

## Tzav – Rabbi Yosef Y. Serebryanski

### Tzav

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(Leviticus 7:8) **“And the priest who offers a man's burnt offering, the skin of the offering that the priest offered, to him it shall be.”** The skin belongs to that priest. When the verse is read in Hebrew it can also be understood as the man brings an offering to any priest serving that day and the skin belongs to any priest not just the one who brought the offering. In a sense it is the same today when people tip a worker where the money is put together and later divided equally amongst all workers.

The word **“offered”** is past tense. The chapter and verse is talking about the future. Therefore the translations translate the word in future tense. While this is a logical thing to do it is a gross misrepresentation of Torah. It is a living Torah – guidance, and it all applies in the present. It is important to understand that in Torah past present and future can all be used together since Torah exists in the present. It is important to translate words the way they are and not change them. Thus the same people who say not to change Torah actually do it.

This is a major problem since they do not see the source of where the words come from or the end result of what happens. They only see one piece in the middle of the journey.

The same can be said of the miracles and wonders when the Israelites were in Egypt and left. They only saw the external and not the Godly force within each matter.

Regarding the future is written (Micah 7:15) **“Like the days of your going out of Egypt I will show you wonders.”** This means (Sefer Hamaamorim 5628 p.118) that there will be a visual that the people did not have at the time of the miracles in Egypt. They will see the Godly force that is within each physical action and matter. (Isaiah 40:5) **“And it will be revealed the presence of Y-H-V-H and it will be seen by all flesh.”**

## **Disguise**

It is customary for people to wear costumes and masks in celebration of Purim. It is interesting to note that people put on a mask in order to disguise themselves when, in reality, they wear some form of a mask all year round. Perhaps Purim is a perfect time to remove the mask he/she wears all year and take a good look at one's self. This will afford us to see the real person as opposed to the “clown” who they see the rest of the year.

There are times when we are fooled by others, times when we try to fool others and times when we fool ourselves. We wear both physical and spiritual clothing. We know that we must clean our clothes so that we are presentable to others. Yet, at the same time, some of us attempt to sanitize our appearance in order to hoodwink those around us so that they will not see us for who we truly are.

Sometimes a person is so much into “the clothing” that he/she forgets who he/she is. Sometimes a person makes the clothing and sometimes the clothing makes the person. We make clothing out of animal skins and/or synthetic products when we could easily make our clothing out of different types of plants,

i.e. hemp. Thus while we need clothing we can also be destructive in how and what we appropriate for our use. The main purpose of clothing is for personal protection and in order to be able to have a relationship with others.

Rabbi Yechiel Michel of Gustinin returned home after Shavuos, after the first time that he travelled to Kotzk. His father-in-law asked him if the trip was worthwhile, specifically asking “did you receive the Torah any different there?” He responded by asking; “how do you interpret the words ‘do not steal?’” His Father-in-law responded, “do not steal from another person.” Rabbi Yechiel said in Kotzk they also taught (me) that it means do not steal from yourself.

We all have abilities that the Creator gave us. Some are clothed in the physical while others are clothed in energy or spirit. Many times a person is focused on using their power for what others dictate. When a person can use his/her natural abilities it results in being more freeing and powerful for the individual. Stealing from ourselves happens when one is not properly utilizing his/her God-given natural talents. It also happens when one fool’s one’s self and allows the taking on of beliefs or energies that are not natural to us.

(Leviticus 6:4) **“And remove his clothes and put on other clothes to take out the ashes”** (that are a remainder of the previous day’s service.) Rashi points out that this is simple etiquette to have clean clothes, yet not an obligation. The Ramban disagrees with Rashi and writes that it is an obligation. The Maharal in his book Gur Aryeh explains Rashi at length.

Sometimes we remove the memories of previous dirty work in order to move forward properly in life. We need to rid ourselves of the energies that allow us to maintain the lies that we allow ourselves. If we do not do so we will be unable to move forward from (what we did in) our past.

The Talmud Shabbos 77b writes that ***lebusha – clothes***, is made up of two words ***lo busha – no shame***, since a person feels shame when they go naked. It means that when a person is (properly) clothed there is no shame.

