

Nachamu- Nachamu

Third Haftara of Nechama- *Rieh*
Part 3

Hashems Nechama

- Master the storms by living as a Ben/Bas Olam Habba
- Become a builder

Yerushalayim

ישמתי כדכד שמשתייה וישעריה לאבני אקדח וכל גבולה לאבני חפץ
I will make your כדכד rubies your שמשתייה , Your gates of precious stones, The whole encircling wall of gems.

Bava Batra 75a:9 With regard to the future glory of Jerusalem, the Gemara interprets the verse: "And I will make your pinnacles of *kadkhod*" (Isaiah 54:12).

Rabbi Shmuel bar Nahmani says: There were two angels in Shamayim, Gabriel and Michael, disagree with regard to which material will be used to form the walls of Jerusalem.

And some say the *Machlokes (dispute)* is between two *Amora'im* in the West, i.e., Eretz Yisrael. And who are they? They are Yehuda and Hizkiyya, the sons of Rabbi Hiyya.

Whether it is two Malachim or two Amoraim is very, very strange that the Gmarra is talking about it.

Unless, the G'marra is probably telling you something.

One said that the walls of Yerushalayim will be made of onyx, and the other one said that they will be made of jasper.

So, The Holy One, Blessed be He, Hakadosh Baruch Hu, said to them: Let it be like this [kedein] and like that [ukhedein], i.e., let them be formed from both together.

This compromise is indicated by the word *kadkhod*, a combination of this [kedein] and that [ukhedein].

In other words, like this and like that. What does that mean? So strange.

The verse in discussion in this Gmarra is a *Nevuah, prophecy*. Therefore Hashem told him what to say. Is that not right?

So in other words as part of the *Nevuah*, Hashem is teaching Yeshayahu about a *Machlokes* between two angels?

Okay, maybe.

But, to teach him about a *Machlokes* between two *Amoraim* who live 1000 years after Yeshayahu is peculiar.

Then, the *Gmarra* continues with this *pasuk*, “And then I will make *וְשַׁעְרֵיךָ לְאֲבְנֵי אֶקֶדֶח*”. This should be understood in light of an incident where *Rabbi Yochanan*, taught, in the future *Hakadosh Baruch Hu* will bring precious stones and pearls that are thirty by thirty cubits. They are huge. He will hollow them out a hole of ten by twenty cubits and set them in the gates of Yerushalayim.

A certain student laughed at *Rabbi Yochanan*. I would be too scared to do it with my Rebbie, and I'm assuming I wouldn't do it with *Rabbi Yochanan*, but okay.

The student says it's impossible, “we don't find precious stones the size of an egg of a dove, and you're telling me we're going to find precious stones of this size? After a period of time the student's ship went to sea, where he saw the angels sitting and sawing some precious stones and pearls that were thirty by thirty cubits, and hollowed out in them holes of ten by twenty cubits.

He said to the angels, What are these? They said, in the future *Hakadosh Baruch Hu* will place them in the gates of Yerushalayim.

Later, the student came before *Rabbi Yochanan* and said to him: Rebbie, Continue to interpret, my teacher, it is fitting, as I saw just as you said. *Rabbi Yochanan* said to him: Worthless man, if you had not seen, you would not have believed? Clearly, you are mocking the statement of the Chachamim, . *Rabbi Yochanan* נתן עיניו בו (set his eyes upon him), and the student was instantly killed and turned into a pile of bones.

What is he talking about? When he made fun of him, there was no response. When he comes back and says, “I saw it, wow It is real” is when he kills him? He receives the death penalty just when he says they are real and when he mocks his teacher there is nothing.

What is that *Gmarra* talking about?

If you say it won't happen then ok, whatever. However if it is only after you see it in physical terms when you can say it can happen, then you have a serious problem.

The stones that are described, have nothing to do with the world as we know it. When *Rabbi Yochanan* was teaching this *Pasuk* saying this is what Hashem would do; he was obviously saying, that the rebuilt Yerushalayim will not be limited to the world as we know it. It won't be.

So this student said, “then I want nothing to do with it basically”. It has to be something that is tangible to me.

