

Shvilei Pinches

Parshas Mishpotim

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Parshas Mishpotim 5771

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“רק שבתו יתן ורפא ירפא”

“Only for His Lost Time Shall He Pay And He Will Surely Be Healed”

Alludes to the Amazing Healing Powers of Shabbos Observance

In parshas Mishpotim, which we read this week, it states (Shemos 21,18): **“וכי יריבון אנשים והכה איש את רעהו באבן או באגרוף ולא ימות ונפל למשכב, אם יקום ויתהלך בחוץ על משענתו—If men quarrel and one strikes his fellow with a stone or a fist, and he does not die but falls into bed: If he gets up and goes about outside under his own power, the one who struck is absolved-- only for his lost time shall he pay, and he shall provide for healing.”**

In Tiferes Shlomo, authored by the great Rabbi Shlomo of Rodomsk, zy”a, he finds an allusion in the words: **“רק שבתו יתן ורפא ירפא”**-- **only for his lost time shall he pay, and he shall provide for healing**, to the following statement in the Gemorah (Shabbos 12.): **“הנכנס לבקר את החולה, אומר: שבת היא מלזעוק ורפואה קרובה לבוא”**—one who visits a sick person on Shabbos, should say to him, “Although we are prevented from crying out on your behalf on Shabbos, recovery is coming soon.” We find here an indication that Shabbos has healing powers.

This is also alluded to in the Mishnah (Berachos 38.): **“כל האוכלין אוכל אדם לרפואה בשבת”**—a person may eat all foods for therapeutic reasons on Shabbos. Here is how he interprets this statement: **“פירוש, מכל המאכלים שהאדם אוכל בשבת יכול להשיג רפואה, כי שורש הרפואה נעשה בשבת קודש”**—all foods that one consumes on Shabbos, possess the ability to heal; for the source of healing originates from Shabbos Kodesh. So, when the possuk states: **“רק שבתו יתן”**-- **only for his lost time shall he pay**, it employs the word **“שבתו”**—which is an allusion to Shabbos. The possuk implies, therefore, that in the merit of observing and delighting in the Shabbos appropriately: **“ורפא ירפא”**—he will surely be healed. This is the gist of the Tiferes Shlomo’s explanation.

It is worthwhile examining: (a) what is the connection between Shabbos observance and healing the sick? (b) what is the meaning of the expression: **“שבת היא מלזעוק ורפואה קרובה לבוא”**-- Although we are prevented from crying out on your behalf on Shabbos, recovery is coming soon? It appears to imply that specifically because we are prevented from crying out on Shabbos, this is the reason that a cure will follow shortly.

There Are Twenty-seven Words in the Berocheh of “Refaeinu”

We can explain these matters based on what the Tur writes (O.C. 116) concerning the berocheh of **“רפאנו”**—“Refaeinu”—which is the eighth berocheh in Shemoneh Esreh:

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“שמינית רפאינו. ומה ראו לומר רפואה בשמינית, אמר רבי אחא, מתוך שניתנה מילה בשמיני וצריכה רפואה, קבעוה בשמינית... ויש בה כ”ז תיבות כנגד כ”ז פסוקים (בראשית יז א-כז) שבפרשת מילה, וכ”ז תיבות בפסוק (שמות טו כו) ויאמר אם שמוע [תשמע לקול ה’ אלקיך והישר בעיניו תעשה והאזנת למצוותיו ושמרת כל חוקיו, כל המחלה אשר שמתני במצרים לא אשים עליך] עד [כי אני ה’] רופאיך, שבזכות התורה והמצוות באה רפואה, וכ”ז אותיות בפסוק (משלי ד כב) כי חיים הם למצאיהם ולכל בשרו מרפא.”