(Bechor Shor) **“Calling something naked is only when it should be clothed and is not. For example an animal is not naked as it has the proper cover. A person**

**who does not have the proper clothing or is missing something will call him/herself naked.”** We usually refer to clothing as something that is not attached to the person, yet there are things that clothe a person that are attached.

The Pesikta writes that when the Holy One created this world, He clothed himself with ten clothes. Love and awe that clothes a person is a vessel to connect with the will of the Creator. The elevation is done through garments. Israel through Torah and Mitzvos cause the Holy One to clothe itself in garments to continue creating the world. All the names of God in the Torah are ways the Creator clothes itself in order to give life to this existence. Thus the whole Torah is said to be names of the Creator, as each word and letter is a conduit to bring life to this existence.

Torah is a garment; it has an external and internal. Do not read “your sons” but instead, “your builders,” (in Hebrew son and build are the same root letters) those who involve themselves in Torah are involved in building the world.

(Yalkut Tehilim 93:1) **“When Moshiach comes the entire clothing will be clear and pure.”** The clothes will not block our seeing what they are expressing. (Ecclesiastes 9:8) **“At all times your clothes should be clean.”** This refers to the spiritual clothing as well as the physical. (Psalms 104:2) **“Wrap light like a garment.”** In other words you bring forth the light in a manner that is called clothing.

(Genesis 1:26) **“Let us make man in our image.”** (Psalms 39:7) **“Only with the shadow does a person move.”** (Chronicles 1 29:15) **“Like a shadow, our days on earth.”** The word **“tzelem,”** which means **image** or **shadow**, is an intermediary between the light that is the soul and the vessel that is the body. Without clothing it is impossible that the soul itself could clothe itself in a physical body. Thus it is not that we are created with an image. Rather we are created with an image that allows the flow of creation that corresponds with the spiritual energy of this creation.

(Leviticus 6:6) A fire needs to be burning constantly in our heart (our internal mizbayach) wherever we go in life. As we travel this life, it does not matter where

we go as long as we keep the internal connection burning. This opens us to the future when we will see that all existence is actually one.

## **Reclaiming our Lives**

By using our abilities to control and change nature in order to deal with existing issues, we have created a host of new problems. Society is now facing the type of challenges that cannot necessarily be corrected by “turning back the hands of time” to simply reverting to a lifestyle that is based upon living in balance with nature. The changes that were made have fostered a natural environment that is out of control and poses threats to mankind that have not heretofore existed.

One of the most important factors associated with having power is in knowing when not to wield it. That one has the ability to do something is not a green light to utilize that ability at will. Misusing power causes a person to lose focus on proper balance. He/she then usually continues life without ever going back to find true balance. Some people become so intoxicated by having power that they use their God given talents to create distance and separation (as opposed to building a stronger relationship with) from the source of life.

To some the task of restoration may look daunting, while for others it is as easy as taking one step at a time. Indeed when the original map has been altered, the solution must be planned carefully and thoughtfully. Each step that brings balance opens the way to a new step that likely would not have been necessary or precisely thought of before the current changes took place.

These issues are better understood by those who can “listen” and research within themselves, as well as consulting true experts in such areas. This is an essential step to help determine how to properly proceed to correct past errors in judgment, whether those errors were done purposely or by ignorance and/or error.

Confusion reigns when people obsessively focus on assigning blame for man-made issues without properly assessing and addressing the greater problems that

threaten their very existence from a point of nature. Those in power have created an environment designed to detract the public's attention from those things which should concern them most.

Those who create the stories and issues wield power to do so because people are ready to follow and believe them. It is far easier to allow the sensationalism and burgeoning politically motivated problems to dominate our concerns than it is to generate a counter campaign to cause real concern about the real problems we must solve.

Silence keeps the peace but is destructive if not used with proper discretion. Thus people with ability to do otherwise continue in pursuit of personal gains and habits to the detriment of at best ignoring, and at worst enhancing, the greater problems at large.

