a name, other letters are added to it. It is the value of those added letters that provide the understanding for the five hundred. (The letter “Shin” spelled out would be: ‘shin, yood, noon.’ The two hidden letters that make up the name shin are the ‘yood’ and ‘noon,’ which together equal 60. The ‘Daled,’ spelled out is ‘daled, lamed, tov,’ resulting in the two hidden letters, the lamed and tov equaling 430. Finally, the “Yood has the spelling ‘yood, vav, daled.’ The value of the vav and daled is 10.) Thus, the numerical resonance of the added letters that make up the composition of the names of the letters of Sha-dai is five hundred.

The Midrash Tanchuma (ChayehSoroh) states that the Olomos –worlds were evolving until the Holy One said enough – dai. The Hebrew word for world – olam, also means concealment. Thus the light of the Creator was becoming more hidden as creation evolved.

According to the Zohar the spiritual worlds were becoming coarser – megushomim. (The word is commonly translated as physical, yet actually just means coarse as less light is apparent.) They evolved to a place that made it close to impossible to be restored to its origin.

The Hebrew word ‘Shed’ means destructive. It is used to describe demons or destructive forces. Had the spiritual evolution continued, spiritual destructive forces would have ultimately evolved into a form that would have destroyed this world.

As the creations evolved to that point of coarseness, the Creator said “dai” – enough, no further evolvment. Adding the light of the letter yood to the name brought a balance which stopped that destruction from happening. Combining the word “shed” with “dai” makes the word sha-dai. Although it could be written shad-dai with two letters d or dalet, but since they both have the same letter at the point of connection, one d or dalet is dropped.

From this Midrash we see that there was a spiritual evolution in creation. Since the physical realm reflects the spiritual it would also reflect a physical evolution.

Five Hundred

The Talmud (Pesochim 94b) states that separation between each of the realms is a distance of five hundred years. The Hebrew word for year is 'shono,' which also means "change." Thus the five hundred reflects the 'change' (or distance) between one level of Divine concealment and another that is of a higher or lower nature.

This is also what the Talmud (Shabbos 113b) refers to when it states that coarse action takes away one out of five hundred of the light from a person's sight. It means that when a person becomes deeply involved in the physical pleasures of his/her time period, he/she then becomes more open to the destructive forces in creation existent within that time frame. On the Shabbos, when a higher spiritual light opens up, those negative forces are nullified. This is similar to the action that occurs by the addition of the letter 'yood' to the word 'shed.'

'This was Moses directive to them.' They did not have a fault in their actions. Yet at some point there was fault in their thoughts with regards to the women of Midyan. They needed to correct that perspective, which was remediated by giving to Hashem one in five hundred of the spoils.

Silence

In Numbers, Chapter 30, we find that a response of silence is equivalent to saying 'I support and agree.' Thus, even if there is the slightest objectionable issue, it must be dealt with demonstratively and immediately or it will have been granted the opportunity to grow to destructive proportions.

Our constant focus on seeing the Creator life force in everything allows us to keep a balance in this realm with the source of all life, thus preventing things from growing to destructive proportions. This focus creates a balanced and protective energy.

Faith

Tanya chapter 42 "The essential thing is to train one's mind to remain fixed in his/her heart and mind... that everything one sees with one's eyes constitutes the outer garments of the Creator... In this way a person will have constant awareness that there is an inner depth...This is implicit in the Hebrew word for faith - emunah. Emunah also means habit, something in which a person trains oneself."

We have the ability to train our self to move in whichever direction we choose. With each passing day it becomes clearer what decisions we need to make for our self and future. May every responsible person assume responsibility for their part in this creation to the extent that they are able to at this moment on time. Then with each day he/she will come closer to expressing more of their Divine potential.

