



The cellphone represents the two K'RUVIM on the KAPORET of the ARON, since that is where G-d's voice to Moshe seemed to emanate from - as in VAYIKRA EL MOSHE... <> Central to the sedra and to this ParshaPix is the Mizbei'ach and the Davka Judaica graphic of it. Many of the other element of the ParshaPix are related to the Mizbei'ach/ Korbanot <> Lower-left is a PAR, bull, one of the animals "fit for the Altar" <> To the right of the bull is a ram (or at least part of it) <> Above the bull is a goat <> Above the ramp of the Mizbei'ach is a turtle dove, one of the two types of doves that can be brought as a Korban <> To the right of the Mizbei'ach is a kidney, one of the inner organs of the korbanot that are men- tioned repeatedly in the sedra <> On the top row of the ParshaPix is the Morton Salt girl representing the salt that was to be put on all Korbanot. And the salt that we are forbidden to leave off of a Korban. Salt is the subject of both a positive mitzva and a prohibition <> Menachot - offerings from the plant world, are made with fine flour... <> And olive oil (pictured to the left of the Mizbei'ach)... <> And the spice L'VONA - frankincense in English. The frankincense plant is pictured at the bottom of the ParshaPix. By the way, water was an ingredient in most Menachot, even though it isn't specified in the Written Torah <> Menachot - meal offerings - were prepared in different ways. Some were baked in an oven (below the kidney and above the L'VONA... <> Some were fried in

a frying pan... As we sing in the Shabbat day Z'mira, BARUCH KEIL ELYON... in which we poetically ask G-d to be pleased with our Shabbat observance like a MINCHA AL MACHAVAT, like the flour-oil offering on the frying pan... <> Some Menachot are roasted on an open fire <> The portion of a Mincha that was burned on the Mizbei'ach is a K'MITZA, a limited handful - diagram of a K'MITZA is seen in the ParshaPix. (Notice the kohein's long thumb nail - it facilitated M'LIKA <> The baseball cap is that of the Oakland Athletics usually referred to as the A's. EIZ in Hebrew is a goat, one of the animals fit for the Altar and offered as a korban <> The crown in the upper-right represents one "type" of sinner and his korban Chatat - the king <> Similarly, there is the Davka graphic of the Kohein Gadol who also has a unique Korban Chatat <> Lower-right is an enlarged photo of grains of salt (crystals), which, of course, belong on all korbanot <> The negation circle over the letters O and T. This is from the haftara for Parshat Vayikra which explicitly states V'LO OTI... <> And then there is the letter ALEF, which in the word VAYIKRa is written small in a Sefer Torah - so here we are presenting a larger version of the ALEF. In addition, ALEF is spelled ALEF-LAMED-FEI, which has a numeric value of 111. This is the FULL GIMATRIYA of ALEF, which is based not on its letter value of one, but rather its spelled out gimatriya. Vayikra, with its little ALEF, has 111 p'sukim <> The two lollipops (or magnifying glasses) form the Torah note called KARNEI PARA, the horns of a cow. For this pictograph, the Para part represents the animals that were used for korbanot and the KARNEI part stands for the repeated references to the KARNEI HAMIZBEI'ACH, the 'horns' of the Altar...