



**“And Yisrael prostrated himself at the head of the bed”**

## **The Shechinah Stands at the Head of a Sick Person’s Bed**

This week’s parsha is parshas Vayechi. I would like to focus on the following passuk concerning Yaakov Avinu (Bereishis 47, 31): **“וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּיטָה”**—**and Yisrael prostrated himself at the head of the bed.**” Rashi explains that Yaakov **turned himself in the direction of the Shechinah; from here the sages taught that the Shechinah is present at the head of a sick person.**

The source for this comment can be found in the Gemara (Shabbas 12b): **“מַגִּין שֶׁשְׂכִינָה סוּעֵד אֶת הַחֹלָה, שְׁנֵאמַר ה’ יִסְעֲדֵנוּ עַל עַרְשׁ דָּוִד. תְּנִיָּא נַמְי הֵכִי הִנְכַּס לְבָקֵר אֶת הַחֹלָה, לֹא יֵשֵׁב לֹא עַל גְּבִי מִיטָה וְלֹא עַל גְּבִי כְּסָא, אֲלֵא מִתְעַטֵּף וְיוֹשֵׁב לְפָנָיו, מִפְּנֵי שֶׁשְׂכִינָה לְמוֹעֵלָה. מִרְאִשׁוֹתָיו שֶׁל חֹלָה, שְׁנֵאמַר ה’ יִסְעֲדֵנוּ עַל עַרְשׁ דָּוִד.”** **From where do we learn that the Shechinah provides for a sick person? For, it says (Tehillim 41, 4): “Hashem will support him on the sick bed.” It was also taught in a Baraisa: One who enters to visit a sick person should not sit on a bed or on a chair. Rather, he should wrap himself and sit before him, because the Shechinah is above the head of the sick person, as it is stated (ibid.): “Hashem will support him on the sick bed.”**

How did Chazal deduce from this passuk in Tehillim that the Shechinah is present above the sick person’s head? From this passuk, we could just as easily conclude that the Shechinah is present near the sick person’s feet or any other part of his body. Additionally, what is the significance of the fact that the Shechinah is present near his head in order to support him while he is ill?

We can suggest a simple, straightforward explanation based on a passuk related to Yishmael (Bereishis 21, 17): **“כִּי שָׁמַע אֱלֹקִים אֶל קוֹל הַנְּעָר בְּאֶשֶׁר הוּא שָׁם”**—**for G-d has**

**heeded the cry of the youth as he is, there.** Rashi comments in the name of the Midrash: **From here we see that the prayer of the sick person is more effective than the prayers of others on his behalf, and it is answered first.** Rashi’s comment coincides with the statement of David HaMelech (Tehillim 34, 19): **“קְרוֹב ה’ לְנִשְׁכָּרֵי לֵב וְאֵת דְּכַאי רוּחַ יוֹשִׁיעַ”**—**Hashem is close to the brokenhearted; and those crushed in spirit, He will save.** David HaMelech also said (ibid. 51, 17): **“זִבְחֵי אֱלֹקִים רוּחַ נִשְׁכָּרָה לֵב נִשְׁכָּר וְנִדְכָה אֱלֹקִים לֹא תִבְזֶה”**—**the sacrifices G-d desires are a broken spirit; a broken and contrite heart, O G-d, You will not despise.** Thus, it is apparent that the tefilah of a sick person coming from his broken and contrite heart is accepted ahead of other people’s tefilos.

Thus, we can conclude that is for this reason that the Shechinah is present at the head of a sick person; so that she can be close to his mouth to hear the tefilos that come from his broken heart. Notwithstanding, we must still endeavor to explain how Chazal deduced from the passuk **“ה’ יִסְעֲדֵנוּ עַל עַרְשׁ דָּוִד”** that the Shechinah stands at the head of the sick person. After all, this passuk does not specify the location of the Shechinah.

### **A Remarkable Revelation from Our Teacher the Arizal**

I was inspired with a fascinating way to explain our sages’ enigmatic words. We will refer to an illuminating teaching from our teacher the Arizal in Sha’ar HaPesukim concerning the passuk (ibid. 41, 4): **“ה’ יִסְעֲדֵנוּ עַל עַרְשׁ דָּוִד, כָּל מִשְׁכָּבוֹ כָּל מִשְׁכָּבוֹ כָּל מִשְׁכָּבוֹ”**—**Hashem will support him on the bed of misery (illness), even when You have upset all his restfulness by his illness.** The commentaries struggle

to explain the connection between the first part of the passuk—**Hashem will support him on the bed of illness**—and the conclusion of the passuk—**even when You have upset all his restfulness by his illness**. If HKB”H is supporting and providing for the sick person, then why does He upset all his restfulness by his illness?