He points out: (1) “Refaeinu” was instituted as the eighth berocheh in Shemoneh Esreh, because of the “bris milah” which is performed on the eighth day and requires healing, (2) there are precisely twenty-seven words in the formula of this blessing corresponding to the twenty-seven verses (Bereishis 17, 1-27) in the passage relating to “bris milah,” (3) there are also twenty-seven words in the possuk (Shemos 15,26) which extols the merits of Torah and mitzvos with regards to medical healing, and (4) there are twenty-seven letters in the possuk in Mishlei (4,22) which also describes the curative powers of the words of Torah.

The twenty-seven word formula of the berocheh that the Tur is speaking of is: **“רפאנו ה’ ונרפא, הושיענו ונושעה כי תהלתנו אתה, והעלה רפואה שלמה לכל מכותינו, כי אל מלך רופא נאמן הושיענו ונושעה כי תהלתנו אתה, ברוך אתה ה’ רופא חולי עמו ישראל”**. Nevertheless, when he writes that one will be healed in the merit of Torah and mitzvos, this requires additional explanation. While the possuk (Shemos 15,26): **“וַיֹּאמֶר אִם שְׁמוֹעַ תִּשְׁמָע... כִּי אֲנִי ה’ רֹפֵאִיךָ”**—does mention adherence to the precepts of Torah and mitzvos as a means of preventing illness, what significance does the fact that this possuk contains twenty-seven words have with regards to the power of healing?

The Prishah, himself, answers this question: **“וּכְנֻגַד כ”ז אוֹתוֹת שְׁבִתוֹרָה”**. In other words, the twenty-seven words in the formula of the berocheh of “Refaeinu,” correspond to the twenty-seven letters of which the Torah is comprised. These are the twenty-two letters of the aleph-beis from aleph to tov, plus the five double or final letters **א, ב, ג, ד, ה**. In fact, this is stated explicitly in the Siddur HaRokeach—from one of the Tosafists, the Rokeach, who was a student of Rabeinu Yehudah HaChassid. Concerning the precise formula and number of words in each berocheh, he writes piercing words of admonition regarding the berocheh of “Refaeinu”:

“שימו על לב אנשי צרפת ואויי הים, ששקר בימינכם ובשמאלכם, שאתם בודים מלבכם כמה וכמה תיבות בתפילתכם, שלא עלתה על לבם של חכמים הראשונים שתיקנו לנו התפילות במקום קרבנות, וכל ברכה ותפילה שתיקנו הכל הוא במדה ובמשקל באותיות ובתיבות. שאם לא כן, אז היה חס ושלום תפילתנו כעין זמר של הגוים הערלים.

לכן שימו על לבבכם, ואל תוסיפו עוד לעשות כדרככם הרעה הזו, להוסיף ולגרוע תיבות ואותיות בתפילתכם, כי שמעתי אומרים שאתם מוסיפים תיבות הרבה בברכה זו, יש מכם אומרים רפאינו ה’ אלקינו, וזהו טעות גמור שהרי פסוק מלא הוא בירמיהו (יז יד), רפאינו ה’ וארפא, ועוד יש מכם שאומרים והעלה רפואה שלימה לכל מכותינו ולכל תחלואינו... גם זה הבל ורעות רוח ורעה רבה.

שהרי כתב רבינו [יהודה] החסיד זצ”ל, שאין בברכת רפאינו כי אם כ”ז תיבות, כנגד כ”ז תיבות שבפסוק ויאמר אם שמוע תשמע עד כי אני ה’ רופאיך, וכן כ”ז תיבות בפסוק (תהלים קג ג)

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[הסלח לכל עונכין] הרפא לכל תחלואיכי, וכנגד כ"ז אותיות שבאלפא ביתא עם [מנצפ"ך] הכפולים, לומר לך אם תשמור התורה שניתנה בכ"ז אותיות אז כי אני ה' רופאיך."

He states that the original sages who formulated our prayers—which are substitutes for the daily sacrifices—formulated these berochehs with great care and precision—regarding the precise number of letters and words. Therefore, it is vital to recite them exactly as they were formulated; it is a grave error to add words of our own choosing to their well-conceived formulas. Doing so, chas v'shalom, reduces our prayers to the level of a goyishe hymn.

