

Vayikra 5782 - Rabbi Yosef Y Serebryanski

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The World Situation

(Leviticus 2:1) **“And when a person (nefesh) offers a meal offering, (homage - mincho) to G-d.”** Another way of translating the verse is **“in order for a soul to come closer, it comes closer with that which is pleasant for Y-H-V-H.”**

The Midrash associates the word pleasantness with the verse in Ecclesiastes 4:6 **“better is one handful (kaf) of pleasantness.”** There are five types of meal offerings. They correspond to the five times that the words **“my nefesh (soul) blesses Hashem”** in Psalms 103 and 104. This is because there are five levels of soul. Each level consists of five levels with nefesh being the lowest level.

The Bais Aharon explains that the term **“handful – kaf”** has two meanings. One is that the word kaf is a Hebrew letter referring to the level of kesser – crown. This tells us that we can go from the lowest level that is nefesh to the highest level. The second meaning is that it refers to a hand which has five fingers corresponding to all the five matters previously mentioned.

The sages teach that the words of the wise are heard with pleasantness. The Bais Aharon then goes on to explain the rest of the verse in Ecclesiastes. That when a

person has a truly broken heart and the desire to follow the Creator the pleasantness will follow.

The desire to connect with the Creator is important even though we are broken from what is happening in the world. Many times people ask themselves, should I continue my work? What is all my effort worth as I do not see any real long term benefit? It often seems society is coming apart irrespective of what we do? The answer is we have to continue and always keep a small opening available. We may feel that we are at the lowest level of existence but from there we can still connect with the original source of all life.

The biggest issue at present is how do we transform all the negative flow of life force in this world? It does not happen by going face first. It happens slowly with patience. The negative forces had many years of patience to get the world to be so close to self-destruction. It takes a similar force going in the opposite direction to restore ancient balance. This will bring about the true pleasantness of creation when all is restored with patience and strength.

Who is calling?

There are many people who think they can teach Torah but should not be doing so in the way they do. They think that what they know is God's word to humanity. The truth is that what they think is God's word is actually someone's translation of an external aspect of the original. It is distant and internally disconnected. It also does not have the Divine connection when they repeat the words as they do not relate to the soul of the word.

The amount of Torah that is taught that is contrary to Torah is astounding. Torah is vast and a little in one place, a little more in another and more in another. It takes many years of in depth study to span the many basic books and then forever the other books. It is also a constant study of going into the words and letters of Torah level after level, not just reading them superficially.

It is true that we are also taught that when a person knows just one letter aleph they can teach one letter. If one learns with humility then the Divine rests in what he/she learns and teaches but if he/she learns with another intent that serves personal ego then what he/she learns becomes poison. If one learns the Aleph as

a Divine expression then it is taught as such but if one learns it as a common letter then that is what it is.

There are people who study Torah only from one dimension and think they are brilliant and think they can say what they want, and it is God's word. Others study on two dimensions and think the same. Another group of people study all dimensions of Torah known as Pardes an acronym for Pshat, remez drush and sod. When a person does not study a section and recognizes that, then it is fine.

But, if a person says that one part is not important, not relevant or cuts him/herself off from it then he/she is cutting his/herself off from the Creator. Then the Torah study is disconnected and creates energy of disconnection for those who learn from them as well. The Creator is not limited to the way a person decides to think or learn. If a person limits the Creator to his way then they are actually not listening to the Creator who is not limited.

If a person is on a journey then even the a person who is disconnected can teach as he/she will take what is needed and leave the rest. This is not a common matter and only certain individuals can do this. The Talmud mentions a story of a person who was called Acher as he had changed into another person. Only Rabbi Akivah could learn from him as he was able to discard that which was disconnected. He took that which he needed for his personal growth and left the rest.

(Leviticus 1:1) Moses did not enter the tent of Meeting until he was called. This is something that each person needs to learn, not to enter until you are called. It is a matter of humility and being naturally humble, not even knowing you are humble. Too often people decide when it is time for their calling and do not have the patience to wait and listen for the right time.

Another aspect of learning Torah is repentance or restoring and keeping your connection open with the Creator. Rabbi Yosef Shaul Nathansohn who was the Rabbi in Lemberg came for a visit to Rabbi Meir of Premishlan. Upon arrival Rabbi Y. S. N. noticed that Rabbi Meir was sitting at a desk without a Holy book on the table and thought to himself, how can this be?

Rabbi Meir noticed his thoughts and explained. "The Talmud (Berochos 19) writes that if a Talmid Chochom (sage) transgresses by night do not think about it since he may have repented ...and the Talmud concludes for sure he repented.

Obviously it is not talking about some doing some major sin in public. In the case of Rabbi Yishmoel he accidentally moved the candle Friday night to read.

It is also talking about a Talmid Chochom who is sitting and not learning Torah, which is a major sin. The Talmud says “do not think about it” that he is doing nothing since maybe he is repenting before he learns, not maybe but for sure.”