The current trend of encouraging each other to carry and share the burdens of our "brothers and sisters" worldwide is simply another avenue to distracting us from the greater problems caused by natural imbalances. It is not about lessening financial burdens. It is by doing something about the end products of corporations worldwide whose focus is to profit from mankind despite the harm that they do on a massive scale.

It is not the taxing of their monies that will solve the problem. Giving their money to individuals or government will not guarantee that we live in balance with nature. It will simply allow them to don a cover of new formed respectability as they pour millions into poisoning a public while they have received the right to do so simply because they paid their taxes.

We are being duped into becoming willing participants to this crime because of our genuine desire to help people. Thus it is simply another scheme that has been invented to overlook the larger problems. This, while governments try to benefit from, rather than really solve the problems caused by, a form of greed that exceeds our wildest imagination.

Too late the people will discover that the small benefits that they receive are tantamount to the tiny payouts of tort suits where those who reap the most are

not those who are in need. The handouts that will be garnered will hardly be adequate to conquer the death sentences that are a result of the engineering that has been rubber stamped by an exchange of monies between corporations and politicians, or in the form of taxes to the governments. It is a payoff scam run by those who scream “injustice” and will be bought off by money instead of the true justice of forcing correction of those things that threaten to poison and end existence as we know it. All this while we allow those who spin best to blur the public’s understanding of what is fact and what is fiction.

Tampering with ingredients and food processing methodology are a major source of human illness. While one may claim that a particular process enhances shelf life, or causes greater food production, what good are those things if they are ultimately destructive to humans and the environment. Yet in the name of business, money and greed, the “powers that be” give credence to such accomplishments and embrace them as the Gods of deliverance in the name of the society.

When “whistle blowers” emerge to warn the public they are often depicted as being disgruntled former employees who do not speak truth. Logic dictates that when we change nature there must be “ripple effects.” Those to whom we have given our power continue to hamper and bury any effort to restore proper balance. In the name of business, money and greed the powers that say it is safe continues to dominate.

All of these things affect our physical and spiritual wellbeing. While the problems are already out of control, we can do our individual parts to try to properly assess and make changes whenever we are able to do so. Politics may be a fascinating game, but we have to learn to apply our energies to those who are focused on the larger problems at hand.

On a personal level we must make whatever healthy choices are open to us or we erase the possibility of being able to deal with the larger problems. The foods we eat often cause blockages in our brain or body directly affecting our decision making. Only by setting a healthier example can we start the ball rolling to get to natural solutions and share those solutions with those around us. The efforts have

to take place in many localities as communication by example is that which is most effective.

When we are more nutritionally sound we are already in better balance with nature, and thus better able to make the decisions that will truly benefit people both on a small and large scale. By being more responsible from a personal perspective we encourage others to do the same and continue the movement to get back to the land in a way that will cover our needs. At the same time we can dedicate the promotion of chemical free farming. This will begin to remove the blockages that have prevented people from protecting themselves from those who threaten the planet's continued existence as a place that embraces human survival.

Little by little we can take back the land and promote people's interest in devoting energies to solving the greatest problems we have ever faced. Moving in this direction will open the door to a universal flow that has proven in the past that there is no barrier to forward movement when connection with the Creator is the ultimate goal at hand. Then the opposition built on the "puffed up" chests of false leaders will be decimated with the kind of ferocity that destroyed it in the past.

The Mishnah Yuma 8:9 exclaims; **"A person who says I will sin and then return is not given the opportunity to return."** Tanya chapter 25 explains that at any moment a person is capable to rid oneself of the spirit of folly and forgetfulness, and to recollect and awaken love of the One God that is certainly latent in his/her heart.

Leviticus 6:2 **"Command Aaron and his sons, saying: This is the law of the burnt-offering; it is the burnt-offering fire (that stays) on the flame, on the Altar, all night until the morning, and the fire of the Altar shall remain aflame on it."**

Hebrew words have many meanings. **Tzav** – 'command,' also means **connect**. **Torah** translated as 'law,' actually means **guidance**. **Olah** translated as 'burnt-offering,' actually means **elevation**. "All night" also refers to the years of exile that we live in which are called night. Now that we have no Temple, each person is a Temple and holds within an altar. An **altar** is mainly a place of prayer

and bonding not a place of sacrifice, even though it can include sacrifice. We find by Abraham for example every place that it states he built an altar it does not say he made a sacrifice but rather that he prayed. **Bo** translated as on it actually means **in him**.

