

## THE PATH FORWARD

Nachamu- Nachamu

Fourth *Haftara* of Nechama- *Shofteem*  
Part 1

Hashems Nechama to us

- We are the source of His Nechama -
- Shift our perspective and focus on our Highest parts.

The *Pasuk* says אָנֹכִי אֲנֹכִי הוּא מְנַחֵמְכֶם מִי אֶת וְתִירְאֵי מֵאָדָם וּמִבְּנֵי אָדָם חֲצִיר יִנָּתֵן (Isaiah, 51:12)  
I, I am He who comforts you! What ails you that you fear Man who must die, Mortals who are like grass?

I.. I... am the one who gives you *nechama* (comfort).

There is a *Pesikta D'Rav Kahana*, (19) *Perek Yud Tes*

He says as follows: אָנֹכִי obviously takes us back to first word in the *Aseres Hadibros*. . So he says אָנֹכִי אָנֹכִי  
ר' מנחמה בשם ר' אבין מאותה הנחמה שנחמתם לפני בהר סיני ואמרתם כל אשר דבר י"י נעשה ונשמע (שמות כד:ז).

אָנֹכִי אָנֹכִי הוּא מְנַחֵמְכֶם

This comfort is from the *Nechama* you gave me when I offered you אָנֹכִי, and you said נעשה ונשמע (Shmos 24:7) We will do and we will hear.

Hashem says, I am going to take that *Nechama*, and now give it to you.

What is it *Psikta* saying? Our expression of *Naase Vinishma* is *Nechama* to Hashem (Kavyachol)!.

Hashem says, I offer you that which is most precious to Me, my Torah. And you say, not just *Naase* , but you say *Naase Vinishma* (we will do and we will hear). We will take Torah and pay

attention to it, and listen to her and engage with her and relate to her. Then that was a *Nechama*, especially if you remember the Malachim said to Hashem, “ You're going to give Torah to human beings who are so imperfect and who are going to violate your Torah!”

So imagine if the malachim are saying that there's tension in the air, but when we say *naase Vinishma* there is no more tension. We are saying we make mistakes. But, nevertheless even though we make mistakes , we're not just making a commitment to Naase, (we will do); we are also making a commitment to *Nishma*, we will hear. In other words, having this relationship with You.

Which is an unbelievable thing !

It means that when we say *Shema* we can connect to our commitment at Har Sinai, to a relationship with Hashem expressed as “*Nishmah*” (we will listen) when we use this intention of “*Nishma*”.

Meaning I'm listening to Your Torah!

I am listening to what You're teaching me!

I am treasuring it!

I want to have a relationship with Torah so I can relate to You!

When we do this process of “*Naase Vinishma*” we are creating *Nechama* for Torah so to speak, for the Ribono Shel Olam.

That *Nechama* is what Hashem shares with you! Which means it is not that Hashem is saying to you, “you're hurting.. I know you're hurting! Let Me find the words to comfort you..

He is having a different conversation of *Nechama* to you.

Let's say the Ribono Shel Olam would say to you, “how much Torah have you nurtured over the past few years? How much Tzedakah Have you given? How much Tov (good) have you brought into the world? How much? how many times?

So you know what? Let Me be *minachem* (give comfort) to you by showing you , how you have heard Me, how you give Me *Nechama* every time you continue to reify your original words you said to Me at Har Sinai!

That's “*Shema*” ! That's *Naase Vinishma*. As we get to do every day when we recite the *Shema* in our daily prayers.

Deuteronomy, 11:13

וְהָיָה אִם שָׁמַעְתֶּם וְתִשְׁמְעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכֹל לְבַבְכֶם וּבְכֹל  
נַפְשְׁכֶם

[It shall be] if [listening happens] and if you continue to listen to my Mitzvos that I enjoin upon you this day, loving [Hashem], your [Lord], and serving Him with all your heart and soul.

When we say *Vihaya Im Shamoah* (if you are listening) in the “*Kriat Shema*” portion of our prayers, it is an opportunity to connect to the “*Nishma*” we committed to at Har Sinai.

תְּשִׁמְעוּ אֵלַי מְצִוֹתַי, “*Tishmiu*” (If you continue to listen...when performing My Mitzvos)  
And if you continue to listen, hear the “*Anochi*” in my Mitzvos I gave you; you will hear Me taking what **you've** given me ! I am not comforting you because you are *nebach* (unfortunate) , but comforting you because **you** brought so much beauty and good into the world!  
Here...this is your comfort, what you have already created.

Therefore all the success and good expressed in *Vihaya Im Shamoah* are the things we created.

That is why Shema is the process of *Kabbalat Ol Ha-mitzot* (acceptance of the commandments) when we combine our actions with the intention and commitment to grow, evolve in our relationship with Hashem through our practice of the Mitzvos Hashem has given us.

It is what we can do with *Mitzvos*. And if we can relate to the *Mitzvos* that way, we see differently!

As the words of Shema continue about the Mitzvah of *Tzitzis* with the words, וּרְאִיתֶם אֹתוֹ “*Urieesem Oso*”.