Each and every person needs to repent before sitting and studying Torah. Rabbi Yishmoel was so sure of himself that he would not do anything wrong that it actually happened to him. Repenting (teshuva) does not mean you did anything wrong it means returning, restoring ones connection with the Creator or making sure it is clear. Then the Divine presence will be with you as you learn.

(Leviticus 4:2) **“A person (soul or desire) who sins unintentionally regarding all the mitzvos (commandments or connections) of YHVH that is not to be done and does one of them.”** The Hebrew word Chet that is translated as sin actually means off center or to remove something from where it belongs.

Rabbi Samson Rafael Hirsch in Genesis 39:9 bases his commentary on the phonetic relationship between cheyt in and a different spelling of the word ches tov hey. It is used to refer to taking burning coal from the fire. They are bound to die out. Any power that is part of the Divine fire will live and achieve its purpose. Any inclination that is not part of that fire becomes sin.

Anything that withdraws from the Divine fire goes from Kodesh to Kodaish. It is given over to the fire of passion, loses its shine, and remains unrefined by the fire that was meant to refine it.

There are things that God did not tell a person to do but the person transforms it into a mitzvah (commandment) like thinking he can hurt another person, etc. Such a sin is intentional against another person but with a personally created belief that this is what God wants. Also when a person does what the Creator wants and then prides himself, he is then sinning.

The grammar of the verse is very interesting and discussed at length in a variety few places. For this page we will explain it simply. A mitzvah is a way to connect with the Divine. So there is a mitzvah that you are not supposed to do.

No-one can do or supposed to do every mitzvah mentioned in the Torah, other than through many incarnations or on a spiritual level. Each person can only do

one thing that connects him or her. Once you are connected than you do not need to do something else. Thus when a person thinks it is his/her task to do something it is often based on unintentional lack of understanding rather than full comprehension.

For example do not give advice unless asked, accept in certain situations. Do not think you can fix others before you fix yourself. Do not imbalance yourself by doing things are not your job or purpose. The Israelites knew that they were to leave Egypt but those who tried to do it before its time died. They knew they had to go into the land but those who tried to do it not in its time died.

The same is with learning Torah, a person has to make sure he/she is first clear in what Torah says. This takes a lot of time, reflection, meditation and research. May we all have the wisdom to know when we are called and for what we are called.

Kidneys

Leviticus 1:1 **“And He called to Moshe.”** In a similar way, **He** calls to each person in all times and places. The calling is to do the will of the Creator, not to separate oneself from the will of the Creator even for a moment.

Tanya chapter 24 discusses how a person has a soul that knows its Creator but can be wrapped in a body that rebels against the Creator. Even the slightest deviation from the will of the Creator is a separation for the person at that moment in time.

The way and what we eat is also included in serving our Creator. Our body processes foods. Yet buying processed foods often means that the natural benefit has been processed out of the food making it difficult for our body to digest. When they are processed in a natural way allowing for the body to absorb the maximum benefit then we are doing what is proper with the right balance to look after our body and soul.

Leviticus 3:4 **“And the two kidneys and the fat that is upon them, that is upon the walls, and the remainder besides the liver, and besides the kidneys, he shall remove it.”** Rashi explains that **besides** means that he should take a little from the liver with it. While this verse is talking about an animal it also refers to humans.

The Pri Megodim in his book Teyvas Gome writes that when we eat too much it taxes the liver and kidneys. They cleanse the body and so a person should not eat more than is necessary. A person should eat that which the body needs and the remainder of the food that a person wants to eat after they eat should be removed and not eaten.

The kidneys and the liver function to cleanse the body, yet they also need occasional cleansing. Cleansing the liver puts additional stress on the kidneys as it also has to deal with the additional toxins exuded while the liver is being cleansed. So think about cleansing the kidneys when you want to clean the liver.

It is a difficult enough balance to maintain without the added stress of over stuffing oneself with food. The best plan is not to eat to the point when one is completely full, as the reaction to being full takes some time after eating to fully register. Remember that you always have the option of adding more food awhile after your meal. Not overly taxing your system will allow it to function in a way that is closer to the balance that one should achieve. At this time when most of what people eat is “enhanced” by unnatural substances it is especially important to be as easy on your system as possible.

The Talmud (Shabbos 33a, Berachot 61a) associates the kidneys with advice and the liver with anger. Our kidneys are very sensitive and there is much we can learn about various matters from the condition of our kidney. (Proverbs 23:16) **“I shall rejoice with all my kidneys when your lips speak the right things.”** Thus our body is not only a vessel to absorb food but also words and feelings as well as all matters that are not physically tangible.

Regarding the two kidneys, the Midrash (Rabbah 61:1) relates the following anecdote. **“God provided Abraham with two kidneys that played the role of teachers. They taught him Torah and wisdom.”**

The Hebrew word for liver is “koved” which means heavy, honor or giving weight to a situation. The Hebrew word for kidneys is “keloyos” of which the first three Hebrew letters read “Keli,” which means “vessel.” The way we are able to dispense is dependent on how we receive. The way our body functions depends on how it receives food, sound, light, vibration, feelings, and all tangible as well as intangible elements.

