

Nachamu, Nachamu

Week #3

Haftara of Re'eh

The Storms

Are you interested in how I hear a Navi speaking to me, or are you interested in learning how to hear what a Navi is speaking to you?

קִיְשָׁמְעֵנָה נָשִׁים דְּבַר־ה' וְתִקַּח אָזְנוֹכֶם דְּבַר־פִּי וְלַמְדֵּנָה בְּנוֹתֵיכֶם לְהִיאֵשָׁה רְעוּתָהּ קִינָה

Jeremiah:9:19 Hear, O women, the word of Hashem, let your ears take the word of His mouth, and teach your daughters wailing and one another lamentation.

I want to be able to take it with my ears so to speak if I am interested in learning how to hear what a Navi is speaking to me. Because to take something is to be *Koneh (acquire)* it.

Why does the verse refer to the women's ears taking the word of Hashem?

When the Gmarra says that 10 portions of speech were given to the world and nine were given to women, it is commonly misunderstood by some to mean that women talk more than men.

Now what does Chazzal mean?

This has to do with “the articulator” as Chava was named.

The articulator means that she can “take” anything, and form it and be able to express it in a way that can be communicated.

My sociological experience, my empirical experience is that women are better equipped or more comfortable articulating what they're feeling than men.

Put a group of women together to talk about what's going on in their lives, they will still talk about what's going on and what they're feeling. You take a bunch of men together and they have nothing to talk about.

Have there been times when you have really been able to learn well and excited about your day, and then all of a sudden you're hit by one thing, then another, then another, and another and you lose perspective?

You could spend an hour learning and gaining perspective and just relaxing and connecting to the Ribono Shel Olam, you hang up the phone and then the phone starts ringing or letters start appearing, or emails start going, and boom, boom, boom, boom, boom, boom, boom, like a machine gun?

Have there been times when that happens so much that you began to cry a little bit?

What did Hashem do with those tears?

He turns them into Sapphire Stones.

Meaning one day, one day, you will know with absolute clarity that you never shed a single tear for no reason; or it didn't matter, or it wasn't important and didn't in some way help you perfect yourself. One day you will know that. That is what it means.

עֲנִיָּה סְעָרָה לֹא נִחְמָה הִנֵּה אֲנִי מְרַבֵּץ בְּפִינֵי אֲבָנֵיךָ וְיִסְדֵּתִיךָ בְּסִפְרֵיךָ

עֲנִיָּה The poor person suffering, the afflicted person.

סְעָרָה in the midst of the storm.

You feel as if you are living in the midst of a storm. Have you ever been on the receiving end of someone's uncontrolled anger? It feels like you are being attacked by a storm.

לֹא נִחְמָה therefore while it is happening it is impossible to console you. Hashem says, you had moments where you just felt the suffering was not stopping. You had moments of סְעָרָה, in which you felt you were living in a storm, לֹא נִחְמָה you are inconsolable at that moment. You can't at that moment. It is a *Mishna*. Hashem begins this talk with you. Do you realize that I know and pay attention to every one of those moments?

That is what the Haftara is about.

הִנֵּה אֲנִי מְרַבֵּץ בְּפִינֵי אֲבָנֵיךָ

"I, Hashem will lay your floor stones on top of pearls".

You may walk up on top of blue stone but underneath it there are pearls. You still have to walk, you still have to go through life. But, basically the minute you create a pearl yourself, when you ask what Hashem wants, or what would my father zatzal say as an example, you made a pearl. Hashem said, "that pearl is going to be underneath your floor at all times".

I will give you the clarity to understand that those moments you create are pearls, and that you may think you're walking on a regular stone but remember underneath it is your ability to walk forward. Your ability to walk on solid ground is because you found pearls even in those moments. That is מְרַבֵּץ בְּפִינֵי אֲבָנֵיךָ.

וְיִסְדֵּתִיךָ בְּסִפְרֵיךָ and make your foundation

Then Hashem says, I will do something more for you.

וְיִסְדֵּתִי I will lay the foundation

with Sapphire stones. But instead of these being the foundations underneath His throne, as it says in *Shemos* 24:10 וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנֵת הַסַּפִּיר וּכְעָצֶם הַשָּׁמַיִם לְטָהָר And, they saw the Lord of Israel : under His feet there was a likeness of pavement of sapphire, like the very sky for purity, it is underneath our feet.

Isaiah 54:12

וְשִׁמְתִי כְּדָכָדִל שִׁמְשֵׁיךָ וְשַׁעְרֶיךָ לְאַבְנֵי אֶקְדָּח וְכָל-גְּבוּלְךָ לְאַבְנֵי-חַפְצֵי

I will make your (suns) of rubies, and gates of (garnets), and your whole encircling wall of gems.

שִׁמְשֵׁיךָ? What's שִׁמְשֵׁיךָ?

How many suns? Why is the verse talking about the sun in plural?

It is referring to the two *batei Mikdash*. (*First and Second Temple*)

Shmos Rabba 15:21

הַרְאֵנוּ הַנֶּהָבִים בָּאוּ וְהַרְאֵנוּ הַנֶּהָבִים (ישעיה מב, ט): הַרְאֵנוּ הַנֶּהָבִים הַנֶּהָבִים הַנֶּהָבִים
This is pshat in pasuk in Yeshayahu

The first ones behold they have come

And the new stuff "*ani mageed*" (I will tell)

Are there going to be new things?

וְהָאֵלֶּיךָ כְּתִיב (קהלת א, ט): מִה שֶׁהָיָה הוּא שֶׁהָיָה

Whatever will be already was?

