

## The Path Forward

### Nachamu Nachamu

*Haftaras Shofteem*

Week #4

Part 3

### Hashem's Nechama

- There always has to be beauty in what is spoken in the negative *Toras Hamincha* Rabeinu Yaakov Sakili
- Hashem gave us the three gifts to master who you are, "Mi At", Mitzvot, Middot, Sechel, moist earth, earth and sun , a solid environment to not get caught in the eye of the storms, confusion and fears. *Toras Hamincha* Rabeinu Yaakov Sakili
- To be afraid of a physical thing or being is to forget Hashem (Rabeinu B'chaya"
- Worlds open up and you will no longer be blocked. (Berachot 57a:14))
- Live the Psukim as a form of Consolation (Rav Yaakov Weinberg, Z"tz)
- ""Mi At" became I knew that whatever way I was given to me was the way to go" Rabbi Simcha Weinberg, neuro yair
- Hashem made the storms, so Hashem can remove them and he gives us the key with Torah (Kad Hakemach)
- We have the ability to be a vessel of the words of Torah as Hashem does with Moshe Rabeinu. (Medrash Tanchuma)
- If you can access [And I shall put] My words in your mouth And [I will shelter you in the shade of My hand] your words will be songs of Torah and True Avodah (Zohar)
- If you're able to connect to this וְאִשִּׁים דְּבָרֵי בְּפִיךָ, your words will be protected from destructive speech and instead will be connected to the words Hashem created the world with. (Rabbi Yitzchak Isaak Chaver)

אֲנֹכִי אֲנֹכִי הוּא מְנַחֵמְכֶם מִי־אַתְּ וּתְיִרְאֵי מֵאָדָם וּמִבְּנֵי אָדָם חֲצִיר יִנָּתֵן (Isaiah, 51:12)

I, I am He who comforts you! Who are you that you fear man who will die, mortals who are like grass?

If you look at the end of the Pasuk is וּמִבְּנֵי אָדָם חֲצִיר יִנָּתֵן

Why are you afraid? The son of Man will be set like grass.

The *Toras Hamincha* Rabeinu Yaakov Sakili, says

There is a rule that people often forget. There can't be anything that speaks of something in the negative that doesn't also speak to its beauty.

We even know that when Dovid Hamelech says the 91st psalm of Tehillim verse 5 זָרַמְתֶּם שָׁנָה יְהִי וְיִבְרָךְ כְּחֲצִיר יִחַלֵּף, You engulf men in sleep; at daybreak they are like grass that renews itself; It is not only that they may be destroyed forever. but it **can continue to grow**! Therefore you can see it as positive or negative.

Rabeinu Yaakov Sakili says, I understand that Hashem is saying to you if you're scared of a Ben Adam חֲצִיר יִנָּתֵן who's like grass, meaning the grass comes and goes, then you don't know who you are, you can't answer the question of מִי־אַתְּ, who are you?.

A human being comes and goes as a human being. If that's enough to scare you, and disturb you and distract you, then you're not capable of answering מִי־אַתְּ.

Who's another person, another famous person who is asked "Who are you", "Where are you from" "Which nation are you from.?"

Yona!

Yona is asked this in the middle of a storm.

Because in the midst of the storm while everyone else is davening and going crazy, what did Yona do?

He went to sleep; he took a nap.

So they understood that someone who had the capacity to be so calm despite whatever was going on, is a person who can answer, "Who are you"? And they understood that a person who can answer "Who are you" is someone who can cause a storm at sea. A person has such a strong sense of awareness of self, who he is, what he is can answer, who are you? which nation are you from? Who is your God? Meaning in the biggest Storm, they stop, and they go

ask therefore his sense of מִי־אַתָּה (Who are you) was enough for them to interview him during the storm.

I wouldn't do "מִי־אַתָּה", (who are you) I would say, what is this? What are we doing to make this storm stop? That's what you say. Yet this is not what they ask.

מִבְּן־אָדָם חָצִיר יִנָּתֵן

*Shabbos Psukei D'zimra* we say..Tehillim 90: 3 בְּיָדֵי־אָדָם 3: תָּשִׁיב אָנוֹשׁ עַד־דִּכְאָ וְתֹאמַר שׁוּבוּ בְּנֵי־אָדָם 3: You return man to dust; You decreed, "Return you mortals!".