The Pri Megadim explains the Hebrew verse as follows: **“Connect Aaron and his sons by clarifying the guidance for elevation.”** It applies all night until the redemption which is called morning – a new day, as it states in Isaiah 21:10 “The guard said, Morning is coming, but also night. If you really desire, return and come.” The Hebrew word **Korban** which is translated as ‘sacrifice’ also means **“come closer.”**

Retranslated, the phrase continues to read: **“It is the elevation that comes with bonding throughout the exile until the dawn of a new age and the fire of bonding must be constant burn within the person.”** In the song of ascension, Psalm 130:6 **“My soul (yearns) for the Lord, among those longing for the dawn.”**

The truth needs to dawn on people or they will not find it. The awakening that people can experience properly will occur when their hearts truly yearns to be with the Oneness of existence, the Oneness that creates all life and continues to give it freely to all. With Passover on the horizon each individual needs to cleanse and prepare to receive a deeper awareness and bond with the Creator.

### **Knowing another person’s thoughts**

When one person is open to another, it is common to feel vibrations that echo from that person. It can relate to mood, pain, excitement or change that happen to that person. (This extends to relationships between all of creation and the creations.) Thus when a person thinks that the other person has read his/her mind or know how he/she feels, that is not exactly how it happens. The other person picks up what you think or feel. At times the “read” may be “exact.” At other times it may just provide a general sensitivity to your mind/heart/soul set.

The Mo'or Voshemesh (Shmini 120:3, Korach 165:3) explains that in the times of the Temple in Jerusalem, the Priests and Levites were open to receiving the thoughts and feelings of any person who arrived to bring an offering. They would instinctively “feel” or “think” the impure thought or feeling that emanated from that person. That is how they knew about the “issues” of the person. It also allowed them to know precisely what it was that a person needed to do to clear him/her self.

When the Priest felt that the person had residual blockage, he would signal this finding to the Levites. The Levites then proceeded to remove the blockage by shifting the person through the music that they played. It was not the purpose of the music in the Temple to create a nice atmosphere, even if it did. Its main function was to spark and support the spiritual awareness and growth of those who entered.

We also learn that there was a spirit form and shape within the fire over the altar. When a person brought his/her sacrifice, those who had vision were able to discern the effectiveness of the sacrifice. The shape would change indicating whether or not it was accepted.

The Zohar (3, 32b) says that if the image changed to one of a dog the indication is that the person requires further cleansing. The Levites would then play on their instruments. When the person's thoughts or intentions were corrected, the image would change from that of a dog to that of a lion.

Regarding the verse (Leviticus 1:2) **“This is the guidance of the olah (elevation offering);”** The Talmud (Menochos 110) states that **“All who involve (it does not say study) themselves in the olah it is as if they offered an olah.”** This refers to a person(s) who contemplates (and thereby elevates thought.) In that case it is considered to be the same as if he brought the actual physical offering.

(Leviticus 1:5, 6) **“The fire on the altar (mizbayach) needs to burn, not become extinguished. Therefore, the priest has to stoke it every morning ... A constant fire needs to burn on the altar.”** This includes keeping it burning on the day of Shabbos. In Exodus 35:3 it states **“Do not stoke a fire in all your dwelling places**

**on the Shabbos day.”** From the verse in Leviticus we see clearly the difference in the way we handle fire in the Temple vs. where we dwell, is that whether or not we can add fuel to the fire on Shabbos. This refers to fire both in the physical and metaphysical spheres.

With regards to a fire on Shabbos, a person should not do things to increase their anger, jealousy, or anything that constitutes fire on the Shabbos. That is a deeper meaning about the prohibition related to fire on the Shabbos. The Temple is a place of humbleness and transformation, therefore the fire was always positive and holy.