To explain the matter, the Arizal teaches us an important concept. The life-force of every creature stems from the letter “**yud**” of the blessed name **Havaya**. Now, we are taught in the Zohar hakadosh (Pinchas 232a): “**ה' חכמה**—the letter “**yud**” is associated with **chochmah**. The divine kabbalist Rabbi Shimon Lavi, ztz”l, expresses this fact in the eighth stanza of the song Bar Yochai: **בר יוחאי יוד חכמה**—**Bar Yochai! The “yud” of earliest wisdom** (the initial spark of chochmah) . . .

Now, chochmah is the source of life, as it is written (Koheles 7, 12): “**החכמה תחיה בעליה**—“**chochmah**” preserves the life of its owners. Conversely, the absence of “chochmah” leads to death, as it is written (Iyov 4, 21): “**ימותו ולא בחכמה**—they die without “**chochmah**” (wisdom). Thus, we can conclude that the letter “**yud**” of the tetragrammaton is the source of life. We express this fact in tefilas Shacharis as follows (Birchat Yotzer Ohr): “**מה רבו מעשיך ה' כולם בחכמה**—**עשית**—**how abundant are Your works, Hashem! You made them all with chochmah; the earth is full of Your possessions**. In other words, the life-force of every living creature stems from the heavenly chochmah represented by the letter “**yud**.”

Based on this understanding, the Arizal explains that when a person is ill, it indicates that he has damaged his source of life—namely, the chochmah of the letter יו”ד from the name Havaya. The gematria of “**yud**” is ten—**עש”ר**. As a result of the damage, **עש”ר** is transformed into its anagram **ער”ש**, and the letter יו”ד is transformed into its anagram **דו”י**. As a consequence, the person is confined to his sick bed, his **ער”ש דו”י**. The tikun for this unfortunate situation is to provide the sick person with fresh nourishment from the chochmah of the letter “**yud**,” whose gematria is **עש”ר**. This will restore the anagram **ער”ש** to the desired anagram **עש”ר** and the anagram **דו”י** to its anagram **יו”ד**.

In this light, let us now interpret the passuk: ה' יסעדנו על ערש דו”י. It informs us that HKB”H provides for and fortifies the sick person whose יו”ד עש”ר has been transformed to the ill-fated anagram **ער”ש דו”י**. He will revitalize him with fresh nourishment from the chochmah of יו”ד עש”ר. This process will heal him, in keeping with the words of the passuk: “**Chochmah preserves the life of its owners**.”

This is the source for that which is written in Mishnas Chasadim (Maseches Gemilus Chasadim 1, 7) with regards to “bikur cholim”: **לפיכך יכיון המבקר אותו, שהקב”ה יסעדנו על ערש דו”י, ושיהפוך כל משכבו בחוליו, בהפוך הדין של ער”ש דו”י, שהוא עש”ר יו”ד כסדרו—therefore, someone who visits a sick person should have in mind that HKB”H will fortify him on his ער”ש דו”י—his sick bed—and will transform all of his lying ill by transforming the “din” associated with the anagram ער”ש דו”י to the “rachamim” associated with the auspicious (properly arranged) anagram עש”ר יו”ד**.

### The Torah that Emanates from the Supreme Chochmah Is the Source of Life

As a loyal servant in the presence of his master, I would like to latch onto the coattails of the Arizal and explain the matter in a way that is meaningful to each and every one of us. Let us refer to the opening passuk of the Torah (Bereishis 1, 1): **בראשית ברא אלקים את השמים ואת הארץ**. We find the following exposition in the Midrash (B.R. 1, 1):

**The Torah says, “I was the craftsman’s tool employed by HKB”H.” Customarily, when a human king builds a palace, he does not build it or design it himself; he employs a craftsman. The craftsman does not build it without referring to blueprints and architectural designs. Similarly, HKB”H utilized the Torah as His guide and created the universe. The Torah said, “בראשית ברא אלקים” — “with ‘Reishis’ G-d created.” There is no “Reishis” other than the Torah, as it says (Mishlei 8, 22): “Hashem made me at the beginning of His way.”**

In other words, G-d created the heavens and the earth with the Torah, which is called “Reishis.” This concurs with the following teaching in the Zohar hakadosh (Terumah 161a): **וזכאין אינון כל אינון דמשתדלי**

באורייתא, בגין דכד ברא קודשא בריך הוא עלמא אסתכל בה באורייתא וברא  
**Praiseworthy are all those who engage in the study of Torah. Because when HKB”H created the world, he referred to the Torah and created the world**—i.e., we are emulating the Almighty when we study Torah. This clearly indicates that the Torah is source of life of all of creation.