Rabeinu Yaakov Sakili then says an interesting thing. כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר (For in Your sight a thousand years are like yesterday that has passed, like a watch of the night) We learned that every day of the Bria counts as 1000 years and therefore a total of 6000 years. זָרְמַתֶּם שְׁנֵה יְהוָה בְּבֹקֶר קָחֶצִיר יִחְלֶף You engulf men in sleep; at daybreak they are like grass that renews itself; in other words their years is a second to you, like the grass using the same name of grass קָחֶצִיר as used in the verse 12 in Isaiah we are discussing.

The Toras Hamincha says, in Psalm 90 *Tefillah L'moshe*, Moshe is saying this Psalm can be a key to Teshuva, so it is impossible that the same wording is in the *Haftarah* in this verse without containing the same amazing power.

He says what can you compare a human being when talking about grass? He says as long as the sun shines on the grass, and as long as the grass is able to draw nurturance from the sun, meaning, it's stable, it has the earth, and it has the moist Earth it will continue to grow. Since it is when it is firmly planted in the ground, it can connect to the sun and absorb everything around it and then continues to grow.

But, if you stop any one of those things it will not grow and will die.

This is the same thing with human beings.

Human beings need the earth and the moisture and the sun. The earth, and the moisture is your Middos (attributes), your Mitzvot. The sunlight is your *sechel* (intellect).

The human being needs to have all three. So long as you're preparing yourself to be planted in moist earth, the earth from which a human being is created from. We grow from the ground. What do you draw your strength on? the Shemesh (Sun) as it says in Judges 5:31 וְאוֹהֲבֵיו כִּצְאֵת הַשֶּׁמֶשׁ בְּגִבּוֹרָתוֹ. The Toras Hamincha says this refers to your *sechel* (intellect)..

If I look at a human being and I lose myself in fear and confusion, then obviously, I'm not drawing from my *sechel* (intellect).

It means I haven't created a proper environment for me.

So Hashem is telling them what's the אַנְכִי אֲנִי הוּא מְנַחֵמְכֶם מִי אֶת וְתִירְאֵי מֵאֲנוּשׁ יָמוּת וּמִבֶּן אָדָם חֲצִיר (Isaiah 51:2) I am paying attention. And I understand I'm going to comfort you. He said according to the Pesikta the comfort he offers is both like a mother like a father, I am going to comfort you.

You know what Hashem, You hurt us a lot, you want us back, you're going to have to really make an effort, right?

So the Toras Hamincha says, Hashem says, " I gave you all the means, I gave you the moisture, and I gave you the earth. I gave you Sun. I gave you the Torah and the Mitzvos and your Middos and your Sechel.

I understand you haven't done it. So you should know that I am paying attention and that part of my Nechama to you is to reconnect you to these things, meaning to your Torah, Middos and your Mitzvos as the moist earth and your Sechel , the sun.

Once you have that you'll be able to answer, " *Me At*" (who are you?) . Once you have that you will be able to reconnect to these three things and you will no longer be terrified or destabilized by someone who's just a monster.

This is what happens next as the Nechama process.

Isaiah: 51:14

מְהֵרָה צֵעָה לְהִפָּתֵחַ וְלֹא-יָמוּת לְשַׁחַת וְלֹא יִחָסֵר לְחֶמּוֹ

Quickly the wanderer will find all the paths open; He is not cut down and slain, And he shall not want for food

מְהֵרָה צֵעָה לְהִפָּתֵחַ

The Wanderer will find all the paths open.

This is talking about a wanderer who is wandering because he feels the paths are being closed מְהֵרָה צֵעָה לְהִפָּתֵחַ so they are going to find the paths are opening up in front of them as the verse in the Maariv Prayers פּוֹתַח שַׁעֲרִים so that they are no longer wandering but they'll be able to do so.

וְלֹא-יָמוּת לְשַׁחַת and no effort will be wasted.

וְלֹא יִחָסֵר לְחֶמּוֹ and there will no lacking of basic sustenance

The way the Gmarra (Berachot 57a:14) reads מְהֵרָה צֵעָה לְהִפָּתֵחַ is that you are no longer constipated

The Pesikta (D'Rav K'hana 19) develops the Gmarrah.

