

## INSIGHTS INTO THE PARSHA

ואלה המשפטים אשר תשים לפניך

*And these are the ordinances that you shall set before them*

In his commentary of the Chumash, the Ba'al HaTurim states in acronym the various concerns a judge should focus on in judgment. They are:

**וְחַיִּיב אָדָם לַחְקוֹר הַדִּין** – He should scrutinize for justice

**הַדִּיּוֹן מִצּוּוֹה שִׁיעֶשֶׂה פְּשֵׁרָה טָרָם יַעֲשֶׂה מִשְׁפָּט** – Negotiation should precede litigation whenever possible,

**אִם שְׁנֵיהֶם רוֹצִים** – Only if both parties agree.

**תִּשְׁמַע שְׁנֵיהֶם יַחַד מִדְּבָרִים** – hear both in one session.

## A JEW IS TO KEEP SHABBAT

כִּי תִקְנֶה עֶבֶד עֲבָרִי שֵׁשׁ שָׁנִים יַעֲבֹד

*Should you buy a Hebrew servant, he shall work [for] six years*

In this verse we may find allusion to a seemingly unrelated Halacha, that when the 6<sup>th</sup> day comes, it is appropriate to shop for delicacies to honor the Shabbat. The word **עֶבֶד** alludes to **בֶּשֶׂר וְדָגִים** – foul, meat and fish. The following word, **עֲבָרִי**, tells us from who we should buy these things; a Jew. But not any Jew; for the next word, **שֵׁשׁ**, refers to **שׁוֹמֵר שַׁבָּת**. If so, to honor the Shabbat and holidays it is appropriate to buy poultry, meat and fish from someone who keeps Shabbat.

## THE GREATEST MIRACLE WORKER – HASHEM YITBARACH

רַק שְׁבַתוֹ יִתֵּן וְרַפָּא יִרְפָּא

*He shall pay only for his absence, and he shall provide for his cure*

Once upon a time, a group of pious Jews were discussing words of Torah on Shabbat Parshat Mishpatim, and the topic of Refu'ah – medical care, came up. One of the men mentioned the well known Gemara in Tractate Berachot, which discusses the Passuk in Mishpatim of “**רַק שְׁבַתוֹ יִתֵּן וְרַפָּא יִרְפָּא**.” The **גמרא** there teaches us that this is the source in the Tanakh which grants permission to human doctors to treat and heal sick people. Another man entered the discussion and said, “I once heard a beautiful, but not well known, Midrash from a Rabbi of mine, and I would like to share it with you. Every morning in the prayer of Yotzer Or, we say **בורא רפואות, נורא תהילות, אדון הנפלאות**. These are three degrees of responses that a Jew is meant to have when he is, Heaven forbid, caught with illness. The first thing he is meant to do, is reach out to a **בורא רפואות**, a medical doctor, who could prescribe him the appropriate medication, and he is to heed to his instruction. Should that fail, he must move on to **נורא תהילות**. This refers

to the recitation of Tehillim, the great Tehillot Hashem. If that, G-d forbid, fails, he should still not abandon the **אדון הנפלאות**. He must remember that He who prescribes all miracles never abandons the righteous, and he should always believe that a miracle may always come his way.

## MONEY SAVES ALL!

אִם כֶּסֶף תִּלְוֶה אֶת עַמִּי

*When you lend money to My people*

Chachamim teach us in the Gemara that the above passuk is lot meant to be literal – that we should poke the eye of he who pokes someone's eye. Rather it means that a person should pay the theoretical value of an eye. The Gaon of Vilna explains further: Why did the Torah express it as **תחת עין**, vs. **בעד עין** – which would more literally mean: in place of the eye (that was damaged)? The answer he gives is that **תחת**, means below, or following. Take the letters **ע י ו** and see which ones precede them. **ע** is preceded by **פ**, and **י** by **כ**, and **ו** by **ס**. Take those three and you have **כסף** – proof that this was the Torah's intent.

## KAPARA THROUGH MONEY

אִם כֶּסֶף תִּלְוֶה אֶת עַמִּי

*When you lend money to My people*

The Gimatria of the word **כסף** is 160, and were we to add the entire numerical value of each letter, spelled out in full i.e. **כ, פ, ס, מ, כ, פ, ה**, then we'd add another 145 to that, totaling 305. The word **כפרה** also equals 305 in Gimatria. Additionally, the word **שה**, a goat, which represents the Kapara that we receive on Yom Kippur, from the Korban of the Kohen Gadol, also equals 305 in Gimatria. All of this comes to teach us that by using our **כסף** appropriately, by feeding the poor and giving Tzedaka, we achieve a Kapara no less powerful than that of the Kohen Gadol on Yom Kippur.