This explains beautifully the exposition in the Gemara (Shabbas 88a): **”מאי דכתיב ויהי ערב ויהי בקר יום השישי, ה”א יתירה למה לי, מלמד שהתנה הקדוש ברוך הוא עם מעשה בראשית ואמר להם, אם ישראל מקבלים התורה. What is the meaning of that which is written (Bereishis 1, 31): “And there was evening and there was morning, the sixth day”? Why do I need the extra letter “hei”? It teaches us that HKB”H stipulated with the works of creation, saying to them: “If Yisrael accept the Torah, you will endure; but if they do not, I will return you to a state of total void and chaos.”** This teaches us that if Yisrael do not engage in Torah-study daily, it is impossible to revitalize and renew the world’s life-force, which was created with the Torah. Consequently, everything would return to a state of void and chaos.

Hence, our sages instituted the formula we recite prior to Krias Shema in tefilas Arvis (Ahavas Olam): **כי הם חיינו ואורך ימינו ובהם נהגה יומם ולילה” for they are our life and the length of our days, and we will occupy ourselves with them day and night.** Once again, this emphasizes the fact that the Torah is the source of our lives, as it is written (Mishlei 3, 16): **”אורך ימים בימינה—length of days is at its right; at its left is wealth and honor.** In a similar vein, we recite the following formula after an aliyah to the Torah: **”אשר נתן לנו תורת אמת וחיי עולם נטע בתוכנו” Who gave us the Torah of truth and instilled in us eternal life.**

We will now introduce a teaching from the Zohar hakadosh (Yisro 85a) related to chochmah: **”אורייתא—מחכמה דלעילא נפקת—the Torah emanated from the supreme chochmah.** This means that HKBH contracted His infinite wisdom into the midah of “chochmah,” so that He could bestow the chochmah of the Torah to Yisrael. This is implicit in the translation of the Targum Yerushalmi: **”בראשית ברא אלקים, בחוכמא ברא—with “chochmah” Hashem created.** In other words, HKB”H created the world with Torah, which

emanated for His supreme chochmah. Therefore, when HKB”H gave Yisrael the Torah at Har Sinai, they heard the Aseres HaDibros (the Ten Commandments), the foundation of the Torah, associated with the letter **“yud,”** whose gematria is ten.

This sheds some light for us on the insight of the Arizal that the life-source of every Jew stems from chochmah, in keeping with the passuk: **“Chochmah preserves (vitalizes) the life of its owners.”** This implies that the chochmah of the Torah is the source of life for all of creation. Now, since we have asserted that the **“yud”** of **Havaya** represents chochmah, it is evident that man’s source of life is related to the letter **“yud,”** whose gematria is ten.

Now, we have learned in the Gemara (Yoma 72b): **”אמר רבי יהושע בן לוי, מאי דכתיב וזאת התורה אשר שם משה, זכה נעשית לו סם אמר רבי יהושע בן לוי, מאי דכתיב וזאת התורה אשר שם משה, זכה נעשית לו סם מיתה.” Rabbi Yehoshua ben Levi said: What is the significance of that which is written (Devarim 4, 44): “And this is the Torah which Moshe put (‘sahm’) before Bnei Yisrael”? If one is deserving, the Torah acts as a potion (the Hebrew word “sahm” spelled with a samech) of life; but if one is not deserving, it acts like potion of death—like a poison.** In keeping with the insight of the Arizal, the Gemara is teaching us that if a person succeeds in performing the mitzvos of the Torah properly, it becomes a **“sahm chaim”** for him, an **“elixir of life.”** It provides him with a meaningful, long life stemming from the letter **“yud,”** the chochmah from whence the Torah emanates. Conversely, if a person fails to perform and abide by the mitzvos of the Torah, it becomes a **“sahm meetah,”** a **“lethal poison.”** Instead of providing life, which is **”יוד עש”ר**, it becomes the opposite for him, the ill-fated anagram **”ע”ר ש”ד”**, a bed of illness and misery.

