

Shmini - Rabbi Yosef Y Serebeyranski

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There are many types of leaders and each has their time and place.

That which we eat affects our thoughts and feelings. It also affects our spiritual self. There are elements that have spiritual ramifications for one person and irrelevant for another person.

(Leviticus 9:1) “Vayehi - And it was”. It was something new, something that was interrupted and has returned. It is an expression of strengthening something. The word yehi is present tense and by adding the letter vov it is transformed into past tense. For some this word reflects pain while for others it defines transformation and joy. The same letters if rearranged read yiheyu which means it will be – future tense.

“On the eighth day,” also refers to being beyond the seven aspect of day in nature. When a person is beyond the limited aspects in this world it is a time of joy, and joy can raise a person beyond the limits of this realm. Therefore, if we want to move to the future, joy is a vehicle.

It is a day different from the day of the giving of the Torah (two tablets), which was to stabilize the world. This is the second time like this since creation, first there were seven days now there is an eighth.

The harp of the Messiah has eight strings. This means that the glory of God will then be revealed and everyone in the physical realm will see. That is when the crown of glory in creation will be restored. Many aspects of the Temple were with the number eight. This word eight is also from the meaning shomin - fats, which spread out in everything. It also can have a meaning of shomin – to estimate.

“Moshe called,” Moshe specifically brought the revealed presence of the Creator here. He called on the others to rise also beyond nature to their spiritual heights.

(9:2) “Take for yourself a calf.” The same type of animal used for the golden calf. This shows that we can use anything in two ways. One is to connect with and the other is to separate from.

(9:6) “Ze hadovor” - this is the matter, the other prophets used the word so - ko. The feeling expressed when you stand together in front of God, is what God wants. “And will appear to you,” it does not say to us. This can mean, in your merit not in mine. Thus if you do things only because God wants it even though you do not know the reason, then the reason and intention will eventually be revealed to you.

Also humbly do that which God wants and do not add your own religious stuff in the name of God.

(9:23) “And Moshe and Aharon came to the tent of meeting and they went out and they blessed the people. And it appeared the glory of God to all the people.”

They decided that their whole purpose for coming into this world is to elevate the people so they went out and blessed them. The word blessing means drew down to them.

(9:24) “And it went out a fire from before God and consumed on the altar... And all the people saw and they shook and they fell on their faces.”

The fire came from the ark and remained on the altar till the days of King Solomon when a new fire came on the altar and remained until Menasheh put an idol in the Temple.

“All the people saw,” means that there were no blind people among them.

The words, "And they shook" in Hebrew is vayoronoo which can also mean that they sang i.e. they were happy because they felt that God had forgiven them for the sin of idol worship – the golden calf.

(10:1) "And they took, the sons of Aharon ... and they brought before God a strange fire which was not commanded to them."

They did not have the patience to wait. We also live in a time when we know that God said something is supposed to happen but it seems to be delayed. We have to be careful because there is only so much that we can do and the rest is in God's hands.

This aspect also brings out an aspect of the limitation of religion. They often do not wait to see what God commands rather they decide that what they think is Gods' command and then force people to accept it. Then they say this is a majority ruling and God says to listen to the majority.

(10:3) "And Aharon was silent." There is also a time not to be silent. (Psalms 30:13) "So that my soul might sing to you and not be stilled." Aharon understood that their bodies could not contain their desire to be with God.

(10:9-10) Wine and beer and to separate between ... there is a need to distinguish between the feelings of what type they are. Two people can have the same feeling or say the same words but they are not the same. Here that which the sons of Aharon did was because they were on a spiritual high and then the sentence speaks about not trying to create a temporary state for example through drinking.

(10:30) "And Moshe heard and it was good in his eyes."

Rabbi Yaakov Yizchok of Pshischa was a tutor. After some years the son of a former employer was stricken with an eye ailment. The boys' father took his son to Y.Y. They discussed Torah and then he said to the boy. "Do you hear?" The boy said "yes." Well the Torah says and Moses heard and then saw. The boy immediately regained his vision.

For those who work with healing there are times that simply through talking much healing energy is opened and then using the proper words with their soul power

also brings healing. There were many Rabbis who seemed to know and understand this, but were very careful in using their abilities.

(11:4) “Lochem” for you but for others it is ok.