The Midrash says as follows, please understand, this is in the parsha of a הַחֹדֶשׁ הַזֶּה
Hachodesh Haze Lachem (This month shall mark for you the beginning of the month...)
This is when they're given the *mitzvah* to eat the *Karban Pesach* in a specific place.

אֵלֶּיךָ מוֹצֵאִין אֲנִי עֲשֶׂה דְבָרִים עֲתִידֵי הַקְדוּשָׁה בְּרוּךְ הוּא לְחֹדֶשׁ לְעֲתִידֵי לְבוֹא

There are 10 things *Hakadosh Baruch Hu* will renew L'Asid Lavo (future)

הַרְאֵנוּ הַנֶּהָבִים שֶׁהוּא עֲתִידֵי לְהַאִיר לְעוֹלָם

The first one is that there is going to be a whole new nature to light in the world. "שֶׁנֶּאֱמַר" as the pasuk says וְלֹא יִהְיֶה לָּךְ עוֹד הַשֶּׁמֶשׁ לְאוֹר יוֹמָם (ישעיה ס, יט): It is not just going to be that.. You will no longer need the sun for light by day.

וְכִי יִכּוֹל אָדָם לְהִבִּיט בְּהַקְדוּשָׁה בְּרוּךְ הוּא

I won't need a sun.?. I'm going to look at Hashem? but it's impossible to look at Hashem!

אֵלֶּיךָ מוֹצֵאִין אֲנִי עֲשֶׂה דְבָרִים עֲתִידֵי הַקְדוּשָׁה בְּרוּךְ הוּא לְחֹדֶשׁ לְעֲתִידֵי לְבוֹא

What does Hashem do to the sun? He Illuminates forty nine levels/parts of light.

שֶׁנֶּאֱמַר (ישעיה ל, כו): וְהָיָה אִוֶּר הַלְּבָנָה כְּאוֹר הַחֹמָה וְאוֹר הַחֹמָה יִהְיֶה שְׁבַע עֶשְׂרִים

As it says in Isaiah 30:26, And the light of the moon shall become like the light of the sun, and the light of the sun shall become sevenfold, like the light of the seven days.

ואפלו אדם חולה הקדוש ברוך הוא גוזר לשמש ומרפא
Hashem will even heals the injuries it has suffered through His decree to the sun to bring
healing

שנאמר (מלאכי ג, כ): וזרחה לכם יראי שמי שמש צדקה ומרפא בכנפיה
But for you who revere My name, a sun of (righteousness) shall bring healing in its wings.

This is a whole incredible concept because the word in the verse of בכנפיה (in its wings) shares the same root word of כנפי השכינה *Kanfei Hashichina* Wings of the Divine Presence. The whole idea of "*Kanfei*" is about wrapping yourself in a Tallis.

Al Pi Kabbalah (According to *Kabbalah*) there are certain people who have this ability to wrap themselves in the Tallis as described in the verse in Tehillim בצל כנפיה יחסיין , Mankind shelters in Your wings.

מה יקר חסדך אלהים ובני אדם בצל כנפיה יחסיין (Tehilim 36:8)
How precious is your Chesed is The Lord, and, man shelters in Your wings.

The people who have this ability can say a special Tefillah for people who are ill and that tefillah might even be more effective. The same way women who use their wings, not their hands, when they're lighting Shabbos candles are able to do the same thing.

They are using them as *Knafayim* (wings). I'm taking my children, I am covering them, holding them in my *Knafayim*. I'm taking my family and holding them in my *Knafayim*. I'm taking everything I've done over this week and I'm wrapping them, and I see this light in those I am lighting candles for and using it as *Knafayim*. Then you can daven for *refuah* healing for someone at that moment. It's highly effective, and it's based on this verse in *Malachai*.

The Medrash continues with the different renewals Hashem does in "*Asid*" and then the fifth one is listed follows:

החמישית, שהוא בונה את ירושלים באבן ספיר, שנאמר (ישעיה נד, יא): הנה אנכי מרביץ בפוך אבניה, וכתוב (ישעיה נד, יב): ושמתי כדוד שמשתיה, ואותן אבנים מאירות כשמש, ועובדי כוכבים באין ורואין בכבודן של ישראל, שנאמר (ישעיה ס, ג): והלכו גוים לארך

הנה אנכי מרביץ בפוך הנה אנכי מרביץ בפוך (ישעיה 54:11) as is says in Isaiah 54:11
אבניך

The Medrash then quotes the next verse of Isaiah, 54:12 I shall make your
suns as rubies..

What does השמשותך (suns) mean .? The two Batei Mikdash as alluded to in this verse of
Braishees, 15:17 ויהי השמש באה ועלטה הנה תנור עשן ולפיד אש אשר עבר בין הגזרים האלה

וְאֹתָן אֲבָנִים מְאִירוֹת כְּשֶׁמֶשׁ

In other words, you can begin to build a home, that is a Bais Hamikdash, that has the quality of the Sun even on the floor, so to speak.

The people who first created this holy space by putting the blood and eating the Karban pesach. They were actually building the first Mishkan. Not a Bais Hamikdash, because it wasn't that place. But they were building the first Mishkan. They were showing that it's possible to create a place, to make it a Holy place, a safe place, a place of protection, no matter where you are, even in the midst of Mitzrayim.

This whole Medrash is about the process of renewal or "*Chozer Al Asidos*" as Rashi describes as Nachamu Nachamu.

That's the whole theme of this haftorah. If you are in a storm so to speak, or imagine being caught in a time vortex so to speak and then Hashem pulls you out or he provides us with the tools to pull ourselves out so that even if I'm in this time vortex I'm able to create my *Karbon Pesach* place, my Mishkan place, my home, my Shabbos candles, my Tallis creating a place over me and from bottom all around you.. so you literally feel you are walking in Hashem's light .

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