Action Journeys

(Numbers 33:1) **“These are the journeys of the children of Israel when they went out of the land (also means desire) of Egypt (Mitzrayim also means limitations) in their groupings (letzivosom) with the hand of Moshe and Aharon.”** (33:2) **“And Moshe wrote where they came from for their journeys towards the mouth of Hashem and these are their journeys according to where they came from.”**

Rabbi Aharon of Karlin (Bais Aharon) writes that there are many types of journeys. One is the journey of the life force when the Creator joins a spiritual force with a physical entity to give it life. Another journey is that which we travel level after level to reach the spiritual life force from the Creator. The two directions explain the double expression in the verse.

Leaders like Moshe and Aharon assist people in their journey. There are leaders that are able to bring the life force from the upper realm into the hearts of people to improve their life. They are also able to connect people with the Creator through the way they personally serve the Creator. Since each moment is a new creation therefore the connection must be renewed in each moment.

When the words (Genesis 1:26) **“naase odom” – “we will make man”** are used it reflects that the human being was formed by taking an element of each spiritual level and incorporating it into the person. These are the journeys that a person has to make going from level to level in his/her being till one is able to unify all with the highest level of self as it is fully united with the Creator.

(Numbers 33:1) **“Tzevo”** often refers to a group that goes to war. The word is also associated with will and control. It is through an internal war that a person has with the limitations that encompass the person that he/she comes to understand the will of the Creator and gains control over all levels of his/her existence.

Rabbi Shimshon of Ostropola writes “**in each journey they did not know where it will end.**” This is a very important lesson in life as we go through many experiences daily and do not know where they will end. We need to trust that the Creator will guide the situation to where it needs to end.

Yet there is one thing that is strange about what Rabbi Shimshon writes. He writes in detail that they left place A but did not know if they would end up in place B, C or D. After each place he gives a list of places they could have ended up in without explanation.

In our prayer book we have a prayer that represents the name of forty-two letters. It is called Ono Bekoach. When we say the words of the prayer we look at the letters that reflect the name but do not say them. (Mifalos Elokim) Rabbi Yoel Baal Shem of Zamutch explains that each letter of Ono Bekoach reflects one of the names in the journey.

For those interested this is the list. (**alef** – Raamses, **bais** – Sukkos, **gimmel** – Eison, **yood** – Pee Hachiros, **toiv** – Moro, **tsaddik** – Eilim, **koof** – Yam Soof, **raish** – Midbar Tzin, **ayin** – Dofko, **shin** – Olush, **tes** - Refidim, **noon sofit** – Midbar Sinai, **noon** – Kivros Hataavo, **gimmel** – Chatzeros, **dalet** – Rismo, **yood** – Rimon Poretz, **chof** – Livno, **shin** – Riso, **bais** – Keheiloso, **tes** - Har Shofer, **raish** – Charodo, **tsaddik** – Makhailos, **toiv** – Tachas, **gimmel** – Sorach, **ches** – Misko, **koof** – Chashmona, **bais** – Mosairos, **tes** – Bnei Yaakon, **noon** – Chor Hagidgod, **ayin** – Yotvoso, **yood** – Evrona, **gimmel** – Etzyon Gover, **lamed** – Kodesh, **pey** – Hor Hohor, **zayin** – Tzalmona, **koof** – Poonon, **shin** – Ovos, **koof** – Eeyay Hoavorim, **vov** – Divon God, **tsaddik** – Almon Divlosoymo, **yood** – Horei Hoavorim, **toiv** – Arvos Moav)

In simple terms they knew that they had to travel to a place represented by the flow of energy of a specific Hebrew letter. When Aharon asked a question then one letter in the breast plate would light up and he had to understand what it meant. When a place is only represented by one letter in the forty-two letters they had no question but when more than one place was represented by the same letter then insight was needed to know which place it refers to.

The word (Numbers 33:1) in Hebrew for “**and these**” is “**ve’eleh**” that has a numerical value of forty-two. Moshe had to write where they went “**according to**

the mouth” meaning direction that they were given by Hashem since most of the time they did not know. **“According to the mouth - ahl peeh Hashem”** and strength – gevurah, both have the numerical value of two hundred and sixteen and the name of forty-two letters (Eitz Chayim gate 33 chapter 1) is reflective of that.

