



One Hundred Berachos Daily Equivalent to One Thousand Pieces of Gold Make Amends for the One Thousand Lights that Flew Off of the Luchos due to the Cheit HaEigel

This week's parsha is parshas Eikev. Thus, it is fitting that we examine our sacred duty to utter one hundred Berachos every day. This obligation is derived from the following passuk (Devarim 10, 12): "ועתה ישראל מה ה' אלקיך שואל מעמך כי אם ליראה את ה' אלקיך ללכת ככל דרכיו ולאחזה אותו ולעבוד את ה' אלקיך ככל לבבך ובכל נפשך." **And now, Yisrael, what does Hashem, your G-d, ask of you, but to revere Hashem, your G-d, to follow in His ways, to love Him, and to serve Hashem, your G-d, with all of your heart and all of your soul.** Rabbi Meir expounds on this passuk in the Gemara (Menachos 43b):

"תניא היה רבי מאיר אומר, חייב אדם לברך מאה ברכות בכל יום, שנאמר ועתה ישראל מה ה' אלקיך שואל מעמך."

It was taught in a Baraisa: Rabbi Meir used to say: A person is obligated to recite one hundred Berachos daily, as it states: "And now, Yisrael, what does Hashem, your G-d, ask of you." Rashi provides the following clarification: **In the phrase "מה ה' אלקיך", read the word as "מאה"** (one hundred), instead of "מה" (what). In other words, instead of reading: **"What does Hashem want,"** we are to read it as **"Hashem wants one hundred."** Citing Rashi, Tosafos explain that this implies that we are obligated to recite one hundred Berachos.

Additionally, Tosafos provide us with a wonderful "remez." If we count the number of letters in this passuk, there are exactly 99; however, by adding the letter "aleph" to the word "מה", we arrive at a total of 100 letters--מאה. Thus, we have an allusion to the 100 Berachos that we are obligated to recite daily. We find this same interpretation and allusion in the commentary of Rabeinu Bachayei:

"וידוע מה שדרשו רבותינו ז"ל מן הכתוב הזה, שחייב אדם לברך מאה ברכות בכל יום, שנאמר מה ה' אלקיך שואל מעמך. ויש בפסוק זה תשעים ותשע אותיות,

ועם אלף שתשים במלת 'מה' ישלימו למאה אותיות, ותחזור המלה 'מאה' כדי לרמוז בדרך אסמכתא, שחייב אדם לברך בכל יום מאה ברכות. וכן יש אסמכתא לזה מפסוק הגה כי כן יבורך גבר ירא ה', כי ירא ה' יש לו לברך מנין כי כן."

Toward the end of this comment, he brings further support for this exposition from the passuk (Tehillim 128, 4): **"Behold, the man who fears Hashem blesses 100 Berachos, the equivalence of "כי כן"**.

Notwithstanding, let us consider why HKB"H chose to teach us the obligation to recite 100 Berachos daily by deleting one letter from the passuk "ועתה ישראל". As explained, the passuk as it is written in the Torah contains 99 letters, and we have to add one letter orally. Additionally, why did HKB"H specifically delete the letter "aleph," as per the elucidation: "אל תקרי מה אלא מאה"—**do not read "מה" but rather "מאה"?**

100 Berachos to Halt the Deaths of 100 Men Dying Daily

Apropos this subject, we find the following in the Tur (O.C. 46):

"דוד המלך עליו השלום תיקן מאה ברכות, דכתיב (שמואל ב כג-א) [נאום דוד בן ישי ונאום הגבר] הוקם על - ע"ל בגימטריא מאה הו, כי בכל יום היו מתים מאה נפשות מישראל ולא היו יודעין על מוה, עד שחקר והבין ברוח הקודש ותיקן להם לישראל מאה ברכות, ועל כן תיקנו חכמים ז"ל אלו הברכות על סדר העולם והנהגתו להשלים מאה ברכות בכל יום."

