

פרשת משפטים

"רק שבתו יתן ורפא ירפא"-"he shall pay only for the loss of time and he shall cause him to be healed".

The Pasuk describes the obligation of a man who strikes, and injures another. He must pay for his loss of work, and his doctor fees. The Gemarah learns from the words רפא ירפא that a doctor is indeed allowed to treat and heal a sick person. One may have thought "what right does a doctor have to treat a patient"? Hashem decreed that this person be sick, what right does the doctor have to interfere with Hashem's plan, and make the person healthy?! The Pasuk therefore says "ורפא ירפא"-he shall indeed heal, a doctor *does* have permission from the Torah to treat and heal.

The Vilna Gaon asks, why is it that when it comes to a doctor's healing the Pasuk uses a double terminology (רפא ירפא), but when the Torah describes the healing done by Hashem the Pasuk says "כי אני ה' רפאך"-"I am Hashem who heals you" using the singular term (רפאך)? He answers that when it comes to doctors, their healing is usually not final. They may heal someone, only to find at a later time that the sickness had returned. Doctors usually require multiple visits; follow ups, etc... whereas when Hashem heals it is final. The sickness is finished, and does not return. By Hashem it says only once "ירפא", because the healing is final, but in reference to doctors it says "רפא ירפא" because the healing usually needs to be repeated.

The Vilna Gaon also points out that in the Pasuk "רפא ירפא" that refers to doctors, the two letters "פ" have a dot inside, whereas in the Pasuk regarding Hashem's healing the Pasuk says "רפאך" without a dot in the "פ". This is because a doctor's healing is usually harsh and uncomfortable for the patient (injections, treatments, etc). Therefore the "פ" has a dot making it a strong "פ" (a letter with a dot has a "strong" pronunciation) whereas Hashem's healing is gentle and painless, therefore the "פ" in the Pasuk is without the dot (the "פ" without the dot is known as רפוי-soft. It is pronounced softly). This is why in the Berachah in the Amidah we say; "רפאנו ה' ונרפא" as well as "רפא חולי" all with the "פ" pronounced softly since, we are praising Hashem for his gentle healing.

The Berachah of Refaeinu

The eighth blessing of the Amidah is "רפאנו". The טור states that the reason the חכמים placed this blessing for Refuah as the eighth blessing is because a baby has his circumcision on the eighth day, and this is the first time in a child's life that he needs a Refuah (healing). The Rabbis therefore chose Refaeinu as the eighth Berachah.

The Berachah of Refaeinu has 27 words, the טור explains that these 27 words stand for the 27 Pesukim the Torah, devoted to the story of the circumcision of Avraham Avinu (Bereshit chapter 17 Pasuk 1-27). It also stands for the 27 words in the Pasuk mentioned earlier that describes the healing of Hashem "כי אני ה' רפאך" "I am Hashem who heals you" (Shemot chapter 15 Pasuk 26). We see how precise and exact the Rabbis were when they formulated the Berachah of the Amidah. *Everything*—including the placement, the words, etc. have many reasons for it. Woe to those that feel they can change or add words to the holy text.

The Importance of Twenty Seven

The Shelah Hakadosh says, that the Torah is called "ראשית" (the beginning) since it preceded the world. When the Pasuk says "בראשית ברא אלקים את השמים ואת הארץ" - it means ראשית ב-ראשית. Meaning, Hashem used the Torah to create the world.

How is this to be understood? The Torah is full of letters; Hashem used letters in order to create the world. "בדבר ה' שמים נעשו" ("with the **word** of Hashem, the heavens were formed"). Hashem used different letters to create the different items of the world. These letters are still found in whatever Hashem created, and it is these same letters that sustain them today.

The Baal Shem Tov explains of the Pasuk in Tehilim: "לעולם ה' דברך נצב בשמים" that the words Hashem used to create the world (דברך) are still suspended in Heaven (נצב בשמים) and sustaining the world.

The Hebrew language that contains these letters is known as "לשון קודש" (holy language), this is because only the letters of the Hebrew language have the power to create and sustain. They have an inherent holiness, all other languages are simply communicative. They don't contain any true substance.

We find several examples of Sadikim using words to create things. The calf Avraham served to the angels was created by Avraham, as the Pasuk says; וּבֶן הַבָּקָר, אשר עשה — "the calf that he *made*". (This is why it was no problem to serve the animal

with dairy- since it was not a “real” animal). Avraham Avinu also wrote Sefer Yesirah- a work that teaches how to create, using different holy names.

We also find the brothers of Yosef used letters to create animals and partook of them even while they were alive. This did not violate the sin of “Ever Min Hachai” because it was not a real animal. (Yosef did not realize that they created it so he suspected them).

The Maharal of prague also used words to create a Golem that protected the Jews.

The Hebrew Aleph Bet, contains 22 letters plus the 5 Sofiyot letters (letters that complete a word), this totals 27. It was these 27 letters with which Hashem created the world!

