

BS"D

## Shabbat Nachamu – Celebrating Hatan V'Kala, Celebrating Geula

*For the Shabbat Hatan of Rebecca and Oz*

R. Mois Navon

Ve'etchanan (Tu B'Av) 5781

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Mazal Tov! Mazal Tov to the Navon and Reshef Families! Aizo Simcha! Aizo Hagiga!

But are we not get carried away (lo higzamnu)? Are we not still in the month of Av.

This is the month that we all know we are to REDUCE simcha –

**תלמוד בבלי מסכת תענית דף כו עמוד ב**  
משנכנס אב ממעטין בשמחה.

You may want to say that we only reduce simcha till 9 Av, but then you should be aware of the opinion brought by the MB who says we reduce simcha “until RH ELUL”!

**משנה ברורה סימן תקנא ס"ק ב**  
(ב) לישתמיט מיניה - **עד ר"ח אלול ועכ"פ עד אחר ט"ב** :

Of course this is an extreme opinion, but the Piskei Teshuvot explains that

- some say we wait through the 10<sup>th</sup> of Av,
- some say that we wait until after Shabbat Nachamu,
- and some say till Tu BAV.

**פסקי תשובות אורח חיים סימן תקנא**  
ב. עד אימתי ממעטין בשמחה בחודש אב  
שם : משנכנס אב ממעטין בשמחה וכו', ובמ"ב (סק"ב) עד ר"ח אלול ועכ"פ עד אחר  
ט"ב. וי' באב בכלל ויש שכותבים שכו העיקר למעשה, ויש הסוברים שיש למעט בשמחה ובכל  
הענינים הנצרכים למזל טוב עד אחרי שבת נחמו, ויש שהיו נמנעים עד ט"ו באב **שמאז והלאה**  
**מתחילים ימי הרחמים והרצון.**

Given that this year Tu BAv coincides with Shabbat Nachamu it is clear that we can rejoice. But why were Tu BeAv and Shabbat Nachamu chosen as days to stop reducing and start increasing joy?

Now we know that Tu BAv is a great day of rejoicing due to the many historic good things that happened – like allowing all the tribes to intermarry – but what is so special about Shabbat Nachamu?

Well, for one, the **Drashos Even Shoiv** (Parshat V'Estchanan) written by the **student of the Rashba** states that we should **treat Shabbos Nachamu like a Yom Tov.**

But again, why? What is so significant about Shabbat Nachamu that it is even to be celebrated as a Yom Tov? Is it not just another haftara, another prophecy of Isaiah?

**ישעיהו פרק מ (א) נחמו נחמו עמי יאמר אלהיכם :**

The answer is: No! This prophecy is not simply just another prophecy – rather, it is the great nechama for all the generations till the Messiah. This is the nechama that kept the Jews' hope in return alive for all the generations. Without this the Jews would have no hope. It is the prophetic promise that we will return to our land that kept the Jews through all their wanderings for 2000 years.

Indeed, so important is this prophecy, that this Shabbat that we read it requires extra special rejoicing. The Maharil explains that we have to rejoice in it and be sure that the Geula will come as prophesied.

**ספר מהרי"ל (מנהגים) הלכות שבעה עשר בתמוז ותשעה באב**

[כז] שבת נחמו הוא השבת הסמוך אחר ט' באב וישמחו כל העם ויבטחו לנחמת ביאת הגואל. ...

What he is saying is that this is the prophecy of Geula – that we will be redeemed. Today this prophecy has been almost completely fulfilled. The prophecy does not serve as a hope but as a proof! It is staggering to think what great faith people had throughout the diaspora – throughout all the suffering, the persecutions, pogroms and inquisitions, not to speak of the holocaust. But just everyday life in the exile was difficult beyond imagination. <Tell story of my dad leaving house every morning in Turkey>. And yet the Jews maintained their faith.

Today we need not such great faith to realize that the prophecies were true, that God has a plan and it will be done. Sometimes people ask me, how do I have such great faith. I tell them that in truth I don't have such great faith; but when I look around and see prophecy fulfilled, unbelievable prophecy fulfilled: the Jewish people has returned to its land, the we are successful beyond our wildest imaginations, that the nations from all corners of the globe are coming to learn from us – this is not faith, this is fact.

