

## **Re'eh – Rabbi Yosef Serebryanski**

### **Vision Power**

### **Choice**

### **Ups and Downs in Life's journey**

### **Maintaining Balance**

### **The Power and Potency of Words**

### **Clarity of Mind**

See

### **Vision Power**

Our perception of the world influences the steps we take to transform it. As people come to recognize how the present structure of society must be altered to allow for a new world based on peaceful co-existence, they will make the moves that are necessary to put us on a direct course to that goal. When that happens, the ensuing disintegration of the negativity of mankind will not prevent us from transforming our world into positive rebirth that brings forth the best representation of what we can be.

It is only the perception that is held by many that allows the current corrupted status quo within society to prevail. Once that perception changes and people can visualize goodness, and the presence of the Creator in everything that exists, sweeping changes for the better will occur.

People are capable of draining our energy, emotionally, physically and spiritually. This can manifest as easily as by looking at or focusing on a person from afar. While we may not fight another person's personal choices with regard to their own lives, yet when they infringe upon ours we are obligated to protect ourselves. No person has the right to destroy or use someone for their personal gain.

Although people do get away with such actions, there is a reaction to such behavior that will rebound to them in the end. Allowing another person to drain one's energy robs us of the strength that we could utilize in transformation. The cost is not only to oneself, but to others who may truly require the benefits of such capability and action.

Abraham was told (Genesis 12:1) **“Go the land that I will show you.”** One explanation of those words is (Letters of the Lubavitcher Rebbe vol.16 p.37); **“That a person is shown and revealed the inner powers that he/she has in order that the person be able to make practical use of them in daily life.”** We are all given gifts which we must decide to use for a purpose. We should not let anyone deter us from that purpose. However, we should also take care to act with consideration of those who require our help. We limit actions that cater to those who are not in the least interested in the greater good of mankind.

(Deuteronomy 11:26) **“See, I give before you today blessing and curse.”** The words blessing and curse in the verse are superfluous since the next verse beings **“The blessing”** and then continues **“The curse.”** The word, **“See I give you”** also seems to be out of place, as it should say, like elsewhere, God gives you.

The Targum Yonason Ben Uziel translates and explains the verse in the following manner. **“See, I organize before you today, blessing and its exchange (or transformation.)”**

To explain the meaning of **“exchange or transformation,”** we need to comprehend the word **“see”** at the beginning of the verse. There are those whose vision is bad or destructive and they transform good by acting upon (inserting) their negative viewpoint. It is not “simply” a viewpoint, as the “seeing” can provoke negative energy and its effects, which can be very damaging. Hence the term, ayin hora - evil eye, a “seeing” or “looking” that causes damage. The direct translation of the Hebrew is ‘an eye that causes evil.’

This idea is found in Torah commentaries with Bilaam, who blessed the children of Israel and subsequently transformed the blessing into curse “through” his evil eye. (Numbers chapter 25) The result was the death of twenty-four thousand people. In Deuteronomy 23:6 his actual curses were transformed to blessing. Exactly ten

chapters later, in Deuteronomy 33:6 we read that Moses who has a good eye says: **“Reuven will live and not die.”**

(Proverbs 22:9) **“One with a good eye will be blessed, for he has given of his bread to the poor.”** It can also be read **“One with a good eye will bless.”** The Talmud (Sotah 38b) quotes this, and Rashi comments a good eye is one who hates money and does kindness with money.

A person who has a good eye, has the ability to transform the negative into a blessings. That is why the verse in Proverbs also reads, **“a good eye will bless.”** Moses (according to Talmud Nedorim 38) was a person who had a good eye and thus could transform the negative into positive. This is another meaning of the words (Exodus 2:2) **“And she saw that he was good,”** meaning that a good eye was part of his nature.

The reason Deuteronomy 11:26 did not begin with the words, ‘God said,’ but instead with the words, **“See I have given you,”** was to transform the energy of curses. The text used in this case is softer and thus allows the transforming things into blessings. The purpose of all the verses that are called curses is not to curse but to bring about a transformation of energy that could not occur through words of blessing. It was Moses who uttered the words since because of his perspective he was able to insert the necessary positive force to create the change.

The Targum Yonoson ben Uziel therefore translates this as being a blessing that was brought about as a result of an opposite expression.