The Hebrew word for altar is “mizbayach,” which means; “place of flow.” Internally, a person should be open to the constant universal flow of life force. Therefore, the altar in the temple (in each person’s heart) must be stoked every day. A person stoking the external fire must take a “breather” at least one day a week. In this way each person can rebalance him/herself.

We feel fire and lack of it in others as well. Many person’s are attracted to the fire whether it leads them on a positive or a negative journey. We connect with the energy of others without taking onto account the long term effects.

As a result of what we think and feel we do have a definite impact on ourselves as well as on others. Thus it would make sense to take the time that is necessary to refine ourselves, rather than to abuse time by sidetracking ourselves with issues that do not address the core of our being.

Listen, think, focus and maintain balance. Too much of our time is wasted busying ourselves with issues that have no real relationship with the daily flow of life which we receive. Instead of internalizing it in a proper manner, we divert the life force that we are given as a gift. The more time we spend interfering, the less time we have to rebalance and to be tuned into the inner function of our being here.

When we focus on “correcting” those things that we should not touch, we increase our frustration and our anger levels. That adds a negative energy to this world. It is time to take note and say “enough.” Become able to distinguish when a

healthy enthusiasm from feelings erupts into dangerous zeal. Embrace our goals with humility and reserve that a human is capable of.

Ultimately we will all be sensitive and open picking up the nuances of each other's thoughts and feelings. That is part of what will happen as balance is restored. Because nothing will be hidden, no-one will be able to fool another. The negativity will cease and peace will be restored to mankind. It begins with each person accepting personal responsibility, elevating their awareness and keeping balance with the moment to moment shifts that are occurring in the journey of life.

### **Elevating our Connection**

Throughout the generations individuals and families have kept the fire of connection burning. In today's age there are such individuals that have an inner fire that burns while others only have some of the etiquette required for such a fire to be brought forth in this world.

In either case, the cause of keeping the fire burning pervades the soul in its desire to maintain its connection with the Creator. The markers that exist within our perimeters are often difficult for us to interpret properly. Ever changing parameters are confusing to most people who thus create a situation where we often rely on past judgments to guide us instead of trying to redefine details during difficult times.

The results are far from perfect. Yet they remind us that we are, after all, only human. We rely on the mercy of the Creator to encourage and enable us when we desire to connect, no matter our manner of connection. We can only pray that when our hearts are "in the right place", they will be in tandem with our souls and provide a balance that allows us to bond with the one true source.

However, it is important to remember that feigning intent is not the same thing. We must have awareness of where we stand and conduct ourselves always remembering the Creator's presence in all things. Unfortunately, it has become too obvious that many who are supposed to lead and teach by example have totally lost sight of this principle.

Of course, they too are human and subject to human failings. At this time of the year there is a call to keep the inner fires burning. Our leaders have a special role to render in these proceedings. It is a time that they may re-examine their priorities and dedicate themselves to taking leadership seriously as they guide and teach those who rely on their wisdom. They must assume a role that best allows them to enable the connection of others. The people will witness their behavior and take their cues from same. Burn away those actions that are increased by pride until the humbleness of their action conduct us to our goal.

The name Adam is a composition of two words ed and dam, Ed is mist (Genesis2:6) and dam is blood. The word Adam is also part of the word soil or earth and similar (reflection). As similar we are all an illusion of what we decide to believe. The illusion of life is reflected in the word for person and people (a group of persons) as it also encompasses a mask. "Dark clouds" is an expression that alludes to major problems. As clouds are formed of mist, it can be understood that the word ed is sometimes used to denote problems.

The issue of not being able to make a decision can also be the result of existing as human beings within a world of illusion. How can we expect to make a real decision within an illusion? Ask an individual in any group to describe something and each answer will be subjective to personal experience and interpretation of that experience. Experience is all part of the illusion of creation whether spiritual or physical. The only true reality may be that of no description. To us that would seem to liken itself to a non-reality. Yet that is the only thing that has no limits, and therefore can (and does) exist forever everywhere.