The Baal Haturim points out (Numbers 33:9) that it is written **“they came to Eilim”** and not they encamped in Eilim. He explains the reason is that they never intended to camp there until a miracle happened that twelve springs of water opened up while they were there. They had intended to go to Makheilos that is also represented by the letter tsaddik.

The Malbim explains the verse (Numbers 9:23) **“According to the mouth of Hashem they encamped and according to the mouth of Hashem they travelled; the directive of Hashem they guarded according to the mouth of Hashem in the hand of Moshe.”** Since there were several places reflected in various letters therefore Moshe had to explicitly tell them which place Hashem wanted them to travel to. Therefore the verse repeats **“by the mouth of Hashem in the hand of Moshe.”**

The Mo’or Voshemesh points out that when they left Egypt they were a huge mixed group, therefore we need to understand why the verse states **“in their groupings.”** Also we need to understand why the Torah sometimes writes le-tzivosom, be-tzivosom or ahl tzivosom.

He explains how when the prefix **“le”** is used when they do not comprehend their action as in the above verse. When the prefix **“be”** is used it means they are acting with comprehension. **“Ahl”** means that are above the spiritual level they connected to. When they left Egypt they wanted to serve the Creator the way the spiritual forces do and that is what the expression **“letzivoisom”** refers to.

In Holy books is mentioned that the names of the journeys reflect the ups and downs of life’s journeys. The Mo’or Voshemesh gives some examples.

(33:15) **“And they travelled from Refidim and encamped at Midbar Sinai.”** Refidim refers to laziness or weakening and Midbar Sinai reflects that the Torah teaches them ways to deal with it. (33:16) Therefore they travelled with the

teachings of Torah, **“Midbar Sinai and rested in Kivros Hataavo”** in other words the Torah taught them how to bury undesirable desires.

(Numbers 11:34) It was there that they buried people who could not control their desires. The Degel Machane Efraim writes that in each of the places there were physical issues because instead of some people connecting with the positive spiritual aspect of their energy and with the Creator they did the opposite.

(33:17) **“And they travelled from Kivros Hataavo and settled in Chatzeros.”** Once a person has cleansed him/herself from negative desires then he/she can go out in the public arena. Rabbi Yitzchok of Vorki writes that if we remember that this world is only a courtyard (chotzer,) a temporary place then it makes it easier for us to control our desires.

(33:18) **“And they travelled from Chatzeros and settled in Rismo.”** Since they could now go out and not sin in public they came to the next level that their whole being radiated with love and awe of the Creator.

(33:19) **“And they travelled from Rismo and settled in Rimon Poretz.”** A person whose heart burns with seeing the Creator can learn from all matter about serving the Creator. Even if the matter is external he/she observes an internal lesson. **“Rimon Poretz”** means the pomegranate splits and (Talmud Chagigah 15b) you eat the seeds inside and throw away the skin. In others words they were now at a level that they saw the internal of every external matter.

(33:20) **“And they travelled from Rimon Poretz and settled in Livno.”** Livno is clarity; the next level is they came to a spiritual clarity a level bringing mercy for the people.

(33:21) **“And they travelled from Livno and settled in Riso.”** Riso reflects the name of YHVH (numerically twenty-six) tenfold. Thus they were able to now draw upon a higher vibrational level. (33:22) **“And they travelled from Riso and settled in Keheiloso.”** Then they came to a level that incorporated everything.

(Noam Elimelech) **“And they travelled”** can mean they moved away from Hashem and then **“vayachanu”** can mean the tsaddikim restored the connection.

One lesson is that all the journeys for good or bad come from Hashem. That is why connecting with the source makes transformation easy whether from bad to good or vice versa.

