

The Obligation To Accept Difficulties With Joy And Recognize That Everything That Occurs Is For Our Benefit!!!

» *The Reason The Torah Needed To Give A Doctor Permission To Heal*

The verse states (21:19): ורפא ירפא: "And he shall provide his cure." The Gemara (Bava Kama 85A) states: "We learn from here that a doctor is given permission to heal." Rashi explains: "And we do not say: If Hashem struck him, how can I heal him?" Tosfos adds that the verse twice uses the word "rapo", to heal, because: "I might think this is only true of an injury at the hands of a person. But when it is an illness that comes from Heaven I might think the doctor looks like he is destroying the decree of the King. We learn from here that this is permitted."

The Lev Eliyahu (Parshas Kedoshim) expounds on this concept and states that the main fundamental concept of life is the belief Hashem Yisborach personally oversees and guides the workings of the entire universe, and no creation has the ability to do anything without His approval. He goes on to write that he heard an amazing idea from the Chofetz Chaim zt"l about how deeply Chazal felt this belief.

The verse (2:18-19) states: "And if men quarrel, and one strikes the other with a stone or with a fist, and he does not die but is confined to bed, if he gets up and walks about outside on his support, the assailant shall be cleared; he shall give only payment for his idleness, and he shall provide for his cure." A simple person might read this verse in a simple manner: Since Reuven injured his friend, Shimon, he must pay for the damage he caused and for his doctor bills. End of story.

Chazal, however, saw a great lesson in this verse. They saw that the verse is actually giving a doctor permission to heal the wounded and sick. This is

לעילוי נשמת הרה"צ אלחנן יוסף בן שמואל זצ"ל

because what actually happened is a totally different story. It was decreed from Above that Shimon is destined to be injured and bedridden and suffer. Reuven was decreed to have the damage come through him because of some misdeed he committed, but, in truth, it was done by Hashem and not by Reuven. Therefore, the Torah needs to give the doctor permission to heal Shimon and needs to make a special decree that Reuven must pay for the damages, even though he was not the true cause of them.

We see from here how one must view everything that occurs in this world. No entity in this world has the ability to hurt another without Hashem Yisborach allowing it and wanting it to happen.

We find that when Shimi ben Geira cursed Dovid Hamelech, and Dovid's men wished to punish him, Dovid said (2 Shmuel 16): "Hashem has told him to curse." It was clear to Dovid that all the pain he experienced was all Divinely orchestrated, even when it seemed to be coming from a man.

» *Since Everything Comes From Hashem It Must All Be For Our Benefit*

The Chofetz Chaim adds that since it is true that everything comes from Hashem, we can be certain that our Compassionate Father only has our benefit in mind. The pain and embarrassment man suffers are meant to cleanse him of his discretions. Therefore, the proper response to suffering is not to complain but to thank Hashem for this opportunity to receive atonement. Regarding this, Chazal say (Gittin 36B): "They who suffer insults but do not inflict them, who hear themselves

reviled and do not answer back...on them the Scripture says, 'And they that love him are like the sun when he goes forth in his might.'"

It is said that the Chofetz Chaim would try to ingrain into people the concept of accepting suffering without complaint. He would frequently quote the words of the Vilna Gaon zt"l: "If not for suffering we wouldn't be lost on the day of judgment."

He would explain the verse in Tehilim (33): "Many are the pains of the wicked, but he who trusts in the Hashem-kindness will encompass him" with a parable: In olden days, stomach ailments were treated with very bitter tasting medicine. Still, those suffering from this ailment took the medicine without complaining about its bitterness. This is because one is willing to taste a bit of unpleasantness in order to be healed. However, over the course of time, people discovered that the bitter pill could be covered in a thin coating that disguised its bitter taste so that people could swallow it without having to taste anything unpleasant.

The Chofetz Chaim would explain: "Many are the pains of the wicked" – when a wicked man is struck with suffering he complains and cries because of the bitterness. However one who "trusts in Hashem" has his suffering coated in a shell of kindness, and he doesn't taste the bitterness at all.

» ***One Must Rejoice In His Suffering Like A Servant Rejoices When His Master Strikes Him And Grants Him His Freedom***

The verse states further (Shemos 21:26-27): "And if a man strikes the eye of his manservant or the eye of his maidservant and destroys it, he shall set him free in return for his eye. And if he knocks out the tooth of his manservant or the tooth of his maidservant, he shall set him free in return for his tooth."

The holy sefarim state that we can learn a great life's lesson from this verse. Normally, if one receives a strong blow from his friend – especially if it is strong enough to knock out his eye or tooth – he will be very upset and angry. However, if a slave receives such a

blow from his master he will be overjoyed since he knows this blow will earn him his freedom – and his freedom is worth much more to him than the pain of the blow.

The verse is hinting to us that every person who receives a blow from our Master, Hashem Yisborach, should feel this way. He should realize that this blow is actually a kindness for him, as it frees him from his sins and their consequences. This is as Chazal say (Brachos 20A): "Suffering removes the sins of man." One should realize that if not for this suffering that Hashem sent him he would need to suffer much more in the next world as punishment for his sins.

Therefore, even when one is faced with terrible pain and suffering he should not feel distressed. He should realize that this is the most beneficial thing for him. He should rejoice in the knowledge that Hashem is sending him this suffering in this world as a great kindness to him, in order to save him from much greater suffering in the next world.