He points out that the berocheh of "Refaeinu" is based on a specific possuk in the prophet Yirmiyahu (17,14). Furthermore, Rabeinu Yehudah HaChassid, ztz"l, taught that the berocheh of "Refaeinu" contains exactly twenty-seven words—and no more—corresponding to the twenty-seven words in the possuk in Shemos (15,26), and the twenty-seven words in the possuk in Tehillim (103,3), and the twenty-seven letters of the aleph-beis—including the five final letters.

He adds that the possuk comes to teach us that if we observe the Torah which is composed of twenty-seven letters, then **"כי אני ה' רופאיך"**—**for I am Hashem, your Healer**. Apparently, this is also the message the Tur meant to convey, except that he was being more concise. It is clear that the ability to be healed depends on Torah and mitzvos. Yet, we must endeavor to explain why this healing property is specifically associated with the twenty-seven letters which make up the Torah and which are the basis for the institution of the precise twenty-seven word formula of the berocheh "Refaeinu."

The Twenty-seven Letters of the Torah Constitute Twenty-seven Conduits

After much consideration, I would like to suggest an explanation of this matter. We know that HKB"Y chose to begin the Torah she'b'chsav with the possuk (1,1): **"בראשית ברא אלקים את השמים ואת הארץ"**. The Midrash interprets the possuk as teaching us that Hashem created the heavens and the earth with the Torah which is referred to as **"ראשית"**.

Since the entire Torah consists of twenty-seven letters—the twenty-two letters from aleph to tav plus the five final letters—it turns out that HKB"Y created the world utilizing these twenty-seven letters. In the words of the Shelah HaKadosh (Bereishis 7): **"ויהנה נודע כי העולם נברא בתורה, שהיה הקב"ה מביט בתורה וברא באותיותיה העולם, וכן שם הוי"ה עולה כ"ו, עם סוד אחדותו"**. HKB"Y would glance into the Torah and create the world with its letters; also, the numerical value of the name "havaya" equals twenty-six and if we add one corresponding to His oneness, the total equals twenty-seven—corresponding to the twenty-seven letters of the Torah.

Let us also introduce the teaching of the hallowed, brilliant author of the Tanya in Shaar HaYichud V'HaEmunah (chapter 1). He presents an important principle in the name of the holy Baal Shem Tov, zy"a:

"הנה כתיב (תהלים קיט פט) לעולם ה' דברך נצב בשמים, ופירש הבעש"ט ז"ל כי דברך שאמרת (בראשית א ו) יהי רקיע בתוך המים וגו', תיבות ואותיות אלו הן נצבות ועומדות"

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לעולם בתוך רקיע השמים... כי אילו היו האותיות מסתלקות כרגע ח"ו וחוזרות למקורן, היו כל השמים אין ואפס ממש... וכן בכל הברואים שבכל העולמות עליונים ותחתונים, ואפילו ארץ הלזו הגשמית ובחינת דומם ממש, אילו היו מסתלקות ממנה כרגע ח"ו האותיות מעשרה מאמרות שבהן נבראת הארץ בששת ימי בראשית, היתה חוזרת לאין ואפס ממש כמו לפני ששת ימי בראשית ממש."

He teaches us that just as every element of creation was created by means of the words and letters uttered by HKB"H, so, too, do these words and letters sustain creation at all times. Were these letters to vanish or be removed for even a second, chas v'chalilah, all of creation would vanish and return to nothingness.

The Word "אתה" Alludes to the Twenty-seven Letters of the Aleph Beis

The Tanya goes on to say: **ועל זה נאמר ואתה מחיה את כולם, אל תקרי מחיה אלא מהוה**, דהיינו יש מאין, ואת"ה הן בחינת האותיות מאל"ף ועד תי"ו, והה"א היא ה' מוצאות הפה **מקור האותיות**—pertaining to this matter, it states **ואתה מחיה את כולם**, and You sustain them all; do not read **מחיה**, sustain, but, rather, **מהוה**, You create them ex nihilo, something out of nothing; the word **את"ה** represents the letters from aleph to tov plus the five (represented by the letter "heh") origins of speech in the mouth, where all of the letters are formed—the lips, the teeth, the palate, the tongue and the throat.