To say it has to be something tangible to me is very dangerous. Because it means I don't understand *Moshiach*. I don't understand the promises we have from Hashem. And I don't understand *Nevuah*. I can't learn *tehillim* since it is physically impossible for *Dovid Hamelech* to write *Al Naharos Bavel*. It's physically impossible for *David Hamelech* to write, *Tehillim 137:7*

זָכֹר יְהוָה לְבְנֵי אֲדוֹם אֵת יוֹם יְרוּשָׁלַם הָאֲמָרִים עָרוּ עָרוּ עַד הַיְסוּד בָּהּ " Remember [Hashem], against the Edomites the day of Jerusalem's fall; how they [said], "Strip [bare] , strip [bare] to her very foundations!"

It's impossible physically, since both exiles of Bavel and Edom had not yet occurred and were thousands of years later. Just as the Gmarra teaches about a Machlokes of "Amoraim" who existed thousands of years after the prophecy. .

Yet this student sees in physical terms. Does he not pick up "what" he is seeing in physical terms? Who is there in that *G'marrah* carving out those stones? Angels. Do you walk around seeing angels?

The student is saying " if you want me to deal with angels, I have to deal with angels the way they do in the Catholic Church, I need a painting of an angel.

Because when you say even the angels I have to see in physical terms, you're not ready to learn Torah!. Do you think that everything that the *Chachamim* are going to tell you is going to be practical, tangible; then you don't understand! The whole idea is that whenever they talk about anything, anything, anything, anything it is not in physical terms.

If Torah is taught in a way, of saying the same thing that I can find in any self- help book, it's not Torah!

That is saying, " I see an Angel and that makes it real to me". To understand that the whole essence of Torah is to give me this access to *Briah- creation* and an existence from a level that's so beyond us that's Torah!

For someone to do a *Tahara* is a statement he or she is not like this student because there's no physical reason to do a *Tahara*. The body is going to be in the earth in one day .There are going to be worms and bugs eating away in the day and the person performing the *Tahara* is saying, " no, no, no, I don't see the worms but instead understand that this is a human being that is not limited by the physicality.

As Rabbi Akiva did when he said, "*ShuAleem, Hilchu Bah*", Eicha 5:18 על הר ציון שושנים שועלים הִלְכוּ בוּ, On Mount Zion, which lies desolate [foxes] prowl over it.

Everyone sees *ShuAleem, Hilchu Bah*", they cry, and Rabbi Akiva starts laughing . They ask him why and he says it is written in Isaiah, 8:2 וְאֶעֱיֵדָה לִי יְעִידִים נְאֻמִּים אֵת אֹרְיָה הַכֹּהֵן וְאֵת זְכַרְיָהוּ בֶן יִבְרָכְיָהוּ . Since until Uria's prophecy was fulfilled people were fearful that Zecharia's prophecy would not come to pass. However once Uria's prophecy was fulfilled they knew Zecharia's would be.

So my father *Zatzal*, said It's ridiculous. Rabbi Akiva says, "well until I saw *shualim*, foxes, I didn't know that the other words of the *Nevi'im* were true? What? He was an Apikores? Rabbi Akiva?

When you take something impossible, and you're able to connect to it and see that the impossible is real, that's what the *Nevi'im* are doing to you. The "impossibles" they give you have nothing to do with reality as I know it, I don't need it. Then I'm able to just look at the greatest tragedies וְשׁוּעָלִים הִלְכוּ בוּ and he starts laughing.

You don't do it (laugh) to the person who's suffering obviously.

When people daven for you, do you want them to daven for you only if they see the stones themselves, you do want them to daven for you because the *passuk* says it will be stones?. Therefore, this is the *Migaleh Amukos* on this verse as hearing Hashem say, He will make the whole world the twenty- four steps of *Yerushalayim*.

The 14th *Bracha* (blessing) of *V'I'yerushalayim* in the Amidah is this recognition that all the realities that are offered to us in Torah *Shebichsav* and *Torah Shebial Peh*, are real. But it's not the reality we seem to accept. It's. real reality, *Hanhagas Hayichud* (The interactions of unity). You **can** live with it! It is possible.