The thought that people have is that a specific animal or person is pure and the other animal or person is impure. Actually if the Creator is clearly everywhere then the idea of pure and impure does not apply. Therefore, here it says that it is impure for you and where you need to be spiritually. For others it does not change their spiritual space.

So in the future when pure and impure will not exist then it would be ok to eat anything, yet we probably will not eat since there will also not be a need to eat.

We eat now because there is a connection with the Creator and creation in the food that we need. Once we have this naturally there will not be a need to eat. Furthermore, although we now need vitamins and minerals yet the way food is produced nowadays the fruits and vegetables are basically depleted of natural energy. So I would guess that it might be a preparation for the future when we will be open to the internal energy in creation and then not need to eat.

An idea of chewing the cud and split hooves is the following. This creation is based on wisdom as it says, with wisdom (thought) is created (Genesis 1:1). Many people translate it as beginning but the word actually means and should be translated as wisdom or thought, and it is the beginning of the wisdom in this creation. In all creation there is wisdom. The idea here of chewing the cud is a reflection of thinking over that which you are going to do. The idea of a split hoof is that everything is split into its physical and spiritual energies.

(11:11) “Sheketz” is a term generally used for idol worship. It is like the word sheretz - vermin but Kotz means disgusted with them.

(11:43-44) Here it clearly writes that a person should not hurt their soul through these foods. One major issue that people have yet to catch up with is how the food we eat affects our thinking and feelings. Some food blocks our thoughts and vision while other food allows us to stay open and yet other food opens our senses. It is strange that the Jewish people to whom these laws are given and seemingly general society do not take this into account. Kosher food which often

is of a higher energy, yet many eat it based upon the physical words of the Torah and not the spiritual ramifications.

(11:47) "To distinguish between the impure and between the pure, and between the animal that is eaten and between the animal which you should not eat."

Rabbi Yitzchok Meir of Gur said that he had learned from Meir Simcha of Pshischa that before a person eats; the person can make a soul decision. Talking to oneself and saying clearly: in my soul, if this food is not proper then let me know, and then if the person listens they will hear clearly.

When Meir from Premishlan was a small boy the butcher would give him money for charity. When he received the money he would then say tell the butcher if the animal was Kosher or had a defect. There are people who can see into matter, sometimes it is the aura that they see i.e. if it whole or broken or dotty, sometimes it is the color and sometimes it is a sense. Then there are people who can see into the body. I have met such people, and it is wonderful when they have support to expand their spiritual abilities.

The spiral of life

Burning with desire.

How does the heat of our desire affect us?

At times we allow our feeling of love to take us to a place that burns us alive. It is the most extreme form of expression in our capacity for love. Yet we do not seem to appreciate that, as in all things, we must retain a balance even within our drive to express love.

We have heard people say that there is nothing that they won't do for love, or for the one they love. That may extend to protection of those who do not deserve it, no matter what infractions they have committed. Thus, we see that normal becomes corrupt and the ability to distinguish acceptable from non-acceptable behavior becomes influenced by desire to prove our love.

This is certainly not a new discovery. It is simply something that has been repeated by generation after generation of people who have done everything

from practicing fundamentalist principles, to committing atrocities, in the name of their love and their beliefs.

One might think to oneself, “well, I am committed to a specific practice, but I would never allow that practice to allow me to murder or torture anyone.” The veracity of that statement becomes tested in time when one realizes that there are a variety of ways to kill or torture someone, and that not all of those are physical.

Judging, excluding, denigrating, or isolating someone within or without certain walls of acceptance are also acts of murder. We have read of stories of children who committed suicide as a result of being taunted by bullies or exclusion by the popular peer groups that surrounded them. We do not always realize the consequences of our actions when we are unnecessarily zealous around those who can become damaged by its severity. If we inflict damage, then we will reap the consequences.

As parents we teach our children our value systems. Sometimes we go too far when we not only wish for them to accept our value systems but insist that they extend that acceptance to overly strict adherence to those principles as practiced by everyone around us. Unfortunately, that makes them subject to the interpretations and practices by many who operate within guidelines of those who conform to practices established by uneducated sources. Although they pursue these goals with the best of intentions, they can get burnt by their zealousness.