When a person ח"ו commits a sin he is פוגם (defiles) the world, and its letters used to sustain it. For this reason the וידוי (confession) that we say in the prayers contain exactly 27 words. Each word (beginning with אשמו) begins with a letter; it starts from Aleph and goes to the letter Taf. The 5 letters that are Sofiyot are repeated in the וידוי to correspond to the Sofiyot (ex. נאצנו נאפנו - מרדנו מרינו, - כזבנו כעסנו, it is in error that some Siddurim write לצנו לוצצנו since "ל" is **not** a Sofiyot letter!). We ask forgiveness using each of the 27 letters for the sins that we've done which defiled the world and its 27 letters.

Sickness only comes as a result of our sins. The Rabbis therefore chose to put 27 words in the Berachah of Refaeinu in order to rectify the 27 letters that we have defiled with our sins which resulted in sicknesses ח"ו and needing a Refuah. (Note: even though in our Sephardic text the Beracha of Refaeinu has 30 words, the Kavanah is still the same, we should focus on rectifying the 27 letters that we have damaged).

The Bnei Yisasschar points out that the 27 letters get their force from Hashem in the name of הויה, which equals 26 plus the oneness of Hashem totals 27.

The Shabbat and It's Healing Powers

The 27 letters receive their life force from הויה (26). If we multiply 27x26 (the letters and their source of energy) it totals 702. 702 is the exact numerical value of שבת. Shabbat contains the rectifications, and perfection of all 27 letters, and it

therefore represents complete Refuah. (The sickness comes from sin and the resulted defilement of the world and its letters. Shabbat rectifies the letters and the damage caused by their defilement) this is why we say on Shabbat; "שבת היא מלזעוק ורפואה" "it is Shabbat so we can't cry out in prayer to be healed, but a speedy recovery is coming". What does this statement mean? Simply understood, it is saying that since on Shabbat it is forbidden to cry out in prayer (because of the honor of Shabbat it is improper to cry out), we can't cry out, but a speedy recovery is on the way. Why is a recovery on the way and what does it got to do with Shabbat?! We now understand that the *Shabbat itself* contains healing powers because it rectifies the damage to the 27 letters that caused the sickness! Even without specifically praying for the Refuah, Shabbat automatically can take care of it!

With this, R' Shelomo from Radunsk explains a beautiful hint in the words of the Pasuk in this week's Parasha. The Pasuk says "רק שבתו יתן ורפא ירפא". The word שבתו contains the word שבת. We now understand the Pasuk "רק שבתו יתן" - just "give" Hashem the Shabbat (observe Shabbat) ורפא ירפא - and the healing will come automatically!

There is also an allusion to this in a Mishnah in Shabbat (Daf 38a) "כל האוכלין אוכל" "all food and any food that one eats on Shabbat will be a Refuah for him. We now understand the Mishnah to say "כל האוכלין" - which simply understood is saying that even though it is forbidden to take medication on Shabbat, one is allowed to eat regular foods that are beneficial for him and may also heal him.

"כל האוכלין – אכל אדם לרפואה" - any food eaten שבת לכבוד will result in a healing for a person. Through the observance and honor of Shabbat a person will be healed.

The 27 letters that Shabbat rectifies (27 letters multiplied by הויה (26), $27 \times 26 = 702$ same 'גמט' as שבת) also results in rectifying the sins that caused the defilement in the 27 letters. It is for this reason that we do not recite וידוי on Shabbat.

The Shabbat inherently contains forgiveness for all sins! It fixes any damage done from our sins to the 27 letters. The word שבת is from the word תשב - to repent. For this reason, we advise a Baal Teshuvah to begin his comeback to religion with Shabbat observance. This will immediately begin to help his Teshuvah process, and rectify the damage done by his sins!

The holy Shabbat cleanses the world of sin, and this is why the Pasuk says "כי ששת ימים עשה ה' את השמים ואת הארץ" - "six days Hashem created the heavens and

earth". Chief Rabbi Amar says in the name of the Orach Haim Hakadosh that the Pasuk does not say *in* six days Hashem created, it says: six days. The explanation is that this world is a "six day world"; it is only capable of existing for six days. At the moment it is about to expire, the Shabbat enters and "recharges" the world for another six days of existence. We now understand that this "recharge" works in conjunction with this cleansing the world experiences from sin, and it therefore receives an additional six days of existence.

27 and אתה

The word אתה symbolizes the 27 letters of the Aleph Bet, and the power put in them to sustain the world. The את stand for the 22 letters of the Aleph Bet from Aleph to Taf, the ה stands for the 5 Sofiyot letters םןץך. Thus אתה stands for the 22 plus 5 letters that the world was created with.

This is alluded to in Shaharit when we say "ואתה מחיה את כלם"-"you sustain them all". It is the 27 letters represented by אתה through which Hashem created and sustains the world.