Sight is something that is capable of touching things and generating the action of being touched. This is a causative action that holds the potential to have a very profound effect on a person. The same understanding is generated when looking at the reaction of how one receives or gives matter. How we receive or what we give may be responsible for transformation that has a positive or negative effect. It is our responsibility to keep that transformation positive and not allow the recipient to use it for negative.

Knowing how to use our eyesight and the energy that issues from it can be the factor that decides between blessings and curses. Give with the heart always but use wisdom and sight to ensure that the path is one where the curses are

transformed into blessings. Protect and close yourself off from those who would steer that action in the wrong direction.

The Creator has bestowed great gifts upon us, along with awesome responsibility. Use your gifts wisely.

## **Choice**

We are given choice in every moment of life as it states in the verse of Deuteronomy 11:26. The choices are within a specific framework whether in time, place, mind or feeling.

The perspective of how we got here or where we are going, if there is a higher power guiding things or not, does not interfere with the fact that we constantly make choices. Many elements have input in our choices.

One of the choices that we make is who to listen to and how much to believe that person or concept. If we choose to be responsible or not for our choices is what is important. To know when to let go of the choice we made and when to hold onto the choice is about awareness and knowing that mistakes and limitations are part of being human.

Due to people's choices, a noticeable size of mankind has arrived at the place mentioned in Jeremiah 7:28. **"This nation that would not listen to the voice of its God and would not accept rebuke, faith is lost and cut off from their speech."** The voice is also an internal feeling and knowing. People are so eager to listen to those who only know how to lie or be deceptive that they can no longer distinguish truth from falsehood. Many of those who know the truth choose not to speak out since they will be squashed by the choice of those who are cut off from God and do not want the truth known.

It is important to be whom we are. No matter what we do or say we must remain focused on the Oneness of Creator and its manifestation on earth. In Psalms 73:22-23 Asaf says, **"I was foolish and unknowing; nevertheless I was always with you."**

People often ask where God's glory is. Yet we find in Isaiah 6:3 that the angels say **"the earth is full of His glory."** How many of us look to see it in the spiritual and

not the physical? How many of us actually see it in the physical, not just in nature but in everything.

The Jews were given the task to share seeing (feeling and being with) the One Creator in everything, a task that began with Abraham showing the way. Most people who are born Jews seem to have no clue about what that really means, maybe a superficial or limited idea and definitely not how to implement it. They can quote texts but still live within the confines of a religion created by man. Tanya chapter 46 describes an easy way to awaken the light of love that is concealed in the heart.

People are stuck in structures of religion or secularism and have no clue how to connect with a being that is beyond that limitation. They limit the Creator to their own belief and do not allow themselves to expand. Maybe they do not know where to expand to. Or maybe because they are happy where they are and used to it and do not want something disturbing that temporary happiness. They say they do but really do not want to know the real truth.

When people are live this way, so do their leaders. Leaders are manifestations of the problems of the people. People talk about joy, peace, etc. but don't really want to know what life is about, other than in a superficial way.

We are beings with structure and need structure to keep us in balance. Yet there is a part of each person that can connect with beyond the structure and open the person to have new experiences and learn new balances.

Torah is a guide and many things are blamed on Torah. The Creator allows us to choose the way we want to and supports us in that choice even if it creates distance between us and the Creator. We should not be fooled by the energies that we create and then think they are created by God.

Make the choices that are best for our connection with the Creator in keeping a balance with the physical and spiritual and live by being an example of Divine manifestation in our self. Do not limit the Creator by our choices but be aware that the Creator exists within everything. That awareness will allow us to reconnect whenever it is our time.

May each individual be blessed that light shine through to guide each person in making the best choice possible. Sometimes it is the best choice under the circumstances; sometimes it is for self and sometimes for everyone, each in its proper time and place.

### **Ups and Downs in Life's journey**

When we prepare food for consumption, we first separate the edible from the inedible. We must do the same in regards to the things that we digest emotionally, mentally and spiritually.

We often absorb energies about which we have no proper description (for) or understanding (of.) Therefore we have no knowledge of how to deal with them (or what they do to/with us.) Many times it appears that people do or say things, either good or bad, because some foreign energy is impacting on them.

