

Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

PARASHAS MISHPATM

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

"Ki Kel Melech Rofei Ne'eman Verachaman Atah"

“ורפא ירפא” (כא, יט)

The Gemara (*Bava Kama* 85a) learns from this *passuk* that “from here permission was given for the doctor to heal.”

Many of the commentaries have a question on this Gemara. How is it that in *Maseches Kiddushin* (82a) *Chazal* say that “the best of doctors goes to Gehinnom”? Doesn't the *passuk* clearly permit one to be a doctor? The *Shulchan Aruch* (*Yoreh Deah* 336 1) even rules that there is a *mitzvah* to heal others, and many *gedolei Yisrael* were known to be proficient in medicinal matters.

Harav Akiva Eiger offers a beautiful explanation: Indeed, being involved in medicine is important and effective, but in order to do so, the doctor has to accustom himself to *middos* of cruelty and lying: cruelty – by actually performing painful procedures on a patient, and lying, in order not to reveal to the patient his true condition so that his spirits don't fall. Therefore, *Chazal* warned: ‘The best of doctors’, if a person will adopt the *middos* that are considered ‘good’ for a doctor, he might go to Gehinnom.

It can be added that this is why, in *Shemoneh Esrei*, we praise Hashem: “*Ki Kel Melech rofei ne'eman verachaman Atah*” – Only HaKadosh Baruch Hu can heal faithfully and compassionately, by contrast to a flesh and blood doctor who has to use lying and cruelty.

Drushei Vechiddushei Rabi Akiva Eiger al HaTorah

The **Pardes Yosef** (*ibid* 14 7) offers another explanation by way of *drash*:

“*To*”v *shebarofim*” a doctor that only has in mind “*tov*” (17) *brachos* of *Shemoneh Esrei*, and does not concentrate during the *brachah* of *Refae'nu*, indicates that he believes in his own power and success to heal patients, and that he is not just a messenger of Hashem. Such a doctor is indeed worthy of being sent to Gehinnom.

The Promise of An Eye for an Eye

“עין תחת עין” (כא, כד)

In his introduction to *sefer Iyun Yaakov* on the *Ein Yaakov*, **Harav Yaakov Reischer** explains the reason he wrote his beautiful compilation on the *Ein Yaakov*:

When **Rav Yaakov** became the **Rav** in Metz, he became very sick and lost his eyesight. In his pained state, he beseeched to Hashem to heal him and promised that if his vision was restored, he would pay “an *ayin* for an *ayin*” and would compile a commentary on the *sefer Ein* (*ayin*) *Yaakov*. Indeed, Hashem healed **Rav Yaakov**, and he, in turn, hastened to fulfill his part of the promise and that is why we are blessed with his *sefer* to this day.

The Prayer of a Widow and Orphan Is Answered Even Without Kavanah

“כי אם צעק יצעק אלי שמע אשמע צעקתו” (כב, כב)

Why did the Torah use repetitive language here:

Amen is a Segulah for Children

“אם אדניו יתן לו אשה וילדה לו בנים או בנות” (כא, ד)

“*Veyaldah lo*” is numerically equivalent to amen to teach us that in the merit of answering amen a person can merit to be blessed with children.

Tzitzim Uperachim Re'eh

Do Not Answer an Orphaned Amen

“כל אלמנה ויתם לא תענון” (כב, כא)

The acronym of the last letters of the words “*Veyasom lo se'anun*” is amen and “*se'anun*” is derived from the word *aniyah*, answering. This alludes to the prohibition of answering an orphaned amen, meaning to pause before saying amen after the *brachah* is completed.

Parparaos LaTorah (From an old manuscript cited in *Kovetz Paamei Yaakov* 52)

“*Tza'ok tza'ak...shamoa eshma?*”

The **Chasam Sofer** explains: There is a clear *halachah* in *Shulchan Aruch* (*Orach Chaim* 105 1): “One who davens two *tefillos* one after the other has to wait between them the amount of time it takes to walk four *amos*, so that his mind should be calm enough to daven in a pleading way.”

Therefore, the Torah doubled the language with regards to widows and orphans: “*Tza'ok tza'ak...shamoa eshma*” to teach us that the prayer of a widow or orphan is answered even if it is said like a scream, one after another, and without the

necessary preparation in order for it to be recited properly. That is because their heart is broken and their mood is low.

Brachah on the Mitzvah of Giving a Loan

“אם כסף תלוה את עמי את העני עמך” (כב, כד)

“**Rabi Yishamel** says; every time it says “*im*” in the Torah, then the matter is optional, except for three times and this is one of them.” (*Rashi*, according to *Mechilta*, ch. 19).

