

"You Shall Open Your Hand to Him"

The Key to Breaking All Negative Human Traits Is to Open Our Hands which Are Closed when We Are Born!

In this week's parsha, parshas Re'eh, we learn about the mitzvoh of tzedokeh, charity (Devorim 15, 7):

"כי יהיה בך אביון מאחד אחיך באחד שעריך בארצך אשר ה' אלקיך נותן לך, לא תאמץ את לבבך ולא תקפוץ את ירך מאחיק האביון, כי פתוח תפתח את ירך לו... נתון תתן לו, ולא ירע לבבך בתתך לו, כי בגלל הדבר הזה יברכך ה' אלקיך בכל מעשך ובכל משלח ירך"

"If there shall be a destitute person among you, any of your brethren in any of your cities, in the land that Hashem, your G-d, gives you, you shall not harden your heart or close your hand against your destitute brother. Rather, you shall open your hand to him . . . you shall surely give him, and let your heart not feel bad when you give him, for in return for this matter, Hashem, your G-d, will bless you in all your deeds and in your every undertaking".

It is apparent that the holy Torah attaches great significance to the hand with which a person performs the mitzvoh of tzedokeh: "ולא תקפוץ את ירך" — you shall not close your hand, "כי פתוח תפתח את ירך" — you shall open your hand to him. This requires some explanation in view of the fact that many positive commandments, mitzvos aseh, employ the hand — such as the obligation to return a lost item, taking the four species, and so on and so forth. Despite the active participation of the hand in all of these mitzvos, we do not find a similar Scriptural command concerning these other mitzvos as we do here: "כי פתוח תפתח את ירך" — you shall open your hand to him.

It is also worthwhile examining why Chazal treasure the mitzvoh of tzedokeh to such an extent that they assert (Bava Basra 9.): "שקולה צדקה כנגד כל המצוות" — giving charity is equivalent to all of the other mitzvos combined. Conversely, the miserly person, who refuses to give tzedokeh, is described in extremely derogatory

terms. We find the following description in the Tikunei Zohar (Introduction 2.): "ובאותה שעה השכינה רוגזת... שהוא קמצן נבל בממונו נבל על נבל כי ישבע לחם... שהוא מזרע האבות שנאמר שמו, שאין הוא נדיב ואין הוא מורע האבות שנאמר --עליהם נדיבי עמים נאספו" he angers the Shechinah; he is despicable; surely, he is not a descendant of the Patriarchs, our blessed forefathers.

A Person Is Born with Clenched Hands and Dies with Open Hands

Let us begin our enlightening journey with the delightful words of the Yad Yosef, written by the great scholar Rabbi Yosef Tzarfati, ztz"l (parshas Re'eh, end of Drush 2). He expounds on the possuk: "ולא תקפוץ את ירך מאחיק האביון, כי פתוח תפתח את ירך לו" — nor shall you close your hand against your destitute brother; rather, you shall open your hand to him — based on a fascinating Midrash. The Midrash states (Koheles Rabbah 5, 20): "תני בשם רבי מאיר, כשאדם בא לעולם ידיו הן קפוצות, כלומר כל העולם כולו שלי הוא אני נוחלו, וכשהוא נפטר מן העולם ידיו הן פשוטות, כלומר לא נחלתי מן העולם הזה כלום" — when a person is born into this world, his hands are clenched, as if he is declaring that the entire world belongs to him — to do with as he pleases; when he passes from the world, on the other hand, his hands are wide open, as if to say: I did not acquire anything in this world.

It is for this very reason that HKB"H beseeches man: "לא תאמץ את לבבך ולא תקפוץ את ירך מאחיק" — you shall not harden your heart or close your hand against your destitute brother. Do not close your hand tightly, duplicating the motion you demonstrated at birth, indicating the lustful attitude of: the entire world belongs to me. For, when all is said and done: "כי פתוח תפתח את ירך לו" — when you die, you will inevitably open your hand before HKB"H —

indicating that you are leaving this world empty-handed, without any possessions. If this is the case, wouldn't one be much better off opening one's hand willingly, while still alive, to perform the mitzvoh of tzedokeh — thus, inheriting the World to Come!