(Deuteronomy 11:26) **“See I am giving before you today blessing and curse.”** The term **“I”** we find (in Genesis 46:4) **“I will go down with you to Mitzrayim (Egypt/boundaries) and I will come up with you.”** Each person was created for some reason that serves the purpose of creation. When a person understands that the Creator is with him/her it gives the entire experience an elevated quality.

The Mishnah in Pirkei Avos (Ethics of the fathers 2:9) states: **“What is a good measurement for a person to cling to? ... Rabbi Eliezer says shochan tov – a good neighbor.”** The Degel Machne Efrayim explains that the term **“shochan”** means **“rests”** or **“dwells,”** and **“tov”** refers to Hashem.

When a person refines him/herself then the good – the Divine presence - rests upon the person making the him/her a **“kisay”** – chair for the Holy One, Blessed is He. (Deuteronomy 23:15) **“Your encampment will be holy”** also refers to the limbs and thoughts of a person and then (Psalms 5:5) **“lo yegurcho ro”** the negative will stay away and not dwell with you. Proper refinement automatically keeps most unwanted energies away. Yet that does sometimes reveal a more powerful external opposite energy.

**“Kisay”** – chair has the same numerical value as **“onochi – I.”** The above verse in Genesis 46:4 is talking about a person who is a **“chair”** for holiness, or that each person has a Holy soul and takes all his/her spirituality with them when falling and

rising. This is also what it means by the ladder of Jacob (Genesis 28:12) that **“the angels of Elohim were ascending and descending in him.”**

In several books that I have seen the publisher or writer does not discuss the downs of the journey of how Holy people came to be Holy in order not to show what the religious publisher considers a negative side or something unholy. It creates a false image. This is very sad as it does not teach people that we are all human beings and the experiences that we have are what often bring us to where we are.

They do not teach their children how to cope with opposite forces. Instead, they try to block them out and later do not understand what turned their children away, or why they did not cope properly when they were confronted with negative issues. In doing so they falsely portray a force in the name of Holiness and religion that does not totally or truly serve the Creator.

This is one meaning of the above verse in Deuteronomy 11:26 that when you are a seat for the Divine you have downs and ups blessing and curse, because in the end all becomes elevated with you.

This is also alluded to in the sound movement of the verse. The first word **“see”** has a revii on top of the word. The second word **“I”** has a tevir under the word. (Mogen Avrohom of Trisk) When a person **“sees”** it is about the spirit rising. When a person is with the **“I,”** the spirit is entrenched in the physical. Thus the verse is about blessing and curse on every level.

Disinformation is a tool that has been used and is very common within (today’s) society. That is why it is essential that we learn to **“see”** and **“think”** with clarity. This will enable us to separate the information that poisons us from that which is enriching and wholesome. May we all make the time (of day) to reflect and find that which infuses us with light and connects us with the Source of all life.

### **Maintaining Balance**

The journey to and through transition is difficult. Whether or not we are the ones who choose what it is that we want to do, we seem to have a problem maintaining balance with this ever-changing world. This complicates the already all-too-difficult challenges that are associated with definitive transitional periods in history.

When called upon to complete their task in enabling and being part of ensuing transformation, excuses and justifications abound, resulting in a stagnant atmosphere of decay. People become comfortable (and thus adjust to and compromise) with the festering problems of society.

Somehow, they prefer that familiarity to the notion of letting go of the beliefs and fears that entrap them in the past. They perish alongside ancestors who fulfilled their purpose yet somehow failed to properly educate ensuing generations about how to do what is expected of them. We are here, facing a miasma of misery that has resulted from extreme shifts that are without the balance necessary to do what they were meant to do.

There are people in each time period who have keys to the future. These individuals understand balance (temporary or permanent) but their time is taken up dealing (balancing) with the imbalances that occur around them. Sadly, they have always remained the minority and have been largely unable to successfully impart and share their knowledge (and enlightenment) with the masses.

However, at this time in history we are blessed with the gift of easy and open communications that span the globe in minutes. That places added responsibility on each one of us to do what we must to ensure that this generation makes whatever leap is necessary. We must help to open up and educate as many people as possible in order to transverse to our next level of existence.

The Jews lived as slaves when they were in Egypt. From the time of their departure there was constant rebelliousness during their journey to the Promised Land. During the forty years (most of it was not travelling) that they spent in the wilderness the people were fairly free to do as they wished (Deut.12:8).

