

***Chilul* - Profaned offerings**

Leviticus 21:6

קִדְּשִׁים יִהְיוּ לֵאלֹהֵיהֶם וְלֹא יַחֲלִילוּ שֵׁם אֱלֹהֵיהֶם כִּי אֶת־אֲשֵׁי ה' לֶחֶם אֱלֹהֵיהֶם הֵם מִקְרִיְבָם וְהָיוּ
קִדְּשִׁים:

They shall be holy to their God and not **profane** the name of their God; for they offer Ado-nai's sacrifices by fire, the bread of their God, and so must be holy.

Dr. Tamar Kamionkowski, 929.org

Just as Leviticus 19 taught that people ought to strive toward holiness, Leviticus 21 teaches that wrongdoing can actually diminish holiness in the world.

This new principle is an overlay upon the theology of Leviticus 1-16. This perspective teaches that in addition to the ritual impurities that threaten to drive God's presence from the community, our actions in the world and our interactions with other people have a real impact on God's relationship with us.

I find a modern analogy useful in understanding this idea. When members of a community are at their best - treating others with respect and fulfilling their obligations – everyone feels the positive energy and that energy fuels more positive and healthy relationships. When there is dysfunction in a community, when members of the community are not at their best, the energy in the community is depressing.

Leviticus understands this dynamic within a religious context so that generative energy is akin to holiness and dejection in a community is like desecration.

Ratzon - Offerings of Desire

Kli Yakar on Leviticus 19:4

...שאינן זובחים כי אם בזמן שהם מקבלים הטובה... ואין זה זביחה לרצון כי אם מהכרח קבלת הטובות אמנם לא תעשון כן לה' כי אם לרצונכם תזבחוהו, כאלו אין לכם שום סבה המכרחת אתכם על הזביחה ולא יהיה לכם שום כוונה זרה כי אם תתכוננו כדי לעשות נחת רוח לפני יתברך,

(Those) who only sacrifice when they receive something good...(there's) is not a gift of desire, but one of obligation for the favors given. Do not do that to Ado-nai. "For you will sacrifice it only according to your will," as if to say that you shouldn't have any coercion causing you to sacrifice, nor should you have any foreign intention; you should only intend it to create joy or pleasure before the Blessed One...

Rabbi Aviva Richman, Radical Ratzon: Part 2, God Who Desires Desire, hadar.org

Our tradition's picture of intimate relationship—whether with God or with another person—requires consent and attentiveness.

There is a redemptive power to this kind of intimacy rooted in mutual *ratzon*...

When we cultivate an awareness of our deepest desire, we can access a sense of self, dignity, and responsibility. We become aware of our raw, creative power, and this can motivate us towards action. We know what matters most to us, and from this sense of purpose and drive, we feel nourished to do the hard work it takes to actualize our will.

If we apply this teaching to how we understand an intimate relationship with God, the point of a religious life is not to negate ourselves, but to cultivate our desire, our true *ratzon*, and our capacity for expression and action. Being in relationship with God allows us to be attentive to God's will and actualize ourselves, simultaneously...

This is true for our relationship with God, and with others. Intimate relationships rooted in radical *ratzon* are a reflection of *kedushah* (holiness) as we make the divine will manifest, in ourselves, our communities, and the larger world.