

THE PATH FORWARD

Nachamu- Nachamu

Fourth Haftara of Nechama- *Shofteem*
Part 2

Hashems Nechama to us

- Have an internal conversation to discover who you are to address your fears and vulnerabilities (Ibn Ezra and Rabbeinu B'chaya)
- I will send you double security, comfort of mother and father in "*Anochi Anochi*" (*Pesikta*)

אֲנֹכִי אֲנֹכִי הוּא מְנַחֵמְכֶם מִי־אַתְּ וּתִירְאִי מֵאָדָם וּמִבְּן־אָדָם חָצִיר יִנָּתֵן (*Isaiah* , 51:12)

I, I am He Who comforts you! Who are you that you fear man who must die, Mortals who fare like grass?

Anochi Anochi

You just have to answer this one question. Are you ready?

Mi At, מִי־אַתְּ (Who are you) ?

Once you answer *Mi At*...You will have Nechama (comfort).

The *Ibn Ezra*, Abraham ben Meir Ibn Ezra , honored Torah commentator from Toledo, Spain in the Middle Ages in the years 1089-1167 says: על דעת הכל עם ישראל ידבר that according to everyone especially the *Targum* , the words of "*Mi At*" is directed and spoken to Klal Yisroel.

ולפי דעתי

And according to the way I hear it says the Ibn Ezra

שהנביא ידבר ברוח הקודש עם נפשו

That the Navi speaks in Ruach Hakodesh **to his Nefesh (soul)**.

It is an instruction of what you can do! That you take your *Ruach Hakodesh* (divine spirit) and you have an internal conversation! And, the internal conversation begins with "*Mi At*"

The Torah you have learned engages you and your different parts in a conversation

Therefore Hashem says as follows: מִי־אַתָּה אֲנֹכִי הוּא מְנַחֵמְכֶם מִי־אַתָּה וְתִירְאֵי מֵאֲנֹשׁ יָמוּת וּמִבְּן־אָדָם חָצִיר יִנָּתֵן (Isaiah , 51:12)

I have given you through Torah, through *mitzvot*, all the tools that are necessary for you to find the Nechama. How do you do it? So, you can activate the *Ruach Hakodesh* from inside of you that comes from your Torah learning, your praying, from your Mitzvos; to engage the rest of you, all the different parts of you in a conversation; but especially the part of you that is feeling vulnerable and destabilized and achieve consolation.

So Hashem is saying have this internal conversation of מִי־אַתָּה וְתִירְאֵי מֵאֲנֹשׁ יָמוּת וּמִבְּן־אָדָם חָצִיר... **Who are you**, that makes you feel vulnerable?

He's teaching you how to achieve "*Anochi Anochi*". The Ibn Ezra holds that anything in the portions of *Nevuah* (Prophecy) is not specifically for the *Niveeim* (Prophets). It's for the leaders of every generation to provide consolation to us. . *Nachamu Nachamu*.

So the Ibn Ezra says, when this verse is being said by a *Navi* (Prophet), the *Navi* is teaching us and it must be something we who are not *Niveeim* can access and be consoled from.. It has to be that way otherwise it wouldn't be *Ruach Hakodesh* as the Ibn Ezra wrote it. If it was meant for the prophets only it would be called the *Ruach Hanevuah*.

Rabeinu B'chaye has a sefer called *Kad Hakemach* translated as an Encyclopedia of Jewish concepts. if you look at the section on *Yirah* (awe/fear of Hashem) you'll see he says something very significant. He begins with this verse מִי־אַתָּה וְתִירְאֵי מֵאֲנֹשׁ יָמוּת וּמִבְּן־אָדָם חָצִיר יִנָּתֵן (Isaiah , 51:12)

Mi At, who are you? if you're scared of something physical, or you're scared of anyone in this world other than the *Ribono Shel Olam* then you better find out "*Mi At*", who you are.

Because if you understand who you really are, and if you're worried "מֵאֲנֹשׁ יָמוּת", that a human being is going to kill you, and "וּמִבְּן־אָדָם חָצִיר יִנָּתֵן", that you have to be scared of a human being who is going to, like turn you into grass; basically you have forgotten Hashem. You have forgotten who you are. וְתִשְׁכַּח יְהוָה עֵשֶׂךָ (Isaiah 51:13)

That's the way the *Kad Hakemach* explains this verse.

This question of "*Mi At*" is a tool therefore to address the underlying fear of the anger and frustration expressed. Asking the questions is going to help you understand.

Which questions?

Is it *מֵאַנּוֹשׁ יָמוּת*?

Are you afraid someone is going to kill me?

Or is it *מִבֶּן־אָדָם חֲצִיר יִנְתֵּן*?

Are you afraid that someone has power over you? Are you allowing a Ben Adam to make you feel insignificant, like just another blade of grass? Are you feeling like your existence is not important and does not matter?

The consolation is to regain perspective through this internal conversation of who we truly are and connect back to "*Anochi Anochi*" to the only true existence.

Which is why there's another *Pesikta* that's based on the words *Anochi Anochi*

The *Pesikta* says a father loves in a certain way and a mother loves in a certain way. Sometimes a person needs both.

Anochi as your mommy, and *Anochi* as your daddy.

The *Pesikta* compares it to a king who got angry with his wife and he kicked her out of his palace and then he missed her.

So he sends a message to her to come back.

She says, oh, I should come back? Only so you could kick me out again? Forget it.

The king responds, but I love you. I need you. I want a relationship...

She says, "I'm not coming back."

He says, "What do I need to do?"

She says I need double. I have to have double.

Anochi, Anochi is Hashem saying, "I need you to come back. I need you to be comforted, What do I need to do in order to do it? I need to give you double! The comfort of a mother and father *Anochi, Anochi*."

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