There is discussion by various Rabbis concerning precisely what laws the Jews practiced or not during those forty years. Thus, as an example, circumcisions were not performed during their sojourn in the wilderness.

The time that the Jews spent in the wilderness was a time of extreme openness and spiritual awareness of the Creator. As the connection with the Creator flowed freely, the type of blockages that are cleared by circumcision did not exist. Hence there was no need to perform that ritual during that time. It was precisely the

existence of this openness with flow that negated their need to practice precepts. Once they entered the land, and “came down to earth,” it became necessary for them to observe the various laws and customs to enable them to maintain balance.

Moses (Deuteronomy chapters 11 and 12) warns the Jews about maintaining and following the laws and customs that were required of them once they entered their land. However, when they went into the land, they had issues with following the directives and teachings that they received from Moses. History has shown us that the people did not automatically follow those teachings, but strayed from them on a regular basis.

Thus, at first they went from enslavement to freedom (physical and spiritual.) After that they went from freedom to strict observance of laws and rituals. Yet ultimately, they could not be pragmatic and disciplined enough to do what it took to keep their balance when it came to living on the earth. From that perspective society has not made the proper inroads with regards to this challenge.

The Jews are also told by Moses to follow their God, who they experienced by being emancipated from Egypt and being protected their journey. They are further warned not to follow any other Gods, any foreign powers that they do not know.

Maimonides writes that the impact of their most penetrable impression was made with the experience they had at Mount Sinai. This differed greatly from the experience of other forms of religion and spirituality where the spiritual experiences are those experienced by individuals. At Mt. Sinai millions of people, in the form of the entire nation, heard and saw the same exact revelation at the same time. This unique experience served to separate and distinguish Judaism from other belief systems and religions.

“El” means power. When using this as a prefix or suffix in conjunction with added letters, the definition becomes one of any of the particular expressions of the Creator’s power. While the word God is commonly used to define many of these words, in Hebrew those words each have more definitive meanings. Thus, the word “Elohim” is translated as God or Lord. However, it actually means “a power of boundaries.” When the Torah refers to “Elohim Acherim,” *‘other Gods,’* it is referring to other forms of power with comparatively stunted abilities and definitions.

In today's world, MONEY has achieved "god-like" status. The Talmud (Sanhedrin 102a) states: "The gold and silver that you gave so much to the Israelites, until they said enough, caused them to fashion gods of gold."

What is the fallout that is caused by the worship of money? Does it prompt us to make indecent choices when it comes to loving one another? How does the glitter that causes us so much greed serve to separate and distance us from the Source of all Life?

The worship of money (or equivalent in gold or jewels) is so strong and corrupting that according to the Talmud (Kiddushin 71a): "Money purifies bastards (mamzairim)" People use money to "buy" whatever they desire. They even use it to "buy" people's opinions, loyalty, rendering of decisions, designation of funds, etc. They may use it in a myriad of ways to influence and control people within their sphere in order to gain more and more power.

Money is used to exert the power at will to sway or control decision makers in all areas of life. How can one think about balance when whatever he/she does is dictated by or driven by the false god of greed? Exodus 23:8 states: "Bribery blinds the wise and perverts the words of the just." And, according to the Talmud (Kesubos 108a): "Bribery blinds the eyes of the wise. The person who accepts it does not leave this world without his heart being poisoned."

The Hebrew word for money is '**kesef.**' According to Genesis 31:30 (and Torah Ohr – hosofos – Key Siso 101:4) it also means *desire*. Another definition given by the Jerusalem Talmud is *shame*. Rabbi Meir of Premishlan quoted Deuteronomy 14:25: "**You shall bind the money with your hand.**" To this he added, "***This means that you should have control over it and not it over you.***"

To do so a person needs to be beyond the external of physical and spiritual powers. All of the words of the Torah in Hebrew reflect powers or energies that were and are created to empower creation. As such, each and every word, symbol and letter is intrinsically bound to the Creator life force that formed them. When a person worships or views something as having equal or superior power to the source of life – Elohim Acherim, they create separation and this constitutes a form of idol worship.

No person or group of persons is immune to the temptations that are associated with such practice. Doing so forms blockages within the person which are an impediment to connecting with the original life source. These blockages cause imbalances within this creation.