In summary, it should be obvious that the truly effective tikun for a sick person—who is experiencing an illness due to the ominous transformation of **”יוד עש”ר** to **”ע”ר ש”ד”**—is to study Torah to connect with the supreme chochmah. This will restore the ill-fortuned permutation to the desirable permutation **”יוד עש”ר**. This is the message conveyed by the Gemara (Eiruvin 54a): **”חש בראשו יעסוק בתורה... חש בגרונו יעסוק בתורה... חש במעייו יעסוק בתורה... חש בעצמותיו יעסוק בתורה... חש בכל גופו יעסוק בתורה, שנאמר ולכל בשרו מרפא.” One who feels pain in his head should study Torah**

... one who feels pain in his throat should study Torah ... one who feels gastrointestinal pain should study Torah ... one who feels pain in his bones should study Torah ... one who feels pain in his entire body should study Torah, as it says (Mishlei 4, 22): **“And a cure for his entire flesh.”**

### **HKB”H Created Man’s Anatomy to Conform to the Name Havaya**

Following this enlightening path, we will proceed to explain why the Shechinah stands specifically at a sick person’s head. We will refer to a teaching in the Zohar hakadosh (Bo 42a) related to the passuk (Yeshayah 43, 7): **“כל הנקרא בשמי ולכבודי בראתיו”**—**all that is called by My name, and for My glory, I created it.** There is no human being that does not have the blessed name Havaya imprinted on him. For instance, the head of a human being is round like the letter **“yud”**; the five fingers of the right hand correspond to the first **“hei”**; the form of the upright body corresponds to the **“vav”**; and the five fingers of the left hand correspond to the second **“hei.”** Man was created in this way, so that he would always remember that HKB”H created him.

We can now comprehend why the Shechinah is located specifically above the head of the sick person. It is because the impairment of the sick person is related to the letter **“yud”** of the name Havaya that corresponds to a human being’s head. Therefore, when a person is ill and suffering on his **ע”ש דו”י**, on account of the harm done to the letter **י”ד**—whose numerical equivalent is **ע”ש**—these two sets of letters are transformed to the negative anagram **ע”ש דו”י**. Hence, the Shechinah stands at the head of his bed corresponding to the letter **“yud”** to revitalize him with the positive, healthy influence of chochmah associated with the anagram **י”ד ע”ש**.

This explains magnificently the profound words and advice of Chazal: **One who enters to visit a sick person should not sit on a bed or on a chair. Rather, he should wrap himself and sit before him, because the Shechinah is above the head of the sick person, as it is stated: “ה’ יסעדנו על ערש דו”י.”**

According to the teaching of the Arizal, the message conveyed by the passuk is incredible. Chazal learned from the passuk: **“ה’ יסעדנו על ערש דו”י”**—that HKB”H supports and fortifies a sick person to correct the harmful

transformation of the letter **י”ד ע”ש** to the unhealthy anagram **ע”ש דו”י**. This proved that the Shechinah stands at his head representing the source of his illness—the deleterious transformation of the letter **“yud”**—to restore him to good health, in keeping with the conclusion of the passuk: **“כל משכבו הנכת בחוליו”**—which can be interpreted to mean that You (HKB”H) transformed (**“hafachta”**) and corrected the cause of his illness.

We can infer this very nicely from the words of the navi (Yeshayah 1, 5): **“על מה תוכו עוד תוסיפו סרה, כל ראש לחלי וכל לבב דו”י”**—**for what have you been smitten? Yet you continue to act perversely. Each head is smitten with sickness and each heart with infirmity.** The navi is imploring the people to acknowledge the source and cause of all their suffering and spiritual infirmity: **“Each head is smitten with sickness”**—it is the head symbolizing the letter **“yud”** that is the problem; it has become sickly and unhealthy; the **י”ד** has been transformed to its anagram **דו”י**. Therefore, **“וכל לבב דו”י”**: The tikun is to occupy oneself with the Torah that emanated from chochmah, represented by the letter **“yud.”** This will restore the anagram **דו”י** to the correct and desired anagram **י”ד**.

