



פרשת ואתחנן  
שבת נחמו  
מנחם אב תשפ"ב

### SIYUMIM & SHIUR

Each night since Rosh Chodesh Av, different community members have made Siyumim in fulfillment of the Rebbe's directive.

A big Yasher Koach and Mazal Tov to all of the Mesayamim who made Siyumim.

### CHOF AV LEARNING

All men and bochorim are invited to join us for a Chassidus Learning Evening this Sunday night in preparation for Chof Av, the Yartzheit of the Rebbe's father.

Learning Reb Levi Yitzchok's teachings and the Rebbe's explanations on his father's works.

8:00-9:00pm in the Werdiger Hall with hot Fleishige refreshments.

Followed by Maariv.

### DOR LEDOR

Dor Ledor learning is back on this Motzai Shabbos at the new time of 7:45-8:30pm.

All boys are invited to come and learn with their father, brother, Zaidie or other male relative.

With nush, story and hot soup.

### CHOF AV PROGRAM

On Wednesday night men and women are invited to an address by Rabbi Moshe Moskovitz from Kharkiv - Ukraine. 8pm in the Yeshivah Shule.

The address will be followed by a Chof Av Farbrengen for men in the lunchroom.



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## The Ultimate Comfort of Nachamu Nachamu

The Novi Yishaya says "For You are our Father, for Avraham does not know us and Yisrael does not recognize us...."

The Gemara explains that in the future, Hashem will say to Avraham "Your children have sinned against Me." Avraham will reply "let them be wiped out for the sake of Your Holy Name." Hashem will then say to Yaakov (Yisroel) "Your children have sinned against Me." And Yaakov will reply "let them be wiped out for the sake of Your Holy Name."

Unsatisfied by both of their responses, Hashem will approach Yitzchok and say "Your children have sinned against Me." And Yitzchok will respond "Master of the World, are they my children and not Your children?" Yitzchok will defend the Jewish people and take upon himself their punishment. At that moment, the Jewish people will say to Yitzchok, "for you are our father."

The Kabbalists teach that the three patriarchs represent the three primary Sefiros. Avraham embodied the attribute of Chesed - loving kindness. Yaakov was the persona of the attribute of Rachamim (or Tiferes) - mercy. Yitzchak represents the Middah of Din (or Gevurah), judgement and severity.

So why in the future will we turn to Yitzchok and say that you are our father and not Avraham or Yaakov? And why of all the patriarchs will Yitzchok be the one to defend the Jewish people out of his great love?

Chessed and Rachamim are qualities of open, revealed goodness. In contrast, Gevurah manifests as something negative. However, Chassidus explains that hidden within Gevurah is an even greater goodness than in Chesed. It is so lofty that it cannot be revealed and must be hidden within a veil of severity. This is why at present we do not perceive and cannot comprehend the goodness within Gevurah.

This can be illustrated with the experience of a child being disciplined by their parent. The child interprets the discipline as negative, unjust and harsh. They will profess that their parents must hate them.

But as they mature and develop a deeper capacity of understanding, they will understand that their parent's discipline was really a powerful expression of love from their parents, who want the best for them and to guide them in the right way. The love neces-

sary to discipline must come from a deeper place than the love expressed in the revealed Chesed of giving gifts, spoiling and playing.

The same is true with our experience in Golus. With our limited human comprehension, we are incapable of understanding how their can be any positivity in exile and suffering. And this is how it should be, because if we could make peace with it, we would never cry out for Moshiach.

When Moshiach comes, like the maturing child with a completely new capacity of understanding, we will see things differently. When we look back at Golus, the Novi says that we will say to Hashem "I give thanks to You Hashem for You were angry with me."

In a letter dated Av 1951, sent to the then chief Rabbi of Ireland, Rabbi Jacobowitz, the Rebbe explained the double comfort of Nachamu Nachamu.

This comfort is not just double quantitatively. It is qualitatively double, a comfort of the highest order. The Rebbe explains this by drawing on two Talmudic stories that show how that which appears negative can in fact be positive.

In one of his travels, Rabbi Akiva experienced a series of mishaps; he was denied entry into the city and was forced to stay overnight in the field, his only candle blew out leaving him in the dark and his rooster and donkey were killed by wild beasts. At each turn he would say "that which Hashem does is done for the good." The following morning, he saw how all of these mishaps were to his benefit, saving his life from a band of robbers who passed by him in the field and ransacked the city.

The second story relates how Rabbi Nachum Ish Gamzu was sent by the Jewish community to intercede with the emperor in Rome. He took a chest of gold and jewels as a tribute. As he slept overnight in an inn, the innkeepers raided his room, stole the jewels and filled the box with earth. When he presented the box of earth to the emperor and saw its worthless contents, he said his usual refrain "Gam Zu LeTovah" - this too is good. A miracle occurred; when the earth was thrown, it would turn into spears and blades. Thrilled with this gift that he could use in battle, the emperor sent Nachum home laden with riches.

Continued on reverse

Whilst similar, there is huge difference between the ending of these stories and the two Rabbis declarations of faith.

In the case of Rabbi Akiva, the mishaps themselves were still negative events, only that they led to a positive outcome. This is expressed in Rabbi Akiva's words that what Hashem does is ultimately "done for the good"

In the case of Nachum Ish Gamzu, the negative incident where the jewels were substituted with earth, was revealed to be the ultimate goodness itself. This is the meaning of his motto "Gam Zu LeTovah", that this too – even the negative itself – is for good.

