



TORAH 4 TEENS

BY TEENS NCSY ISRAEL



YAFIT ATLAS
BEIT SHEMESH DIRECTOR

AHARON, HOW COULD YOU?

The sin of the Golden Calf in this week's parsha is one of the greatest mistakes in Jewish history. Ironically, for a people known to be good with numbers, many of whom today are accountants, a huge mistake resulted from a small miscalculation of when Moshe was supposed to return from Har Sinai. One of the most striking issues in this week's parsha is Aharon's role in it all. We see in later parshiot that Aharon himself questions his worthiness to serve as the first Kohen Gadol following his involvement in the sin of the Golden Calf, prompting us to ask the same question.

One of the greatest mistakes one can make when learning Tanach is allowing the straightforward answer to satisfy the desire for a good explanation. True, we can come to the conclusion that Hashem forgave Aharon—and therefore, isn't that a good enough answer for us? If we allow ourselves to be satisfied with this simplistic answer, we miss so much depth and true insight into who Aharon was. Without such depth, we lose a vital lesson that can be learned from this week's parsha.

Aharon was faced with the most difficult of decisions. Should he suffer the same fate as Chur, son of Calev and Miriam, and be killed as he tried to oppose the building of the Golden Calf? Aharon understood the situation with profound wisdom, recognizing what we may not initially see. The Jewish

people had severely gone astray, but not so far that they couldn't do teshuva. Aharon realized that if the Jewish people were to kill him as well—the future Kohen Gadol—the damage to who they were would be irreversible. This would have altered all of Jewish history. There would be no coming back from a mistake of this magnitude.

Aharon had to act quickly, and true to what was always most important to him, he chose to participate in the sin rather than allow the Jewish people to reach this all-time low. His self-sacrifice—his willingness to lose everything—was precisely why he was the perfect Kohen Gadol. His love and devotion to the Jewish people were exactly what the role required.

Therefore, when reading this week's parsha, let us see the self-sacrifice of Aharon rather than the simple mistake of someone caught in a difficult situation. Once we expand our understanding of what Aharon did, we can ask ourselves how we can become true students of Aharon—loving peace and pursuing peace in our everyday lives.

Shabbat Shalom.



MATAN SACKNOVITZ-HAIN
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THE SHATTERING OF THE LUCHOT: A LESSON FOR OUR NATION

Parashat Ki Tisa describes a dramatic moment in Jewish history. After reaching great spiritual heights at Har Sinai, the Jewish

people fall into the sin of the Golden Calf. This sharp change teaches an important lesson about fear, faith, and leadership.

When Moshe delayed coming down the mountain, the people became afraid and confused. Instead of trusting Hashem, they searched for something visible and powerful. The Golden Calf looked strong on the outside, but it was empty on the inside. The parsha shows that real strength does not come from what looks impressive, but from faith and patience.

When Moshe saw the calf, he broke the Luchot. This was not a sign of failure; it was an act of responsibility. Sometimes, when something goes very wrong, you cannot simply continue as before. You must stop, recognize the problem, and rebuild in a better way.

Our Sages teach that both the whole Luchot and the broken pieces were placed in the Aron. This teaches that even the difficult moments in our nation's history are not wasted. They become lessons that help us grow stronger.

After the sin, Hashem gave Bnei Yisrael the Second Luchot. Unlike the first, which were given with great noise, the second were given quietly, and they endured. This teaches that rebuilding with humility and unity creates strength that lasts.

“Ki tisa et rosh”-lift up your head. Even during challenges, the Jewish people know how to rebuild, grow, and move forward with faith in Hashem. ■

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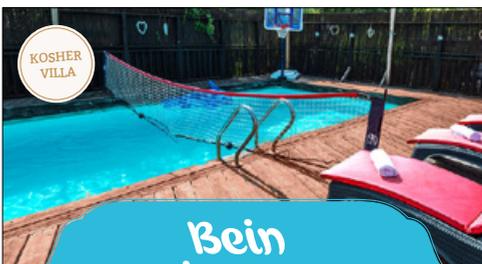
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