Every detail of existence counts. To be balanced with all of the existence requires constant awareness and allows us to serve our Creator in the best possible manner. Those who, because of narrow focus become lost, have very little ability to move beyond their self-contrived boundaries.

In a world where many people are “full of themselves” it is important to take proper precautions so as to prevent oneself from ending up in that kind of situation. Excesses and extremes, whether of food, ideas or emotions can cause blockages that prevent a person from connecting with the truth.

While blocking truth is often a practiced art to promote protection, human beings do not usually have the strength of character that would allow them not to abuse this behavior. When we “stuff ourselves” with things that are inappropriate we will prevent ourselves from reaching our highest potential. That refers to physical as well as spiritual goals. When we free the spirit all things become attainable and the physical can go beyond itself.

Moses was a brilliant man yet did not permit his intellect to interfere to hear and listen. We need to absorb in a way that does not block us from doing what we need to do. Once we can do this we are all on our way to becoming the finest society that mankind will have produced.

Internal 411

Over the years there have been many discoveries that have broadened our perception beyond our normal visual capabilities. For years science, by way of experimentation and microscope, has shown us things that are way beyond our limited physical senses.

Many abuse words like **science** or **religion** to contain themselves within, what is for them, a “safe” environment. Among this group are those whose dependency on these words is so extreme that it drives them to fundamentalist behavior.

In order to expand our consciousness and vision we need to clear our thought process and **focus**. That cannot be achieved by directing oneself to the extreme in any one direction. Attempting to enhance one’s experience by becoming more

metaphysical or spiritual is fine. That is true only when one does not excessively dedicate him/herself in a disproportionate manner that prompts imbalance.

In fact, to properly adjust our perspective we need to see and help reveal to others, the existence of the Creator or original life force in everything. When we are able to do that, the things that we obsess over fall by the wayside. What is left is the relationship that connects with our most internal being and is thus able to give us the purest guidance of conduct within this world.

Being very extreme in any direction brings about imbalance. Each person needs to find his/her appropriate balance.

Leviticus 1:3: “When a person wants to become elevated, then he draws closer (to the Creator) through the physical components of himself.” This issue of elevation is explained in Kabbalah as referring to repairing thought. It is through seeing the Creator in the physical components.

Talmud Brochos 63a: **“Bar Kapporoh taught, what is a small verse upon which all fundamentals of Torah depend?”** It is, Proverbs 3:6: **“In all your ways know Him, and He will straighten your paths.”** Rava explains, **this means even in that which is considered a transgression.”**

“Bar” means “son” and “Kapporoh” (In Hebrew K is written with the letter kof or koof) means “atonement.” The word “son” indicates something that is “born from” something. Thus, he is indicating that one way of achieving Kapporah is “born” through the focus of this sentence. When a person learns how to properly focus, that action alone will prompt the atonement, then it will atone for much of that person’s actions and/or imbalances.

Rava (Rav means many) is indicative of expansion. Therefore, Rava expounds on the expansion of possible extension on this idea.

In Hebrew and Aramaic each name has a meaning. The Talmud mentions names of sages and what they said. There were many therein who made the same statements on issues. The Talmud accords each interpretation of an idea to a specific name. The meaning of the name correlates directly with the words (opinions) that are stated on a soul and spiritual level. Unfortunately, this is not the way Talmud is taught in schools today. However, it definitely should be. Likutei Levi Yitzchok gives many examples of such precision. If teaching was enhanced by

at least incorporating this information, our youth would gain greater insight, and thereby gain a deeper relationship and understanding of Torah than they do today.

“Know,” refers to the bonding that a person has with their mind and heart. A person should not be judging him/herself. Instead he/she should be focusing on the spark of the Creator that exists within each matter. When one does so, the Creator straightens his/her path.

Any person who thinks that knowing the Creator only happens as a result of good and positive actions, displays that they do not believe that the Creator is truly everywhere. It further demonstrates how limited is their view of the Creator. As the Creator’s thoughts are beyond our thoughts, it makes sense that the Creator’s view of all matter is beyond our view.

We “aim to please” by our acts and yet we judge those who do not pursue our exact standards. We have not learned to properly demonstrate the love for all things that emanate from the Creator. The challenge of encountering people who have differences may be to open an opportunity for both sides to expand, grow and learn. It is a time to **listen**, not to **preach**.

After the flood Noah thanked God by bringing animal sacrifice. A deeper meaning is that he took his complete physical being and gave it to God in thanks. **Genesis 8:11 “And YHVH smelled the pleasant smell and YHVH said to his heart, I will not add to curse the earth because of man.”**

The Sifri explains that the **“pleasant smell”** refers to when a person does the will of the Creator. This aspect of a pleasant smell is only mentioned in the issue of coming close to the Creator. The word **Korban** means to bring oneself closer yet is commonly translated as sacrifice. The word refers to the intention of the person, not the action.