Seeing how our travails and suffering in Golus comes for a reason or purpose – the perspective of Rabbi Akiva - is only a basic level of comfort. The double-fold comfort is when we will ultimately be granted the

ability to see and understand how what we experienced as travails was not just ultimately for our best interest, but were themselves an out-pouring of Hashem's great goodness.

The only true consolation for the bitterness and suffering that we have lived through in Golus, will be when Moshiach comes and we will have this gift of understanding.

The words Nachamu Nachamu (נחמו נחמו) have the combined Gematria of 208, the same as the name Yitzchok (יצחק)

When Hashem will allow us to see and understand the hidden good within the attribute of Din that surpasses even the apparent goodness of Chessed (Avraham) and Rachamim (Yaakov), we will see in Yitzchok the ultimate expression of a father's infinite love. Then we will truly have Nachamu Nachamu, the greatest comfort of all.

## The weekly Halacha analysis

# Remembering the Beis Hamikdash

Rabbi Yonason Johnson

At the end of the laws of Tisha B'av in the Shulchan Aruch, there is a Siman that discusses the requirement of making a Zecher LeChurban - to remember the destruction of the Temple and Yerushalaim.

This includes laws such as;

- Leaving a square of the wall of our house 1 Amah by 1 Amah unplastered
- Placing ashes on the head of Chasanim,
- Limitations on listening to music
- Not using all of one's finery at one table or a woman wearing all of her jewellery at the same time.
- One may not fill their mouth with laughter

### Zecher LeMikdash

There are other laws that were instituted not as a Zecher LeChurban, to remember the destruction of the Temple, but rather as a Zecher Lemikdash - to remember the Temple and how the Mitzvos were observed when the Temple stood. Many of these were enacted by Rabbi Yochanan ben Zakkai in the immediate aftermath of the Churban.

The Chachamim based these enactments on the verse in Yirmiyahu ציון היא דרש אין לה "there is no one who seeks out for Tzion". From this we infer that we should be enquiring after Tzion. We do this through making a Zecher Lemikdash, to keep the Beis Hamikdash and Geulah alive in our hearts and our minds.

Some of the well-known enactments include;

- Biblically, the Lulav was only taken all seven days in the Beis Hamikdash "before Ha-

shem". Outside of the Beis Hamikdash the Lulav was only taken on the first day of Sukkos. Rabbi Yochanan ben Zakkai instituted that we now take the Lulav all seven days of Sukkos to remember how the Mitzvah was observed in the Beis Hamikdash.

- The Hoshanos that we do around the Bimah and banging the Aravos on Hoshana Rabbah are also done as a Zecher LeMikdash.
- Biblically Marror is only eaten on the Seder night when there was a Korban Pesach. After the destruction of the Temple, the Rabbis instituted a Rabbinic Mitzvah of eating Marror at the Seder to remember how the Mitzvah was done when the Beis Hamikdash stood.
- Similarly, we eat the Korech of Matzah and Marror with the declaration "this is what Hillel did when the Beis Hamikdash stood".
- The Biblical Mitzvah of Sefiras Haomer only applies when the Korban Omer was brought in the Beis Hamikdash. After the Churban, the Rabbis instituted the Rabbinic Mitzvah to count Sefiras Haomer as a Zecher LeMikdash.

### Meheira Yibaneh Hamikdash

Some of the Mitzvos that are Zecher Lemikdash have another aspect of Meheira Yibaneh Hamikdash. They are not just about remembering how things were observed in the Temple, but out of the firm belief that the Beis Hamikdash will swiftly be rebuilt and we need to retain familiarity with the laws as they were observed in the times of the Beis Hamikdash, so that we will be ready to observe them once more.

**Netilas Yadayim:** One of them that we do almost daily is the Rabbinic Mitzvah of washing Netilas Yodayim before eating bread.

When the Beis Hamikdash stood, before eating Terumah, a Kohen would need to wash their hands so that they would be pure. This requirement was further applied to Chulin (non-sacred foods) and was extended to Yisraelim as well as Kohanim.

Even now when Kohanim no longer eat Terumah, we are all still required to wash our hands before eating bread. The reason for this is that Chaza"l anticipate that the Beis Hamikdash will speedily be rebuilt and we will have to be immediately familiar with observing the laws of purity and impurity once more.

**Chadash:** When the Beis Hamikdash stood, one was not allowed to eat Chadash (from the new grain) until the Korban Omer was brought on the 16th of Nissan. When there is no Korban Omer, technically one may eat Chadash from sunrise on the 16th of Nissan. Rabbi Yochanan ben Zakkai instituted that Chadash be forbidden the entire day, because the Beis Hamikdash may speedily be built and we may come to eat Chadash after Netz then as well and violate the Biblical law.

**Kohanim drinking wine:** According to the Chachamim, even nowadays, a Kohen (who does not know their week of service in the Temple) should not drink wine, because Moshiach will come swiftly and they will be unable to serve in the Beis Hamikdash.

The Chasam Sofer teaches that the return from Golus Bavel was not a complete Geulah because they did not make a remembrance for Yerushalayim and the Beis Hamikdash. But in the merit of our Zecher LeMikdash we will merit a Geulah Shleimah.