Additionally, the great Rabbi Yonatan Eibeshitz Ob”m, teaches us yet another powerful allusion in the Passuk. It says **אם כסף תלוה**. This could be read rhetorically as **האם כסף ילווה אותך**? Meaning, when your time comes to leave this world behind, will all your money come with you into the next world? Only **את העני אמך** – if you use your money to sustain the poor and disadvantaged, as you sustain yourself, the reward you will receive of that money will accompany. All the riches that we acquire in this world stay in this world after we leave it. But the money that we use to perform Mitzvot and to build Torah in this world, that follows us in the form of eternal reward to the next world.

## THE BLIND VIOLINIST

The residents of the city of Koretz knew him as the blind fiddler. At every Simcha – wedding, bar mitzvah and sefer Torah celebration, he was present and given honor. Despite his old age, his fingers were as swift as can be, and he played his violin like a young man, quickly switching between highs and lows, soft notes and strong ones. Above all, he was known as an exceptionally God-fearing person. No one ever heard him gossiping or speaking out of hand. When he was not playing, he would pray, recite Tehillim, attending shiurim, or perform various mitzvot. Most residents of Koretz thought he was blind from birth, but the elders remember the tragedy that befell him in early adulthood, when his eyesight was abruptly taken from him.

One day the blind fiddler One day the town heard, "The blind fiddler is sick, he's dying." Everyone was pained, and everyone wished him a Refua Shleima. And when the Tzaddik Rav Pinchos of Koretz heard that the blind fiddler was sick, he donned his hat, took up his walking-stick, and went to visit the special old man.

he whole town was puzzled. "In what way is this sick man different from all other sick men?" You see, Rav Pinchos, despite being a tremendous Tzaddik, never went to visit the sick. "If Rav Pinchos is going to visit the choleh, the blind fiddler must be one of the 36 Tzaddikim of the generation!" The Rebbe had a reason not to visit the sick. He was a great man of truth who could not tolerate the slightest false movement, whose ears grated at the sound of a false expression of pain, never went to visit the sick. How often does a sick man groan not because he is sick but because someone is present! And in the presence of such a tremendous Rabbi, they would do so even more, so that he pity them that much more and pray more powerfully on their behalf. So the Rebbe avoided visiting the sick for fear he might be angered by such falsehood. So the town members were confused. "Granted the fiddler's music is fabulous," they argued, "but he is still a Jew like all of us. So how come the Rebbe is going to visit him?" The blind fiddler lay on his death-bed, breathing heavily. His family stood around his bed, the Rebbe with them, in fearsome expectation. The Rebbe did not take his eyes off the dying man for even a moment.

ime passed slowly. They heard the sick, dying man whisper to himself. They leaned forward and heard, much to their amazement, "Nu! Let me have another look at the world before I leave it." Suddenly the blind fiddler opened his eyes wide and looked around at all the people standing near him. It was obvious that he could see them clearly. A shaft of sunlight smiled on him and he smiled back. He then asked everyone in the room to

join with him to recite the Shema Yisrael prayer. He put his hands over his now open eyes, and said the Shema. He then recited the whole Viduy prayer, and took one last look and the people around him, and the sun shining through the window. With that, the blind fiddler closed his eyes once more, forever. The people of Koretz were deeply saddened by the news that the blind fiddler, such a well respected elder, had passed away. But their sadness was mixed with deep confusion over the rumor that the blind fiddler revealed to the whole community that he was not indeed blind. People simply did not know how to make sense of the fact that he opened his eyes and could see.

After the funeral, the Rebbe explained what had happened. "This simple Jew who was, apparently, a Jew like all other Jews, was not as simple as people thought. The man had a very powerful soul. No wonder his music was so appealing and inspiring: It came from a pure source. Early

Since he sensed that his purpose in life was to make Jews happy, he decided to pursue his talents in music, and become a world-renowned fiddler. As he thought the matter through, he realized that, despite the pleasure he would give other Jews with his music, there was a drawback. His mitzva would often be derived from an aveira. By appearing at all kinds of venues, and by performing before all sorts of crowds, he would necessarily see things he ought not to see; things that would harm his eyes and his soul. Yet his very soul bound him to this kind of work. "How did he solve his problem? He finally concluded that the only possible solution was not to see. In other words, to go blind. "How does one go blind? To put out your eyes with your own hands is prohibited. So one fine day the word went out in the town of Koretz that the fiddler was blind. From the moment he closed his eyes so determinedly he simply did not open them again until the final moment of his life. It is for this reason that I chose to visit him. I am extremely sensitive to falsehood. I do not tolerate it and therefore I do not usually visit the sick. But some forms of falsehood stand out. And I had to witness the falsehood of the great blind fiddler."

רציתי לברך אתכם ביום שמה, שפרנסתכם  
פורח. בריאותינו תתמיד ולא כאורח. חיוך על תצמח כעציץ  
לא יתאדה כריח שפתינו כאור זורח, וכספנו  
ונזכה לראות בביאת משיח  
אמן ושבת שלום  
Shabat Shalom!!! - Rav David Yaacov

לעילוי נשמת מו"ר שמעון גבאי בן רחל זצ"ל  
ת.נ.צ.ב.ה.