This is also why we make Berachot "ברוך אתה ה..." The word ברוך also comes from the word ברך (pool), it connotes flowing waters. We are asking to "draw" the blessing from Hashem, and that the blessing should flow to us via the 27 letters of the world.

ה' אתה (the 27 letters) is the link that connects us to the blessing of Hashem that flows to us.

This also explains what is written in connection with the sin of Kayin. Kayin had killed his brother Hevel, and Hashem had appeared to Kayin and said "הלוא אם תיטיב" "ואם לא תיטיב, לפתח חטאת רובץ ואלריך". "if you improve yourself you will be forgiven". "ואם לא תיטיב, לפתח חטאת רובץ ואלריך". "if you do not, then sin awaits you at your door. It desires you, but you will rule it".

On this Pasuk it is written; Hashem says; my children, I have created an evil inclination and I have created the Torah as an antidote. If you occupy yourself with the Torah he will have no power over you but if not, you will fall to him. As it says; "ואתה" "you will rule him".

From where do we see in the story of Kayin any allusion to the Torah that saves us from the Yeser Hara? Why is this Pasuk chosen to show us the power of the Torah to shield us from the Yeser Hara?! We now understand "ואתה תמשל בו" to mean; through **the 27 letters** that the holy Torah is comprised of, you will merit success over the Yeser Hara!

It is also interesting to note that the two Berachot of the Amidah that one is allowed to insert a personal request for someone's recovery are; Refaeinu and Shema Koleinu (Hacham Ben Sion zt'l said that relatives should be mentioned in Refaeinu, and non relatives in Shema Koleinu. He also said that all Rabbis are like relatives and should be mentioned in Refaeinu). These two Berachot are the only two Berachot in the Amidah that have three mentions of the word אתה. This alludes to the 27 letters that אתה stands for and that through their rectification do we receive Refuah.

Now that we understand this about the word אתה, we can gain an understanding into what is written about the Sadikim when they go up to Olam Haba.

The Bnei Yisasschar writes in the name of R' Shimshon Miastropoly that in Gehinom there are 850 "chambers". Out of these 850, 580 are on a lower level of suffering, but 270 of them are on a higher level of more intense suffering. These 270 chambers are reserved for the ultra wicked. When the צדיק אמת - true Sadik passes away and goes up to Shamayim he endeavors to extract his people from Gehinom. The Sadik is led by an angel called יהושע through these chambers, and before entering them, the angel Yehoshua writes the word אתה in wax (שעוה) on the Sadik's forehead.

All this is alluded to in Tehilim in the chapter of "מזמור לדוד ה' רועי לא אחסר" that we read on Shabbat. The Pasuk says; "גם כי אלך בגיא צלמות לא אירע רע כי אתה עמדי"; "even as I walk in the valley of the shadow of death I do not fear evil because you are with me". This is referring to David Hamelech, a perfect Sadik, and his entrance to Gehinom to extract the Neshamot of the wicked. The words גיא צלמות total 580, and the word רע equals 270. "לא אירע - when I enter the 580 rooms, "גם כי אלך בגיא צלמות" - because I do not even fear the 270 "extreme" rooms. Why not? "כי אתה עמדי" - because I have the אתה on my head written in wax by the angel Yehoshua. The first letters of the words that follow "עמדי שבטך ומשענתך המה" - spell the word שעוה (wax). If we add the next word ינחמני, we have the first letters that spell יהושע - יהושע ומשענתך המה (ינחמני). All this hints to what takes place in Olam Haba for the great Sadikim.

We now understand why the word אתה is the word written on the Sadik's forehead. The word אתה stands for the 27 letters of the Torah that the Sadik was perfect in. It shows that he guarded these 27 letters, and therefore merits the right to extract these souls that defiled the 27 letters and suffer in the 270 chambers of Gehinom (each letter has 10 different elements to them, this is why those that defile the 27 letters suffer with $27 \times 10 = 270$ rooms of extreme Gehinom).

This is why the wicked people have rest from Gehinom on Shabbat (Gehinom is "suspended" from the beginning of Shabbat until the last synagogue lights the candle of Havdalah). The Shabbat is the rectification of the 27 letters that the רשעים defiled; they therefore receive a reprieve on Shabbat. This is also why we read the chapter of "מזמור לדוד ה' רועי" on Shabbat, because Shabbat epitomizes the perfection of אתה the 27 letters, and the rectification of the רשעים that the Mizmor alludes to.

Let us appreciate our holy Torah, which is comprised of the holy letters that through which the world is sustained. Let us guard ourselves from sin, so as not to defile these holy letters. We should honor and respect the holy Shabbat that cleanses us all, and attach ourselves to the holy Sadikim that help us when we ascend to Olam Haba.

Through this, we should merit a complete Refuah to those that need it and a complete perfection of the 27 letters of the תורה הקדושה!