Isaiah, chapter one, mentions that God has no interest in animal sacrifices. The Creator’s interest is in the intention of the person. If the thought of the person bringing a sacrifice in the Temple was not proper, the offering was invalid. Sacrifices in the Temple were accepted from **all** nations thus this refers to **all** people. **All** people need to connect with their heart and thought to the Creator.

From the Creator’s perspective, thought is action. We see the world is mired in turmoil in a myriad of ways. Religious leaders are calling for “special dedications

and prayers” to deal with these imbalances. What we need is to stop lecturing and creating enhancements to the errors we have made in the past. We need to focus on our connection with the Creator. It is only the Creator that can direct us to the path that allows the flow to continue as is intended.

May the Creator open our eyes, ears, hearts and souls so that we may receive and be blessed with redemption.

Comprehending our Calling

The word “calling” has a variety of meanings. The Hebrew word Vayikroh - ויקרוח is translated as “calling.” Another translation of the word is ‘happened’ (in this case specifically a happening means that which is not deemed to be of the greatest significance since the last letter ך is written smaller than the other letters.) The word can also imply; ‘invitation,’ ‘meeting,’ ‘gathering,’ ‘connecting’ or ‘summoning’ as in Jeremiah 17:11.

The details of many of the things that exist in our sphere often serve to cloud our vision and perception. In some cases that clouded vision actually protects us from harming ourselves. It may be that those things serve to cloud our understanding of our purpose here as the time for serving that purpose has not yet arrived. It is possible that there is someone or something interfering, which may, although it might not seem so, serves some good purpose, or not. The cloud may be from an outside source, or the source may come from within.

The Torah tells us (Exodus 40:35) **“And Moshe (Moses) was not able to come to the Ohel Moed (tent of meeting) because the cloud rested upon it, and the glory of YHVH filled the Mishkan.”** It is apparent that here the Divine presence blocks people from the place where it is expressed. Yet in order for us to pursue the reason that we are here, we need that blockage. Without it we might otherwise become engulfed in the presence of the Divine and not be able to move from there.

The verse continues; (Leviticus 1:1) **“And He called to Moshe and YHVH spoke with him from the Ohel Moed (the place that was in a cloud) saying.”** In life we are sometimes in a fog or a cloud. From or through that space something calls to us. We also might connect within because of that space which allows us to be

open to something we might not otherwise have taken the time or inclination to notice.

In order to understand this word *vayikro*, we can look at the word as it is found in other places in the Torah. In Exodus 19:3 **“YHVH called to him from the mountain.”** In Exodus 19:20 **“And YHVH called to Moshe to the head of the mountain.”** In Exodus everyone heard the calling. In Leviticus only, Moshe heard the calling. Thus, it was not a calling of sound as may have been in Leviticus. Rather it was an inner calling, a sense of connection, awakening or knowledge of what needs to happen. The word “saying” indicates that it came into his thoughts or feelings.

We see the same word **“vayikro”** in Genesis 1:8 and 1:10. There it definitely does not mean a voice calling out since there is no one to call out to. In that context it has the meaning of “associated,” “connected,” “attributed,” “designated” “instilled.”

Another perspective of why the verse says **“vayikro”** with a small letter alef is to emphasize the middle letters of the word which spell: **“yokor – יקר”** - which means precious. Usage of this word then indicates that Moshe was shown to be precious by virtue of the communication that came through to him, or because he was actually close to the Divine cloud while receiving the transmission.

The second word in the verse *Ehl - אל* - is translated as **‘to.’** It has many other meanings, i.e., **‘over’** or **‘on’** (Samuel 2 chap 2:9). It can mean **‘in’** (as in Exodus 25:16), **‘with’** (as in Exodus 23:3), **‘from’** (as in Genesis 41:57), or **‘near’** (as in Genesis 24:11.) It is wonderful how simple words in Hebrew possess the complexity of many different applications and meanings in accordance with those applications.

Everything we do should include our intention of balancing the Divine source of life with the life in our world. The Hebrew expression for this is “Leshaym Shomayim.” This is a meaning of the verse (**Leviticus 1:17**) **“Pleasant fragrance for YHVH.”** What you have or don’t have is not important, as the priority is your intention.

Intentions are the motivation for your life force in all actions. They allow one to connect to a specific focus. When the focal point of one’s intentions is on the Divine, all actions and thoughts will center upon Divine purpose. It is then that we

each become part of the flow, moving in the direction that allows each of us to take our proper place and make our proper contribution in this existence.

Our calling is our connection with the source of life. Moshe (Moses) was a living example of this.

Cleansing our system

It is a precious commodity when a person knows how to look internally, cleanse and purify oneself. This ability assists a person to have clarity and sight. It is not about being holy and separate rather about being part of all existence with a complete heart and soul.

(Leviticus 1:2) “When a person from among you brings an offering of a sacrifice to God.” Actually, this verse translated in accordance with the flow and other meanings of the words reads “A person when he wants to come close, from you is the coming closer to the ever-present existence.” Similarly, in the previous verse the word “vayikro” is translated as “called” or “happened” while the word also means “precious.” Something precious was given to Moses to share with the children of Israel.