In the times of David HaMelech, one hundred Israelites were dying each and every day—the reason for these deaths was unknown. After investigating the matter, David HaMelech divined the remedy and instituted the recitation of one hundred Berachos. Our sages followed suit by instituting the completion of one hundred blessings, in addition to the Berachos recited

routinely throughout the course of daily events. The Tur employs a gematria in the passuk (Shmuel II 23, 1); the passuk contains the words "הוקם עלי"—the gematria of ע"ל is 100. [The Tur's source is the Midrash Tanchuma (Korach 12) and the Midrash Rabbah (ibid. 18, 21).]

In his sefer, Kad HaKemach, Rabeinu Bachayeï reconciles the apparent contradiction. For, Rabbi Meir's elucidation in the Gemara infers that Moshe Rabeinu had already instituted the obligation for Yisrael to recite 100 Berachos per day based on the passuk: "ועתה ישראל מזה ה' אלקיך שואל מעמך". Whereas, the Midrash infers that David HaMelech instituted the 100 Berachos. Rabeinu Bachayeï explains: **It appears from all of the above that Moshe Rabeinu, a"h, instituted them originally. Afterwards, they forgot them and David instituted them anew. After David's time, they forgot them and the sages of the Talmud instituted them once again.**

It behooves us to attempt to achieve a better understanding of what transpired. In the times of David HaMelech, the institution to recite one hundred Berachos daily was forgotten. Yisrael were punished severely for this sin of omission; as a consequence, 100 men died daily. Ultimately, via "ruach hakodesh," David HaMelech discovered the reason for this plague; it was because they neglected to recite 100 Berachos per day. This implies that even if they blessed Hashem daily with several Berachos, since they did not fulfill the complement of 100 Berachos, they were punished.

"The thousand pieces are yours, Shlomo" the Reward for 100 Berachos Is 1000 Gold Pieces

We will begin to shed some light on the subject by introducing a passage from the Kol Bo (1: The law of 100 Berachos): **וכתב ר' אשר ז"ל, בא וראה כמה חייבב אותנו הקב"ה, שצונו לברך מאה ברכות בכל יום, כדי שגשתכר אלף זהובים בכל יום, כדאמרינן במסכת חולין (דף פז.) יצתה בת קול Rabbi Asher, z"l, wrote: Come and see how much HKB"H loves us! He commanded us to recite 100 Berachos every day, so that we would earn 1000 gold pieces every day. As we say in *Maseches Chullin* (87a): A heavenly voice went forth and said, "The cup of berachah is worth forty gold pieces (dinarim)"—ten golden dinarim for every single berachah. (The conclusion of the last sentence are the words of the Kol Bo, not the Gemara.)**

This idea is also brought down in the sefer HaRokeiach (Hilchos Berachos 320), authored by Rabeinu Elazar of Garmiza, zy"a, one of the Tosafists. He uses this fact to explain the rationale for the two bracelets Avraham's servant, Eliezer, gave to Rivka (Bereishis 24, 22): **"עשרה זהב משקלם"—their weight was ten gold shekels.** On account of Rivka, Eliezer recited a berachah to Hashem for having found Yitzchak's intended mate, as it is written (ibid. 27): **"ויאמר ברוך ה' אלקי אדוני אברהם אשר לא עזב חסדו ואמתו מעם אדוני"—he said, "Blessed is Hashem, G-d of my master Avraham, Who has not withheld His kindness and truth from my master."** Hence, he gave her two bracelets, weighing ten gold pieces, to repay her for the berachah she enabled him to recite.

The Rokeiach concludes by using this fact to point out an allusion in the passuk (Shir HaShirim 8, 12): **"האלף לך שלמה"—the thousand (silver) pieces are yours, Shlomo.** Now, the Midrash (Shir HaShirim Rabbah 3, 14) teaches us that the name **Shlomo** in Shir HaShirim alludes to HKB"H: **"מלך שהשלום שלו"—the King to Whom shalom (peace) belongs.** This then is the remez in the passuk: **"The thousand pieces are Yours, You to Whom shalom belongs"**—we are telling HKB"H that we are offering him 100 Berachos every day, whose value is 1000 gold pieces.