Let us embellish this thought. Why did we learn this from the passuk related to Yaakov Avinu: **“And Yisrael prostrated himself at the head of the bed”**? We have learned in the Mishnah (Avos 1, 2): **“על שלשה דברים העולם עומד, על התורה ועל העבודה ועל גמילות חסדים”**—**the world stands on three pillars—on the Torah, on religious service and on the performance of acts of kindness.** The Zohar hakadosh (Vayeitzei 146b) teaches that these three pillars are none other than the three Avos: **“התורה”**—**Yaakov is the pillar of Torah; Yitzchak is the pillar of religious service; Avraham is the pillar of acts of kindness.** Therefore, Yaakov Avinu—the pillar of Torah—merited having the Shechinah present at the head of his bed to heal him. This explains why the Gemara (Ta’anis 5b) contends that **“Yaakov Avinu did not die”**—because he was deserving of **“refuah”**—physical and spiritual healing; he was constantly revitalized.

### **He Placed His Head between His Knees and Requested Divine Mercy**

Since it is the nature of Torah to be interpreted and elucidated in seventy different ways, I would like to present to our royal audience a novel explanation based

on the methodology of “remez.” Chazal deduced from the passuk: “ה' יסעדנו על ערש דווי”—that the Shechinah is present above a sick person’s head. We asked how they deduced this; the passuk does not specify the head or any other part of the body; it only mentions his sick bed.

So, let us introduce what we learned in a Gemara (Berachos 34b): “מעשה ברבי חנינא בן דוסא שהלך ללמוד תורה אצל רבי יוחנן בן זכאי, וחלה בנו של רבי יוחנן בן זכאי, אמר לו חנינא בני בקש עליו רחמים ויחיה, הניח ראשו בין ברכיו וביקש עליו רחמים ויחיה.” **An incident occurred involving Rabbi Chanina ben Dosa. He went to study Torah with Rabbi Yochanan ben Zakkai, and Rabbi Yochanan ben Zakkai’s son became ill. He (Rabbi Yochanan ben Zakkai) said to him, “Chanina, my son, request divine mercy (“rachamim”) for him, so that he might live!” He (Rabbi Chanina ben Dosa) placed his head between his knees and requested divine mercy for him, and he lived.**

We find that Eliyahu HaNavi performed this very same maneuver of placing his head between his knees when he prayed for rain, as it is written (Melachim I 18, 42): “ואליהו עלה אל ראש הכרמל ויגהר ארצה וישם פניו בין ברכיו”—**but Eliyahu ascended to the top of the Carmel, bent down to the ground, and put his face between his knees.** We find a similar incident in the Gemara (A.Z. 17a) involving Elazar ben Durdia. He was a notorious sinner, who wanted to perform teshuvah. He appealed to the heavens and the earth, to the sun and the moon, to the stars and constellations, and pleaded that they request “rachamim” on his behalf; they all turned him down. “אמר אין הדבר תלוי אלא בי, הניח ראשו בין ברכיו וגעה בבכיה עד שיצתה נשמתו, יצתה בת קול ואמרה, רבי אלעזר בן דורדיא מזומן לחיי העולם הבא”—**he said (concluded), “The matter depends solely on me!” He placed his head between his knees and burst forth crying until his soul departed. A heavenly voice issued forth and proclaimed, “Rabbi Elazar ben Durdia is now ready for Olam HaBa.”** We must endeavor to explain the matter of placing one’s head between one’s knees when praying.

It appears that we can explain the matter by referring to a teaching in the Pri Eitz Chaim (Sha’ar HaPurim). When the name **Havaya** is in its proper order and configuration it connotes complete “rachamim.” Therefore, this configuration of letters is associated with the first letters of the passuk (Tehillim 96, 11): “ישמחו ה’שמים ויתגל הארץ”—**let the heavens be glad, and let the**

**earth rejoice.** For, when the letters are arranged in this order, the “rachamim” delivered by this name gives both those up in the heavens and those down on earth cause to rejoice. When the letters are arranged in the reverse order, however—“הוהי”—it indicates that the “rachamim”—divine mercy—have turned into “din”—divine justice.

Let us introduce another teaching from the Gemara (Succah 14a): “למה נמשלה תפלתן של צדיקים כעתר, מזה עתר זה מהפך את התבואה כגורן ממקום למקום, אף תפלתם של צדיקים מהפכת דעתו של הקב"ה ממדת אכזריות למדת הרחמים.” **Why is the tefilah of tzaddikim compared to a pitchfork? To teach you that just as a pitchfork overturns the grain on the threshing floor from place to place, so does the tefilah of tzaddikim overturn the viewpoint of HKB”H from the attribute of cruel, harsh judgment to the attribute of mercy.** Let us explain this based on our current discussion. Through tefilah, tzaddikim transform the permutation “הוהי, which is pure “din,” into the properly aligned, straightforward permutation of the sacred name, which is pure “rachamim”—as alluded to by the first letters of the passuk: “ישמחו ה’שמים ויתגל הארץ.”