It becomes our new reality. And that's what we're davening for when we say the *Bracha* (blessing) of *V'I'yerushalayim* .

Which has to be; because how can you say in the 14th Bracha (blessing) "*vichisay dovid avdichah*, ונסא דוד עבדך מהרה בתוכה תכין, *Restore the kingdom (throne) of King David, your servant*; and then in the next bracha (blessing) , *Es Tzemach Dovid* אַתְּ צִמַח דָּוִד עַבְדְּךָ מֵהַרָּה (cause to sprout the branch/offspring of your servant David.)?

The order doesn't make sense. How can you have ונסא דוד עבדך before אַתְּ צִמַח דָּוִד עַבְדְּךָ מֵהַרָּה?

This is also how my father Zatzal explains the seemingly out of order approach of Yaakov Avinu first sending Yehudah to establish a Yeshiva before there were people in Egypt, 46:28 וְאֶת־יְהוּדָה שָׁלַח לְפָנָיו אֶל־יוֹסֵף לְהוֹרִתָּ לָפְנָיו גִּשְׁנָה וַיָּבֵאוּ אֶרְצָה גֹּשֶׁן

People think my father's *gadlus* (greatness) was that his mind was beyond anyone else's which is true, it was . People think his *gadlus* was that he could learn something and see beyond, beyond, beyond...

But the ultimate *gadlus* was that what everyone else saw as reality had no bearing on reality to him.

When I was in the hospital and my wife, was there saying goodbye and my kids came to say goodbye and I'm crying. My father is sitting there and learning. And I say, "Pa" nothing?

He responds, "what are you crying for"?

I'm going to say goodbye to a son who is an *apikores*?

Come on have some compassion!. He was not an unfeeling person *Chas Vishalom*

He saw reality. What other people saw as reality, he didn't.

Do you know what he did for me at that moment ? He didn't allow me to lose my connection to Hashem and not give up

And the minute he did it I was fine, and then he said. "okay, you'll be fine". So what am I worried about?

The verse following **כָּדַדְתָּ וְשָׁמַתִּי כְּכַד שְׁמֵשֶׁתִּיךָ וְשַׁעֲרֶיךָ לְאַבְנֵי אֶקֶדַח וְכָל גְּבוּלְךָ לְאַבְנֵי חֶפֶץ** (Isaiah 54:12) in this *Haftara* of *Eikev* for the third week of *Nechama*; is:

וְכָל-בְּנֵיךָ לְמוֹדֵי יְהוָה וְרַב שְׁלוֹם בְּנֵיךָ (Isaiah, 54:13)
And all your children shall be [students of Hashem], and great shall be the [pursuit of wholesomeness] in your children.

Would you like to see how the *medrash* reads this Pasuk?

(*Beraishes Rabbah*, 95:3) on the verse in *Beraishes* 46:28 **וְאֵת יְהוּדָה שָׁלַח לְפָנָיו** (And Yehudah, he [Yaakov] sent before him. The *Medrash* here concludes with **וְכָל-בְּנֵיךָ לְמוֹדֵי יְהוָה וְרַב שְׁלוֹם בְּנֵיךָ**)

The *Medrash* begins by explaining why Yaakov sent Yehudah to Egypt ahead of the family.

דָּבָר אַחֵר, וְאֵת יְהוּדָה שָׁלַח לְפָנָיו, רַבִּי חֲנִינָא בְרִיהַ דְרַבִּי אַחָא וְרַבִּי חֲנִינָא, חָד אָמַר לְהִתְקִין לוֹ בֵּית דִּירָה, וְחָד אָמַר לְהִתְקִין לוֹ בֵּית וְעַד שְׂיָהָא מוֹרָה בּוֹ דְּבַרִּי תוֹרָה וְשְׂיָהָיו הַשְּׁבָטִים לּוֹמְדִים בּוֹ
R'Chanina the son of R'Acha and R' Chanina offered differing explanations of this verse. One of these Sages said: Yehuda's mission was to prepare a dwelling for Yaakov. And the other one said: Yehuda's mission was to prepare a study hall for Yaakov, so that he would teach in it words of Torah and so the Tribes would study Torah in it.