And that brings us to our newlywed couple – you are the realization, beyond our wildest imaginations – of going against nature, against history – of living a miracle. For you see, while Isaiah prophesied that we will return, Jeremiah prophesied that we will return to a joyous life. Jeremiah foresees that not only will the Jews come back to the land of Israel, but we will come back to Jerusalem and will rejoice in the coming together of Hatan and Kala. What Jeremiah is saying is that it is not simply enough for God to bring us back to live in our land – he wants us to come back and rejoice in our rebuilding. The greatest symbol of the joyous rebuilding is the Kol Hatan and Kol Kala! The joy of couples in love, of families beginning. Thus we rebuild our people. Thus we rebuild our land.

And there is another important point that comes from Jeremiah's prophecy. We are all familiar with the quote of Jeremiah in the 7<sup>th</sup> bracha of the sheva brachot – kol sason kol simcha kol hatan kol kala.

**ברכה שביעית - בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה, חֲתָן וְכַלָּה גִילָה, רִנָּה, דִּיצָה, וְחֻדוּהָ, אֶהְבָּה וְאַחֲוָה וְשָׁלוֹם וְרַעוּת. מְהֵרָה אֲדֹנָי אֱלֹהֵינוּ יִשְׁמַע בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַיִם, קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה קוֹל חֲתָן וְקוֹל כַּלָּה, קוֹל מִצְהָלוֹת חֲתָנִים מְחַפְּתִים וְיַעֲרִים מִמִּשְׁתֵּה נְגִינָתָם. בְּרוּךְ אַתָּה אֲדֹנָי מְשַׂמֵּחַ חֲתָן עִם הַכַּלָּה.**

But if we look at the passuk in Jeremiah we see that he speaks of a 5<sup>th</sup> kol being the kol of thankfulness, of bringing the korban todah.

### ירמיהו פרק לג

(י) כֹּה אָמַר יְקֹנֵק עוֹד יִשְׁמַע בְּמִקוֹם הַזֶּה אֲשֶׁר אַתֶּם אֹמְרִים חֲרֵב הוּא מֵאֵין אָדָם וּמֵאֵין בְּהֶמָּה בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם הַנְּשֻׁמּוֹת מֵאֵין אָדָם וּמֵאֵין יוֹשֵׁב וּמֵאֵין בְּהֶמָּה : (יא) קוֹל שְׁשׁוֹן וְקוֹל שְׂמִיחָה קוֹל חֲתָן וְקוֹל כְּלָה קוֹל אֹמְרִים הוֹדוּ אֶת יְקֹנֵק צְבָאוֹת כִּי טוֹב יְקֹנֵק כִּי לְעוֹלָם חֲסִדוֹ מִבְּאֵים תוֹדָה בֵּית יְקֹנֵק כִּי אָשִׁיב אֶת שְׁבוֹת הָאָרֶץ כְּבָרְאשְׁנָה אָמַר יְקֹנֵק : ט

There is a mahloket over what is this thankfulness actually for. Rabbeinu Bechayei explains that it is over the Hatan and Kala finding each other, which is what the beginning of the verse speaks about – and thus, hatan and kala must give thanks, bring korban todah. On the other hand, the Abarbanel says it is on the coming back to Israel, which is what the end of the verse speaks about.

### רבינו בחיי ויקרא פרשת צו פרק ו פסוק ב

קרבת תודה בא על הנס, והוא לשון הודאה אם היה חולה ונתרפא מביא קרבן תודה, הוא שכתוב: (תהלים קז, כב) "ויזבחו זבחי תודה ויספרו מעשיו ברנה", או שאר שמחות כגון שמחת חתן וכלה, שנאמר: (ירמיה לג, יא) "קול ששון וקול שמחה וגוי מביאים תודה בית ה'".

### אברבנאל ירמיהו פרק לג

ישמע במקום הזה קול שמחה קול חתן וקול כלה שיעשו בארצותם חופות חתנים ובפרט ישמע קול הודאה שיאמרו כולם הודו את ה' צבאות כי טוב רוצה לומר שקבץ צבאות ישראל ויהודה ולכן יביאו תודה בית ה' לפי שאשיב את שבות הארץ כבראשונה אמר ה'

For us today, philosophically speaking (not halachically) there is no mahloket, for we have merited to be thankful to be celebrating both these events, Shabbat Hatan here in the Old City of Jerusalem.

So not only did we not exaggerate in having such a great celebration, but are really obligated to do so.