Teaching with love and tolerance is more difficult than it is perceived to be. However, if we are always aware of the need for balance within love, we can likely steer ourselves in guiding in the most productive manner. It is more difficult than simply establishing harsh rules. Strict adherence leaves no room for thought, and little for productive self inspection. Constantly searching for one’s place within an ever-shifting universe, while using past rules for guidance, requires full time vigilance that leaves fundamentalist adherence in the dust.

Food

Over time, our food choices have become more complex. There was an all-encompassing natural order in the process of growing, harvesting, eating and digesting food. The changes that society has made are injurious to all people long term. Those who continue to eat in the natural way intended, seeking to eat only nature’s fresh ripe fruit and vegetables are healthiest. Yet they too are affected by

all the pollutants of society. Food refers not only to that which we eat with our mouth but to all things that we ingest including intellectual, emotional and spiritual. Pollutants refer not only to physical chemicals, but to all aspects of life that pollute our minds, hearts and spiritual wellbeing.

“This is the chaya you will eat” (Exodus 11:2). Chaya (living being) refers to wisdom and it refers to a level of soul as it says in Ecclesiastes (7:12), “Wisdom gives life to its possessor.”

With this we will also understand Genesis (2:7) “And man became a living soul” as it is also translated as “Man became a life force with wisdom.” All creations were created with wisdom. This therefore can also mean that there were people who existed before Adam but were lacking a specific type of wisdom that connected with life of another dimension. There are many levels of wisdom in this and other realms of existence.

The name Israel - Yisroel is a component of two words yashar el meaning straight power. This does not just refer to physical people but more so refers to those among people who have a soul energy that is a direct power in connection with the Creator life force on earth. It also refers to a connection with the higher level of wisdom. When the barrier is removed, all people will clearly see the wisdom of the Creator in everything. Then the spiritual and physical will co-exist as one entity. This is a main concept of the Garden of Eden.

The wall that exists between levels of wisdom prevents people from recognizing different forms of deeper wisdom. In the future, when all blockages have been removed from our hearts and our minds, we will all see the Creator life force in everything.

Emptiness

The feeling of emptiness that we have exists because it is our function to be a conduit of life force from the Creator into creation. As matter is constantly moving, we are part of the movement filling and emptying with each moment. Thus sharing, giving and receiving are so important.

It explains why, when we take without giving, we feel empty. We have all seen those who are blessed with wealth who keep everything for themselves. Often, those individuals are empty and cannot seem to be happy no matter how many

worldly goods they acquire. There is also a problem that exists when one gives to excess and does not accept in return. Naturally this applies to physical items but is also true in regard to love and relationships. When one constantly pours out love upon others and does not accept love in return, they are bereft and unfulfilled as well.

This is also why a person has many types of inter-relationships during the course of his/her life span. From the soul perspective, the soul of each person is a combination of bits and pieces. During our lifetime these "sparks" open and close causing us to be attracted to connecting and detaching from the different people or elements with whom we come into contact.

Although with each passing day negative forces are becoming more transparent, the balancing action brings an opening (potential) for more clarity and light. All of this action is propelling us towards a future time when positive and negative will cease to exist as we know it. May we continue along the path to that time when peaceful balance will once again become part of the harmony of our existence. May the Creator bless us with the propensity of doing that before we burn ourselves critically as the result of our desire.

Discovering our Purpose

We do not fully comprehend why things happen to us nor do we seem to comprehend why those things affect us the way they do. We have many theories and postulations about the order and reasons that things occur. Yet they are all based on our perceptions, which come from our observation of the world around us. Mankind seems to react to laws of cause and effect. In the grand scheme of things, that is yet another illusion.

What can anyone do in order to truly understand what goes on in the world? Whether or not a particular occurrence happens to us or because of us is not simply decided by our desires. Discovering the truth about our involvement requires that we attempt to (at least temporarily) take a step beyond the physical world around us in order to learn what it is that is really going on. This can provide us with the type of perception that is not easily gained while being bombarded by the actions of the physical world.

It is important to attempt to understand where our specific energy flow fits into the larger picture. If we look we can discover the harmonious role that we might play by positively interspersing ourselves within the daily rhythms of life.

Of course, there are those times when one reacts based on one's "intuition." Some people act upon their impulse. Either way may have positive results. However, one must use caution and remember that as things change momentarily, so may the results change from moment to moment. Thus, it is important to note the differences between instinctive and impulsive response. Instinct should incorporate the ability to hear deeply and quickly; while impulse is based in a desire driven action causing reaction reflex. Thus, either reaction can have positive or negative results.

