



TORAH 4 TEENS

BY TEENS NCSY ISRAEL



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True Love

This week's beautiful Parsha of Tetzaveh continues in the previous parsha's holy theme, that of the details of the Mishkan. While Terumah focuses more on the structure and items inside the Mishkan, Tetzaveh begins to bring it to life.

It does this by discussing the Kohanim and their holy uniforms, but most importantly the Avoda/work that was done every single day by the Kohanim (when possible)

all the way through the second Beit Hamikdash (and soon in the third!). The Korbanot(sacrifices) were brought in two forms and on two different Mizbachot (altars), the outer Mizbeach and the inner Mizbeach. The outer Mizbeach was situated in the main courtyard of the Beit Hamikdash and it's where animals, grains, and wine were sacrificed to Hashem, like the Korban Tamid mentioned in our Parsha.

Any Jew, who was of the right purity, was able to witness this incredible show of singing, sacrifice, and Kavanah. The inner Mizbeach was a much smaller one and in the inner courtyard where only Kohanim could be. That was known as the Mizbeach Hakitoret, where the incense was brought. Why were these Mizbeachs placed where they were and why does the Torah go into such detail for the whole nation to know?

The Avoda of the of the Mishkan can also help us learn about our Avoda in getting close (קרוב=קרבת) and having a relationship with Hashem. The Lubavitcher Rebbe in his Maamamirm discusses this idea and reminds us that every true relationship is founded and based on love. Outer love for Hashem focuses on the aspects of Hashem that are in relation to creative greatness. For example, Hashem creating of the heavens and the earth and that he's the King of kings etc. Inner love for Hashem is the idea that in truth everything comes from Hashem and therefore there really is nothing but Him. אין עוד מלבדו .

We learn from these types of offerings how



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we are meant to awaken those aspects of love. To get us excited about Hashem through an outer love, we need to search for Him in everything we see, do, hear and even feel. The search for Hashem using inner love is to look ONLY at Hashem, as nothing else matters, only Him. Both Korbanot were brought every day in the Beit Hamikdash and we say in our prayer daily in order for us to awaken those two forms of love for Hashem.

May we merit to feel the true Love of Hashem Panim El Panim in the third Beit Hamikdash soon.

Shabbat Shalom



Chana Kenton

9th Grade,

Neve Daniel

Shatnez and Unity

In this week's Torah portion, Parashat Tetzaveh, we shift from the detailed instructions of building the mishkan, to details of the clothing of the Kohanim (Priests), and particularly the Kohen Gadol (High Priest). Within the attire of Kohen Gadol, we see great irony; one of his garments requires the combination of wool and linen - the exact prohibition of Shatnez, the forbidden mixing of these two materials, and the Kohen Gadol, the holiest person, in the holiest of places is seemingly commanded to transgress.

Rabbi Ari Kahn cites the rabbis of the Talmud when explaining that each part of the Kohen Gadol's attire had a symbolic correspondence to a specific sin in our history, with the purpose of atoning for it, and to bring about Hashem's forgiveness. At first it is not clear what type of clothing-related sin we are referring to here, whether it is through seduction, obstruction, the

concealment of something, among others. Rabbi Kahn notes that the concept of clothing being used as a means to commit sin is not new in the Torah at all. Indeed it has been around since the beginning of time, with its first appearance in Bereshit, from the days of Adam and Chava after they sinned and felt embarrassed and of course in the next generation, the connection between sin and clothing only becomes more profound.

Cain, whose occupation was farming, murders his brother Hevel, a shepherd. This tragic event lies at the essence of the prohibition of Shatnez, the mixing of linen, an agricultural product, and wool, which comes from sheep. This law serves as a reminder, a warning, and a wakeup call. Yet, in the Kodesh HaKodashim, reconciliation of this grave conflict becomes possible in a place of such holiness, and the brothers symbolically come together.

The inverse is also true, namely, in a place of division, God cannot be present. Only when our nation is together, 'k'ish Echad b'lev Echad' - like one man with one heart, can we truly fulfill our destiny, our mission, and bring about the final redemption. In our times, in our war against Hamas, it is critical that we stay together, in order to have Hashem on our side, fighting alongside us. In the year preceding the war, our nation was divided, lacking the unity that is so essential. Just like the story of Kamsa and Bar Kamsa, where baseless hatred led to the destruction of our Temple, now Hamas, in the place of Titus and the Romans, seeks our destruction. Let us all have baseless love for one another, for all our brothers in Am Yisrael, and we will surely bring about victory, and eventually the Geulah. ■