Turmoil

The common translation of Numbers 33:2 is, **“Moses wrote their going forth according to their journeys at the bidding of God, and these were their journeys according to their goings forth.”** A more accurate translation is; **“And Moses wrote where they came from regarding their journeys according to (or towards) the direction of YHVH and these are their journeys (according) to where they came from/where they found themselves”** (the Hebrew word “motzo-ayhem” can have either meaning.)

The name accorded to each person or place reflects a connection to a life force or soul energy and how it expresses itself. Each person’s physical journey reflects spiritual movement as well. Every place has a name that reflects what happens (or is achieved) in that space in both realms.

We are given distinctive names at the time of our birth. The names that are used in the Torah have a specific relationship to the person’s soul essence - or to their actions. The Torah also tells about people who had names that fluctuated, or were altered, according to that person’s actions.

In today’s world it is rare to find people who live their entire lives in the same location in which they were born. Most people relocate either to other areas, states or even countries. Generally, the foods and materials that we consume and utilize are imported from a myriad of locales around the world. It is unusual to find a place where people subsist only on locally produced foods and other goods.

Both tragedy and joy are no longer limited to one place. A tragedy that occurs in one area no longer affects only that area. By the power of instantaneous trans-global communications, any occurrence may cause world-wide reverberation. Thus, while we may not live in the physical vicinity of what happened, we feel its impact and it has a marked effect on us.

No longer do things only affect those who are extremely sensitive, or who have open hearts and heightened perception. There are always those who create walls in

order to distance themselves from the suffering of others. However, modern technology has enabled more people to share in each other's joy and grief, lending itself to great potential and expansion of humanity.

Many people are disillusioned by a variety of issues that arise within their own communities. Personal journeys, along with the state of affairs in today's world, have combined to drastically change their perspectives (and living situations). As a result, the way that the previous generations dealt with matters does not resonate with the younger generation. The older methodology does not appear to achieve the balance that is necessary for proper flow in today's world. The result of forcing people to emulate conduct causes more problems than it solves. It often has the devastating effect of destroying those who would otherwise champion proper causes.

In the past few years many people have been worrying about recurring feelings of impending tragedy (in the not too distant future). While no-one knows exactly what will occur or how, or when, there are many different perspectives. It is important to remain open to any signs that alert us to dangers that we may avert. Yet our focus should always remain positive and intensely present.

While it is important to be aware of future possibilities, we should not become consumed by them. Preparing for all possibilities in the best way that we are able to is our best possible action. Remember that shifts are constantly occurring. That which may appear to be certain based on current energy flow won't necessarily happen. There are infinite possibilities that are subject to infinite and constant ongoing changing.

The amount of information that we receive about daily destruction by people around the world is overwhelming. Keep in mind that along with the bad news comes hope. All around the world people with positive intent are uniting through a variety of means and causes. We are on the last leg of our journey. For some, the focus is their physical journey while for others it is a spiritual journey and energy flow.

For those who cannot see beyond the physical the view is very depressing. For those who can see the spiritual it is both joyful and painful at the same time. Remember, we can only do our part and then acknowledge that, in fact, we do not

have the ultimate control. There will always be many things in our life over which we have no control. As the forces for the better good come together, their combined efforts must have a positive effect on our universe.

Most people “worship” some form of idol. It is these very idols that must be smashed and erased (Numbers 33:52.) Only pursuant to that can the light and vibration of pure life flow freely in the world. It will protect those who need protection as it rebalances our entire planet.

The movement of time brings matters into and out of focus along the path of our journey. Be constantly aware of what your focus is and where it is taking you. Do this even if you feel that you are unable to change anything. Remaining aware to the fullest of each moment will allow you to “see” when a door opens and then allow you to “know” when, and how, to move through it.

Words

The power of words is a fascinating subject. In addition to being a mode of communication words are elements of creation. Many people have used the power and energy in words to create a world based on falsehood. When that happens people believe something that is false to be true even when it has no basis other than in words. When people only connect to or believe in words then they have no way of seeing what is behind the words.