The goal should always be to fill in the suitable piece with what is truly appropriate to the situation involved. Society is prone to giving standard advice. However, each and every situation is different and should be evaluated on its own unique circumstances.

(Leviticus 8:33) "Do not leave the entrance of the communion tent for seven days, until your period of inauguration is complete. This is because your installation ceremony will last for seven days."

Another way to translate this sentence is: **"From the opening of the encompassing area of assembly, negative if you go out (negate leaving or if you go out you form a negative force) during the seven days, until the day that has filled the days of your filling, for seven days will fill your hands."**

In Hebrew "shvii" means 'seven.' It also means 'sate.' The Hebrew word for eight is "Shmini" which also means 'fats.' We go from a space that fills us to a place that expands us. Yet when there is something lacking in the substance that fills us, it leaves room for negative (or opposite vibration) to appear, which affects the expansion. Indeed, this teaches us that until we have been "filled" by the proper foundation, we cannot determine our proper handling of the "fats" that expand us.

(Leviticus 9:1) **“And Moshe called to Aharon and the priests on the eighth day.”**

This refers to the aspect of life, when our life is first filled with the energy, knowledge and experience of what we need. It is only after that has happened that we can come to the place where we perform our intended Divine service.

Seven reflects connection to the structure of the worldly dimension. Eight reflects connection with beyond this dimension. In this case the “eight” empowers us to be able to leave our enclosure to do the job that we are here to do.

Many are searching for the purpose in this journey. Yet they fail to realize that it is only full if you learn to accept it as it unfolds. Full comprehension of the things that occur(ed) generally only comes later on – well after the time when the person was enmeshed within the actions of the journey.

People are often bound up in the past. They are trapped in their attachment of their perspective of the story of Adam and Eve, sins, the devil, negative or positive energy, nature, dna, or the various dictatorial beliefs of individuals and groups. They endlessly spend time to correct the imbalances of the past. They do not understand that this causes them to become stuck in a spiral that will never result in an ultimate correction.

There are occasions when something is corrected only when it becomes disconnected from its source of life or by living in a different vibration and frequency. To further clarify: If one is endlessly occupied with the past, how can one progress towards the future. The key is in balance. We must know when and how to move forward without discarding what one is meant to keep sacred.

The experiences of the past filled us in order to advance us to the future. If we allow the past to totally weigh us down, we do not move forward properly. It is no wonder that many do not know what blocks our ability to see and connect. The challenge therefore is to see its interpretation on a level of spiritual consciousness that allows for the expansion necessary to satiate current requirements.

Many people hold onto positions of leadership to mask their own problems or issues. Although they are usually aware of their personal failings, the fact they can convince others to “buy in” to their lies encourages them in abuse of their

position. They will often incite hatred of someone in order to create a victim onto whom to shift the blame for the wrongs they have committed. This may work for a short period but will not endure.

More important than establishing fault is to determine how we can best correct the situation by bringing balance, so that we may move on. Noting the origins of something is only positive if we utilize it to prevent the reoccurrence of the event.

It has come to a point where a majority of the leaders take very little if any responsibility for their actions. It is clear that many of the people who currently occupy positions of power do not deserve to be in those prime spots. The corruption of society has grown to the degree that it is difficult to identify the guilty parties. The blame is generally assigned by those who have a personal agenda that is not akin to truth.

There are of course a few leaders who are upset by the fact that they want to tell the truth but know that people will not listen. They are justified in their concern that revealing the truth will jeopardize their livelihoods and lives.

People who are aware of their own limitations and those of society find that they are often “pariahs” in a space that is dominated by those who choose to keep themselves in the dark. Many of these people have yet to discover the true purpose for their existence in a place where they differ from most of the surrounding society. They must accept that they may or may not come to an understanding of their purpose here. It may simply be enough that they exist. It is possible that they are here to hold a specific vibration of the divine energy flow of creation on this earth. Or, at some point, their disparagement with their surroundings may be the distinction that saves or preserves something of ultimate importance to mankind.

We all have an innate ability to connect with all of life. Yet, over time we have blocked ourselves off from that ability. However, there are sufficient people alive who do acknowledge and are open to their connection. They are working on coming together to rebuild society. Their work will allow us to achieve living free within the proper bounds of the physical and spiritual creation. It is these people

with whom we must seek to create support, for as we connect and join together we become one.