This is a *mitzvah*, then, so why is there no *brachah* when one performs it?

Rabbeinu Yehonasan Eibeshitz in his *sefer Urim Vetumim* explains: (*Tumim* 97 a):

We have a rule that a person does not make a *brachah* on a *mitzvah* that is generated by someone else's lack. That is because if he makes a *brachah* on such a *mitzvah*, he is blessing the fact that his friend is needy. (See *Avudraham Shaar Gimmel*). As relates to here, because the *mitzvah* of a loan is made possible to the lender only because the poverty of the borrower forced him to borrow from others, then it is not fitting to make a *brachah* for fulfilling such a *mitzvah*.

In addition, the **Chiddushei Hari"m** explains (*Choshen Mishpat* 97 1) according to some of the *Rishonim* (See *Rambam Malveh* 1 1) that only one who lends money to a poor person fulfills the *mitzvah*. Therefore, no *brachah* was established for giving a loan because it is possible that the borrower is a swindler and is not really poor, and thus the lender would be making a *brachah* in vain.

The author of *Hachareidim* cites in his commentary on the *Yerushalmi* (*Brachos* 6 1) that **Rabi Eliyahu** of Londrich, one of the *Baalei Hatosafos* would make a *brachah* before giving someone a loan, but the **Baal Hachareidim** writes that it was never widely accepted to do so.

Tefillah out of Joy is Accepted

“והיה כי יצעק אלי ושמעתי כי חנון אני” (כב, כו)

Rabi Yosef Chaim of Baghdad explains:

“*Vehayah*” is a language that expresses joy (see *Bereishis Rabba* 42 3). We learn from here that if the poor person overcomes his pain and davens with joy, then he is guaranteed “*Veshamati*, and I will hear because I am compassionate.”

Aderes Eliyahu

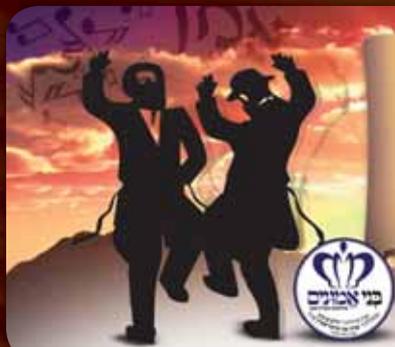
Mishenichnas Adar Marbin B'Amen

In the month of Adar, as well, we will all take care to answer *Birchos Hashachar bechavrusa* and thus we will merit to bring about joy in this world and in the Upper Worlds, as the *Zohar* says: (*Vayeilech* 285 2):

“When Yisrael in this world makes sure to answer amen with *kavanah*, how many openings of blessing are opened for them Above! How much is good is bestowed upon all the worlds! **How overjoyed are those Above and below from this!**”

This *passuk* needs to be explained: “*Simchah la'ish bemaaneh pihu*” (*Mishlei* 16:23). It is a great joy for a person who merits to be scrupulous about answering mane according to *halachah* and with *kavanah*. (*Likutim Mipardes, Amen*)

Amen.Reply and rejoice.



Yishtabach

The Virtue of the Brachah of
Yishtabach

Pesukei Dezmirah concludes with the brachah of *Yishtabach*, and in order for us to understand the lofty virtues of this brachah, we need only to read the words of the holy *Zohar* (*Terumah* 132 1) cited by the *Yesod Veshoresh Ha'avodah* at the end of *Shaar Hashir*:

When saying *Shiras Hayam*, Am Yisrael is crowned with the same crown that Hashem will crown Mashiach with. Hence, when a person reaches *Yishtabach*, Hashem takes that crown and puts it before Him, and Knesses Yisrael begins a process of *tikkun* and to come before the High King. By reciting the thirteen praises in *Yishtabach* (*Shir ushevachah* until *Umalchus*) one merits *tikkun* and to be blessed by the thirteen *middos* of *rachamim*, and therefore one needs to be very careful not to stop while reciting them. (See there for more.)

After citing the *Zohar*, the *Yeshod Veshoresh Ha'avodah* concludes:

"This passage [of *Zohar*] provides a person with *binah*, insight, into the greatness of the praise of *Yishtabach*, as each and every word of the praise corresponds to an awesome and holy Upper World, and when a person mentions their names with intense concentration, each of those worlds is awakened above."

Who Composed Yishtabach?