In other words, the verse **"ואתה מחיה את כולם"**—and You sustain them all—alludes to the manner in which HKB"H sustains all of creation; He does so by means of the letters and speech emanating from His mouth, as it were. Just as He did at the beginning of creation, He continues to do so until this very day.

An additional insight concerning this matter is found in the Arizal's Shaar HaKavanot addressing the fact that we begin Shemoneh Esreh with the words: **"ברוך אתה ה' "**. He explains that the word **את"ה** alludes to the twenty-seven letters of the Torah. The **א"ת** alludes to the twenty-two letters from aleph to tov; the letter **ה'**, which has a numerical value of five, alludes to the five final letters. So, when the verse states **"ואתה מחיה את כולם"**—and You sustain them all, it is describing the fact that HKB"H sustains all of creation by means of the twenty-seven letters which make up the Torah and are alluded to by the word **את"ה**. They actually constitute twenty-seven conduits that sustain and nurture creation every moment of every day.

We can also use this concept to explain why we always bless HKB"H with the term **את"ה** in the formula **"ברוך אתה ה' "**. The holy Zohar states (Acharei Mos 73.): **"ג' דרגין אינון מתקשרין דא קוב"ה אורייתא וישראל"**—three entities are bound to one another--HKB"H, the Torah and Yisroel. The Sefas Emes clarifies this statement for us (Kedoshim 5657): **"כי התורה ממוצע בין קדושת הקב"ה לקדושת בני ישראל"**. In other words, the Torah represents an intermediary, linking the material and physical man engaged in Torah study with HKB"H—Who is beyond human comprehension and physical limitations.

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You Will Rule over the Yetzer Hora by Means of the Twenty-seven Letters Alluded to by את"ה

Now, we can suggest that this is the reason why we always address HKB"H in the second person, with the term את"ה, as if He is standing opposite us. We are alluding to the twenty-seven letters that make up the Torah which constitute twenty-seven conduits that perpetually sustain creation—and connect us with HKB"H, as if He is standing in front of us. As we have learned in the Gemorah (Berachos 6.): "שאפילו אחד שיושב ועוסק בתורה שכינה עמו"—even if one sits and engages in Torah study alone, the Divine Presence is with him.

How nicely this allows us to interpret HKB"H's words to Kayin (Bereishis 4,7): "הלוא אם תיטיב"—Surely, if you improve yourself, you will be forgiven. But if you do not improve yourself, sin rests at the door. Its desire is toward you, but you can conquer it. The Sifri elucidates these verses as follows (Ekev):

"כך אמר להם הקב"ה לישראל, בני בראתי לכם יצר הרע בראתי לכם תורה תבלין, כל זמן שאתם עוסקים בה אינני שולט בכם, שנאמר הלא אם תטיב שאת, ואם אין אתם עוסקים בתורה הרי אתם נמסרים בידו, שנאמר ואם לא תטיב לפתח חטאת רובץ, ולא עוד אלא שמשאו ומתנו בך שנאמר ואלריך תשוקתו, ואם אתה רוצה אתה מושל בו, שנאמר ואתה תמשול בו."

HKB"H says to Yisroel: My children, I have created for you the evil inclination, the yetzer hora, and I have created for you the Torah as an antidote. All the while you occupy yourselves with it, the yetzer hora will have no power over you; however, if you do not occupy yourselves with Torah study, you will fall prey to him. If you desire, you can dominate it, as it says, "But you can conquer it."

Where do we find an allusion in the possuk: "ואתה תמשל בו"-- but you can conquer it, to conquering one's yetzer hora by means of Torah study? As we have explained previously, the allusion is in the word "ואתה". By engaging in Torah study, which consists of the twenty-seven letters alluded to by the word את"ה, you will succeed in conquering the evil inclination.