Concerning this topic, we can toss in a delightful tidbit explaining the following pesukim from Mishlei (10, 2): “לא יועילו אוצרות רשע וצדקה תציל ממות” — **treasures of wickedness will not avail, but charity will rescue from death**, and (11, 4): “לא יועיל הון — **wealth will not avail on the day of wrath, but charity will rescue from death**. The Zohar hakadosh explains why tzedokeh has the power to rescue one from death (Eikev 273:): “ובגין כך וצדקה תציל ממות, דעני חשוב כמת, ואיהו מחיה ליה, אוף הכי קודשא בריך הוא מחיה ליה”. In other words, since the Gemoreh (Nedorim 64:) teaches us that a poor person is considered like one who is deceased, then one who supports a poor person, by giving tzedokeh, is essentially resurrecting the dead: “מחיה מתים”. Hence, he merits, measure for measure, being rescued from death.

As we have mentioned, every person is born with clenched fists, as if declaring brazenly: the entire world belongs to me. If, however, he succeeds in overcoming his inherent nature, by opening his hand to give the poor person tzedokeh, he replicates the act of a dying man; he recalls that in death, he will open his hand inadvertently. Therefore, HKB”H associates one's good intention--recalling the day of one's death--with the actual performance of the act of tzedokeh -- generously opening one's hand -- and considers it as if the person died, but opened his hands while still alive. So, even if he warrants the death decree, chas v'shalom: “צדקה תציל ממות” — in the merit of opening his hand while still alive, he will be spared.

We can now provide a beautiful interpretation, based on the Yad Yosef's insight, of the Torah's insistence: “ולא תקפוץ את ירך מאחריך האביון” — **do not close your hand against your destitute brother** — by being miserly and refusing to give tzedokeh; “כי פתוח תפתח” — **for, you will inevitably open your hand when you die, against your will**. Therefore, it is definitely in your best interest to open your hand willingly while you

are still alive; this merit will spare you even from the death decree, if necessary.

How nicely this coincides with the commentary of the great Rabbi Yosef Chaim of Baghdad, the author of the Ben Ish Chai, in his sefer on Masechet Avos, Chasdei Avos, addressing the following Mishnah (2, 8): “אם למדת תורה הרבה אל תחזיק טובה לעצמך כי — **לכך נוצרת**” — **if you have studied much Torah, do not take credit for yourself, because it is for this purpose that you were created**.

He focuses on the Mishnah's use of the word לכך; the word “כך” is made up of two forms of the letter “kaf” — a closed “kaf,” כ, and an open “kaf,” ך. This alludes to the fact that at birth, one resembles a closed “kaf,” because the palm of his hand — in Hebrew, his “kaf” — is tightly clenched, holding onto everything tightly for his own personal benefit; while in death, one resembles the open form of the letter “kaf,” since his “kaf,” the palm of his hand is open — as if declaring that one is leaving this world empty-handed.

This, then, is the interpretation of the Mishnah: “אם — **למדת תורה הרבה אל תחזיק טובה לעצמך**” — in other words, do not ask to receive your due reward for your Torah studies in terms of compensation in matters of this world; rather, patiently await your reward in the World to Come. Why? “Because this is why you were created” — the Mishnah specifically employs the word “לכך”, indicating that your existence in this world encompasses both aspects of the letter “kaf,” the closed form and the open form. In other words, everything that you attempt to hold on to with your clenched fist, you are destined to leave behind when you inevitably and unwillingly unclench your fist. Since this is the reality, why waste your reward frivolously on matters that are short-lived?!

Unclenching One's Fist Is a Sign of Overcoming One's Natural Tendencies

Now, come and see how this introduction provides us with a guiding light to understand the tremendous significance of the mitzvoh of tzedokeh — which is equivalent to all the mitzvos of the Torah combined. In Tzetl Koton, Rabbi Elimelech of Lizhensk, zy”a, writes (16):

”האדם לא נברא בעולם רק לשבר את הטבע, לכן יורז את עצמו לתקן מדותיו בשנת י”ח דוקא כמו שאבאר, כגון מי שנולד בטבע של עקשנות, ישבר את טבעו מ’ יום רצופים לעשות דוקא להיפך ממה שיעלה במחשבתו, וכן מי שבטבע עצל, ירגיל את עצמו מ’ יום רצופים לעשות כל דבר בזריזות... וכן מי שטבעו אינו מתמיד בלימודו, ירגיל את עצמו גם כן מ’ יום וילמוד יותר מהרגל שלו.”