In reading about how to cleanse ourselves, we are instructed about the ways to cleanse the body parts in order to render the animals (the components of our physical self) “ready” or “precious” for coming closer to unite with the source of life.

The lesson for us is clear. There are times that matters happen in an instant but in the realm of our present existence we must prepare ourselves properly to make our connection with the Creator. We cannot simply appear on the scene, without having taken the time to prepare ourselves, and throw ourselves wantonly at the Creator as if to say, “If you want me, take me exactly as I am and I am not going to do any of the work, I demand it of you.” How arrogant an attitude, lacking in the attentiveness we would give to any loving relationship that we share.

Preparation therefore relates to many things but starts with our need to take care of our bodies. This does not mean to give our power to another to watch over us and give medicines that mask our symptoms and empower the degeneration of our bodies. It means that we must be in tune with the functions that go on within us and provide the nutrients that keep our systems working to the optimum.

Ingesting dead foods with limited nutrients does not keep us in prime shape. Providing and catering to changing body needs is paramount, seeking out the most natural paths to restoring our deficits when necessary. More importantly we should be striving constantly to prevent our bodies from entering a stage of degeneration that comes from lack of proper nutritional guidance, free of poisonous pesticides and chemicals that society utilizes in order to reap profitable and sustainable riches en masse.

There is often a difference between our personal calling and our universal calling. Much of this depends on how much we live in the present. As individuals we are responsible for what we eat and what happens within our body. This directly affects what we can do in this world and the balance that we achieve with any imbalance. It is often a balance between heart and mind, between finite and infinite.

Words are dissected by our minds. The true value of tradition becomes lost as people place a value upon it that they hold equal to or greater than the directives of the Creator's words. Only a few people connect with the flow of energy behind the words and are able to relate to the concept that there are limitations associated with the structures set up to assist them with connection.

Structures often negate the necessity for personal responsibility. While the reasons for their existence were initially correct and in sync with their times, they have never been tweaked properly with ensuing generations. This may be due to the fact that leaders of succeeding generations recognized their personal limitations and were not capable of producing results that would affect proper balances.

Thus, we are left with circumstances that are at best a give and take scenario but may not be enough to allow us to propel ourselves forward. Instead, we are left in a mode that requires trust of our motives to engender the love of the Creator to move us forward at whim. This is one way of existing that may be an acceptable co-existence with the Creator, but not necessarily be our optimum form of operation.

However, as society progresses in its journey, eventually there must be an awakening that alerts us to our personal role in this dance of life. The more we understand that the nature of our relationship with the Creator must be personal,

the less we assign the responsibility for that to others. In that case we also begin to realize that what and how we prepare ourselves in this partnership with the Source is a vital part of the package that insures our continuation in good graces.

Living within the structures that exist today often dull our senses. Diminished sense of smell, taste, sight, sound and touch make it very difficult for a people to relate to or accept their own feelings. Even when a person is acutely aware of the need for self cleansing there is a constant flow and counter flow of energies that make it difficult to maintain proper personal equilibrium.

As we await the next shifts that occur on earth and in society there is much preparation to be done. This includes maintaining a connection beyond the physical and being as centered as possible in each moment of life. We know well that life overrides the structures of routine, and we must find a way to maintain our balance with the ever flowing changes that are caused by these overrides.

Many of the chemicals that are used in factory manufactured materials and in foods directly imbalance our minds and bodies. It is time for people to be aware of the damages that they cause and to act responsibly and choose those products not affected. Even without causing a noisy revolution, it is possible to cause changes by letting manufacturers see that no matter their political influence, you will not patronize those products which endanger your health. Vocalizing and unifying in demanding changes in these issues will also make great headway in preparing the groundwork for the healthier existence of others who have become totally blocked by the infusion of these poisons into their food supply.

A growing movement in the right direction will teach the principles of true harmonious balance to others in making proper choices and reaping the proper growing that will result from same. This will open the path to make the spiritual connection for those who have been blocked by the evils associated with greed and corruption.

Society often seeks to corrupt words, even those used with the best of intentions. It will require concerted effort to resist and overcome this corruption. It starts with proper self preparation as we join together in our partnership with each other in protecting and correcting the environment while enjoining with the Creator for the betterment of mankind.

Our universe has much wisdom to share as it was created with wisdom. When we cleanse our inner selves and listen, we will have respect for a force that is beyond our comprehension. Cleanse well – and prepare to ingest those foods that will not rot the system and sour our connection.

Perfection is not always about the result, rather perfection is working with the constant changes to keep the best possible balance. Our focus is where our energy is drawn. Even if everything around us seems dead, it is our focus that keeps us alive.

Our Calling

Each person has his or her personal mission or calling in life. Some individuals choose their life's vocation based on pressure that is exerted upon them by family members, peers or friends. Succumbing to those influences may prevent a person from discovering his or her true mission (as it may never be revealed.)

