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Maavor Yabok Siftay Tzedek chapter 1

O God, Lord, who enlightens us and sanctifies us by His commandments and commands us; by them there will be goodness all our days and by them there will be strength in their potentiality and a greater strength in their completion because the reward will be established in the world to come and their fruits will be consumed by a person in the world of souls called this world. And the interpretation of the words “Reward and Fruit” will be the abundant flow that will flow upon Malchut in the mystery of the returning light and straight light at the time of a mitzvah, as will be explained below. And after, the light will create fruit that is as a seed in the earth that causes fruit to grow that is planted and comes back with the creation of fruit. Thus, the holy light is planted in the exalted land and there it creates plants and fruits. And generally, the commandments that are deeds of loving kindnesses the abundant flow of Hesed will be desired from its place, and also the Hesed that is in Gevurah, and therefore the word is written lovingkindnesses in the plural. And it will be that as a person does kindness with people Hesed is caused to flow, and if he does this by his strength and his judgement, there will be an abundant flow from Hesed to Gevurah and this is deeds of loving kindnesses. This mitzvah is with life and death, by the physical being of a person and all his possessions. It is weighed equal against the merit of the ancestors. And it is stated in Va-Yikra Rabbah section 36:6 on the verse, “For the mountains may depart, And the hills be removed; but My love shall not depart from thee.”(Isa. 54:1) “If you see the merit of the Patriarch is failing and the merit of the Matriarchs is slipping away, go and occupy yourself with benevolence (love).” Also look in Yerushalmi Sotah chapter 100, “great

are the mitzvot of Deeds of Lovingkindnesses “, also in the gemara there, in in Baba Metziah, and in Shabbat chapter “Mipneen”

And Bikur Holim is also the mitzvah for which there is a reward and its fruits, and this will be explained below. In chapter “aym bayn modeyr (Nedarim page 39b) and in Yerushalmi Peah ch. 1 hilchot 1) that the mitzvah of bikur holim is the most important of all. In the chapter mentioned, the hours for visiting are explained. And further in Sotah ch. 14a the sages said that the Holy One blessed be He visits the sick and buries the dead.

In chapter 141 of Talmud Shabbat page 12b it is written that each visitor of the sick needs to request mercy and that it be from a pained heart, and the visitor who visits without requesting mercy does not fulfill the mitzvah. And the rabbis argue in the Mishnah and Beraitha that the words of the visitor are sweetened to include the sick person among all the sick of Israel. There are no sufferings without sin, according to some (Shabbat 55a). In every place judgment is decreed on the many it is severed, is it not so when issued for an individual, “Supplication is good for a man whether before the doom is pronounced or after it is pronounced.” Rosh Hashanah ch. 16a).