Man was created to overcome his natural tendencies; to correct negative character traits and to break bad habits, one must act in direct opposition to a particular trait for forty consecutive days; this applies to stubbornness, laziness or even lack of diligence in one’s Torah studies.

Our holy sources teach us a very important principle. The source and beginning of anything serves as a predictor of things to follow. Consequently, correcting the source corrects all that follows, as well, as we learn from the Agra D’Pirka (205):

”כתבו תלמידי הבעש”ט ליוזר בעומדו ממטתו, שתהיה המחשבה הראשונה והדיבור הראשון והמעשה הראשונה להשי”ת בתורה ובמצוות, ועל ידי זה יהיו נגררין כל המחשבה והדיבור והמעשה של כל היום, כי הוא בחינת ברא בוכרא ואח הגדול, שכל האחים נגררים אחריו וחייבין בכבודו. ונראה לי שזהו הנרמז בתורה (שמות יג ב), קדש לי כל בכור פטר כל רחם בבני ישראל באדם ובבהמה לי הוא.”

The students of the Baal Shem Tov stress the importance of one’s first thought, first utterance and first deed upon getting out of bed; they set the tone for one’s thoughts, speech and deeds the rest of the day; therefore, they should be directed to Hashem, Torah and mitzvos. They compare this to a firstborn son; all the other brothers follow his lead and are obligated to respect him.

Now, the first thing a human being does upon entering this world is to clench his fists — a declaration that the entire world is his. This negative trait--the inclination to lust after the whims and meaningless matters of this world--represents the source for all of the negative traits inherent in one’s nature. It stands to reason, therefore, that if one successfully uproots and overcomes this key negative trait — by opening one’s clenched fists to willingly give tzedokeh to the poor —

one will be able to overcome all of the other negative traits one was born with, too.

Tzedokeh Is Equivalent to All of the Other Mitzvos

”רבי: (Mishnah (Makkos 23:): חנניא בן עקשיא אומר, רצה הקב”ה לזכות את ישראל לפיכך הרבה להם תורה ומצוות, שנאמר ה’ חפץ למען צדקו — Rabbi Chananya ben Akashya says: HKB”H desired to confer merit upon Yisroel; therefore, He provided them with an abundance of Torah and mitzvos . . . Let us focus on the phrase: “He provided them with an abundance of Torah and Mitzvos.”

The Zohar hakadosh teaches us (Vayishlach 170:) that the 248 positive commandments correspond to a human being’s 248 limbs; the 365 negative commandments correspond to a human being’s 365 sinews. In Shaarei Kedushah, Rabbi Chaim Vital, zy”a, explains in the name of his teacher the Arizal, that as a result of the sin of the Tree of Knowledge, man’s 248 limbs and 365 sinews were infected by the serpent’s contamination and perversion. As a consequence, HKB”H, in His infinite mercy, gave us 248 positive commandments and 365 negative commandments to remedy the corresponding limbs and sinews.

This, then, is the meaning of the Mishnah: רצה “לזכות” — the word “לזכות”, meaning to confer merit is similar to the word “זיכוך”, meaning to purify; thus, implying that HKB”H wished to purify Yisroel of the serpent’s contamination; לפיכך הרבה — therefore, He provided them with an abundance of Torah and mitzvos as would be appropriate for their needs; specifically Torah and mitzvos, which are comprised of 248 positive commandments and 365 negative commandments, in order to correct the damage caused by the serpent and to imbue them with a renewed kedushah.

This now provides us with an understanding as to why tzedokeh is equivalent to all of the other mitzvos. For, by unclenching one’s fist to give of his money and wealth to the needy, one corrects the original negative trait — demonstrated by the clenching of one’s fists immediately upon entering this world. By correcting the root of all the negative traits, one is now able to correct all of the

remaining negative traits, as well. Hence, tzedokeh is equivalent to all of the other mitzvos combined, since they are also aimed at ridding one's limbs and sinews of all the negative traits.

How nicely this explains why the Tikunei Zohar refers to one who refrains from giving tzedokeh as a “קמצן” (kamtzan), meaning a miser; the root of the Hebrew word “kamtzan” means to clench or close. This designation alludes to the despicable fact that he clenches his fist, refusing to give charity, just as he clenched his fist at birth.