No matter where we are in our journey there is always a new challenge that we need to find balance with or for. Each of us must carefully examine those things to which we pander or pay homage. Complete unity will allow the see-saw of the world to achieve perfect balance.

### **The Power and Potency of Words**

Despite the various advertisements that claim or advertise that “talk is cheap,” the contrary is true. Our words have weight and impact upon those to whom we direct them. They are capable of teaching or misguiding, elevating or degrading a person, giving comfort or pain or making or breaking relationships.

Whether carefully stated or not, words create an atmosphere in gatherings, and they are, to say the least, often expensive as well as expansive. The expense can originate for the fees one pays for a speaker to the cost of listening to words and absorbing them. The words may be full of spiritual or material growth or are at best unintended but wrong and at the worst, purposely driven to cause evil or control.

When one begins an exercise regimen, one starts with a minimum effort, and builds up to greater performance over time. Similarly, we are capable of taking something that is negative and transforming it into something positive. By starting with the small amount and succeeding, we are able to envision and attempt to transform larger and larger amounts of negative into positive.

Look at the shape of the letter Alef, the first letter of the Hebrew alphabet. It is formed by the letter yud (a dot with corners) on the top right, an angular separating line that runs from the top left to the bottom right, and an inverted yud on the bottom left. The inversion of that yud is what we find in this existence. It is representative of how people’s relationship with the source of origin is not in the mode that it needs to be in. When people have learned how to connect properly, then the oneness will be within and without and its purveyance will restore the order that is missing. However, it

begins with our reading the subtle hint and understanding our part in the process.

Part of our correction is based in the words that we use. Thoughtful use and planning of the words we choose to convey things make a definitive difference in the flow of relationships. There are many who use their words to control others and do so in the pretense of either knowing what is good for others, or simply to have the false power that issues from that control. Many of today's political, community, spiritual or religious leaders seem to be more concerned with competing for numbers of persons who follow their directives than they are with addressing the individuals' spiritual quests or needs.

Our words have the power to heal or to damage. We must make the choice. By utilizing words that are bred of consideration we may help people in their growth. Extending love allows people to let go of their cynicism or fear, enabling them to remove the walls that block them. People are generally resentful of dictatorship as it does not allow them to express and relate to their own feelings about things. It is important to extend guidance that allows people to utilize their individual mode of identity on their journey.

Coercing or manipulating decisions not only harms the individual but also harms the relationship between the two persons in that relationship. We must learn to respect each other's requirements as we respect their differences. The results will be a positive outcome for those seeking guidance as well as those who give it with an open heart who do not seek power.

The words we use are a conduit for our life force and how we extend it into the world. Very few people (take time to) think before they speak about the importance and integrity of the language and what it actually portrays. When a person sees the Creator life force in everything, it is a constant reminder to be careful in all things that affect relationships, among those, the words that we choose.

The Torah was written in Hebrew. Within it is the flow of what the Creator desires on a designated frequency that is relevant to our existence. This is what the word Onochi (the first word of the famous "Ten Commandments.") The term commandments is an intentional false translation as the Hebrew

word is matters or words not commandments) translated as “I” reflects. It is an acronym for Ano nafshi kesovis yehovis – “My soul/desire I have written and placed it into.”

The word onochi is thus utilized in (Deuteronomy 11:26), “See (recognize the source) that I (Onochi) give before you today (in the present) a blessing (direct flow) and a curse (indirect flow).” This “seeing” is directed toward the general society as a caution to remind them that to simply maintain stability it is not sufficient if it is something that only occurs on the part of some individuals. It requires the recognition of all of society in order to achieve the intended end results.

Remove some of the negative by transforming it into positive. When a person is focused to do this on a constant basis then will be fulfilled (Psalm 23) that “goodness and kindness will follow me all the days of my life.”

The following is the traditional way we read Isaiah (54:11-13): “O, afflicted, storm tossed one, who has not been consoled. Behold I will set down gems as your flooring stones and lay your foundation with sapphires. I will set your window frames with ruby and make your gates of carbuncle stones, and your entire boundary of precious stones. All your sons will be students of God, and your son’s peace will be abundant.”