We can add a tiny tidbit based on a teaching from the holy Zohar (Nasso 129.). It states that in the World to Come, HKB"H will illuminate two hundred and seventy worlds for the tzaddikim. The Arizal explains in "Shaar Maamarei RaShB"Y" (Terumah) that these worlds correspond to the twenty-seven letters of the aleph-beis--each of which consists of ten--totaling two hundred and seventy worlds. Based on this, we can suggest that this is why the twenty-seven letters have the power to overcome the yetzer hora—because the word ר"ע has a numerical equivalence of two hundred and seventy.

A Sinner Damages the Twenty-seven Conduits

This also provides us with some insight into the words of the Reishis Chochmah (Shaar HaTeshuvah chapter 5) concerning the custom to recite the vidui following the format of the aleph-beis: "ונהגו להתודות באלפא ביתא, מפני שעל ידי 'א' שמנו ב' גדנו ג' זלנו ד' ברנו דופי'..." He writes: "כ"ב אותיות נבראו כל העולמות, כדפירש בספר יצירה, ועל ידי העון כל העולמות נפגמים, ולכן ראוי להתודות באלפא ביתא"—our confession, vidui, follows the order of the aleph-beis,

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because the entire universe was created by means of the twenty-two letters of the aleph-beis, as explained in the Sefer Yetzirah; therefore, when one sins, the entire universe is harmed; hence, it is appropriate to confess following the order of the aleph-beis.

We have learned that HKB”H created the world and sustains the world at all times by means of the letters of the Torah—which constitute conduits providing sustenance. Consequently, when one transgresses the commandments of the Torah, he causes damage to those letters of the Torah. The method to correct the damage is by the sinner reciting the vidui formulated according to the order of the aleph-beis. Since the Torah also consists of the five final letters of **מנצפ”ך**, one must have these five letters in mind, as well, when reciting the vidui.

Corroboration for this idea, can be found in the words of the divine kabbalist, Rabbi Shalom Sharabi, zy”a, in the siddur of the Rashash. He includes in the vidui additional terms of confession intended to rectify the five final letters of **מנצפ”ך**. For the letter “kaf”: **כ’עסנו** and **כ’זבנו**; for the letter “mem”: **מ’רדנו** and **מ’רינו**; for the letter “nun”: **נ’אצנו** and **נ’אפנו**; for the letter “peh”: **פ’שענו** and **פ’גמנו**; for the letter “tzadi”: **צ’יערנו** and **צ’ררנו**.

This seems to confirm that even according to our accepted formula—where we do not double the terms of confession for the double letters—nevertheless, when we declare: **כ’זבנו, מ’רדנו, נ’אצנו, פ’שענו, צ’ררנו**, we should have in mind to rectify the five final letters of **מנצפ”ך**, as well.

Thus, we have shed some light on the hallowed words of Rabeinu Yehudah HaChassid and his student the author of the Rokeach. The blessing “Refaeinu” was formulated with twenty-seven words corresponding to the twenty-seven letters of the Torah. This formulation was meant to teach us that the source of illness and disease is due to the damage caused to the twenty-seven letters of the Torah by one’s transgressions; after all, these letters are the conduits which provide sustenance to all of creation. By means of these conduits, HKB”H nourishes all of creation; sins damage these conduits and, therefore, cause disease. For this reason, we recite the twenty-seven word formula of “Refaeinu”—to remedy the harm caused to the twenty-seven conduits of sustenance and to draw renewed sustenance and vitality to the sick person.