This is why the Tikunei Zohar describes him in such harsh terms — as not being a true descendant of the Patriarchs, Avraham, Yitzchak and Yaakov. The ultimate purpose and service of a Jew is to follow in the footsteps of our forefathers, who overcame the forces of nature and purified their personal attributes. So, by not altering the original negative trait of miserliness, of clenching one's fist, one demonstrates that he did not descend from the holy Patriarchs.

**Hashem Opens His Hands
in the Merit of Our Opening Our Hands**

Continuing along this exalted path, let us explain in greater depth why the Torah attaches such great significance to the opening of one's hand while performing the mitzvoh of tzedokeh: “ולא תקפוץ את ירך” — **you shall not close your hand, כי פתוח תפתח את ירך**. We learned in the Gemoreh (Taanis 2:) that the scholars of Eretz Yisroel proved that the key to “parnoseh,” sustenance and livelihood, remains in the hand of HKB”H and was not handed over to an agent; their proof is from the possuk (Tehillim 145, 16): “פתוח את ירך ומשביע לכל חי” — **You open Your hand and satisfy the desire of every living creature.**

We have an accepted principle, whose source is from the Zohar hakadosh (Lech Lecho 88.): “באתערותא” דלתתא אשתבח אתערותא לעילא. In other words, if we want to trigger a response from above concerning a particular matter, we first need to perform a corresponding deed down below. So, if we want to trigger HKB”H, so to speak, to open His hand above and

provide us with good and plenty, we must first perform a corresponding act of holy service down below.

It makes sense that the mitzvoh of tzedokeh down on earth serves this function. As we have mentioned, by his nature, man is born with clenched fists — as if declaring that the entire world belongs to him. Nonetheless, if a person shatters this inclination toward greed and opens his hand to provide for the needy, this action below stimulates a reaction above — HKB”H will also open His hand to satisfy the needs of all living creatures.

How pleased I was to find substantiation for this idea from a Midrash Aggadah mentioned by the Ramban (Shemot 3, 13) elucidating the possuk (ibid. 14): “ויאמר — אלקים אל משה אהיה אשר אהיה” — **Elokim said to Moshe “אהיה אשר אהיה”** (literally, “I shall be as I shall be”). The Midrash states: “ומהו אהיה אשר אהיה, כשם שאתה הווה עמי כך אני הווה עמך, אם פותחין את ידיהם ועושין צדקה אף אני אפתח את ידי, שנאמר (דברים כח יב) יפתח ה' לך את אוצרו הטוב”. According to the Midrash, the phrase “אהיה אשר אהיה” conveys the message that just as you behave with Me, so too will I behave with you — if you open your hands and give tzedokeh, I, too, will open My hand and give of My treasure.

Thus, we can interpret the possuk as follows: “ולא תקפוץ את ירך מאחריך האביון” — **you shall not close your hand against your destitute brother** — so that you will not cause HKB”H to close His hand and refrain, chas v'sholom, from providing the world with abundant good. The continuation of the passage employs a double language: “כי פתוח תפתח את ירך לו” — **you shall open your hand to him** — the double formula “פתוח תפתח” — alludes to our opening our hands below to give tzedokeh, to stimulate HKB”H to also open His hand above, so to speak. We can expound that “to him” refers to HKB”H; we open our hand to HKB”H, so that He, too, will open His hand, fulfilling the words of the possuk: “פתוח את ירך ומשביע לכל חי רצון” — **You open Your hand and satisfy the desire of every living creature.**

“I in Righteousness Shall Behold Your Face”

Based on what we have learned, let us examine the following statement in the Gemoreh (Berachos 8.): “אמר רב חסדא, לעולם יכנס אדם שני פתחים בבית הכנסת, שני

— פתחים סלקא דעתך, אלא אימא שיעור שני פתחים — Rav Chisda said: one should always enter through two doors of the shul before davening; does this really mean two actual doors? Rather, one should enter at least the width of two doors into the shul before davening. First, let us recall another Gemoreh (Bava Batsa 10.): **“רבי אלעזר יהיב פרוטה לעני והדר מצלי, אמר דכתיב “תהלים יז טו) אני בצדק אחזה פניך” — based on a possuk in Tehillim, Rabbi Elazar was in the habit of giving a coin to a poor person and then beginning his tefillah. In fact, we find the following halachah in Shulchan Aruch (O.C. 92, 10): “טוב ליתן צדקה קודם תפלה” — it is a good idea to give tzedokeh before davening.**

