



## TORAH 4 TEENS

### BY TEENS NCSY ISRAEL



**NAFTALI & CAROLINE  
PUDELL - BEIT SHEMESH  
CHAPTER DIRECTORS**

### TRUE NECHAMA: FINDING COMFORT AFTER LOSS

*Shabbat Nachamu* marks the beginning of the שבועה דנחמא, the seven *Shabbatot* following *Tisha B'Av*, during which we read from the later chapters of *Yeshayahu*, offering messages of hope and comfort after mourning the tragedies of *Tisha B'Av*.

Yet in this week's *parsha*, the *Midrash* describes a heartbreaking scene: Moshe pleads with Hashem to allow him to enter *Eretz Yisrael*. He offers 515 *tefillot*, but Hashem tells him to stop praying about the matter.

This is the week we are meant to begin feeling comforted after all the destruction and loss—so why do we read about Moshe being denied entry into the Land of Israel? How is that comforting?

From Moshe's story, we learn an important lesson about what true *nechama* is: the ability to continue after tragedy. Even after

his lifelong dream is denied—and as devastated as he must have been—Moshe doesn't disappear. Instead, he continues to lead. He strengthens the Jewish people under new leadership and gives them the guidance they need to enter the land.

That was Moshe's *nechama*: seeing the future and success of his people, even if he couldn't reap the benefits himself. That is also our comfort after *Tisha B'Av*—that the story is not over.

After the Holocaust, this was the mission of so many brave survivors. That was their *nechama*: the families they rebuilt, the Torah and Jewish institutions they established. No *nechama* was greater than the creation of the State of Israel—the greatest symbol of Jewish continuity and survival. A Jewish country protecting and uplifting one another. A Jewish army saving other Jews.

That is true comfort: despite the tragedy, there will always be a Jewish future.



**AVIGAYIL LEVINE  
10<sup>TH</sup> GRADE, EFRAT**

### THE DUALITY OF SHEMA YISRAEL

In our *parasha*, we encounter one of the most famous verses in the Torah—perhaps the most famous of all:

“שמע ישראל ה' אלוקינו ה' אחד”

There are several ways to understand this verse, but perhaps the most common is as a

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prayer to Hashem—a plea asking Him to listen to *Am Yisrael* and to our prayers, because He is our God, and He is One.

But if we look at it from a different perspective, the whole meaning shifts. Instead of being directed toward Hashem, it becomes a message to *Am Yisrael*, and a powerful one at that:

“שמע, ישראל – ה' אלוהינו, ה' אחד.”

Listen, Israel—Hashem is our God. He knows us and what's best for us. He is the only One who knows us so well.

Even when certain *mitzvot* or *halachot* feel difficult or don't make sense to us, we can remind ourselves of *Shema Yisrael*, and remember: this is what Hashem wants from us, and if He told us to do it, then we are capable of doing it.

**Shabbat Shalom ■**



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**Rav Shimshon Nadel**  
*Rosh Kollel*

### **Schedule:**

Sunday, Tuesday, Thursday

9:15-10:15 Chavrutot

10:15-11:15 Shiur B'iyun

on Masechet Pesachim



כולל סיני