



“דעותנו”, במה לשיח חינוכי רעיוני
מזכירות “הנוער הציוני העולמית” - ישראל
“Deothenu”, a Forum for educational and ideological dialogue
Mazkirut Hanoar Hatzioni Haolamit – Israel

ARBA’AT HAMINIM IN HANOAR HATZIONI

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One of the most important mitzvot of the holiday of Sukkot is Arba’at Haminim – The Four Species. The Etrog (citron fruit), Lulav (palm branch), Hadas (myrtle) and Arava (willow), whose physical characteristics differentiate them, represent significant symbols that we can relate to the framework tnuati.

One of the many interpretations of the Arba’at Haminim discusses the types of people that exist within the Jewish people and associates them with the smell and taste of each species. The Etrog has both a taste and a smell and symbolizes those who study the Torah and do good deeds. The Lulav has flavor but no fragrance and represents those who study the Torah but lack good deeds. The Hadas, which has a smell but no taste, alludes to those who perform good deeds but do not study the Torah. And finally, the Arava, which has neither a smell nor a taste, represents those who lack both the study of the Torah and good deeds. Arba’at Haminim convey that every species comes from different origins, has different attributes and fills a specific role in nature. By gathering all four, we obtain a combination of qualities that benefits the entire group.

The same applies to the tnuat: We come from different realities, we identify with different ideas, and each one of us contributes his/her capabilities. Therefore, we seek to be a pluralist framework that develops the strengths of each chaver, enables him/her to establish his/her own points of view and feel confident during the growth process. And most importantly, we aspire to preserve the respect and tolerance towards others, clear and fundamental values of our DNA tnuati. We wish to provide a sense of community, where the chaverim can express their beliefs and positions and create new experiences accompanied by others who share their ideals and objectives.

Chag Sukkot should serve as a moment of reflection. Let us ask ourselves if we are genuinely creating an inclusive and diverse space, if our chaverim work to maintain a healthy environment where everyone is constantly learning. If that is not the case, let us take action, make amends and assume the principles of our Darkenu.

I urge us to be a tnuat full of Arba’at Haminim, where every person can reach personal fulfillment, and together we will create a power built from our differences.

Chag Sameach and Chazak Ve’ematz!