הוי”ה Equals Twenty-seven Times שב”ת

Continuing along this path, we can now address the lesson taught by the Tiferes Shlomo—that Shabbos observance possesses the power to heal. He based this tenet on the allusion in the possuk: **”רק שבתו יתן”**—by observing and delighting appropriately in the Shabbos, one merits to be healed--**”ורפא ירפא”**. Let us begin with the Bnei Yissaschar’s clarification of a statement found in the Zohar hakadosh (Yitro 88:): **”מהו שבת, שמא דקוב”ה שמא דאיהו שלים מכל סטרוי”**. In other words, Shabbos is one of HKB”H’s names—a name that is complete in all aspects. The Bnei Yissaschar explains this idea as follows:

”נראה לי לפרש, דהנה כ”ז אתון דאורייתא הם, ובכל אות יש בו חיות מן שם הנכבד הוי”ה ברוך הוא, ואם כן בכ”ז אותיות הם כח כ”ז הויות בגימטריא שב”ת. וזהו שיש לפרש, מהו שבת, שמא דקוב”ה שמא דאיהו שלים מכל סטרוי, דהיינו מכל צד הכ”ז אתון, שבהם ברא הקב”ה את העולמות בכח שמו יתברך המתפשט בהם, והנה ברא עולמות בששת ימים, והשבת הוא כדמיון הנשמה והצורה לעולם, על כן נקרא שבת שמא דקוב”ה המחיה את כולם.”

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The Name "אתה" Is Inscribed on the Tzaddik's Forehead

Having come this far, let us examine another insight of the Bnei Yissaschar's (Shabbatot 8,17). He discusses the deeper meaning behind Yisroel's custom to recite on Shabbos—and particularly at seudah shelishis (Tehillim 23): "מזמור לדוד ה' רועי לא אחסר". He explains as follows:

"על פי מה שהביא הקדוש מהר"ש מאוסטרפאלייע זצוק"ל הי"ד (בספר ליקוטי שושנים) בשם הפליאה, תת"ן חדרים יש בגיהנם מנין תכל"ת... וצדיקים הולכים שם להעלות נשמות רשעים, תק"פ חדרים אינם תוקפא דינא כל כך, ונשארו ר"ע חדרים שהם רע, וכשהולך הצדיק הולך עמו מלאך ושמו יהושע ובידו שעה, וכותב על מצחו שם את"ה, ואז אפילו בר"ע חדרים אין פחד, עד כאן הפליאה.

ופירש הקדוש מהר"ש הנ"ל, דזהו הרמוז בפסוק (תהלים כג ד) גם כי אלך בגי"א צלמו"ת בגימטריא תק"פ, לא אירע רע, גם מן הר"ע חדרים לא אירא, כי אתה עמדי, היינו שם את"ה שנכתב על מצחו של הצדיק, ע'מדי ש'בטך ו'משענתך ה'מה ראשי תיבות ש"ע"ה, ע'מדי ש'בטך ו'משענתך ה'מה י'נחמוני ראשי תיבות יהוש"ע, שם המלאך הכותב."

He cites from the holy Rabbi Shimshon of Ostropolyyeh, ztz"l, hy"d, in the name of the Peliah, that there are eight hundred and fifty rooms in gehinom. The tzaddikim journey there in order to elevate the souls of the wicked. Five hundred and eighty of the rooms are not so strict or dangerous; however, the remaining two hundred and seventy rooms—equivalent to the word ר"ע, meaning evil—require greater protection. The tzaddik must be accompanied by an angel named Yehoshua carrying a wax candle. (The Hebrew word for wax is ש"ע"ה). The angel inscribes the name את"ה on the tzaddik's forehead, so that he will not need to fear even in the more dangerous rooms—the two-hundred and seventy rooms representing ר"ע. This was taught by the Peliah.

Rav Shimshon explains that this entire scenario is alluded to by the possuk (Tehillim 23,4): **גם כי גי"א**—even as I walk through the 580 rooms, the numerical equivalent of **גי"א** (14+566); **לא אירע רע**;—I will not be afraid to pass through the remaining 270 rooms of **צלמו"ת**; **כי אתה עמדי**;—because the name **את"ה** has been inscribed on the tzaddik's forehead. Additionally, the first letters of the words **ה'מה ראשי תיבות ש"ע"ה** can be arranged to form the word **ש"ע"ה**, meaning wax; while the first letters of these same words with the addition of the next word in the possuk, **י'נחמוני**, spell out **יהוש"ע**, the name of the angel who accompanies the tzaddik and inscribes the name on his forehead.