לְלַמְּדָךְ שְׁבָכָל מְקוֹם שְׂהֵיָה יַעֲקֹב יוֹשֵׁב הִיָּה עוֹסֵק בְּתוֹרָה כְּשֵׁם שְׂהֵיוּ אֲבוֹתָיו
To teach us that in every place that Yaakov would dwell he would be "osek" (engage) in Torah just as his forefathers would..

So *Medrash* says, one second... **עַד עַכְשָׁיו לֹא נִתְּנָה תוֹרָה**... until this point the Torah had not been given!

And yet it is written by Avraham, (*Braishes* 26:5) **וַיִּשְׁמַר מִשְׁמֶרְתִּי, וַיִּמְהַיְכֵן לְמַד אֲבָרְהָם אֶת הַתּוֹרָה**,
And he watched over, and kept My safeguards.

Obviously Torah is a sense of "*Haba*" becoming, just as it is an essential component of the Teshuva process, the Consolation process as we described with the stones and the student of Rabbi Yochanan.

וַיִּמְהַיְכֵן לְמַד אֲבָרְהָם אֶת הַתּוֹרָה
And from where did Avraham Avinu learn the Torah?

Are You ready?

רַבֵּן שִׁמְעוֹן אוֹמֵר נֶעֱשׂוּ שְׁתֵּי כְלִיֹּתָיו כְּשֵׁתֵי כַּדִּים שֶׁל מַיִם וְהָיוּ נוֹבְעוֹת תּוֹרָה
Rabban Shimon said: Avraham Avinu's kidneys became like two pitchers of water, and they were gushing forth Torah.

כְּשֵׁתֵי כַּדִּים (two pitcher of water)

כַּדִּים *Kadeem* What's the singular of **כַּדִּים**? **כַּד** *Kad* has the numerical value of 24 as in the first verse Isaiah, 54:12 **כָּדַדְתָּ**

וימנין שכן הוא, שנאמר (תהלים טז, ז): אף לילות יסרוני וגו'
From where do we know this? It is based on the verse in Tehillim that says, "Even in the nights my kidneys instruct me".

רבי לוי אמר מעצמו למד תורה, שנאמר (משלי יד, יד): מדרכיו ישבע סוג לב ומעליו איש טוב
Rabbi Levi said: on his own did Avraham Avinu learn Torah just as the verse states in Proverbs 14:14 " A wayward heart will be satisfied with its ways, and one who lives with the sense of reaching above (aka on his own) is considered a good "man" .

The description of the לב סוג depicts the student of Rabbi Yochanan who need to see the stones, and the person called איש טוב personifying the Rabbi Akiva who is able to laugh when he sees the fox when the world is crying.

רבי יונתן שר הביירה אמר אפלו ערובי תבשילין היה אברהם יודע,
Rabbi Yonasan the Master of the Birah, said: Avraham Avinu even knew "Eiruv tavshilin which is from Chazal.

How do you know?

שנאמר (בראשית כו, ה): עקב אשר שמע אברהם וגו'.
Because, it says "eikev" for Avraham obeyed my voice.

And, how many years did Avraham Avinu recognize His Creator?

ובן כמה שנים הכיר אברהם את בוראו בן ארבעים ושמנה שנה הכיר את בוראו. ריש לקיש אמר בן שלש שנים,
דכתיב עקב מנין עק"ב, ואברהם היה מאה שבעים וחמש שנים, נמצאת למד שכן שלש שנים הכיר את בוראו;
'והיה משמר דקדוקי תורה והיה מלמד את בניו, שנאמר (בראשית יח, יט): כי ידעתי וגו'

The Sages said: as a forty-eight-year-old. Reish Lakish said: As a three-year-old. As *Eikev* has a numerical value of one hundred seventy-two, And Avraham lived 175 years.
And Avraham would safeguard the exactitudes of Torah, and would teach his children...

אמר לו הקדוש ברוך הוא אתה למדת בניך תורה בעולם הזה, אבל בעולם הבא אני בכבודי מלמד לכם את התורה, שנאמר (ישעיה נד, יג): וכל בניך למודי ה
Hakadosh Baruch Hu said to him, you taught your children in this world, but in the world to come (Olam Habah), I in MY glory will teach you The Torah. As it says...ה'. All your students will be students of Hashem.