By way of explanation, we can suggest that the purpose of davening three times a day is to instill in a Jew belief in Hashem; a Jew must understand that he must request all that he needs from Hashem. This is why it is established in Shulchan Aruch (ibid. 51, 7) that one must have proper focus while uttering the possuk **“פותח את ירך”**; if one did not have proper focus, he must repeat the possuk a second time. The source for this practice is the Tur (ibid.) who discusses this matter in greater detail:

“וצריך לכויין בתהלה לדוד, דאמר רבי אלעזר כל האומר תהלה לדוד בכל יום ג' פעמים מובטח לו שהוא בן העולם הבא, ויותר יכוין בפסוק פותח את ירך, שעיקר מה שקבעוהו לומר בכל יום הוא, בשביל אותו פסוק שמזכיר בו שבחו של הקב"ה שמשגיח על בריותיו ומפרנסן”.

Rabbi Elozor states that anyone who recites Ashrei three times a day is guaranteed to live in the World to Come; one must concentrate especially while reciting the possuk of **“פותח את ירך”**; this possuk is the main reason why it was established to recite Ashrei daily; for, this possuk praises HKB”H for caring for His creatures and sustaining them.

This explains Rabbi Elozor's practice of first giving a poor person a coin and then davening. By doing so, he wished to perform a symbolic gesture. He opened his hand down below fulfilling the command: **“כי פתוח -- תפתח את ירך לו”** — in order to trigger from below the opening of HKB”H's hand above; thus, he could proceed to recite

with meaningful concentration the possuk: **“פותח את ירך ומשביע לכל חי רצון” — You open Your hand and satisfy the desire of every living creature.**

This illuminates for us Rav Chisda's statement: **“לעולם יכנס אדם שיעור שני פתחים בבית הכנסת”**. Rather than interpreting this statement as referring to two actual doors, we can interpret it as referring to two acts of opening: (a) one act of opening on the part of man below on earth, opening his hand to give tzedokeh, fulfilling the dictum of: **“כי פתוח תפתח את ירך לו” — you shall open your hand to him**, and (b) in this merit, a second act of opening on the part of HKB”H above fulfilling the words of the possuk: **“פותח את ירך ומשביע לכל חי רצון” — You open Your hand and satisfy the desire of every living creature.**

The Mitzvoh of Washing Our Hands Is Designed to Purify Our Hands

I would like to propose an explanation for the mitzvoh of **“netilas yodayim”**--the ritual washing of one's hands instituted by Chazal before the consumption of bread--based on this concept. The Gemoreh provides us with two explanations for this mitzvoh. The first is found in Masechet Chullin (106.): **“נטילת ידים לחולין מפני סרך — תרומה”** — washing one's hands for bread of chullin, non-sanctified food, was instituted in order to establish a routine for terumoh, the portion set aside for the kohanim.

Rashi explains: **“שהידים שניות ופוסלות את התרומה, אבל חולין לא מהני בהו שני, ומפני סרך תרומה שירגילו — אוכלי תרומה ליטול ידיהם הנהיגוה בחולין”** — the hands constitute a second level of tumah, ritual contamination; terumoh is affected by this level of tumah, but chullin is not; in order to habituate those who are permitted to consume terumoh--the kohanim -- to wash their hands, the custom to wash one's hands was instituted even for chullin. The second reason for the mitzvoh of **“netilas-yadayim”** is found in Masechet Berochos (53:): **“והתקדשתם אלו מים ראשונים”** — the possuk in Vayikro (11, 44) states: **“and you shall sanctify yourselves”** — this is elucidated as a reference to the waters used to wash one's hand before partaking of bread.

It does seem strange that our sages required even non-kohanim to wash their hands in order to protect

the sanctity of terumah. After all, non-kohanim are not permitted to eat terumah; so, why establish a routine concerning terumah for non-kohanim? It appears that we can suggest a worthy and reasonable explanation for this apparent conundrum. First, let us explain why the Torah prohibited the consumption of "tevel," grain before a portion has been set aside as terumah for the kohen. As explained, HKB"H provides sustenance from above fulfilling the words of the possuk: **פֹּתַח אֶת יָדְךָ וּמְשַׁבֵּיעַ** "פֹּתַח אֶת יָדְךָ וּמְשַׁבֵּיעַ לְכָל חַי רִצּוֹן"; however, to awaken HKB"H's generosity, a Jew must open his hand down on earth to give tzedokeh to the poor.