The lessons of life are there for us to uncover. Now is a time that is open to bringing about the rebalancing of everything. The motivation is there but not all of the roadblocks have been cleared. The universe and world have joined us as partners to clear the roadblocks. Let us try work in tandem to restore life in a way that flows without the destructive issues that mankind has put into place.

New Cycle

When a person acts with a good heart, then it is beautiful for all involved. The more people there are who possess this quality, the more examples exist for our children to emulate.

Reb Michael Bliner was a guide in the Lubavitch School. When in a very advanced age, he became frail, the school administration made the suggestion to the head of the school, the Rebbe Rashab, that he should no longer receive a salary. The Rebbe responded, "In my eyes, the fact that the students are even blessed with the opportunity to gaze upon him is worth every penny we pay him. He is the quintessential image of an extremely refined human being." The best model for educating is seeing an example set by another person.

(Talmud Brochos 7b) Elisha was given leadership over the prophets (Kings 2 chapter 2) not because Elisha was Elijah's foremost disciple but because Elisha learned from Elijah's conduct. (Kings 2 3:11) "He served him and poured water over his hands."

We live in a society that has long since given up focusing on important values. Instead, the spotlight has been featured on short term and shallow values.

Parents are very focused on the external. Whether it is food, money, housing, vacation, etc, their actions demonstrate the loss of the true meaning of life. Arguments, dissention among parents or family members, fights over physical issues, sickness and disease, have become an integral part of the fabric of today's society.

Educational achievement in society is based mainly on intellectual pondering and test scores, with little attention focused on the development of the individuality of each child. We are teaching children that what makes them “extraordinary” is not how they conduct themselves as human beings. Rather they become outstanding based on their ability to “memorize for the tests” and get high test scores. While we do want to encourage children to achieve their learning potential, we must recognize that test scores are not necessarily the only way to prove a person’s abilities.

Dishonesty amongst our leaders is something that society has come to accept as the normal status quo. It has gotten to the point where a display of blatant disregard for truth by leadership no longer even warrants strong, if any, reaction from the people. The order of the day has become one of defending and making excuses for those who lie to us all the time.

The young generation is turned off by the hypocrisy and injustice that is part of their daily life. Is it any wonder that we are ill-equipped to knowing how to guide today’s youth? We have lost the ability to maintain our balance and to guide our children how to do so as well. Adults today are flighty, irresponsible and do not insure a calm and stable environment for those who depend upon them to do so.

We shift quicker than the wind can blow. Those who make rules live by not being bound to the same rules. Adults who lay down the rules do not set the example of living by those rules that they, themselves, set. There is an existing “double-standard” that is confusing to those who are not within the group that seems to “get all the breaks and/or benefit of the doubt.”

Communities are stuck in behavior that provided comfort zones in the past. They have no inkling about how to effect change in order to flow with the universal and personal shifts that are a constant occurrence. As society moves forward in its ability to create new tools, it moves further away from its connection to its origin.

Balance occurs as people awaken to reconnect with that origin. Unfortunately, in that pursuit, too many get stuck at various points along the way. They remain

blocked and unable to move forward, focusing instead on maintaining the blockages that they cannot seem to overcome.

Leaders, clergy, and others judge a person by how he/she fits and conforms within specific groups, or by the perspective he/she has on life. Using this system of judgment they may consider one who is totally imbalanced, perfectly normal. A blind eye is turned to any issues the person may have as long as they conform to the demands of the peer group. The way that most people fix things is by making them part of the system.

The systems adapt by constantly making new laws and issuing new controls over people in order to insure the system's longevity. People often would rather have something control over them as opposed to having to think and do the hard work of developing on their own. When you submit to the will of others, you do not have to take responsibility if the results of your actions are less than desirable.

Perhaps there have been times in history that required this type of control system. They have outlived their reliability and usefulness. They are not equipping people properly to deal with the current flow and its challenges. Today's guides and those who espouse systems of old are out of touch with how the world has shifted.

In recent times no one has stepped forward to make the adjustments that are necessary to keep the system in balance with its users. This has generated much misunderstanding, alienation and lack of progress in the world.