When Jews came to America to escape the Nazis may their memory be erased, and then many found we couldn't keep Shabbos. We couldn't keep kosher. We couldn't keep a job. We couldn't keep a roof over our head if you were Jewish. That is the צָעָה "Tzoeh" (Like I am wondering) but there's no opportunity open.

So yes, I escaped death, and I escaped the people I was running away from in the previous two *Pesukim*. That's not enough!

But to actually be able to function, I can close on Shabbos I can close on Yom Tov. I can keep Kosher is actually a *Nechama*, that is נְחָמָה לְחַסֵּר לְחַמּוֹ .

When you walk into a kosher store, and you could buy whatever you want to eat basically, that's this *pasuk* (verse).

It's a sign that Hashem is saying I'm opening up all your paths for you.

When my father Z"tzl would take me to the Poconos for a day or two in the summers, we'd spend time together and he taught me how to shoot a gun, a rifle. He would take me to a rifle range. But one of the highlights of the trip was that he would take me to a candy factory and I had to *pasken* which candies were kosher and which ones weren't. I had to explain why. If I could explain why this one's kosher, then he would buy it for me.

My father shared a life of Torah and Mitzvot in all we did. If we were driving he would say, "look out the window, tell me which *D'oraisa* do you see. So you would see a wheat field, okay which *mitzvot* in the Torah can you find when you'll see them bundled up. If you pass by two motels or five motels next to each other, which mitzvah in the Torah is this?

That is the whole joy of living with Torah. It is an adventure! My father Z'tzl would say do you know how lucky you are?

The Ribono Shel Olam will take you anywhere, even in the middle of the mountains and He will make sure you have treats like this verse.

He then would say, what happens when you understand that this is a treat from the Ribono Shel Olam? Do you eat it right away? Or, do you save it for Shabbos?

So everything leads to something else. It was an adventure, fun and pure joy.

So the candy factory --is this Pasuk.

That's why, for me, college was a fantastic adventure. But it was confusing. So the first day I came home, he said what did you learn? So I said, science and organic chemistry.

Everything was taken and connected to Torah. So then it wasn't just chemistry. It wasn't just history; it wasn't just English literature. It wasn't just advanced mathematics. Everything became a way to become better, *Eved Hashem* (Servant of Hashem). So I had declared four different majors. I had my shul in Saratoga, California, and at the same time I worked as a design engineer. I worked as a design engineer because I needed to, because my father was teaching me this is part of Hashem's world.

You go to the factory, you *pasken*, you get to buy it. And then if you appreciate how wonderful a gift is from Hashem, what do you do? Do you eat it right away? Or do you say I want to be *Machshiv* (make it important) by saving it for Shabbos?

Then he would say if it's a gift from *Kavyachol* (Anthropomorphically) you have to share!

Do you realize the magic of this *pasuk* (verse) if it's alive? It's not a Pasuk you sit and learn. It's if it's something you sit and learn, it is not Nechama. It's like someone dating online but never having a chance to meet. . It's not real.

But what happens when you have a "Pa" who takes you to a candy factory, and as you are driving, you hear him say, "Oh look at the way that tree is growing? How old is the tree? I said, "I don't know". He then said, "What do you mean, you don't know? It is a Mishnah. Figure out how old it is.

Or, do you see someone working on a tree? Where is that Mishna? Where is that Halacha to do that kind of work on the tree? What do you learn from watching this person? How can you apply wouldn't learn the words of *כִּי הָאָדָם עֵץ הַשָּׂדֶה*, for the man is the tree of the field (Devarim 20:19) What do you learn about yourself?.

Anyway, so that's the difference between reading a verse about consolation. Come on, we've been reading this 2000 years. Is it really consoling? Or you learn to live it. If you learn to live it, then you understand for me to walk into a kosher store is literally an act of *Nechama*, It is the Ribono Shel Olam saying I know you're in a difficult place. So let's say I'm threatened, you know, because of all the politics in the United States, all I need to do is go into a Kosher store and say, *מִהָר צִעָה לְהַפְתִּיחַ*, I am no longer blocked. Worlds can open up!

*וְלֹא יָמוּת לְשִׁחָת* No effort dies, your efforts are not wasted!  
Chazzal learns that men will stop wasting their seed.