וְהָיָה לָכֵן לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מְצִוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר וְהָיָה לָכֵן לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מְצִוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר וְהָיָה לָכֵן לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מְצִוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר (Bamidbar 15:39)

That shall be your fringe; look at it and recall all the [Mitzvot of Hashem and [do] them, so that you do not turn after your heart and eyes [that lust after them].

“See the corner “*ticheles*” (blue fringe) and this becomes “seeing Hashem”. As Rashi explains the “seeing” is associated with the Mitzvah of Tzitzis. As the word Tzitzis shares the same root word of “Maitzitz” associated with the verse in Song of Songs (2:9) of מֵצִיץ מִן־הַחֲרָקִים “Maitzitz Min Hacharakim”, peeking through the cracks.

What happens? you see differently, “*Urieesem Oso*”, seeing Him, which leads to *Uzichartem* You will remember all the Mitzvos of Hashem..

Meaning you will connect to.. ..*Anochee*, when one does this properly.

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיוֹת לָכֶם  
לֵאלֹהִים אֲנִי ה' אֱלֹהֵיכֶם

I am [Hashem], your [Lord], who brought you out of the land of Egypt to be your [Lord],  
I am [Hashem] your [Lord].

It is incredible to me! Can you imagine what Chazal is saying? They are saying that “*Naase Vinishma*” is the *Nechama*, (the consolation).

It is incredible!. Can you imagine what *Chazal is saying?* That our *Naase Vinishma is the מְנַחֵמְכֶם* the consolation of Hashem!

What does *מְנַחֵמְכֶם* Hashem (consolation of Hashem) mean?

Because remember the last time we had this word, *Nechama* in the Torah?

וַיִּנְחַם יְהוָה כִּי עָשָׂה אֶת הָאָדָם בְּאָרֶץ וַיִּתְעַצֵּב אֵל לְבוֹ (Genesis, 6:6)

And Hashem regretted that He made the man on earth and His heart was saddened.

"*Vayinachem Hashem*" Hashem regretted that He created the world.

*Nechama* as my father Zatzal , Rabbi Yaakov Weinberg explained based on the Rashi of this verse is a change of perception.

In our context of the words *מְנַחֵמְכֶם* Hashem, it means that Hashem is saying *Kavyachol* to us that Our expression of “*Naase Vinishma*” changed His perception *Kavyachol* which fixes the original perception in the verse in *Braishes 6:6* of Hashem being saddened so to speak, that He created the world. He received *Nechama* so to speak from us when we committed to Him at Har Sinai and that restores and fixes the “perception” of previous described in Genesis.

So the verse 12 in Isaiah beginning the Haftara of Shoftim, this 4th week’s portion of

consolation of *וְתִירְאֵי מֵאָנוֹשׁ יָמוּת וּמִבְּנֵי-אָדָם חֲצִיר יִנְתֵּן אָנֹכִי אָנֹכִי הוּא מְנַחֵמְכֶם מִי-אֵת*

I, I, am He who comforts you! [Who are you], that you fear man who must die, and mortals who fare like grass?; states *מִי-אֵת*, “**who are you?**”

The Pesikta says, “*מִי-אֵת*” , Hashem *kavyachol* says, “who are you”? Aren't you the one who

said at the *Yam Suf*, *מִי כְמוֹתָ בְּאֵלֶם ה' מִי כְמוֹתָ נֹאדָר בְּקִדְשׁ נֹרָא תְהִלַּת עֲשָׂה פְלֵא* (Exodus, 15:11)

Who is like You, O [Hashem],, among the celestials; Who is like You, majestic in holiness,

Awesome in splendor, working wonders! ?

Who are you?

Who are you when you're crying to me? Who are you? Are you the one who said, *מִי כְמוֹתָ* “Who is like You, O [Hashem] ? Are you the one who said how beautiful is Torah?

This is an expression of *בסבר פנים יפות* “*B’siever Panim Yafos*” (Receive each person with a beautiful countenance (Mishnah 1:15 Pikei Avot)

In other words, who do you see when you look in the mirror?

There are different versions of the *tefillah* (prayer) for a *Choleh* (ill person), one of them is that Hashem should look at the *Choleh* “*Bisaver Paneem Yafos*”

When you go to the bed of a *Choleh* you don't stand . There are many reasons you don't stand but one of the reasons is because the *Gmarra* teaches us that the *Shechina* (*Divine presence*) is over the head.

We are therefore emulating this process Hashem does with us of *Nechama* when we look at the *Choleh* *B'seiver Panim Yafos* to provide a healing perspective.

Similarly, the second blessing of the *Amidah* of *G'vuros* when we say, *מי כְמוֹךָ בְּעַל גְּבוּרוֹת*, Who is like You, [Owner] of all [all]powers?

What you're saying is , remember me, Hashem? I am the one who said You, Hashem are awesome when I said *מי כְמוֹךָ* ! I'm the one. The reflecting the good back and forth is the process of *Nechama*.

Why are you focusing on what you did wrong?

Let Me, says Hashem, give you *Nechama* by reconnecting you to the best things in your life. *Mi Chamocha* (Who is like You) is in the bracha of *Techiyas Hameisim* (Resurrection of the dead). What does the *Tosefta* say?. What does Hashem do during the final moments of your life.? He shows you all your highest moments.

By: Rabbi Simcha Weinberg, n”y