We must be aware, however, of an important principle presented by the Bnei Yissoschor (Kislev-Teves 2, 28). Occasionally, in times of trouble, it is difficult for man to perform an appropriate act first in order to trigger HKB"H's action. Notwithstanding, HKB"H in His infinite mercy does not stand on ceremony but precedes man with his influence from above — on the condition that man will fulfill his obligation and perform his corresponding act down on earth when the times and situation improve.

So, we see that even in situations where man is unable to precede with his act of charity, opening his hand to give tzedokeh to the needy, HKB"H still proceeds mercifully to open His hand and provide man with his requisite meals — on the condition that man will fulfill his part of the bargain when he is able. Now, we can suggest that this is why the Torah forbade a Jew to eat from the grain HKB"H gave him before setting aside the kohen's portion of terumah. By opening his hand to give this form of charity to the kohen — who performs the sacred service in the Sanctuary and does not own a portion of Eretz Yisroel — this permits the non-kohen to eat from the grain that HKB"H provided him by opening His hand up above.

Yet, we know that man possesses negative tendencies that are apparent from a very early age. Who can claim without a doubt that he gave tzedokeh appropriately and adequately? Therefore, our blessed sages instituted the mitzvah of "netilas yodayim" — to wash one's hands in order to purify them of the defect that arose due to clenching one's fists and not giving tzedokeh appropriately. As we

perform this mitzvah, it is essential to open both hands in order to cleanse them properly; this will purify them of the taint of having been clenched and not open when necessary.

This is the enigmatic allusion of our sages' statement: **נְטִילַת יָדַיִם לְחֻלְיֵן מִפְּנֵי סֶרֶךְ תְּרוּמָה** — "netilas yodayim" was instituted to establish a routine for the handling of terumah. The Torah commands us to separate terumah for the kohen before permitting us to partake of the grain; this command is designed to make up for the fact that one did not open his hand appropriately to give tzedokeh to the poor. This in fact is the very same rationale for the institution of "netilas yodayim" — to cleanse our hands of this defect. The second reason given for "netilas yadayim" — **וְהִתְקַדְּשֵׁתֶם אֵלֹהִים מֵיּוֹמֵי רֵאשׁוֹנֵיכֶם** — also expresses the same idea; by washing our hands, we sanctify them and rid them of the taint of stinginess.

In this manner, we can provide a very nice explanation for following halachah in the Shulchan Aruch (O.C. 167, 4): **יִתֵּן שְׁתֵּי יָדָיו עַל הַפֶּת בְּשַׁעַת בְּרַכָּה** — one should place both hands on the loaf of bread while reciting the berachah. We can suggest an explanation based on the following Gemoreh (Sotah 38:): **אֵינָן נוֹתְנִין כּוֹס שֶׁל בְּרַכָּה לְבָרֵךְ אֶלֶּא לְטוֹב עֵינַיִן, שֶׁנֶּאֱמַר (מְשָׁלִי כֵּב ט) טוֹב עֵינַיִן הוּא יְבוֹרֵךְ כִּי נָתַן מִלְּחָמוֹ לְדָל, אֶל תִּיקְרִי יְבוֹרֵךְ אֶלֶּא יְבוֹרֵךְ** — **we do not give the "cup of blessing" for the purpose of reciting Birkas HaMazon except to someone who is generous, as it says: One who is of a generous disposition will be blessed, for he has given of his bread to the poor. The Maharsha comments that since the one who recites the blessing must possess a generous nature, only someone who gives of his food and possessions generously is qualified to do so.**

For this reason: **יִתֵּן שְׁתֵּי יָדָיו עַל הַפֶּת בְּשַׁעַת בְּרַכָּה** — one is instructed to place both hands on the loaf of bread while reciting the berachah. This practice alludes to the fact that if one wishes to recite the berachah over the bread, he must open both hands to give tzedokeh to the poor and needy -- illustrating that he possesses a generous nature and is worthy to recite the berachah: **טוֹב עֵינַיִן הוּא יְבוֹרֵךְ**.