The acronym of "*Shimcha la'ad Malkeinu Hamelech*" is Shlomo, and the Rokeach learns from here in his commentary on *tefillah* that Shlomo Hamelech is the one who composed the brachah of *Yishtabach*.

Another opinion is brought by Rabi Chaim Vital in *Shaar Hakavnos* (*Drushei Aleinu* 1): "And I heard from a wise person that this praise was established by Avraham Avinu, a'h, as alluded to with the acronym of the words that end the brachah: "*Kel hahodaos...Borei kol Haneshamos, Ribon kol hamaasim, Habochoer beshirei zimrah, Melech Kel Chei Ha'olamim.*" However I did not learn this from my teacher (the Arizal)."

Rabi Yosef Chaim of Baghdad, the Ben Ish Chai (*Shanah Aleph Mikeitz* 15) brings an answer that settles both these opinions: "... Some say that the beginning was composed by Shlomo Hamelech, and the brachah itself was composed by Avraham Avinu."

The Number of Praises in
Yishtabach

As cited at the beginning of this article in the name of the *Zohar*, the brachah of *Yishtabach* has 13 words of praise and glorification in which we describe the greatness of Hashem. Their order corresponds to the 13 *middos* of *rachamim*. The early sages wrote (*Sefer Harokeach* and others) that this passage concludes *Pesukei Dezimrah*, which is based entirely on the number 13. That is the case with the *Breisa Derabi Yishmael*, which has 13 *middos* that are needed to explain the Torah; and the 13 *pesukim* of *Mizmor Shir*; the 13 times it says *Baruch* in *Baruch She'amar*; 13 languages of praise and prostration in *Hodu*, and 13 passages in *Pesukei Dezimrah*, the final one being *Yishtabach*.

The reason for this is, according to the *Rokeach*, is because the number thirteen symbolizes the revelation of Hashem's leadership in our world. Perusal of the words will show the many matters where Hashem's leadership is manifested in the world through the number 13, beginning with the 13 *middos* of *rachamim*.

Some of the commentaries included the words "*brachos vehodaos*" as part of the praises, and they count 15 words of praise. The Avudraham writes that mentioning these 15 praises corresponds to the fifteen stairs in the Bais Hamikdash upon which the Leviim sang.

According to the above opinion cited by the Ben Ish Chai that Avraham Avinu and Shlomo composed the brachah of *Yishtabach* together, one can understand another reason for the 15 praises it contains, according to the *Midrash* (*Shemos Rabbah* 15 26) that counts 15 generations from Avraham Avinu until Shlomo Hamelech. The *Midrash* explains that at the beginning of these generations, Avraham Avinu began to reveal the *Malchus Shamayim* in this world, and Shlomo Hamelech, the last of those 15 generations, brought this revelation to its full fruition.

As such, it is remarkable that the two of them composed the brachah of *Yishtabach*, because its entire essence, especially the 15 praises, express our recognition of the revelation of Hashem, as these holy forbears worked to convey to us in the fifteen generations that spanned between them. (*Levaker Rina*)

Ki Lechah Na'eh Hashem Elokeinu
V'Elokei Avoseinu

We seemingly should have said: "*Ki Lecha Hashem Elokeinu...na'eh shir ushevachah*". Why do we stop with the word "*na'eh*" between *Lecha* and *Hashem Elokeinu*?

The Mashgiach Rav Elya Lopian explained this with a parable: A simple villager came to the king's palace and began to praise the king with songs and praise, as best he knew how with his lowly status. The king's servants wanted to banish him; how dare this simple man come shamefully before the king to sing without any fear?

But the man impudently argued with them: Does the king belong only to you? He rules over all the people in this land, even simple people like me! If it is fine for him to merit the term "king" because of me, why should it not be fine enough for him to hear my songs?!

Here, too, in *Yishtabach*, after we offer prolonged praise of Hashem, we might wonder: How do we dare praise Hashem, the King of all Kings? Therefore, we say first: "*Ki Lecha na'eh Hashem Elokeinu...*" as it is '*na'eh*' for You to rule over us and our forbears, so it will be '*na'eh*,' fine, for You to hear from our mouths "*shir ushevachah hallel vezimrah...*" (*Telalei Oros*)

Habochoer Beshirei Zimrah

Harav Bunim of Peshischa explained the words "*habochoer behsirei zimrah*": Deep in his heart a person wants to say praises and songs before Hashem endlessly, but his strength is limited and he needs to encapsulate all that he wants to say in just a few words. Yet, his heart remains burning with the fire of his love for Hashem. However, HaKadosh Baruch Hu can read our inner feelings and hears those "*sheyarei zimrah*" the remnants of the songs that fire up the heart with love of Hashem, and He prefers them over the actual songs and praises. (*Shem MisShmuel Rosh Hashanah* 5672).