*וְלֹא יִחָסֵר לְחֵמָו* and there will no lacking of basic sustenance.  
It is just fantastic, we can live this then it becomes a real nechama, It is so important.

If you said "*Mi At*" to me as a kid, I would say I am my father's son; which was fine for a kid.

However, "*Mi At*" became I knew that whatever way I was given to me was the way to go.

I was different. I had something other people didn't have. We would take *Pirchei* trips on Chol Hamoed and I was exposed to something I had never seen before. Do you know that there are people who will go on a bus trip and talk about nonsense instead of looking out the window and figuring out which d'oraisa or Mitzvah or Halacha was being played out?

I had never seen something like that before. I knew at that moment "*Mi At*". I knew then this was my way as I was given. That is what it means to say, "*Mi At*". Not to walk around feeling different, but to understand that I was given a path that was correct for me.

That's why this concept of "*Mi At*" is all part of learning *Yona*. Yom Kippur is this very nice, safe environment.

What is going to happen when Yom Kippur is over and Hashem says to you, *Mi At*?

So the *Kad Hakemech* says what happens, " My life is tossed and turned and so on and so forth. You're telling me not to feel fear ?

Hashem says, Hey, hold on. וְאֲנֹכִי יְהוָה אֱלֹהֶיךָ רֹגַע הַיָּם וַיִּהְיֶמוּ גְלִיו יְהוָה צְבָאוֹת שְׁמוֹ  
For I Hashem, your Source of All Powers - Who stir up the sea into roaring waves, Whose name is Hashem of Hosts.

Hashem says, "I'm in charge of this whole creation, I created it for you!" " If I can stir up the storms, I can calm them too!" I gave you the key to do it. The *Medrash Tanchuma* on Yitro:14 on this *Haftara* says that the key is Torah!

Because the next verse in Isaiah 51:15 וְאֲשִׁים דְּבְרֵי בְּפִיךָ וּבְצֶל יָדֵי כְּסִיתֶיךָ לְנֹטֵעַ שְׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר  
לְצִיּוֹן עַמִּי אֶתֶּה

[And I shall put] My words in your mouth And [I will shelter you in the shade of My hand]; I, who planted the skies and made firm the earth, Have said to Zion: You are My people!

וּבְצֶל יָדֵי כְּסִיתֶיךָ in the shade of my hand I will cover you , meaning to protect you. How? With Torah; as described in this verse וְאֲשִׁים דְּבְרֵי בְּפִיךָ וּבְצֶל יָדֵי כְּסִיתֶיךָ [And I shall put] My words in your mouth.

Whose eyes does Hashem cover in the Torah?

Moshe Rabeinu.

What comes out of Moshe's mouth? whose words?

Hashem's words.

When we say Hashem would speak through Moshe, וְאָשִׁים דְּבַרִּי בְּפִיךָ [And I shall put] My words in your mouth , this is the Zohar. This is another *Kavana* for lighting Shabbat candles.

When a woman is lighting the Shabbat candles, and she sees all this light, she then needs to focus on how to unify it. She thinks, “ Hashem, cover my eyes to protect me the way you did for Moshe Rabeinu”, then the words of her tefillah( prayer) that that come out are וְאָשִׁים דְּבַרִּי וּבְצֵל יָדִי כִסִּיתִי [And I shall put] My words in your mouth And [I will shelter you in the shade of My hand]

You will find says the Zohar , the words to say ,if you're able to connect וּבְצֵל יָדִי כִסִּיתִי. you will find the words that come out of your mouth, words while you're davening at that moment are **words of Torah, Songs of Torah, words of True Avodah** That's why I always urge women not to do a formal Tefillah when lighting the Shabbat candles.

Mekubal Rabbi Yitzchak Isaak Chaver, 1789-1852 -of Belarus says in his sefer Ohr Torah, the following. If you're able to connect to this וְאָשִׁים דְּבַרִּי בְּפִיךָ [And I shall put] My words in your mouth, and you're able to connect to that to tefillah (prayer) , the words, then Hashem will protect your words so that you won't say words of Lashon Hara (limited or destructive speech), Sheker (falsehoods) , so that your words will become sources of life for the world, in the same way that Hashem created the world with speech!

By: Rabbi Simcha Weinberg, n"y