Natural means of communication are telepathic, sharing of feelings or connecting through the eyes. Often in teaching growing children how to use words, we inadvertently send a message that their own sensitivity is not normal if they want to be adults. Words are a supplement but should not replace what is natural. They often reflect how separated people are from their inner and true self, ultimately causing people much confusion.

Letters and words are a symbol of how we want to convey something. The movement and sounds that come through the throat or mouth and allows us to vocalize is part of this miracle of communication. According to Kabbalah, the gutturals represent various spiritual dimensions and levels of the soul. Often people translate words according to what they believe. This

may serve to keep them from allowing themselves to see other possibilities. A leader is also called a speaker.

(Numbers 30:3) “Do not profane your word everything that comes out of your mouth shall be done.” “Shall be done,” in Hebrew can also be read as “he shall do.” The word for profane (weaken) also means desecrate, deceive, expect. When you expect something personal from your words or are not properly focused, they lose strength. What at first may appear to be successful from such issuance will eventually have a negative impact.

When the focus is clear and pure, your words are chosen carefully and spoken with wisdom those words will retain their power. Words can also be used as a sword. We can actually take the last letter of “words,” place it in front of the letters word, and it becomes sword. The effect of our words is often in the way that we use them.

It has been noted that we are comprised of what we eat. Similarly, our words reflect us in some manner. At times a person is not clear about something until they state the thought in words. Other times a person states something and still does not understand the truth of what they have said in that moment.

(Numbers 33:2) “That which comes out of a person’s mouth is according to his/her journey and that which is their journey causes what comes out of the person’s mouth.” There is wisdom in everything, even in what may appear to us to be a total lack of it.

Life is strange yet it has a simplicity that gives it strength. (Numbers 33:9) “They traveled from bitterness and they came to strength.” The Hebrew word Elimoh – strength - can also be interpreted as dumb, silence, bound. It has the exact same letters as the name Elokim (power of boundaries – a term often translated as God), the letter hey is at the end. It can be read as two words “Elay Ma” meaning, “to me is what.” “Elay” is ‘the power of kindness in judgment that comes with wisdom’, and “ma” is ‘a matter that is not understood.’ As it says in Psalm (60:13, 108:13) “it comes to us, help from the pain.”

Many people feel protected where they are. This may be the case even when they are not being their true self, and they are stuck a false place. While we can help some people we also have to accept that we allow others to remain where they are. Only when it is their time to have a shift will the universal powers cause it to happen.

As open as any human attempts to be, they always have limitations. We use words and they often reflect how limited we are. Yet there are matters expressed in words that connect with beyond words in a way that simple pure feeling does not. The Creator has us use words to bring something into a realm that we would otherwise not connect with. We constantly shift and change but the pureness always remains the same.

The form and letters in Hebrew reflect the creation and flow of the Creator in creation. What is hidden behind the silence of each letter is greater than what is revealed through the letter. Each person has more hidden within than what is revealed to the outside or even to the person. We are simply, a speaking conduit for the flow of existence that has no form or shape. This is a miracle that exists beyond where people are accustomed to thinking or relating to.

Word Power and Journey

(Numbers 33:2) “And Moses wrote the origin of their journeys coming from the transcendent and all present source and these are the journeys of their return to their source.”

When the energies of life within and surrounding a person change it causes that person’s journey to change. In truth the journey that the person travelling envisions is not necessarily the journey the Creator of all existence envisions. Hence no matter how a person comprehends the direction that he/she is supposed to take in life, he/she must always be open to other possibilities.

The limited space of life in the physical was given to us by a being not limited to the physical or spiritual. Thus, that existence permeates everything, giving each thing a dimension that is incomprehensible to us. As we come to realize this, it becomes easier not to be steadfastly attached

to what we have decided is our journey. By letting go we open up to listening and flowing with the shifts.