One should express gratitude to Hashem for this kindness, and he should thank Him for allowing him to receive atonement through relatively small difficulties – as the Gemara relates (Eruchin 16B) that if someone reaches into his pocket to pull out one specific coin and instead ends up pulling out another coin, even this is considered "suffering" and will be atonement to cleanse him of sin and save him from punishment in the world to come. So too, if one suffers a monetary loss, he should thank Hashem that he did not suffer physically or through a loss in the family, Heaven forbid.

"... I ascended level by level, until I reached the sanctuary you told me to enter. But what could I do? When I wanted to ask your questions I found myself at a loss for words. I had nothing to ask. Suddenly, everything was clear as day to me and I had no questions..."

» ***The Great Purpose Of Suffering***

The Medrash Tanchuma (Yisro 9:16) cites the verse: "You shall not make with Me gods of silver and gods of gold" and explains: Do not do what people do with their idols. When good things happen to them they honor their idols, but when they suffer hardship they become angry at their idols, as it is stated (Yeshaya 8:21): "And it shall come to pass, when he is hungry and wroth, that he shall curse his king and his god and face

upwards." But you shall thank Hashem both for the good and the bad, as Dovid said: "I shall lift up a cup of salvations, and I shall call out in the name of Hashem", and "I found trouble and grief, and I called out in the name of Hashem." So too, Iyov said, "Hashem gives and Hashem takes. May His great name be blessed for now and forever." When his wife questioned how he could bless Hashem for the bad, he responded: "Should I accept the good from Hashem and not accept the bad?"

The Medrash continues by stressing that one must rejoice in his sufferings even more than he rejoices in good tidings - for sufferings cleanse one of sin while good tidings do not. The Medrash quotes Tannaim who compare the sufferings on has in this world to the punishments a father gives his son for his own good. Rebbe Nechemya says that suffering atones for a person even more than karbonos – for karbonos are bought with money, but sufferings are in the person's own body.

We find this idea of suffering atoning for the nation from the earliest days of Klal Yisroel. At the covenant between Hashem and Avrohom, it was decreed that the nation would be enslaved for 400 years – but the great suffering of the bondage caused the exile to be shortened to 210 years.

The Vilna Gaon explains (Kol Elyahu) that the verse (Shemos 1:14) "And they embittered their lives" has the cantillation of "Kadma V'azla" (literally they hurried and left). This indicates that the bitterness of the exile allowed the nation to hurry and leave early. This is also symbolized in the fact that the numerical value of "Kadma V'azla" is 190, indicating that the nation left 190 years early.

» ***It Is Impossible To Always Immediately See The Good Hidden In The Bad***

The Sefer Ohel Yaakov (end of Sefer Bereishis) quotes the verse (Yeshaya 35:10): "And the redeemed of Zion shall return, and they shall come to Zion with song, with joy of days of yore shall be upon their heads. They shall achieve gladness and joy, and sadness and sighing shall flee." He explains that today we are full of sighing and pain because of our many sufferings. However, in the future we will all see how these sufferings were for our own benefit and then we will understand immediately that there was no need to sigh and we will rejoice retroactively and be grateful for the sufferings we endured. This is as the prophet states (Yirmiyahu 31:12): "And I will turn their mourning into joy and will comfort them and make them rejoice from their

sorrow." In the future we will realize how the sorrow was for our benefit, and we will rejoice that we had that sorrow.

The Gemara (Pesachim 49A) states: "The world to come is unlike this world. In this world, on good tidings one blesses Baruch Hatov Vehemetiv (Blessed is He who is good and who does good). And on bad tidings, one blesses Baruch Dayan Ha'emes (Blessed is the true judge). In the world to come, one will bless only Hatov Vehemetiv. The Tzlach asks that there will only be good tidings in the world to come. If so what is the Gemara's intent? He answers that the Gemara is talking about how we will speak about the occurrences that happened during the exile - meaning that in the future we will look back and make a blessing of Hatov Vehemetiv even on the occurrences that we had once made a Dayan Ha'emes on because we will see that they were all really good.

» ***In The World To Come There Will Be No Questions***

An astounding story is related about the Ramban and is quoted in Yalkut Mei'am Loaz (Sefer Shoftim 81).

One of his students once became ill and fell to his deathbed. The Ramban came to visit him and saw that he would soon be departing this world. He told him, "Listen carefully, my son. In the Upper Worlds, there is a sanctuary known as 'the chairs of judgment.' The Divine Presence can be found there. Take this amulet I am giving you now and show it to all the Heavenly guards and tell them to lead you to this sanctuary. Once you are there, I want you to ask Hashem Yisborach several perplexing questions I have regarding how He conducts the world and cares for His nation, and, also, why He took men away from this world who were still in the prime of their youth."

Days later, the Ramban was sitting in his room and learning near a window. Suddenly, the window opened and this deceased student appeared before him. He told the Ramban, "When I ascended on high, I showed your letter to all the guards, and none of them stood in my way. I ascended level by level, until I reached the sanctuary you told me to enter. But what could I do? When I wanted to ask your questions I found myself at a loss for words. I had nothing to ask. Suddenly, everything was clear as day to me and I had no questions. In the World of Truth it is clear an obvious that there are questions at all. It is obvious that everything He does is kind and just and done for our benefit!