1. **Leviticus 1:1-2**

   (1) The LORD called to Moses and spoke to him from the Tent of Meeting, saying: (2) Speak to the Israelite people, and say to them: When any of you presents an offering of cattle to the LORD, he shall choose his offering from the herd or from the flock.

2. **Rashi on Leviticus 1:1:1**

   (1) **וַיְדַבֵּר אֶל-מֹשֶׁה וַיִּקְרָא** AND [THE LORD] CALLED UNTO MOSES — All oral communications of the Lord to Moses whether they are introduced by דבר or by אמר or by אֲמִירָהוּ were preceded by a call (to prepare him for the forthcoming address) (cf Sifra, Vayikra Dibbura d’Nedavah, Chapter 1 1-2). It is a way of expressing affection, the mode used by the
ministering angels when addressing each other, as it is said (Isaiah 6:3) “And one called unto another [and said, Holy, holy, holy is the Lord of hosts].”

3. Likutei Moharan 282:4:2

(2) And know, the young school children receive the undefiled breath of their mouths from this sanctuary. Therefore, when a young child first begins to read and enter the study of Torah, he begins with “Vayikra (And He called) to Moshe” (Leviticus 1:1)—[the word Vayikra is written] with a small aleph—because [the Book of] Vayikra speaks of the completion of the Sanctuary. It was then that God called to Moshe and began speaking to him from the Sanctuary. This is why the young children begin from there, because it is from there that they receive the breath of their mouths, as explained above, and from there they begin to read and enter into Torah study.
Kedushat Levi, Leviticus, Vayikra 1

(1) Leviticus 1, 1. “He called out to Moses;” the fact that the letter א in this verse is written in smaller script is explained by something we had discussed in Exodus 24, 1 on the line: והיה עלה אמר עליה, “and to Moses He had said: ‘ascend towards G’d.’” When a person performs one of G’d’s commandments this makes an impression in the celestial spheres and helps to awaken in him the desire to perform additional commandments so that he will constantly be occupied with doing G’d’s will. It had been Moses’ will to continuously perform G’d’s will and to thereby continue to ascend ever higher and come closer to G’d as stated by the Zohar when explaining the line: והיה עלה אמר עליה (Exodus 19: 3). G’d’s invitation recorded in Exodus 24 to ascend (once again) was the result of his having done so in Exodus 19, 3 when he had commenced to do so before an invitation had been issued to do so. The Zohar II: 69 ascribes the invitation to Moses in our verse to ascend to G’d as a reward for Moses’ initiative in Exodus 19: 3.
This is reflected here by the letter א being written in small script. It acknowledges the humility of Moses which exceeded anyone else’s humility, i.e. the “small” א. We have a rule when offering a sacrifice to G’d that this offering is to reflect the largesse that G’d has seen fit to bestow upon us, without us in the lower regions of the universe having performed any good deeds to deserve this. This is the reason that the animal sacrifice must be dedicated and consecrated while still alive, as the ultimate gift G’d can bestow us is life itself. Life can only be bestowed by G’d Himself. Libations, i.e. offerings consisting of oil or wine (with additives) are a form of “mini-offering,” but they represent an input by the residents in this lower part of the universe, man having had to seed and plant the earth before eventually producing the product from which oil and wine is made. These libations also reflect G’d’s largesse, i.e. the largesse bestowed upon us as a direct result of our constructive activities on earth. In other words, the Israelites were allowed (only after the affair of
the spies) to present such libations in recognition of their good deeds.
While the Israelites were in the desert they were in the position of receiving G’d’s largesse without having made an input of their own as they could not seed or plant orchards or grow grain in the desert. In recognition of their inability to do so, G’d provided heavenly bread, i.e. the manna for them. In lieu of their offering libations to Him, G’d provided them with a traveling well which took care of their daily needs for fresh water.
All this has been alluded to in Numbers 15,2 when the Torah begins to describe how the people’s lives will change once they will come to the land of their inheritance, i.e. כִּי תַבְאוּ אֵלָי מְשָׁבְתֵיכֶם, “when you will come to the land in which you will reside permanently, etc.”
The Torah there continues with listing the various kinds of offerings (first animal) and then libations, in that order. The reason why these sacrificial offerings are linked to the people being in possession of their permanent homes in the Holy Land is because the sacrifices are

לָאֲדָם:
reflections, i.e. acts of acknowledgement and gratitude for G’d’s largesse by giving them an ancestral heritage. This also explains why the sages have decreed "אין אמרים שירה על לא היין, "when intoning songs of thanksgiving to G’d one must only do so while saying a blessing over wine (and drinking it) as an acknowledgment of the most precious product that the earth (lower part for the universe) has to offer us by the grace of G’d.”