On the other hand there are those who choose to deny all systems. These are those who have suffered much abuse at the hands of the system. They are convinced that the answer to their problems is to simply throw out anything remotely connected to those who were guilty of "spiritual malpractice." These individuals too have no long term sustainability. Everything exists for a period of time.

True long-term planning is when a person goes back to a basic relationship with nature and the Source. Utilizing knowledge gained from the experiences of human journeys, one may learn exactly what to separate from, without disconnecting

from the pinpoint of essence. Only then can a person find balance in the myriad aspects of life and human experience.

Each person has an individualized “middle road.” It is determinable based on the factors connected to where and how they live. The middle road that many people accept is often the middle of one extreme or another. Additionally, what is a balance for one person may be extreme for another. We are each different. We each must answer honestly and not hide ourselves behind a veil of “hurt” or use that as a proper way to excuse ourselves from our responsibilities. There is no middle road or balance that fits all society or even all in one family.

When we believe another person has achieved balance, it is not important if that balance is not the same as our own. While we must all follow within a certain framework of humanity, we must express our individuality in ways that allow us to be balanced and productive. That achievement and acceptance will allow each person to contribute the work that he/she is meant to accomplish here. If each one of us does exactly the same thing all the time, we will never achieve a harmonious flow for humanity within this realm. We must learn to apply that idea when we strive to utilize structure properly in its medium. Much like with our clothing and shoes, we all have similarities and differences. While we must wear clothing, we must find a way to choose proper attire that fits our needs while adding to the positive flow of the society we live in. When people act radically, others respond in kind. That works in all directions.

All the teachings are perspectives but not an ultimate for oneness of society. Each human and way of life has limitations that will not allow others to live by a specific standard.

For a true oneness to exist, it can only come from the depth of all human beings. Once all people have a direct connection with their innermost self, then and only then can a true peace last in society.

People are caught up in (Leviticus 10:1) the strange fire that does not connect with YHVH. By listening to that which connects YHVH (Leviticus 9:10) then the earth will be filled with the glory of constant life. To do this we all need to return

to eating in the way that nature has programmed for us. The many wonderful changes we have made over time to the way we plant grow and process food has made the minds and bodies of mankind sick.

Take care to eat in a more natural way and health will be restored in many ways. Bring the balance of nature back into your life and balance will be restored to your mind and body.

Look and concern yourself with your own behavior more than that of your neighbor's. When you are too busy correcting their behavior, you cannot possibly be spending enough time correcting your own faults and sparking growth in the present. Let us all have the wisdom to focus on our own growth and connection. Live your life with love. Teach with love. Learn with love. Open yourself to the love that the Creator gives you when you extend a loving heart to others.

Control

Tanya chapter 26 writes; **“it is impossible to conquer one's nature with laziness and heaviness, which originate in sadness and in a heart that is dulled like stone, but rather with alacrity which derives from joy and from a heart that is free and cleansed from any trace of worry and sadness in the world. A person should serve the Creator and go about business with joy and good heart and leave the worry or sadness to an appropriate time and place.”**

Yet, there is joy and good heart that some people have when they do the opposite of serving the Creator. They use their positive energy to feed a negative power. This is a major issue in society as people give their power away to those who happily devour it. Many things are portrayed as positive and for the people when in fact it is the opposite. Propaganda and advertising is full of lies in one form or another and yet is acceptable in society.

Many people say or do things with logic but do not see the flaws in their way of thinking or logic. Thus, even when they are approached with clear logic or thought they are unable to absorb it due to their blindness and limitation. For many their nature or the nature they created is what controls and guides them. They hide behind a mask of righteousness thinking they are right and showing others that

their paws are kosher. They do not chew their cud since they cannot digest the real truth. An animal that does not chew its cud and have split hooves is not kosher.

Leviticus 9:6 **“And Moshe said this is the matter that connects YHVH (with you) when you do it, then will appear to you the glory of YHVH.”** The OhrHachayim explains that **“this matter”** refers to circumcising (removing the blinders from) the heart. He also quotes a Midrash (Yalkut # 521) that it also refers to removing the negative inclination from the heart.

In the next verse 9:7 **“Moses tells Aharon approach the altar,”** the Hebrew word for **“altar”** also means **“place of flow.”** The commentaries explain that Aharon sees himself as imperfect, he has issues and so he is afraid to attempt to bond with the Creator. Moses tells him not to worry everything happened perfectly the way the Creator wanted; you are forgiven and need to do that which you are here for.

