

# BITACHON LESSON FROM THE PARSHA

## – פָּרָשָׁת וְאֶלְהָ המְשֻׁפְּטִים תְּשִׁפְ'ו – The Real Story!

וְיִרְבּוּ אֲנָשִׁים וְהַפְּכָא אִישׁ אֶת רָעָהוּ בְּאָבָוֹ אֲוֹ בְּאָגָרוֹ וְלֹא יָמוֹת וְגַלְלֵל לְמַשְׁבֵב...אֲםָר קָרְבָּן וְהַתְּהַלֵּךְ בְּחַוּ עַל מְשֻׁעָתוֹ וְנִקְהַ הַמִּפְּנָה רַק שְׁבָתוֹ יְהֹוָה וְרֹפֵא יְהֹוָה  
Two men are quarreling and one man strikes the other with a stone or with his fist and he does not die but becomes unable to work...if he then gets up and walks about outside by himself, the one who struck him must be cleared. Still, he must pay for his loss of work and provide the costs for his recovery (Shemos 21:18, 19)

The simple way to tell the story described in the Posuk above is as follows:

- 1) Reuven hits Shimon.
- 2) Shimon gets injured.
- 3) Shimon requires medical attention and time for recuperation.
- 4) Shimon accrues medical bills and lost wages.
- 5) Reuven must compensate Shimon for these costs

The Torah perspective of this story, however, is a whole different "story".

תני דבר רבי

– ישמעאל "וְרֹפֵא יְרֹפֵא" מכאן שיתננה רשות לרופא לרפאות –  
from this Posuk we derive that permission is granted for doctors to heal.

Rashi comments: נתנה רשות לרופאים לרפאות – ולא – אמרין רחמנא מחי ואיהו מסי – we don't say "Hashem made him ill, so we should not cure him".

[The Taz (Yoreh Deah Siman 336:1) writes:

רִפְאָה אַמְּתִיתָה יְהָא עַפְּ בְּקַשְׁתָּה רְחִמָּה דְּמִשְׁמִיא יְשׁוּלָם לְרִפְאָה כָּמוֹ שְׁתַּחַזְבָּן מְחִצְבָּן וְאֵין מְשֻׁבָּן עַשְׂיוֹן מְשֻׁבָּן מְאַחֲבָה וְשְׁמַחוֹן  
לעשות רִפְאָה עַפְּ תְּבָעַ הָעוֹלָם וְהָאֵת יְתַבְּרֵךְ הַסְּכִים עַל זֶה וְנִתְן הַרְפָּאָה עַיִּינְתָּה רִפְאָה

True healing is facilitated via davening, as Hashem has a cure for every ailment, only that we are not worthy of that, so we must utilize human medical intervention, and Hashem allows us to do this, and gives human doctors the ability to heal.]

Based on the above, here is the Torah view of the story:

- 1) There is a Heavenly decree for Shimon to be injured and bedridden.
- 2) Due to the concept of מְגַלְגָּלָן חֹב עַיִּינְתָּה חִיב, guilt is brought about by the guilty (See Shabbos 32a), Hashem sends Reuven, who is a wicked person, to cross Shimon's path and be provoked by him.
- 3) Reuven lifts his fist and thereby metes out the pre-destined "Potch" that was coming to Shimon. מְחִצְבָּן מְחִצְבָּן וְאֵין אַרְפָּא – אֵין מְסִי
- 4) Despite Hashem's decree that Shimon get hurt, he now grants permission for a doctor to facilitate Hashem's healing.
- 5) Reuven is made to pay any of the ensuing bills.

That's the real story.

This is a powerful lesson for us to apply to every story that we encounter in our lives. Every story begins with Hashem!

No human being, or any other creation in the universe, can hurt us – or help us – without Hashem willing it so. אֵין עוֹד מִלְבָדוֹ

Every discomfort we bear, every embarrassment we experience, every curse lobbed our way, every harassment we endure, every challenge we sustain, is all from Hashem. It's all Heaven-sent, for our ultimate benefit. Any human, object or situation that is involved is just a messenger of Hashem. The ones who inflict pain on us are just the stick that Hashem chooses to use to administer His justice.

Reacting to the stick is silly. Responding to the messenger is pointless. The message is from Hashem; respond to Him.

Chazal tell us (Shabbos 88b)

עַלְבָּנוּ וְאֵינוּ עַוְלָבָנוּ שְׁוֹמְעִין רַוְפָּטוּן וְאֵינוּ מְשֻׁבָּן עַשְׂיוֹן מְאַחֲבָה וְשְׁמַחוֹן  
בִּיסְרוֹוּ עַלְיָהָנוּ מְפַתּוֹב אָוּמָר "אַהֲבָה בְּגַדְתָּה"

Those who are insulted and do not insult, who hear their shame and do not respond, who act out of love and are joyful in suffering, about them the Posuk says: "And they that love Him are as the sun going forth in its might"

Keeping silent in the face of adversity is a sign of strength. It's a sign that you understand that whatever was thrown your way was not administered by a human being; it was sent directly by Hashem.

The Chofetz Chaim (Shem Olam Vol. 1 Perek 2) relates a whimsical Mashal to drive home this point.

Berel was searching for his friend named Yankel. He was directed to a group of people at the other end of town. When he got there and perused the crowd, he realized none of them were Yankel. Will he get upset at all those people and say "Why aren't you Yankel?!" Of course not! Those simply aren't the people he is looking for!  
End of story.

So too, if someone says something insensitive to us, or doesn't patronize our business, or otherwise hurts us, we shouldn't get upset at him for what he did, as it isn't him who did it! He's only Hashem's stick! He's simply not the person who hurt you!  
End of story.

It's all Hashem! It's only Hashem! It's always Hashem!

Every story starts with Hashem. Every story is written by Hashem. Every story ends precisely as Hashem wills it to.

That, my friends, is the true story!

## Good Shabbos!