We will now introduce the amazing words of the Chasam Sofer. In his Likutim on the Torah (Chayei Sarah), he explains the message of the above passuk in the name of his Rav, the author of the Hafla'ah, zy"a, (ibid.): **"האלף לך שלמה ומאתים לנוטרים: את פריזו חברים מקשיבים לקולך השמיעיני"—the thousand silver pieces are yours, Shlomo, and two hundred more to the sages, who guarded the fruit of Torah from our designs . . . your fellows, hearken to your voice of Torah.** He refers to what the Beis Yosef writes (O.C. 46, 3) with regards to the silent prayers of Shabbas. Since they only contain seven Berachos, we are missing twenty Berachos.

Nevertheless, we have two ways to make up this deficiency and to complete the 100 Berachos. Firstly, we can increase our consumption of fruit and make the required Berachos over them. In the words of the Shulchan Aruch (O.C. 290, 1): **"ירבה בפירות ומגדים: one should indulge in fruit, delicacies and various fragrances to complete the count of 100 Berachos.** Secondly, as the Shulchan Aruch explains (ibid. 284, 3): **"צריך לכון לברכות הקוראים בתורה ולברכות המפטיר ויענה אחריהם: אמון, ויעלו לו להשלים מגין מאה ברכות שחיסר מגינם בשבת"—we should focus on the Berachos recited by those who read the Torah and recite the Maftir, and respond Amen after them; these will count toward the 100 Berachos that are lacking on Shabbas.**

It Is a Life Potion for the Deserving and a Poison for the Undeserving

In this manner, the Sifsei Kohen goes on to explain why 100 men died each day until David HaMelech instituted that Yisrael recite 100 Berachos every day. He refers to the Gemara (Yoma 72b): "מאי דכתיב (דברים ד-מד) וזאת התורה אשר שם משה, זכה נעשית לו סם" **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 meaning of 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. So, before the first luchos were shattered, Yisrael were deserving in the merit of the letters ס"ם that remained on the luchos miraculously; at that time, the Torah represented a **life potion** for them. After the "cheit ha'eigel," however, when all of the final "mem"s and "samech"s flew off of the luchos, it became a **death potion** for them; hence, the death decree returned.

It was precisely for this reason that Moshe Rabeinu instituted that Yisrael recite 100 Berachos daily when he proclaimed: "לענתה" מא"ה ה' מ"ה as מ"ה. By so doing, they paid HKB"H a מס—a form of tax—as atonement for the damage inflicted to the letters ס"ם, which possess a gematria of 100. During the times of David HaMelech, however, this tikun was forgotten. Consequently, 100 men died every day, due to the damage to the letters ס"ם. The plague continued until David HaMelech reinstated the practice initiated by Moshe of reciting 100 Berachos every day. As a result, the plague stopped.

Let us add a nice little tidbit to his sacred words based on what we have learned in the Gemara (Succah 52a): "לעתידי לבוא" **le'asid la'vo, HKB"H will bring the yetzer hara and slaughter it in the presence of the tzaddikim and in the presence of the reshaim.** The Shela hakadosh (Chayei Sarah 10) explains the matter based on the fact taught in the Zohar hakadosh and in Midrashim that the name of the yetzer hara is סמאל"ל.

The first two letters of its name—the "samech" and the "mem"—emanate from the realm of tumah; whereas, the last two letters—the "aleph" and the "lamed"—emanate from the realm of kedushah. The latter sustain the yetzer hara and allow for its continued existence. This then is the implication of the statement that HKB"H will slaughter the yetzer hara le'asid la'vo; he will remove the name סמאל"ל, and it will be deprived of its sustenance. As a result, the two letters emanating from the

klipah—the "samech-mem"—will cease to exist. This concludes his sacred remarks.

