

Tefillah Focus Of The Week:

KARBANOS

The Sacrifices: Bringing Us Closer To G-d

MEANING: The simple translation of the prayer

Hashem spoke to Moshe Rabbeinu, saying, "Command the Children of Israel and tell them: **My offering**, My food for My fires, My satisfying aroma, you are to be scrupulous to offer Me in its appointed time... upon the altar, all around.

וידבר ה' אל משה לאמר: צו את בני ישראל ואמרת אליהם, את קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו... על המזבח סביב.

WORD TO THE WISE: Meaning within the meaning



The word "קרבני" comes from the word "קרבן" which means to bring close. **The ultimate purpose of the sacrificial service was to bring the Jewish people closer to G-d.** By submitting our resources, and symbolically, our lives, to Hashem, we were able to cleave to Him as completely as possible. We were able to fully atone for our sins and thereby clear any obstructions between ourselves and G-d.

But what happened once the Beis HaMikdash was destroyed and sacrifices ended? The Gemara (Taanis 27b, Megilah 31b) relates that Avraham Avinu asked G-d how Israel would achieve forgiveness once the Holy Temple was laying in ruins. G-d replied, "I have already established for them the Scriptural section of offerings. Whenever they read from them before Me, I will consider it as if they had brought the offerings before me and I will forgive their sins" (Mishneh Berurah 48:1).

THEME:

An essential concept of the prayer

Prayers In Lieu Of Sacrifices

In the same manner as the sacrifices kept our connection to G-d in good repair during the times of the Beis HaMikdash, in our times, our prayers are able to perform the same essential function.

INSIGHT:

Deeper meanings of the theme

Bringing G-d Our Words

An individual's spiritual flourishing depends on his constant quest for closeness to Hashem. This is a quest that transcends all times and circumstances. To reach out to Hashem in prayer and forge the closest possible personal connection to Him is to open the channel of unlimited spiritual purpose and achievement, no matter what one's day-to-day activities entail.

The Prophet Hosea (14:3) declares, "...And let our lips compensate for bulls. Take words with yourselves and return to Hashem. Say, 'You shall forgive all iniquity and teach us the good way. And let us render [for] bulls [the offering of] our lips.'"

What does the Prophet mean when he instructs the people to "take words with yourselves"? The *Pesikta Rabbasi* (Meir Ayim [ed], 198b) explains that he is telling them how to please G-d: "Hashem said to Israel: 'My children, I accept from you neither burnt offerings, sin offerings,

guilt offerings, nor meal offerings, but that you placate Me with prayer, with supplications, and with the intention of the heart...only with confession, with supplications and with tears. The verse therefore states, 'Take words with yourselves.'"

Our prayers to Hashem are modeled after the sacrifices in the *Bais HaMikdash*, with the foundation of all offerings being the *tamid*, which began and ended the daily service of the altar. (see Bamidbar 28).

Rav Shamshon Raphael Hirsch (The Hirsch Chumash, Vayikra 6:5) explains that the קרבן עולת תמיד represents unceasing consecration of the nation's actions. **It expresses the purpose of every Jewish day: to continuously devote our powers and talents toward accomplishing the Torah's ideals.** In this way, we will satisfy G-d, and G-d's Presence will dwell on earth.

VISUALIZE:

Images that bring the prayer to life

The Joy Of Connection

Miriam and Moshe are approaching their 30th anniversary. Their children arrange a vacation for them in a country cottage far from the city. As they set off for their destination, they each harbor the same fear: "What will we talk about? What will we do for a week together?" Sadly, they each realize that in the hectic rush of their busy lives, they have drifted apart.

But somehow, in the quiet of the country, with nothing



to distract them, a miracle occurs. They take a walk, and begin to talk. They reminisce, express their thanks for the wonderful years G-d had given them together, and for all each of them has done for the family. Their spirits reconnect. A numb, dark space inside each of their hearts fills up with light and warmth. The purpose of their years of work and sacrifice becomes as clear

as the blue sky above.

People yearn to feel connected. Yet this feeling, fulfilling as it is, is just a glint of the radiance one can experience from the greatest connection of all – a connection with Hashem. In those moments of true connection during prayer, one is filled to overflowing with a deep, intrinsic sense of purpose and of bonding with G-d. That is because in those meaningful moments, **one is fulfilling the purpose for which he was created, which is to build a relationship with G-d.**

Try This!

When you recite the verses of *karbanos*, imagine bringing each of the *korbanos* to the Beis Hamikdash and handing them to the *kohen* as if you were handing a messenger a **carefully chosen gift** for Hashem.

Did You Know

► **A Custom We Should Keep**

It is a custom to recite the section with the 'תמיד' daily offering in the prayer dealing with the sacrifices. As Rama states (Siman 1:9), there are people who are *accustomed* to say the passage dealing with the taking of the ashes [of the sacrifices], followed by the passage dealing with the [*tamid*] daily-offering...". However, in Siman 48 the Rama repeats his ruling using a different phrase: **"One should say the passage dealing with the *tamid* daily offering."** Therefore, one should recite it (Shulchan Aruch HaRav, Siman 48:1), preferably while standing (Mishneh Berurah, 48:1; *Siddur Ya'avetz*; *Orchos Yosher* [Rav Chaim Kanievsky, Page 102a]. However, see Sha'arei Teshuvah, 48:1; Aruch HaShulchan 1:26).