



TORAH 4 TEENS

BY TEENS NCSY ISRAEL



**Noah Roffe
Madrich**

What Does God Get From Korbanot?

At the start of Sefer Vayikra we are introduced to the concept of Korbanot, animal sacrifices, as a way of serving Hashem and of doing teshuva. Since we haven't been zocheh to have this form of avodah for hundreds of years, it seems quite strange that an animal offering alone can atone for our sins and bring us closer to God. What benefit does God actually get from this dead, burning animal and what religious experience does it offer the sacrificer?

There is a very important rule when it comes to Korbanot (Menachot 13:11): "Whether one offers a large or small offering [doesn't matter], only that they should have God [shamayim] in mind." This rule shows us that of course God does not benefit from animal sacrifices at all! When the Torah describes Korbanot as "pleasing odor to Hashem", it really means that our commitment to God showed in our sacrifice of something we worked hard to raise, of something that is valuable to us, is pleasing to Him!

In fact, Shmuel teaches Shaul this very lesson in this week's haftarah (see Shmuel Aleph 15:22)! In addition, this idea is even prevalent in the first korbanot mentioned in the Torah: the offerings of Kayin and Hevel. Rav Neventzahl explains that Kayin's korban was not accepted only because he

didn't have the right mindset, displayed in what he chose to offer, whereas Hevel did. Although we don't have Korbanot today, we can still show our commitment to God with other types of personal sacrifice.



**Matan Silverstein
10th Grade
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Always Being Prepared

On the Shabbat before Purim we read a special Maftir in which we are instructed to remember how our enemy, Amalek, attacked us by surprise when we were unprepared and weak. He approached us from the rear and killed our stragglers.

Similarly, on October 7th, Hamas attacked us by surprise. On that day, our enemy murdered over 1000 Jews and took over 200 more hostage.

As an optimistic nation, always growing, striving, and dreaming, it is easy to forget about our enemies. However, we must not let our optimism blind us.

This optimism is the same optimism which caused complacency that ultimately blinded Am Yisrael when they left Egypt. They thought nobody would dare attack them after God proved his strength against the mighty Egyptians. Who would attack a nation that had just defeated the biggest superpower in the region? But this is exactly what happened. They let their guard down and were attacked as a result.

Parashat Zachor reminds us that even as we build our nation and envision a future of

coexistence with our neighbors, we cannot forget the danger of our enemies. We cannot change the past, but we must remember the lesson we learned from Amalek, again, in our day.

On Purim we are instructed to drink until we can't distinguish between cursing Haman and blessing Mordechai, but in reality based on our nation's history we must never forget the difference between those who love us and those who hate us. Shabbat Shalom. ■

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Purim at Yemin Moshe

Sunday night
24.3.2024

Arvit 6:10pm

Megillah
Reading 6:20pm



Followed by
Reuven the Magician



Beit Knesset Beit Yisrael
 Rechov Pele Yoetz 2, Yemin Moshe