Where do you see this in your davening?

In the blessing of the Torah when bless Hashem ***Hamilamed Torah L'amo Yisroel.***

This is telling us that it is possible for me to learn Torah as if I am learning in Olam Habba!!

שנאמר (ישעיה נד, יג): וכל בניך למודי ה

ורב שלום בניך? ורב שלום בניך?

If I'm learning Torah וְכַל-בְּנֵיךָ לְמוֹדֵי יְהוָה meaning directly from *Hamilamed Torah L'amo Yisroel* so as the Medrash says, it's an *Olam Habba* type of learning. I therefore don't need to actually see the *Malachim* carving out these stones, I know that it's as real as if I saw the *Malachim* right in front of me.

Then I also have another gift. And the other gift is I can say something to a student and I can know how she's going to take it And then she's going to come up with her own application. One that's very real to her and important to her. And I can say, Oh, I never would have thought of that.

If I'm learning Torah וְכַל-בְּנֵיךָ לְמוֹדֵי יְהוָה I don't only see the future of what is here in the world, since the Torah is an *Olam Habba* Torah . I could see the stones, I could see *eruv Tavshilin* as did Avraham Avinu , who learned as וְכַל-בְּנֵיךָ לְמוֹדֵי יְהוָה .
When we learn Torah and we're able to look at a pasuk and all of the sudden see something other people can't see. That's וְכַל-בְּנֵיךָ לְמוֹדֵי יְהוָה .

To know how you are going to figure out a Halacha is what Chazal means when they say Avraham Avinu is "*Ekev*" and one who personified וְכַל-בְּנֵיךָ לְמוֹדֵי יְהוָה .

And all of this is played out with the *Nachash* as the inability to see it is the *nachash (snake)* biting at your heel.

What happens if I'm able to achieve an *Olam Habba* learning? I can look at someone suffering, even if he's going to have massive surgery. He's in pain, it's unimaginable. They're going to be chopping out literally parts of the bones of his spine. And he's far too ill to replace those bones. He's going to be living in agony for two years today until hopefully the infection goes away so they can rebuild his bones and you see the good in it

How do you convey that?

So that's the end of the verse.

שְׁלוֹם בְּנֵיךָ

That you become someone who learns Torah in such a way that you're able to expand people's sense of *Shalom (wholesomeness)* with what they're learning and how they're learning, their *avodas Hashem (service of Hashem)*.

You're able to develop that sense because if you're able to see the stones without seeing them; if you're able to see the *eruv Tavshilin* without seeing them, and if you're able to achieve וְכַל-בְּנֵיךָ לְמוֹדֵי יְהוָה which is learning from *The Milamed Torah L'iamo Yisroel* which is to learn Torah as a Ben or Bas *Olam Habba* you will find that you also have the capacity to find what to say and how to say it to the point of וְכַל-בְּנֵיךָ לְמוֹדֵי יְהוָה .

Where does Dovid Hamelech use וְכַל-בְּנֵיךָ לְמוֹדֵי יְהוָה ?

אָמַר רַבִּי אֱלֶעָזָר אָמַר רַבִּי חֲנִינְאִי: תְּלִמְיָדֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שֶׁנֶּאֱמַר: "וְכַל בְּנֵיךָ לְמוֹדֵי יְהוָה" וְכַל-בְּנֵיךָ לְמוֹדֵי יְהוָה

"אֵל תִּקְרֵי "בְּנֵיךָ" אֵלָּא "בּוֹנֵיךָ".

Now you can understand the context we are talking about building Yerushalayim.

Therefore, if you're going to be in a situation and you know you're meeting with someone who's suffering, but you want to have clarity to know how and what to say and what you can't say for it to be an experience of בּוֹנֵי יְרוּשָׁלַיִם.. So you look at this *pasuk* to focus your mind to achieve בּוֹנֵי יְרוּשָׁלַיִם with the help of The *Milamed Torah L'amo Yisroel*.

Concepts taught By: Rabbi Simcha Weinberg,n''y