(Leviticus 6:2) "This is the law of the burnt offering; it is the burnt offering that is on the flame on the altar all night till morning and the fire of the altar is burning in it." This verse can actually read as; "This is the guidance of elevation; it is an elevation of the pile on the crown of the flow all through the perplexity of life until clarity bursts forth and the fire of the flow crowns the clarity."

We need to keep our hearts and souls open to constantly seeking the connection with our Creator. The fire is burning somewhere within, maybe just in the distant memory of our past but it still exists. Illusion, reality or simply illusive reality, we must still feel the warmth radiate through every fiber of our being.

At the moment that the illusion dissipated we will then find that we are connected with the non-description that is the life source of all. By keeping a focus with even

a small opening is keeps us from being completely dead and allows us to be fully alive when the veil of our current reality is removed.

Our energy and life force follow the focus that we create for our self. Our thought process is most important in that it creates our reality on all levels. Our burning desires dictates the direction that we focus.

### **Thought - a key to the future**

When we face our fears an opening is created. As the world evolves into confusion we must take stock of who we really are and prioritize what really matters in life. Our thoughts are very important in this process, as they do not have the same physical encasements, as do the five senses. Thoughts have tremendous power.

The power of thought runs throughout creation. (Proverbs 3:19) “The force of being founded the earth with wisdom and established the heavens with understanding.” It is an intangible yet veritable force that deeply penetrates all of existence.

(Leviticus 6:2) “This is the guidance of the olah, it is the olah that is vibrating humbly all the night until morning and the fire of the altar is vibrating from it.” As the olah is an offering totally dedicated to the Source, it reflects all of our inner thoughts. Olah is the spirit of the people being raised to another level. This frequency vibrates throughout all the darkness and turmoil of life. Morning reflects the shine of wisdom and understanding in creation. This is an aspect of the messianic era and the future.

Olah - how do we become elevated and vibrate in an open way? It is often a personal and inner journey that is strange to those around us. No matter how holy a person is (or believes that he/she is) there always exist unseen parasites and worms. The words Olaht and Tolah – worm - use the same letters.

This connection between the words should serve to remind us to exercise caution when achieving a balance, whether in the physical or spiritual. Pure focus and balance can allow one to vibrate at levels that are truly elevated and directed for a

higher purpose. Keep in mind that even though we achieve a quintessential balance, at any moment a lower vibration can enter the realm, altering that achievement.

The Creator is the source of all of Creation. That includes our bodies and all the darkness that exists. Perhaps “trying to be holy” is not really such a holy venture. Before trying to elevate oneself, one should search within. If you cannot find the sparks of the Creator life force within yourself, you will not be able to connect with its pure essence elsewhere. Your endeavors may still allow you to find aspects of the Creation. However, those aspects will not reflect the essence of the Creation.

The fears and fiction perpetrated by society are intended to fill the minds and hearts of the people. This causes blockages that separate them from the Creator and creation. Removing the blockages is often an arduous process. It must begin with recognition and then renouncement of the myths that have long been accepted as common truths. From the scriptures we understand that first we must “fix” our thoughts, and then (Isaiah 66:20) “The children of Israel will bring an offering in a pure vessel.”

When Jacob met Esau, “He took an offering from that which came to his hand and gave it” (Genesis 32:14.) In reference to the future there are no sacrifices as it says in (Malachi 3:3, 4) “They will be presenters of offerings to God with righteousness, then the offerings will be pleasing.” Sacrifice is not mentioned. Instead, it is our existing in each moment with righteousness and purity that is our offering.

It is time that we truly scrutinize the systems within our society. Many of the rudimentary structures of our society are based upon fear, myths (lies) and elements of the past. One should ask the following: How and why were the components of this system established? How have these structures affected our thinking, emotions and actions? Do the principles upon which they were predicated still apply in the same way they did in the past? Are these structures still providing worthwhile function? Are they worthy of the future?

People often judge others as a result of their own issues. This is symptomatic of their disconnection to the Creator and creation. Instead of correcting their

imperfection they choose to find fault with others through expression of self-righteous indignation.