Adam was acutely aware of his abilities. In the fulfillment of part of his mission, he caused an imbalance to occur throughout creation. From that point on, all creation was forced to live with the fallout of that imbalance. That remained unchanged until the time of Moses, who had the ability to effect universal balance in a manner that reflected the great humbleness for which he was known.

Moses believed that another person could have better accomplished his job. His humble quality allowed him to be a careful, attentive and sympathetic listener to all who needed his guidance and assistance.

There is a story in Talmud (Sota 49) that illustrates the humble attributes of Rabbi Yosef, who was the head of the main academy in Pumbedisa. In the process of searching for a person to lead the Talmudic academy, several offers were made to known and revered scholars. Each one of them turned it down. Finally, Rabbi Yosef was appointed to the job. His statement upon acceptance was one that displayed his truly humble nature. He stated that: "Humbleness exists because I am here." By turning down the position, the other scholarly giants in Torah had displayed

their humble natures, thus assuring Rabbi Yosef that his presence in that position was proof of the existence of humbleness.

The famous sage Hillel, who was acclaimed for his wisdom and his sayings, humbly declared: 'I learned more from my students than from my teachers.'

The Hebrew word Koro means to call. It also means to happen. Moses could not enter God's presence because of a cloud. (Leviticus 1:1) And God called to Moses. We often have a cloud blocking us until the time for our calling. The calling can only succeed if the person is open to listening. When that happens, the sudden illumination will allow the person to become aware of their purpose here. This will allow for the fulfillment of the mission that is part of the individual's personal journey.

(Exodus 19:3,20) "And God called him to from the mountain, and he called him to the top of the mountain." Moses was the only one who heard and acted upon the call.

When we receive the call that awakens us to our purpose, the connection will be totally resonant within us. We will do what we know to be necessary in pursuit of our mission, with no concern as to how other people view our actions. Our only interest will be to fulfill what the Creator desires of us.

Sometimes the call that is received will require us to listen to what we may not wish to hear. The message may be so challenging to our established belief system, that shock may delay our actions. Or we may see the mission as being so challenging to our perception of our abilities that we may become paralyzed when it comes to taking action.

As human beings, we are subject to all kinds of callings, some soft and some loud. How many times in life have we glibly told someone to call on us if we can be of help? When we are put on the spot, when that call comes in, what happens?

Generally speaking, people make offers in good faith. One can imagine giving someone a lift to work when their car breaks down or picking up some groceries

for someone who is incapacitated. We are, after all, human, and as such do perform acts of human kindness.

Why is it that we do not always extend ourselves to “lend a hand”? Why are there so many times that we “miss” the call for assistance at a time when response is most critical? One reason is that we are not always listening. This may be because we are too caught up in our own issues. Fear of failure can also prevent us from giving or offering assistance. In some cases, for reasons that are unknown to us, we have some type of blockage that is clouding our senses.

There are individuals who are so involved in the business of giving that they don't recognize when it is time to receive. Others are so involved in the business of taking that they don't know when or how to give. It is not necessarily a given that each person must be the one who actively does for or gives to others. The point is not only that we must take action, but also that we have to truly recognize what it is that is required of us.

If we live and focus upon what is most important in each moment, we will understand that everything is possible if we are open to the proper directives. When something reverberates within the moment it occupies, the sound of it is one of connection. This enables a person to determine if the call that they hear is really one that they should follow.

We have already commented on the fact that imbalances in the world have existed all the way back to the time of Adam. The numerous cycles through which mankind has gone, have brought with them many balances and imbalances.

“If the appointed priest sins (the Hebrew word actually means imbalanced) it is destructive to the people” (Lev. 4:3). The Midrash says ‘woe to the country whose doctors are paralyzed (from doing the work needed), and their eye doctors are blind, and its pillars of support become lost and destroyed.’ The leaders are appointed according to the people. As the Talmud (Yuma 22) states; ‘A person is appointed to be responsible for the public only if he has a bag of worms on his back.’

Another meaning of the verse is that a leader's imbalance is simply a reflection of the people's issues. People live with blinders because they are afraid to remove them. That allows for governments to function in ways that take advantage of people. Without the impetus or ability to remove the blinders, those people may never (realize that, or) understand why things go wrong. Their blindness keeps them from seeing and/or accepting the truth.

Today's generation is comprised of people who hold mere sparks of the great souls of ancient times. Judging by indicators of disasters of the past, we are likely facing immense challenges in our future. The problems that threaten humanity are too complex to be solved by any one individual. Knowing that individually not one of us measures up to those who came before us means that we must be united in preparing protective action.

If we remove clutter from our minds we may hear a "call." The directive may be a small one. That does not mean it will be simple in its importance. Only that you will know that this one thing is something that you can accomplish if you allow yourself to be open to being a conduit for the flow of positive and healing energy.

With love and blessings to you for following your inner strength and calling. May we rejoice together as we become one again -- when the walls of society, and the separation between physical and spiritual, fall away.