Feelings are part of a messaging system. They bring something from an undefined space into time, space and emotions. Our feelings complicate matters as they make it more difficult to co-ordinate all issues. Form and shape allow us to have physical enjoyment, which makes it far more difficult to relate to something that exists beyond the physical. Trying to work through every tiny detail and becoming overly analytical is counterproductive as you get stuck in the infinite details. For my consciousness, the simplest thing to accept is no form and no shape, no beginning and no end. This is the transcendent aspect of our existence which can be brought down to impact on our daily lives.

In fact, everything is part of a messaging system from the Creator to creation. The vibrational level or cognitive awareness of the observer determines what each person perceives of that process.

Words encompass a strong force in this creation. People's perspectives are often limited or expanded by their ability to comprehend or feel words. (Numbers 30:3) "Everything that comes out of your mouth you shall act upon." The words we articulate have vibrations and frequencies. "Origins of their journey" in Hebrew is "Motzo-ayhem" which also means "who find them," or "who say them with their mouth." Some of the things we find depend on how we verbalize them. In words we find things that are hidden — from the finite to the most infinite.

People often worship words. They tend to connect with words as if the words themselves were gods. They empower or misread the actual purpose of those words. People also have a habit of not reading or attempting to understand the exact meaning of the words that they read. Instead, they read into the words, assigning them the meanings according to what they believe that they should mean or say. Many people use words as a shield to hide behind.

In today's society many words are used in an attempt to "con" people or to see what we can get away with. This use of words lowers the level of meaning of expressive language to its lowest form. This is because it utilizes words to separate people from people. Ultimately it separates us from the Creator and source of all creation.

Physical life is a journey on this earth, but it is not all there is to life. We need to take personal responsibility for our words and actions even as society tries to take it away from us. When society does that, it is usually destructive to every individual. For some the results are immediate and for others the results only become apparent after time.

Each individual person knows what they have experienced in their journey. This is true whether they are always able to access the information or whether it is stored somewhere deep within their memory. As such, each person can take personal responsibility for their own power and journey to restore the uniqueness of their identity and its expression within this creation. If you discover how to love yourself, you will not judge or hate yourself. Then you will have the ability and knowhow to love others without judgment.

When we take responsibility, it opens us so that we are able to receive and give help. We can accomplish amazing things when we are in sync with like minded people. This includes sharing one's knowledge and desires in a way that enables others to open their hearts and connections.

When a person is open, the simplicity and purity it evokes gives protection. Yet it also leaves an opening whereby other energies can enter as well. Thus, protection is needed even for the most open hearts and souls.

There are people who empower themselves to control and inflict torture on others. They keep their true face hidden, and there are only hints at what their purpose is. They utilize and prey upon the goodness of others in order to exploit them. They structure their dialect in order to appeal to those who will support their work. It is imperative to recognize the evil hidden behind the mask of goodness and law as they victimize whoever deigns to oppose them.

Just as they do not fight in the open, so to, the response to them must also begin from a private space. The more centered we are in ourselves and goals the stronger we are. The more people who are like this, the stronger will be the force to oppose them.

They take many years in building up their strength and to remove such also takes time of building strength. Demonstrating weakness only adds to the

problem. It allows the negative to think it has more power as it continues its journey of destruction. Whatever it is that drives them, their purpose is contrary to preserving life for the Creator's purpose. To these people no mercy can be extended, as they will destroy the good as a result of our oversight.

Whoever purports themselves to support humanistic purpose, but is in fact guilty of the opposite, is a stake thrown at humanities and the Creator's goals. Thus, be loving, gentle, open and sharing with people. But when you discover evil intent take action to root it out.

The journey to restore humanity and the world begins with restoring our individual unique self and its connection with Creator and creation. Then as a group we come together. As the group grows so does the restoration process.

Journey

(Numbers Chapters 33-36) We all have physical and spiritual life journeys. Moses told the people the source for the journeys and then explained the journeys according to what they bring forth. So there are at least two distinctly different perspectives for every journey.