Leaders often claim that they are interested in implementing changes that will benefit their followers. Yet, in actuality, they fear making changes that might alter existing structures. Those who do not want to confront and/or deal with their personal issues generally strive to prevent others from doing so as well. Their shortsightedness does not allow them to foresee the consequences (being their own demise) of not relinquishing their control.

Have you ever seen the death throes of a snake, how it thrashes its long body all over the place? Society's current behavior patterns mimic that behavior as they portend the future.

Educational structures have become corrupted. They are controlled by whoever is funding the system and what they wish for others to believe. Education generally reflects the personal issues and limitations of the educator. One of the best teaching methods that an educator or parent can utilize is to teach by personal example. It is important to be a role model when teaching how to see the beauty in all things. This establishes respect for the uniqueness and strength of each part of existence.

Society and/or religion should primarily concern itself with the issue of teaching people how to establish the connection between individuals, the Creator and creation. People must learn that as individuals they are obligated to be responsible for their own thinking and actions.

When removing people's fears be sure to replace the resulting void with love. Otherwise, removing those fears can result in the emergence of destruction. When people properly challenge and resolve the fears that society and religion have previously used to control them, those laws and controls will cease to exist.

It is time to review our understandings regarding commitment and support of each other. We should appreciate the simple and beautiful meaning in life without

all the expense and heartache. Relationships are about respect and support of one another with love.

By facing our inner selves, we can embark on the journey that will awaken us. The lonely feeling experienced at first will abate as you link yourself with those who are waiting to assist you on your journey. Establishing many connections as you go forward will enhance your growth and understanding as you go from elevation to elevation. In this way will be revealed to each of us our specific part in the creation with love and joy.

## **Tzav**

We exist in a time when many people are open to taking the step to cross over into the next dimension. Each individual is equipped with the inner connection and internal leadership to make the transition.

This is what Moses represented. The word Moses in Hebrew is Moshe which means “he was drawn from (the water)” albeit from a different dimension and flow of life force. Within each person is an aspect called Moses.

Aharon represents total love combining all dimensions. As the creation we exist in changes from moment to moment, so too does the leadership and response vary.

(Leviticus 6:2) “Command Aharon, and his sons saying, this is the law of elevation, it is the elevation because of (ahl) the flame (Mokda) on the altar all the night until the morning, and fire of the altar is burning from it.”

The Hebrew word for command is Tzav. Tzav also means connect. So God tells Moses connect Aharon, and with his sons connect by talking. The revelation of talking is in the merit of the sons. The sons of Aharon do the action in these chapters. Aharon himself had no need to do this work. It was not necessary for him to do anything since he was on a different vibrational level. Occasionally we find a person that knows us and is connected without any need for an expression, but with most people we need words or action to connect with.

Why does it say tzav by the olah sacrifice and not by other sacrifices?

The olah is here to fix thought, while other sacrifices are brought for other reasons.

Tzav is a connection and with a thought we can connect or disconnect.

Elevation in Hebrew is Olah. Olah is used to say a sacrifice that is totally given to God.

Elevation can also mean, of that which comes up on a person's mind. A thought creates and therefore can also create disconnection.

A good thought means that there is energy with the thought to create. A bad thought means that there is not the energy with the thought to create. The consequence may be good or bad. Thus good or bad thought does not have to be a judgment on the thought, rather it can be relating to the power that comes from it to create.

Another way to read the sentence is, "This is the Torah" - guidance of the olah whether it is brought or not.

The kohanim (priests) are the guides, so when they talk to people it has to be without any personal agenda. Then their words will be like a fire and will bear fruit (ahl mokda). Mokda is an expression of kida – bowing and humbling oneself. The word Mokdo is spelt here with a small letter mem, therefore the word can be explained focusing on the rest of the letters. The word v'kid, is a bow. Kaded means to bore through. Kida also means a cassia plant.

This is the Torah of the Olah (same in 7:37), so it must be that there is also the Torah not for the Olah.

The time for the Olah during the night reflects that the time for this is only during the golus – the darkness in creation.