A further way to read the same verse is thus: “Poor one, due to lack of knowledge and understanding, whose heart is in storms due to problems of life, without comfort, behold I (onochi) sprinkle in colors your letters and words and lay your foundation with shine. And I place the brilliant shine of cudcod to serve you with light and your gates with words that glow of ekdoch, and all your boundaries with words of worth and desire (since the origin of life will shine in all the spaces of your existence). And all your children are learned (just as a student adds to a teacher so too in this way we add to our existence) of the transcendent and fully present existence and a great peace will be with your children.”

If we realize that the source of all life, fills all aspects of existence then we may think to be more careful with our expressions and words that we use. That our words should be full of life and not destruction. In a universal balance since words are currently being used to sway and control people, we need to use words to free people to be able to think for themselves and be in control of their own self.

## **Clarity of Mind**

A friend's mother often said, "The Lord never gives us more than we can handle, but sometimes I wish He didn't believe in me so much."

In order to achieve our maximum potential, we need to "See the source of that which I give you in this moment" (Deuteronomy 11:26). Each person has an ability of comprehension with his/her mind as well as feeling with his/her heart or intuition. While we are open to these things we are limited by the human components that were instilled in us by the Creator. Knowing and accepting our limitations allows us to function properly within this world.

Having natural limitations does not prevent us from achieving a high spiritual level. It just serves as a reminder to us, that as individuals, we are required to do that which the Creator wishes us to do. Without understanding our boundaries, we might be tempted to believe that any or all of our spiritual efforts might elevate us to a level equal with, or beyond, that of our Creator.

When a person conducts him/herself exclusively in the spiritual realm that person becomes stuck within the limitations of that space. Any function in that realm is stationary. In the physical realm we must accept the challenges we are constantly given by the Creator. This entails utilizing the power of the thought process so that we are able to change with the flow of the Creator in this world. This is one of the ways that we generate self-growth. Using principles of a different realm causes destruction.

We were created to function on a human level and to meet the challenges we are faced with daily. If we follow the guidelines that the Creator gave us to assist us in our connection, we will more easily meet and deal with those challenges. The strength we gain from our connection will allow us to assist others in their journey – and will expose the fallacies associated with the worship of false prophets and their idols.

Arrogance and defiance of the Creator's plan includes those who extol the virtues of their egoless selves. By rewriting the rules to suit their own needs

they derail others and block them from completing their true mission. We were not placed as humans in the physical realm in order to try to elevate ourselves to the status of deities. That would apply to those who act as though they should be treated as gods as well as those who think they are. We were put on this earth to conduct ourselves as human beings, a combination of both physical and spiritual.

As a matter of fact, we are told that we were created (Genesis 1:27) "In the image of God." The Hebrew word that is used to indicate image is tzelem. The root of that word is tzel, which means shadow. The additional letter Mem is a square representing that the shadow is made into a definite form. That is why the word tzelem is translated as image or form. Any aspiration other than to connect directly with the Creator that has no form or shape is idolatry.

Rejecting the Creator's supreme control of the world is a form of defiance that separates us from where we all originate. People often worship a form or shape and not where it originates. In this way they disconnect themselves from the origin of all existence.

The structures given to us by the Creator reveal deep wisdom when interpreted and applied properly. Anyone who chooses to obliterate a structure simply because it is old has chosen to judge and reject the Creator's wisdom. The Torah – guidance that Moses gave is our source. People have created a void by misinterpreting and mistranslating the Torah in a way that spoke to what they wanted people to believe.

Manipulation is often utilized to alter people's perception of truth. It simply replaces one system with another and convinces people that only the new system works for them.

How does a person come to see what they need to? Physical or spiritual beliefs all have limitations. If you do not recognize the limitations of the choice and structure that you are in then you are not seeing clearly. Each individual is responsible for his/her own choice and the consequences that those choices bring.

To live properly all forms of idol worship have to be removed from your desires and where you live (Deuteronomy ch.12). A person should not do things just because it is right in their eyes. A person must do things because it is what the Creator wants.

People ask where bad come from. Bad does not mean evil. It is written, (Deuteronomy 30:15) "See! I have put in front of you today the life and the good and less than good the death and the bad." We can then elevate the less than good to become good or to cause it to be more distant from the good.

Pure thoughts generate clarity of mind. We must be very wise when it comes to choosing those things that we become attached to or focus on. Removing oneself from the human plane to operate totally within the spiritual gives way to delusion. While attachments are part of life they also are part of clouding a logical thinking person. Being beyond the attachments is freeing, yet it is only with grounding and humbling oneself to the origin of all existence that real clarity exists.