Kiddush Shem Shamayim in Front of the Kosel

Rabbanit De France, a member of one of Jerusalem's eminent families several hundred years ago, was famed for her piety and good deeds.

This *tzaddeikes* had owned a share in one of the courtyards near the Kosel, where she kept a host of items that she used to benefit the worshippers who came to daven at the Kosel.

Among the items she kept there were a large number of chairs and benches, water pitchers, oil, candles, and many other things. From early morning until late at night, she would work to service the *mispallelim* in any way possible.

The elders of Jerusalem would relate that for the many years that she kept this practice, she was never harmed by a single person or animal, despite being surrounded by bloodthirsty Muslims, and wild animals that roamed the streets at night in those long ago days.

Her Muslim neighbors also learned to respect and appreciate her and would even call her the honorable title of "*Sid Albarak*" – the woman of the Kosel.

If that was not enough, whenever they had a trouble in their home, the heads of the Muslim community, and their religious leaders, would secretly send messengers to Sid Albarak to ask her to request that the Jewish sages who sat near the Kosel at midnight to recite *Tikkun Chatzos* should pray for their trouble as well.

The one exception happened late one night—and the story and its outcome stunned the entire city, showing clearly to both Jews and Muslims how the Hand of Hashem clearly protected this pious woman. A wild youth from the Al Hursani clan, an only child to his parents, who was very spoiled and rambunctious, decided to start up with the Rabbanit. While she was walking to the Kosel late one night, he suddenly pushed her and caused her to fall sharply to the stone floor. She lost consciousness and suffered severe injuries to her body.

Upon hearing her cry, a few neighbors emerged from their houses, and when they saw the woman lying in the ground, they immediately carried her to her home on Hachevronim Street near the market. The French physician, Dr. Lucciani was summoned quickly to her home, and after he treated her and bandaged her wounds, he remarked causally that a few minutes earlier, he had visited the Al Hursani family, because their only son and apple of their eye had suddenly been struck with paralysis and he was laying motionless in bed, unable to move a limb.

Before the woman was able to react to the doctor's words, the door of the house opened and the members of the Al Hursani family burst in and began to wail in sorrow. "Ya, Sid Albarak, please, forgive our poor son!" the broken parents cried, kneeling and pleading

tearfully.

"Have mercy, please, forgive, compassionate woman. Our G-d is also a compassionate forgiving one, please pray for our only son and for us that he be healed because without him our life is worth nothing!"

The wife of the Pasha, the local governor, who had come with them, kissed Sid Albarak's hands and pleaded tearfully that she forgive the wild youth and pray for him to be healed.

Despite her serious conditions and the vehement protestations of the doctor, the pious woman dragged herself out of bed. She instructed the Al Hursani's and their companions to return home to wait for her answer. She then trudged heavily to the courtyard of the Yeshivat Hamkubalim Beit Kel.

A few minutes later, a messenger went from the yeshivah to the elegant abode of the Al Hursanis, with an answer: "Know, that your son's life is in serious danger and if he wants to get his life back as a gift, he will need to pledge that from now on, he will live a life of manners and respect. After we receive this promise, you will have to bring him in his bed to the Kosel, where he will admit to his sins and detail them before the holy people sitting there. Then he will ask for forgiveness from the Shechinah that never leaves the Kosel, even while it is in destruction, and only then will his sin be atoned and his life will return to the way it was."

That is exactly what happened that night at the Kosel. Hashem's Name was sanctified in public as the paralyzed youth was carried in his bed near the stones. In the presence of a large crowd of Jews, and an even bigger crowd of Arabs, he tearfully admitted to his sins and asked forgiveness from G-d.

After he concluded, the Rosh Yeshivah of Beit Kel, the *mekubal* Harav Shalom Sharabi, zy" a, walked over and put his hands on the boy's head and prayed: "*Kel nah*, heal this child for the sake of Your Holy Name, and for the sake of this holy site and for the respect of Am Yisrael in Eretz Yisrael and the Diaspora." The crowd answered a resounding amen, and the Rav instructed two of the sages to escort the sick boy home.

The next morning, the youth rose to his feet and began to live again and from that day on, he began to love Jews. He especially began to appreciate the holiness of the Kosel and helped the worshippers wherever he could

Nitzotzei Ohr, p. 140