According to the Rachav (Rabbi Chaim Vital) zal there is a blockage (klipa) that is called tzav. This would mean that other side of Tzav – command - is idol worship. Each person should intrinsically understand what God wants done. The need to issue a command illustrates that there exists a disconnection on some level.

(Leviticus 6:3) "Middo bahd" (linen shirt) bahd comes from the word boded, which means a person who is alone. This is to teach us that the world was created for the individual and that the individual must rely upon himself to correct that which must be fixed.

The deshen he would put next to the altar and as much as they would pile on it would sink into the ground by itself. This was one of the miracles in the Temple.

The word "Vesomoo," a command "to put", or "to place," means with intention. Otherwise, it would have used the word, venatnoo, which is a word meaning to give and indicates something a person might do without focus.

(Leviticus 6:4) "And he should remove his clothes and get dressed in other clothes."

This can mean that he can unclothe himself from his body. A story is told that Yisroel of the city Ruzhin used to have musical instruments played in front of him. Uri from the city of Strelisk wanted to know what he looked like when he was listening to the musicians.

When he saw him he said, "That with the Prophet Elijah we are told that the girdle of his loins was a girdle of leather. This means that his body was like a leather girdle which he could put on or take off at will. The same is with Yisroel of Ruzhin when he wants he can divest himself of his body and when he wants he can clothe himself in his body."

It also says in Kabbalistic books that Elijah the prophet took his body to a higher vibrational world called Olam Hayetzirah. It waits there until he wishes to come into this realm. He then encloses himself in the body and returns to this world.

Another interesting story is told that while Dovid Tzvi Chein was waiting for his spiritual mentor Rabbi Shmuel of Lubavitch, the attendant brought a change of clothing for the Rabbi. This was because when he would receive a long series of people asking for guidance, he would perspire profusely.

The attendant asked Dovid why the Rebbe perspires so much when all the meetings only last an hour. The door of the study opened and the Rebbe said to his attendant. I am dismissing you of your work now. Please go home, and I will send you your wages there every week.

He then said, “What is so difficult to understand? In the last hour I received 25 people. If I am to counsel each person, then I must experience his distress exactly as he experiences it. I must divest myself of my own garments and clothe myself in his. When the time comes to offer advice, I cannot do this while I am dressed in his spiritual garments – just as he was unable to advise himself in that condition. I therefore have to get out of his clothes and dress myself again in my own clothes.”

In brief I have to undress and dress twice for each person. Now figure this out for yourself; if in the course of an hour a person has to undress and dress fifty times, how can he not perspire?

(Leviticus 6:6) “A constant fire you should have lighted on the altar, do not extinguish it.” When you have a fire constantly burning within yourself the “no,” (the negative) you always extinguish. This can also be telling you that the constant fire that is burning within you does not have to be revealed to others. That which is constant needs to be first with sacrifices. This was also the case when Ezra reinstated the sacrifices.

Leviticus 6:9; “Vehanoseres”, “the left-overs” This is an indication that the sacrifice to God (and not the priest) is the main focus here. The Priest understands that he is deserving of eating only the left-overs as he is only the instrument of service in this issue. This is the feeling that is received by the priest and how he digests what he eats.

Leviticus 6:13; “Machatzisa” (half of it) When the priest brings the sacrifice to God he is humbled, he is not arrogant or proud about it.

Leviticus 7:18; “Lo Yechashayv” (he is not allowed to think this.) (Regarding the Thanksgiving—or Feast Offering) If the priest thought about eating some of the peace offering on the third day, then the offering is not acceptable. The one who makes the offering is not allowed to think that he will eat it on the third day. The sacrifice must be eaten on the same day or the next day. Anyone who eats from this sacrifice bears the responsibility for the thoughts that the priest had while he offered up the sacrifice.

Leviticus 8:4 “The assembly gathered at the opening of the tent.” Even though there were millions of people, each person felt as if he or she was (personally) at the entrance or opening.

Leviticus 8:35 “At the opening of the tent you shall sit day and night” so we see that sometimes the night follows the day. That is in contrast to the general Jewish tradition that says that each new day starts at nightfall.