Vayikro

A leader is a reflection of the people, not just reflecting their expectations but also reflecting the people's flaws. There is a relationship between all people; much of what occurs between people is a reflection of the issues of each of the individuals involved in the relationship.

Have you ever had the feeling that someone was calling to you or sensing your presence?

Then when you speak to a person you find out that they were thinking of you or feeling your presence or needing you at the same time that you had the feeling

about them. I am involved with energy healing long distance and people often tell me that they feel my presence with them. That often happens after I have had the distinct feeling that someone was calling out to me.

When I listen to someone I am usually fully open. This allows me to hear the words and feelings expressed and to respond to them. My own intuition might be different. Thus when or if I listen to my own senses, at times I would respond differently. On a personal level this has been a challenge. My responses are not based on criteria of what is right or wrong, which is the generally accepted method of making decisions. Rather it is a matter of knowing when to listen to the inner sense that God gives me and find balance.

At times I respond to the other person's ability to sense things. In doing so I am able to be fully supportive of that person in their utilizing their own abilities in pursuit of their own specific journey. Often I find that if they don't like the result they blame me. Conversely, when they like the end result then they feel internally that they have been more supported.

At the beginning of Leviticus, the first letters read "Vayikor" 'and it happened' to Moses. When the word is read fully, it says "Vayikro" – 'and He called'. It does not say who called. The next few words define the fact that God spoke to him from the tent of meeting. This may indicate that initially Moses sensed that he was being called before God spoke to him.

The word "Vayikro" can also mean 'receiving' (as it is interpreted in Isaiah (6:3) by Yonasan ben Uziel). What type of a calling or receiving was it? It was not the way we call a person with our mouth. Therefore, the letter 'Alef' that makes it read as 'called', is small. It is more like something that just happened, similar to that which sometimes comes to us seemingly out of nowhere.

Actually the voice could be from God or it could be from an angel. When a person takes action (thought can also be action) the person creates an angel. An angel in Hebrew is a Malach, which means a messenger. So, often when a person has a feeling that seems to be generated out of nowhere it is coming from somewhere and it reflects something.

The Torah (Five books of Moses in Hebrew) is written without capital letters and without punctuation. There are only a few instances where letters are bigger or smaller. Here the letter alef is smaller. In order to understand this small letter, we

need to look at the meaning of both larger and smaller letters as well as the regular letters. In this word 'Vayikro' the letter Alef is small. Conversely, in the first word of Chronicles (Divrei Hayomim) 'Adam' has a large Alef.

Torah means guidance. The letters are expressions of feeling and wisdom. The large letters represent something beyond from whence the Torah is expressed, something from above and beyond. For some people this may be strange, but Moses received and transmitted the Torah based on the spiritual or soul level which he was at one with.

Here the small Alef shows that even though the Tabernacle (Mishkan) was built, there is still something incomplete. This indicates that the Temple and the teachings of Moses are guidance for the present world, yet in some way a preparation for the future. This also means that the book of Leviticus and the physical service of the Levites and the Priests are only meant for now and as a preparation for the future.

This is a reason why the Temples in Jerusalem were destroyed as they were only meant to be temporary. Consequently, we study the sacrifices and meanings of all the service on a spiritual level. In connecting this way, we are more prepared and open for that which the Creator has in store for us. It will be a time when there will be a new heaven and new earth, a new spirit within us and thus a new Torah – guidance (Ezekiel, Isaiah, Midrash). That which was the past will not be changed, yet it will become irrelevant since we will be open to new spiritual and soul levels/vibrations.

Another aspect is that when the letters of the name of the letter alef are rearranged it can be read pele meaning wonder. When Moses saw the cloud he experienced wonder beyond comprehension. The cloud represented a revelation beyond comprehension. The word alef also represents learning, which Moses had to acquire. It was a new wisdom in order to allow him to connect with the new revelation.

At the end of the book of Exodus, Moses cannot enter the tent of meeting (Ohel Moed) because of God's presence, the presence of the cloud resting on the tent. Then when God calls Moses (and the whole book (Leviticus) is called vayikro – a calling or receiving), it is a specific quality of calling.

In Exodus (24:16) Moses was called into the cloud on Mount Sinai and then (24:18) he went into the cloud. At the end of Exodus, the cloud covers the tent of meeting and Moses cannot enter because the glory of God fills it.

This would mean there are various clouds, each one being an individual expression of God. Here it does not say 'Mileh' that the glory filled the tent rather it says 'Moleh' that the glory of God was full and then this level or aspect of the Glory was revealed in the tent.

There are also various "callings." With Abraham (Genesis 22) the angel called to him and according to the Midrash the voice of God then spoke or flowed. In Exodus (6:1,2) it says, "And ELOHIM spoke to Moshe, and said to him I am YHVH. And I appeared to Abraham, to Isaac and to Jacob with the name EL SHADAI and my name YHVH, I did not make known to them."

