

BITACHON LESSON FROM THE PARSHA

פרשת ואלה המשפטים תשפ"ו – The Real Story!

וְכִי יִרְיֹבֵן אֲנָשִׁים וְהָכָה אִישׁ אֶת רֵעֵהוּ בִּאֶבֶן אוֹ בְּאֶגְרֵף וְלֹא מוֹת וְנָפַל לְמַשְׁכָּב...אִם יָקוּם וְהִתְהַלֵּךְ בַּחוּץ עַל מַשְׁעָנָתוֹ וְנִקְּה הַמִּבְּרָה רַק שְׂכָתוֹ יִתֵּן וְרֹפֵא יִרְפֵּא

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".

The Gemara (Bava Kama 85a) teaches: **תְּנִי דְּבִי רַבִּי** – **יִשְׁמַעְיָאֵל "וְרֹפֵא יִרְפֵּא" מִכָּאן שְׁנִיתָנָה רְשׁוּת לְרֹפֵא לְרַפּוֹת** – *from this Posuk we derive that permission is granted for doctors to heal.*

Rashi comments: **נִתְּנָה רְשׁוּת לְרֹפְאִים לְרַפּוֹת - וְלֹא** – **אִמְרִינוּ רַחֲמָנָא מַחֵי וְאִיהוּ מַסִּי** – we don't say "Hashem made him ill, so we should not cure him".

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

רַפּוּאָה הָאֱמִיתִית הִיא ע"פ בִּקְשַׁת רַחֲמִים דִּמְשַׁמֵּיָא יֵשׁ לּוֹ רַפּוּאָה כְּמוֹ שֶׁכְּתוּב מַחְצִי וְאִנִּי אֲרַפֵּא, אֲלֵא שֶׁאִין הָאָדָם זֹכֵךְ לַכֵּךְ אֲלֵא צָרִיךְ לַעֲשׂוֹת רַפּוּאָה ע"פ טֵבַע הָעוֹלָם וְהוּא יִתְבַּרְךְ הַסִּכִּים עַל זֶה וְנִתֵּן הָרַפּוּאָה ע"י טֵבַע הָרַפּוּאָת

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 **מַגְלָלִין חוֹב ע"י חַיִּיב**, 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. **רַחֲמָנָא מַחֵי**
- 4) Despite Hashem's decree that Shimon get hurt, he now grants permission for a doctor to facilitate Hashem's healing. **מַחְצִי וְאִנִּי אֲרַפֵּא - וְאִיהוּ מַסִּי**
- 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. **אִין עוֹד מִלְבְּדוֹ**

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)

עֲלֻבִּין וְאִינוּ עוֹלְבִין שׁוֹמְעִין חֲרַפְתָּן וְאִינוּ מְשִׁיבִין עוֹשִׂין מֵאַהֲבָה וְשׂוֹמְחִין בְּיִסְסוּרֵין עֲלֵיהֶן הַכְּתוּב אֹמֵר "וְאִהְיֶינָהּ כְּצֶאֱת הַשֶּׁמֶשׁ בְּגִבְרָתוֹ"

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"

**מַחְצִי
וְאִנִּי
אֲרַפֵּא**

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!