And as we merited the kol hatan and kol kala here in JM as a sign of the beginning of our redemption, may we merit the Geula Sheleima with the coming of the Mashiach, BBY.

עוֹד יִשְׁמַע בְּעָרֵי יְהוּדָה וּבְחֻצוֹת יְרוּשָׁלַם  
קוֹל שְׁשׁוֹן וְקוֹל שְׂמִיחָה קוֹל חֲתָן וְקוֹל כְּלָה

# New York - Nachamu, Nachamu, Ami..

<http://www.vosizneias.com/89176/2011/08/12/new-york-nachamu-nachamu-ami/print/>

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**By:** Five Towns Jewish Times By Rabbi Yair Hoffman

New York - Being joyous and celebrating Shabbos Nachamu is a custom with deep historical roots. The Maharil in his Minhagim (27) explains that the entire nation should rejoice on this special Shabbos. He further writes that we should express our faith and conviction in the arrival of the redeemer who will surely comfort us.

Because of this, it is worthwhile to treat this Shabbos differently than another Shabbos. Indeed, the Sefer entitled Drashos Even Shoiv (Parshas VoEschanan) states that we should treat Shabbos Nachamu like a Yom Tov. This Sefer was written by a student of the Rashba.

The Ritvah (Taanis 30) indicates that the food preparations on this Shabbos should be like Yom Tov – in other words, more elaborate than for a regular Shabbos. Many Shuls recite special Piutim on Shabbos Nachamu as well.

Shabbos Nachamu also represents the first of the seven Shabbaths of consolation that is to come prior to Rosh haShana. But aside from being the first, Shabbos Nachamu is different than the others. Of all the seven, it is only Shabbos Nachamu which contains this remarkable “Yom Tov” nature.

Another aspect of the Yom Tov nature of Shabbos Nachamu lay in the fact that the Torah reading is always Parshas V’Eschanan – when we lein the Aseres haDibros – the Ten commandments. This is a convention enacted by Chazal. The Chofetz Chaim (in his Biur Halacha to Orech Chaim 428) explains that this was enacted so that during the week immediately before Tisha B’Av we can read the reproach of both Moshe Rabbeinu in Parshas Dvarim as well as that of Isaiah in the Haftorah.

Certainly, this is an important reason, to enable us to get the most out of Tisha B’Av and help direct our Teshuvah.

But perhaps there is another reason, as well. Chazal tell us that there is no Simcha, there is no joy like Torah. Last week we read Yisamach Yisachar beOhalo – Yissachar, he who dedicated himself to Torah study will rejoice in his tent. The Abarbanel, as others, explains that there is no Simcha, there is no joy like the joy of Torah. This then may be another reason for why Shabbos Nachamu is always on Parshas VoEschanan.

The reading of the Aseres haDibros gives us joy. It uplifts, nourishes, restores.

There is something different about Klal Yisroel – The collective neshama of the Torah nation is configured with a different operating system – one that finds joy and meaning in Torah itself. We are only truly happy, we only thrive on account of Torah.

We have just witnessed grave tragedies. The day that commemorates the destruction of both palaces of hashem – the batei HaMikdash. We have just suffered losses unprecedented in our collective memories. Klal Yisroel needs a reprieve, a salve for our affliction and ailments. There is no better salve than that of Torah, and the receiving of it.

Many have the minhag to immerse in the Mikvah on Shabbos Nachamu - even those who do not do normally on a Shabbos morning. And, of course, the Minhag is to honor the Rav of the Shul with the Aliyah of the reading of the Aseres HaDibros (See Mogain Avrohom 428:8). These Minhagim reinforce the joy and exultation of the day.

It is suggested that just as the Chofetz Chaim tells us that this special enactment was made so that the Haftorah will inform the impending day of Tisha B'Av, so too should we look at this Haftorah to inform how we conduct ourselves. We should once again serve Hashem in happiness. The period of mourning is over, and we should once again find the joy in our lives.

As in every Yom Tov, indeed, in every venue of human endeavor, the more we prepare for something the more meaning we ultimately can derive from it.

So, while it is still early, let's go out and shop for a few extra delicacies for Shabbos nachamu. Let's hug our children. Let's enjoy our older relatives. Let's be tolerant of the foibles of others. Let's appreciate the gifts that HaKadosh Boruch Hu bestowed upon us – especially the gift of Torah that is embodied in the reading of the Aseres HaDibros. And most importantly - Nachamu, nachamu Ami.