In English everything is called God but in Hebrew there are various names. Each name has a different meaning and reflects another level of the revelation of the Creator, thus the generic name God in English can be very misleading.

Although the name Elohim is used in creation and in many places, it is not used in the following chapters regarding the sacrifices. This is because this name means limitation, restriction, judgment, etc. The idea of the sacrifices is repentance, transformation, the leaving previous limitations, etc. This cannot happen with the name Elohim, only with the name YHVH, which generally means that everything exists in the present. As such this is beyond the limitations that people seem to live in and thus open for repentance and transformation.

The tent of meeting had a revelation that was beyond definition therefore Moses could not enter. Thus, the calling was without any definition. Only after having received that feeling was Moses given a definition. The given definition was the revelation of speech which came from the tent.

Ohel Moed has its own spiritual definitions. One is that ed is a jewel. The word yakar is expensive or precious. So the calling to Moses was a precious thing for Moses or arousing how precious Moses was.

At Mount Sinai the revelation that Moses experienced was that he was one with his soul source. This was something that no one else has had on such a frequency. We can comprehend higher frequencies but it is only comprehension. Being one with that frequency is living with the essence of his soul. So although Moses lived

here with a physical body, yet his soul essence was revealed within this body placing him on a higher level than that of any other person. It was this vibration and frequency that nourished him and he did not need any physical food.

(Leviticus 1:2) “A man when he will bring an offering, from you an offering to God, from the animals, from the cattle and from the flock, you shall bring, your offering.”

It would seem that it should say, a man from amongst you that will bring an offering. Why does it say from you after the word offering? This is explained to mean that the offering is from the person himself, a personal dedication.

Then “a man when he” is written in a singular tense, but the “you shall” at the end of the sentence is written in a plural tense. It could be that the first “you” refers to a specific part of the person and the second “you” means that it is not all of the person that is coming closer to the Creator. Instead, it is the whole body reacting to the part that is.

“When” refers to any future state. Now it is done through offering to refine our thought, speech or action.

It seems that the sentence refers to a human being bringing an animal as a sacrifice. This can also refer to the animalistic part of the person and not to a physical animal. The word cattle – bokor, reflects a heavy tone or energy. The word flock – tzon. reflects a light tone or energy.

From a deeper perspective yet, this sentence can be talking about a future when the world will be balanced. We can read this verse to refer to a man or an animal who wishes to come closer to the Creator. When mankind becomes more open or elevated then we will also communicate telepathically with all of the creations (some people today can already do this). At that time the animal kingdom will naturally also be elevated. (Sefer Hamamorim 5633 vol.1 p.183).

In a similar way we can see, regarding mankind, that before the tree of knowledge incident that precipitated imbalance, man was charged with the responsibility of taking care of the garden (Genesis 2:15). So too in the future when balance is restored, man will once again be given the responsibility to look after the world as designed. Then the animal world will live its own life without being destroyed by mankind.

(Leviticus 4:2) “And a soul that sins unintentionally.” There are five names for the soul. They are nefesh, ruach, neshomo, chaya and yechidah. This phrase utilizes a name that represents the lowest level of soul.

It is interesting that there are four names for a man. They are odom, enosh, geveir and ish. Only one of those are used here. In chapter 1 verse 2 it uses Odom, which is the highest level of man. Here the word nefesh is reflective that what happens to the soul level in the body and that it is external. The soul essence is not changed by what the person does it always remains pure.

(Leviticus 4:3) “If the kohain the anointed one should sin for the sin of the people.” From here we can see that sometimes a leader’s issue is a reflection of the issues of the people. What people fail to realize is that the judgment and punishment that they proclaim fitting for others, is a reflection of how judgment will be brought against them for their own issues in the future. Often the faults that people find in their leaders are things that the people are already guilty of doing within themselves. The leader is a reflection of the people. People have expectations of the leaders to conduct themselves on a higher level, forgetting that leaders are as human as everyone else.

Further reflection regarding the small letter Alef:

There is a commentary that explains that when Moses had to write the word Vayikro -and he was called, he wrote a small letter due to his humbleness (in order to make himself look small). According to the commentary there was a little extra ink left over and he wiped it on his forehead. Supposedly that is where the shine on his face (as referred to in Exodus 34) came from.

I have taken the liberty of making the following observations about this strange commentary: #1 – God would know in advance that he was going to write a small letter, and would provide precisely the proper portion of ink. #2 – If Moses was truly humble he would write exactly what he was told to write and not “edit” on his own behalf. #3 – Such a comment likely teaches us something about the person who said it. An individual can think of himself as being holy and humble. Yet it could be that there is an ego accompanying this humbleness. Perhaps Moshe who was truly humble perceived himself as being one who would use a smaller letter when referring to himself – thus the little ink left reflected his inner

shine that others could not look at just as they often cannot look real truth in the face.

After studying the many spiritual reasons for the small letter, what is the purpose in making up a story like this one to explain an idea so easily understood? The light on Moses' face was there simply because he did not eat for forty days and was in a totally spiritual space.