



# TORAH 4 TEENS

# NITZAVIM

## BY TEENS

## NCSY ISRAEL



**JO MAIMON**  
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אתם נצבים היום כלכם לפני ה' אלקיכם...  
(דברים כט, ט)

*"You stand this day, all of you, before your God..."*

What does it mean to stand before Hashem? The Ramban helps us understand what Moshe is saying to Bnei Yisrael:

*"You are standing and ready before G-d to be initiated into His covenant. For, in order to accept the Torah with its interpretation, they had gathered before him [Moses]."*

טעם אתם נצבים היום לפני ה' אלקיכם, שאתם עומדים ומזמנים לפני השם כדי לעמד בבְּרִיתוֹ, כִּי לְקַבֵּל הַתּוֹרָה בְּבִאוּרָה נֶאֱסָפוּ אֵלָיו. (רמב"ן - דברים כט, ט)

Bnei Yisrael are standing on the border of Eretz Yisrael, ready to enter. Almost forty years have passed since they were given the Torah, and now they are gathered once again to stand before Hashem, to be initiated into the *brit*

(covenant), and to accept the Torah with its interpretation.

This moment teaches us two eternal truths about the Jewish experience:

First, it signifies an unending and everlasting commitment — a deep understanding of what we are a part of and what our lives are about.

Second, with this commitment comes constant renewal. The Torah's interpretations — *Torah She'be'al Peh* — make the Torah relevant in every generation. Bringing the Torah to life every day is our ongoing expression of commitment and renewal.

Rosh Hashanah embodies these two ideas — commitment and renewal. Each year we start fresh, seeking growth and closeness to Hashem.



**YAIR SAMAD**  
**10<sup>TH</sup> GRADE, RAANANA**

## THE BEST ALARM CLOCK

Rosh Hashanah is called *Yom Teruah* — the Day of Blowing — in the Torah. But why is the shofar such a central part of this *chag*?

The shofar is meant to awaken us to *teshuvah*. When we hear its sound, it should remind us who we are, why we are here, and what our purpose is.

The Rambam famously writes that the shofar carries a message to the Jewish people: *"Wake up, you who are asleep... reflect on your deeds, return in teshuvah, and remember your Creator."*

Why does the Rambam compare sinning

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to being “asleep”? Because when we do something wrong, it is not our truest, most conscious self acting. It’s as though we were on autopilot, not fully awake to what we were doing. Our sins do not define us — they happen when we forget who we really are.

That is why the shofar is the perfect tool for *teshuvah*. It is a wake-up call. Its piercing cry shakes us and reminds us: *You are better than your mistakes*. All we need to do is “wake up” — recognize the wrong, stop doing it, and return to Hashem.

So when we hear the shofar on Rosh Hashanah, it’s not just a mitzvah of listening to a sound. It’s Hashem personally calling out to each of us: *Remember who you are. Wake up. Come back.*

May the cry of the shofar inspire us to a true awakening, *teshuvah*, and a year filled with blessing. ■

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**Dr. Henry C. Romberg**



Beloved husband,  
father, grandfather and  
great grandfather.  
Dearest Doctor, Mohel  
and friend.

Marking his  
**20<sup>th</sup> Yahrzeit**  
נלב"ע כ"ט אלול תשס"ה

We miss you!