## **See**

(Deuteronomy Chapters 11-16) There comes a time when we let go and everything seems light. We suddenly realize that we are open and it seems like anything and everything can happen. Yet, we see nothing and what often happens after is a new challenge, which can change our physical makeup and spiritual composition.

A door or portal opens, we do not know what is there but we move forward with strength and trust. It is this strength of self and character that we often have to reclaim.

(11:26) See (the source of that which) I give to you in the present (moment, some are easier to see like) blessings and (for others like) curses (you have to reach deeper or higher to see.)

It is interesting the shape of the Hebrew letters for blessing (Bracha) is even and open with the past blocked while the size and shape of the letters for curse (Kelalah) reach below and above regular size and balance. This is

part of the complexities that are associated with understanding the values and placements of the Hebrew letters.

To 'see' does not mean that you know what will be. This is the sight that does not limit you to see only certain things. It is the ability to be open to seeing and accepting that which is beyond whatever spiritual and physical sights are before you.

Our system is corrupt because people have given their power away to those who do not know how to use their own power. We follow ready-made structures that distance us from our ability to connect with our own individual part in this creation. Now is a time to reclaim ourselves. As people of the world seem to be disconnecting with the Creator, individuals have the chance to reclaim that which they have given away.

(13:5) After God you should go, means you should go check the source of the name or of what is revealed to you. It is similar to an explanation of shooing away a mother bird (the source) before you take the chicks (the effects). A meaning and translation of this is to go after the outcome and leave the source. If we focus on previous life issues, we may miss the purpose in the present moment. However, if we focus on the present, we will know our true purpose as it reveals itself.

A choice of two ways is given to connect with the Creator. One is a shorter route and the other is longer. Either way you will end up going to a space that has a direct connection. If you respect that sacred space it will maintain your existence there. If you do not hold the purpose of that space as sacred, you will eventually be separated from it. God is marrying off the Jewish people to the land. It is their responsibility to accept that connection and to do what is necessary to maintain the bond.

The name of the land of Israel in Hebrew is Eretz Yisroel. This can mean that the desire (root of eretz is rotz as in rotzon) of the oneness is to give (Yisroel is made up of two words, yashar means) straight (and el means) power. Eventually the whole world will receive directly from the Creator and not through intermediaries.

There is a power in the physical that does not exist in the spiritual. When we are connected with the Creator, then our experiences make the connection through the physical exist forever. Otherwise, our physical power is purely temporary.

People are now more open, than they were previously, to a new future. That is the reason that we see more extremist religious beliefs and groups coming to the fore. They come to remind us of their existence. The ancient magic and spiritual systems are being heard.

At the time that we are about to let go, all expressions of the past present themselves. They each want to be part of the future. We have the choice of whether to move forward or be stuck in past space with them.

There were souls that were not part of Adam and Eve in the story of The Garden of Eden. The imbalance caused by what happened in Eden is what caused all of the commotion in the world. There are many souls who have not been part of this creation and are waiting for us. When we move into the next dimension we will reconnect with a new vibration of souls who have been patiently waiting for us.

We see that governments are destroying their people as well as their lands. We have progressed to the point where it appears as if there is almost no safe haven left on the face of the earth. Many people have been waiting patiently to find a safe place. Yet at this point there are only possibilities, nothing definite has yet presented itself. The only safe place seems to be deep within each of us.

Last week when we wrote that the Jews were chosen for something that will be in the future...we received the following comment: The future is non-existent; there is only now, each moment flowing into the next. When we let go of the future, the Kingdom is at hand. And as you said, go from nothing, into a new world and new creation where one continues to evolve without being stuck in the same realm.

The above statement should read: It seems that the Jews were chosen to realize the no-thing that is bound to illuminate a new

consciousness of something, within a new world. When one realizes that there is no-thing in the world they live then everything becomes one and they move consciously, into another plane or level with Creator, going from nothing to something.

Re-eh is about sight. It is about using one's ability to see in order to know who or what to trust. In the Torah we are given clues about how to recognize false prophets and how to know about the components of those who would misdirect us. It is time to lose our fear, open up, connect, and pursue the true connection in order to go into the new future.