All humans have imperfections and that is how we were formed. We need to acknowledge our limits but still do that which is proper and needed. Stepping out from behind our mask then allows us to look at our self in the mirror and see. If a person is truly honest with their self they will do it. We can leave the slavery that we exist in through honesty and work. There are many types of slavery and each one is a challenge. The time is right to face it and deal with it. In this way we bring balance back to the madness that the world is going through.

Kosher Food

The Ramban (Leviticus 11:13) discusses explains a reason for prohibition of eating certain birds and animals due to them having a cruel nature. In his revised addition he adds that the milk of impure animals is not healthy. This he quotes from Sefer Hanisyonos. As this is the only place that he mentions it, it is possible that he saw it while in Israel when he wrote his last edition.

As we read the laws of what is and what is not permissible to eat we also try to apply reasons so we can have some comprehension. The simple fact is that we do what the Torah says as the desire of the Creator and not for the reasons we give.

The reasons give some understanding of the consequences of our actions. So, when the Ramban wrote his commentary he wrote a basic reason that when we eat specific animals we also ingest an aspect of their nature. Then when he moved to Israel he wrote a more elevated reason that it is also about our health.

The issue of health with regard to kosher is something that is not incorporated in today's kosher supervision. Even though the Torah warns us about guarding our health it does not enter today's reasons for kosher. This can be seen with all the warnings of the side effects of medications and yet they are kosher anyway and people blindly use them. The same is with all the warning of processed foods and its affects, the problems of GMO's and their affects and yet the general Jewish religious world does not see how this interferes with their connection with God.

The books of Jewish law and kosher do incorporate laws of health when eating while some Rabbis personally include it. Yet, the vast majority of religious Jews in today's world do not eat healthily. It is a travesty of the highest order that the Rabbinic world does not include the spiritual, emotional and mental effects of food into their personal life and the laws of kosher eating and what they teach people.

All matter has a spiritual side to it. The major reason for kosher and non-kosher food is the spiritual side. Kabbalah and Chassidus describe the spiritual side and soul affects. Yet, the leaders and people do not see the soul of matter to know what is and what isn't. They follow physical descriptions of food and go no further. The majority of people are happy following the physical and the status quo and do not want leaders who are too spiritual.

How can a nation of leaders who claim to be guiding people in God's laws not take this into serious account? Without including the spiritual side they are fooling themselves and abusing the power of guiding people in connecting with the Creator.

No wonder there is so much confusion and pain in the religious world. It is also no wonder that the religious community does not understand many of its problems just as it does understand the direct and side effects of the food it is ingesting.

(Eden Eidus) (Leviticus 11:2) **“This (zos) is the chayo you can eat.”** **“Zos”** has a numerical value of four hundred and eight, the same as **“ziv shechinah”** – shine of Divine Presence. The main purpose of eating is to form a Divine Presence by elevating the sparks of holiness in the food.

This is the intention of (Leviticus 11:3) **“maalas gero babehemo.”** This is commonly translated as an animal that chews its cud. In fact, the words mean **“to elevate the stranger in the animal.”** To elevate the sparks of holiness that exists in the animal. Then the verse concludes **“oso tocheloo”** that should be the main purpose of your eating. The term ger – stranger has a numerical value of 203, the same as **“boneh, chaye oomezeh”** – children, life and sustenance.

Conversely when a person does not eat for that purpose but rather just for physical desire then the person loses the personal Divine image and becomes more physical. This is part of the intention in the prayer of King David (Psalms 36:7) **“man and animal may the Almighty save them.”** This also refers to internal war a person has with their eating and food.

The Arizal explains the verse (Deuteronomy 8:3) **“On all that which comes out of the mouth of the Creator a person lives on.”** The main life force that we receive when we eat is the life force that was used to create the food. It is regarding this life force that a person needs to focus on when eating.

The Talmud (Chulin 42) alludes to this by bringing the verse and writing **“chaya eat it, if it is not Chaya then do not eat it.”** Chaya refers to the life force of the food and not to the physical part of it. The words can also be read as **“food that has life should be eaten and food that does not have life should not be eaten.”**

May we all merit to be blessed (Leviticus 9:23) and have the revelation of the Divine presence among all people.