The forty-two journeys that the Jews went through in the wilderness reflect that we go through many journeys in life. Moses recorded the names of the various journeys taken by the Jews in the wilderness. Each one of those names has multiple meanings. A person can look into the meanings of those words to see how they relate to his/her own personal journey.

The following are examples of how some of the names of the places they journeyed to can be translated (from the book Toldos Yitzchok).

They traveled from Ramses and encamped in Sukkos - meaning a covering, that they were protected from foreign entities (although not from their own self).

They traveled from Sukkos and encamped B'esom (in Esom). When the word B'esom is split into two words, it translates as simple father i.e. that

what protected them was the simplicity with which they traveled with their father in heaven.

They traveled from Esom and were moved at Al Pee Hachiros -the opening of freedom which is Al Pnei Baal Tzefon - at the face of that which is hidden and they encamped before Migdol – big. Their minds were now open to something bigger so now even the sea could split.

They traveled from Hachiros and encamped in Moroh – bitterness.

They traveled from Moroh and came to Elim – connected with a kind power of God.

The leaders of the nation knew that there would be many journeys and challenges ahead after they entered the land of Israel. King Solomon reflected this knowledge when he built the Temple in Jerusalem. The building plan included an underground chamber as a place to hide things before the destruction of the Temple took place.

Ancient Jewish texts state that in the future the spiritual energy of Israel will spread to the whole world and all of Israel will become Jerusalem. There is also an opinion that the entire world will become Jerusalem. This means that eventually the whole world will be focused with the Creator or with the essential life force of existence.

Each experience or challenge that we transverse is part of our individual and collective journey in this time and space. Our responses to each experience often seem to be determining factors in the direction that we travel. Opening oneself up to the energy of the ongoing trip may help to guide us in being prudent in our specialized “tours.”

However, we should never fool ourselves into thinking that, even in the best of circumstances, we know how to put all of the puzzle pieces into their proper order. A power higher than our own directs the flow of the universe and order of each day. Taking that seriously allows us to balance ourselves within the flow, with wisdom and acceptance.

Questioning the purpose of our journeys also reveals many perspectives.

All existence originates from a source that is beyond our ability to define. It has no beginning and no end.

The life force emanates within itself to create all possibilities since there is no defined limit. So finite and infinite co-exist within in each moment and element of our existence.

This means that the birth and destruction on earth has the potential to continue forever. It also makes possible the fact that it can change or cease to exist at any moment.

Why are we here? We do not need to waste our energy being stuck on why, since our existence ultimately defies reason and logic. Our journey seems to go on forever.

What are we here to achieve? Nothing. We can achieve things but we also do not need to achieve things. Often time tells us what to do or not to do.

What should we do? Nothing more or less than what we do. Being part of our evolving self and existence is all we can do.

All the reasons whether physical, emotional, intellectual or spiritual have definite limitations. Those who focus on the physical give physical reasons and perspectives. Those who focus on the spiritual, emotional, intellectual or simple each give reasons and purposes from their realm of existence.

There is within each of us a reflection of the Creator. We co-create in some way the spiritual just as we co-create in the physical. We make choices and choices are made for us.

While questions are important in personal and universal growth, there are people who use questions to promote their own egos and/or personal agendas. A question is a tool so we have to be careful not to get stuck in the limitations of the question, rather use it as an opening to move forward.

This is a lesson that Moses told the people. Life is full of journeys; you will not listen to what I say but you will go on your journey. If you do not have journeys, then you are stuck. One reason many spiritual beings connect with a physical person is because of the possibility of change that exists

through the physical. Another is that it gives a new energy of endlessness that they do not have on their own.

Another major lesson can be learned from why Moses told the people about journeys. The Torah and guidance that Moses gave changes from place to place and needs to be looked out through that which is happening in the present. For those who hold on to the past and do not journey forward they are going against wanting to connect with the Creator. We each need to check which way we are going.