Notwithstanding, , we have an accepted, fundamental principle presented by the Ramban (Bereishis 12, 6) that a symbolic gesture must first be performed below to elicit a desired, corresponding action above. Here is a translation of the excerpt from the commentary of the Ramban: **Know that all decisions of the guardian angels, when they proceed from a potential decree to a symbolic act, the decree will be effected in any case. It is for this reason that the prophets often perform some act in conjunction with the prophecies.** This principle is also presented by the Sforno (Bamidbar 20, 8); he cites as examples throwing the staff down to the ground, raising the staff and striking the rock.

### Placing One’s Head between One’s Knees Alludes to the Permutation of Din

With this understanding, we can explain the rationale of Rabbi Chanina ben Dosa for placing his head between his knees to pray on behalf of the sick individual. As mentioned above, we learn from the Zohar hakadosh from the passuk: “כל הנקרא בשמי” —that HKB”H created the human anatomy to reflect the name **Havaya**.

Upon further analysis, it is evident that when a person stands upright, his anatomy reflects the permutation of **Havaya** in its proper, ideal order—the all-powerful name of “rachamim.” The head representing the “**yud**” is on top of the body; the body and two hands beneath the head represent the other three letters of the sacred name—the first “**hei**,” the “**vav**,” and the final “**hei**.”

When a person places his head, representing the “**yud**,” between his knees, it is now situated below the body and the two hands. This position is consistent with the reverse permutation הוה. That is, the five fingers of the right hand represent the first “**hei**,” the body represents the “**vav**,” and the five fingers of the left hand represent the second “**hei**”; they are then followed by the “**yud**”—the head between the knees. Thus, we see that placing the head between the knees alludes to the reverse permutation ם« םם—the permutation of “din.”

This is precisely what Rabbi Chanina ben Dosa in his wisdom elected to do. He simulated an allusion to the force of “din”—the reverse permutation ם« םם—that prevailed over the ill child. Then, with his head between his knees, **he requested “rachamim” for him.** He prayed for the permutation of “din” to be transformed into “rachamim.” Then he performed a symbolic gesture—“po’el dimyon”—down below on earth to elicit the desired salvation from above. He removed his head from between his knees and resumed his normal, upright position—signifying the name **Havaya** in its proper order—so that הוה—the permutation of “din”—would be transformed into the name **YKVK**—the name of “rachamim”—above in the heavens. Thus, the force of “din” was mollified, and Rabbi Yochanan ben Zakkai’s son recovered and lived.

We can now interpret the tefilah formulated by David HaMelech for a sick person very nicely: הויה יסעדנו על

ע"ש דוי כל משכבו הפכת בחליו". Since the name **Havaya** had been reconfigured to a name of “din,” David HaMelech prayed for HKB”H to heal him and fortify him with the configuration of **YKVK**. This is the implication of the latter part of the passuk: “כל משכבו הפכת בחליו”—he is beseeching HKB”H to transform (lahafoch) the name **Havaya** from the permutation of “din” to the permutation of “rachamim”—the four letters in their correct order.

Thus, we have successfully presented a novel interpretation of Chazal’s assertion: **The Shechinah is above the head of the sick person.** They deduced this from the passuk: הויה יסעדנו על ע"ש דוי—**YKVK will support him on his sick bed.** This means that HKB”H will restore the name **Havaya** from a permutation indicative of “din” to a permutation indicative of “rachamim.” For this reason, the Shechinah stands specifically above the head of the sick person, the part of his body symbolizing the letter “**yud**.” From that location, it radiates the permutation of **Havaya** beginning with the letter “**yud**” to the sick person’s entire body.

In conclusion, the true, effective “refuah” for all diseases and illnesses is the study of Torah. As explained, it emanates from the supreme chochmah associated with the letter “**yud**.” By means of Torah-study all Jews who are sick, who were confined to an ע"ש דוי, will rise, since this ill-fated anagram will be transformed into the auspicious anagram יו"ד ע"ש. In the merit of Torah-study, we can rest assured that Chazal’s promising words will be fulfilled: **One who feels pain in his entire body should study Torah, as it says: “And a cure for his entire flesh.”** This will also merit us long-life and abundant good in keeping with the assurance of Shlomo HaMelech, a”h: אורך ימים בימינה בשמאלה עושר וכבוד—**length of days is at its right; at its left is wealth and honor.**

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