



Adapted from the sefer *Chemin Bמוצאי שבת* and *Chemin Dזעיר אנפין* collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Bshalach 5768

In our Parsha we find the following promise. (שמות ט"ו:כ"ו)

וַיֹּאמֶר אֱלֹהִים אֲנִי אֶשְׁמָע לְקוֹל ה' אֱלֹהֶיךָ וְהִישָׁר בְּעֵינָיו תַּעֲשֶׂה וְהִאֲזַנְתָּ לְמִצְוֹתַי וְשָׁמַרְתָּ כָּל חֻקָּיו כָּל הַמִּחְלָה אֲשֶׁר שָׁמַתִּי בְּמִצְרַיִם לֹא אֶשִׂים עָלֶיךָ כִּי אֲנִי ה' רַפְאֵךְ.

“And He said, if you will listen to the voice of Hashem your G-d and do what is just in his eyes, and you will listen to his Mitzvos and keep all of his *chukim*, all illnesses that I placed upon Mitzrayim, I will not place upon you, for I am Hashem your healer.”

The *Baal Haturim* writes that the letter פ in the word רפאך should be pronounced without the *dagesh - Rofecha* instead of *Ropecha*. It should be pronounced that way because *refuah* that comes *min hashamayim*, comes gently and generously. On the other hand, man-made healing is harsher and more difficult. Therefore, in the *pasuk* which describes man-made healing, וַרְפֵא יִרְפֵא (שמות כ"א:י"ט), the letter פ is pronounced with the *dagesh - v'rapo yerapeh*.

This concept can also be found in *Maseches Eruvin* (ג"ד.),

“Rav Yehuda the son of Rabi Chiya said, ‘Come and see that that attribute of Hakadosh Baruch Hu is not like that of flesh and blood. When a human being provides medicine to his friend, it may be suitable for one person, but difficult for another. However, Hakadosh Baruch Hu isn’t like this. He gave the Torah to Yisrael, and it is an elixir of life for their entire body, as the *pasuk* says וְלִכְל בְּשָׂרוֹ מִרְפָּא (משלי ד"ב:ב) - It heals all of his flesh.’”



[1]

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When the *Pnei Menachem zy*"a would refer to a person who was sick with שפעת - the flu, he would pronounce the name of the illness with a soft פ *shafaat*. (Unlike the prevalent pronunciation, *shapaat*). He once explained that his intention was to lighten and soften the illness.

During the years of the *Pnei Menachem's* leadership, members of the Zionist government signed an agreement with the murderous *Yishmaelim*, transferring significant portions of the holy land to their control. They thought that this would prevent our enemies from following their murderous nature.

On multiple occasions, I heard the *Pnei Menachem zy*"a himself warn the heads of the Zionist government that it was forbidden to transfer portions of Eretz Yisrael to the control of the *Yishmaelim*. He said that if they did so, they would spill Jewish blood.

Unfortunately, the Rebbe's fears were realized, and many Jews were murdered because of the decision to give our enemies control over that land.

Towards the end of the year 5755, the government planned to sign another agreement which would give the Arabs even more territory. However, just before the agreement was signed, the murderous Arab leader became ill with the flu, and the agreement was postponed for a period of time. As these events were unfolding, the *Pnei Menachem* told me that the murderous leader of our enemies was sick with שפעת. In this case, he diverged from his usual pronunciation and said *shapaat*. I understood that by pronouncing the name of the disease in that way, his intention was to increase the severity of the Arab leader's disease, thereby preventing him from signing the agreement.



[2]

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