



TORAH 4 TEENS

BY TEENS

NCSY ISRAEL



Lia Manning
Gush Etzion
Chapter Director

“10 o’clock, Sunday?”

The Chagim are mentioned at several different points of Chumash. Some of these find their first temporal description in Parashat Emor. Rabbi Sacks asks what the word Mo’ed means in the context of our Parasha. The same word is used in the term ‘Ohel Mo’ed’, popularly translated as ‘the Tent of Meeting’. The Chagim, therefore, are appointments between Am Israel and Hashem. We are being given a rundown of when we are to see each other throughout the year. Imagine receiving a notification on your phone saying “G-d has shared His virtual calendar with you”. Now it’s up to you to click “Accept”.

Let’s take a step back and see this passage in context. How do we reconcile the different topics in this Parasha? Right before going through the Chagim, we discussed the various protocols of the Beit Hamikdash. Rav Hirsch explains that these two Parshiot are placed next to each other in that “what the Temple is spatially, the

Chagim are temporally”. This is a beautiful concept. The Beit Hamikdash is the physical connection between man and G-d, a small window connecting two separate worlds. Our Chagim have the same job in the dimension of time. On Mo’ed (Yom Tov) I know that I am standing in that window, peaking into G-d’s world, feeling forever closer to Him than I am year-round.

How incredible is it then that we have the privilege to celebrate this season of Chagim for Medinat Israel!? Although they are man-made and not prescribed by the Torah, they definitely unify the concepts of space and time with our connection to G-d. We are standing on the soil that contain the Kedusha of Eretz Yisrael, at the exact time that Hashem manifested Himself through miracles to allow us to proclaim a Jewish State and win back Yerushalaim. We are living in an epic time when we don’t just commemorate G-d’s legacy to His people through His Land, rather we get to live it.



Moshe Domnitch
12th Grade, Efrat

Living a Kiddush Hashem

“ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם” (ויקרא כב:לב)

“And you shall not desecrate My Holy Name, and sanctify Me among Bnei Yisrael, I am Hashem Who sanctifies you”

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This pasuk teaches us the mitzvot of kiddush Hashem and chillul Hashem. The extreme application is that in certain cases a person is obligated to die rather than commit certain aveirot. But, the practical application is much more than that. It's something that should affect the way we behave every day, not just in extreme cases.

The Gemara in Yoma says, "With which kind of action does one desecrate the Almighty's Name? It depends upon his status in society. Rav once explained, 'If I would buy meat at the butcher's and not pay my bill immediately, I would desecrate the Almighty's Name.'"

One might think and say, "but I am not Rav why should I be so careful in everything I do? I don't represent Torah the way Rav did." Maybe we are not Rav but each of us in a way represent the Torah. The Rambam in Sefer Hamitzvot says "proper living, in accordance with the highest Jewish standards, thus constitutes in itself an act of kiddush Hashem." This means that each of us when we present ourselves as religious Jews, put ourselves in a position to make a kiddush Hashem or a chillul Hashem. We never know who might be watching us and what we might lead them to think about Hashem and His Torah. ■

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