Now, the holy Zohar (Emor 94:) teaches: "**בהאי יומא נייחא דחייביא דגיהנם**"—on Shabbos, even the wicked in Gehinom rest. Incorporating this fact, the Bnei Yissaschar says: **והנה בשבת חייבא** דגיהנם נייחין, ובודאי הם מתפשטין בין הצדיקים להעלותם מן הגיהנם, על כן אומרים זה המזמור, ובפרט בסעודה שלישית שהוא קרוב לזמן החזרת רשעים לגיהנם, ואתה תבין הדברים. האלה ברצונך". Since the wicked are resting on Shabbos, they are surely intermingling with the tzaddikim who can help elevate their neshomehs out of gehinom. Therefore, they recite this psalm, especially at seudah shelishis, when the time for them to return to gehinom is approaching.

Shvilei Pinches

Parshas Mishpotim

Now, we must resolve several difficulties with this explanation: (a) since the wicked are not judged in gehinom on Shabbos, why do we recite this psalm on Shabbos which describes the tzaddik's journey through gehinom? (b) what is the significance of the name **את"ה** being inscribed on the tzaddik's forehead to protect him while he passes through the 270 more dangerous rooms of gehinom? (c) why, in fact, are the wicked not punished in gehinom on Shabbos?

Shabbos Kodesh Purifies In Place of Gehinom

These difficulties can all be resolved in one fell swoop. The purpose of the suffering endured by the wicked in gehinom is to cleanse them and purify them of the damage they caused to the conduits of sustenance emanating from the twenty-seven letters of the Torah. It is now apparent why there are two hundred and seventy, **ר"ע**, rooms of pure evil in gehinom; these rooms are designed to purify one of extreme damage he has caused to the twenty-seven letters, i.e. ten levels for each letter equaling two hundred and seventy (27x10).

Next, let us explain the matter of the inscription of the name **את"ה** on the tzaddik's forehead to protect him on his journey through the two hundred and seventy more hazardous rooms—in his effort to elevate the souls of the wicked. We have already explained, in the name of the Arizal, that the word **את"ה** alludes to the twenty-seven letters of the Torah—the twenty-two letters from aleph to tov with the addition of the five final letters of **מנצפ"ך**. With this name emblazoned on his forehead, the tzaddik is demonstrating that he has not caused any damage to the twenty-seven letters of the Torah; in fact, they are shining forth on his forehead. This will prevent any harm from befalling him during his passage through the two hundred and seventy, **ר"ע**, rooms of gehinom designed to cleanse one of the damage they have caused to the twenty-seven letters.

This, then, is the interpretation of Dovid HaMelech's words: **"גם כי אלך בגיא צלמות"**—even as I pass through gehinom on a mission to elevate neshomehs of the wicked; **"לא אירא רע"**—I will not fear the two hundred and seventy, **ר"ע**, rooms of gehinom, which contain pure evil, those who caused extreme damage to the twenty-seven letters of the Torah. Why not? **"כי אתה עמדי"**—because the name **את"ה** accompanies me, indicating that I have not caused any damage to the twenty-seven letters of the Torah. For this very reason, HKB"H will illuminate two hundred and seventy worlds in the future for the benefit of the tzaddikim as a reward.

Now, we have gained some understanding as to why the wicked are allowed some reprieve from gehinom on Shabbos. The function of gehinom is to cleanse the sinner of the damage he has caused to the twenty-seven letters of the Torah. Shabbos accomplishes the same goal; so, there is no need for gehinom on Shabbos. After all, **שב"ת**, which equals twenty-seven times "havaya," represents the source and essence of the twenty-seven letters. This is the reason that we recite on Shabbos: **"מזמור לדוד ה' רועי לא אחסר"**; we are alluding to the fact that the day of Shabbos itself—a day illuminated by the twenty-seven letters of the Torah—functions like the name **את"ה** to save the wicked from the fire of gehinom.