Now, we are familiar with the Gemara's teaching (B.B. 16a): "הוא שטן, הוא יצר הרע, הוא מלאך המות"—**he is the Satan; he is the yetzer hara; he is the Malach Hamaves.** The Gemara elaborates (ibid.): "במתניתא תנא, יורד ומתעה, ועולה ומרגיז, נוטל רשות ונוטל נשמה"—**a Tanna taught in a Baraisa: It (the Satan) descends and lures people into sin; it ascends and incites (G-d's wrath against the sinner); it takes permission (to kill the sinner) and takes his soul.** Rashi explains that at first when it descends to lure and mislead people, it is called the "yetzer hara"; afterwards, when it ascends to prosecute the person before the heavenly court, it is called the "Satan"; subsequently, when it receives permission from above to kill the sinner and it descends to take his neshamah, it is called the "Malach Hamaves."

It should be apparent from what has been said that the power of the Malach Hamaves to impose death emanates from the letters ס"ם in its name—which function as a ס"ם המות—a **lethal potion.** Accordingly, we can appreciate why the first luchos imparted to Yisrael freedom from the Malach Hamaves. For, the letters ס"ם that remained on the luchos due to a miracle nullified the power of the Malach Hamaves emanating from those letters, rendering it powerless to carry out its deadly task. Yet, when the luchos were shattered, and the letters ס"ם flew away, the lethal power of the Malach Hamaves—emanating from the ס"ם in its name—was restored.

1000 Lights Vanished when the Luchos Were Shattered

Following this exalted path, we will now proceed to explain the matter of the 1000 golden dinarim that are compensation for the 100 Berachos, as indicated by the passuk in Shir HaShirim: "האלף לך שלמה". We have learned in the Gemara (Shabbas 88a):

"דרש רבי סימאי, בשעה שהקדימו ישראל נעשה לנשמע, באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני כתרים, אחד כנגד נעשה ואחד כנגד נשמע, וכיון שחטאו ישראל ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר ויתנצלו בני ישראל את עיניהם מהר חורב... וכולן זכה משה ונטלן, דסמיך ליה (שם ז) ומשה יקח את האהל."

Rabbi Simai expounded: At the time Yisrael proclaimed "na'aseh" prior to "nishma," sixty myriads of ministering angels came to each and every Jew. They tied two crowns to him—one corresponding to "na'aseh" and one corresponding to "nishma." But when Yisrael sinned, one hundred twenty destructive angels descended and removed them, as it states

(Shemos 33, 6): **“Bnei Yisrael were stripped of their jewelry from Har Chorev” . . . Moshe merited receiving all of them, and he took them. For, next to the aforementioned passuk, it states (ibid. 7): “And Moshe would take the tent.”**

The Arizal teaches us in Sha’ar HaKavanos that just like Yisrael merited receiving two crowns—which are magnificent lights—for pronouncing “na’aseh” prior to “nishma”; similarly, Moshe Rabeinu merited receiving 1000 magnificent lights from HKB”H at the time of Matan Torah. However, after Yisrael sinned with the “eigel,” the two crowns were confiscated. Similarly, Moshe also had to forfeit the 1000 lights that he had received; he only retained one of the 1000 lights.

This is one explanation for the tradition to write the **“aleph”** of **“זיקרא”** in the passuk (Vayikra 1, 1): **“זיקרא אל משה”**—with a **small “aleph”**--**אלף זעירא**. This tradition alludes to the fact that after the “cheit ha’eigel,” Moshe only retained one out of the thousand lights that he had received. [Translator’s Note: In Hebrew, the term for the letter “aleph” is **אלף** and the term for one-thousand is **אלף**; thus, a miniature “aleph” implies that he only retained a miniscule portion of the 1000 lights.] Yet, since he forfeited them through no fault of his own—but rather due to Yisrael’s sin—HKB”H compensated Moshe, by depositing with him all of the crowns that were confiscated from Yisrael.

Accordingly, the Arizal explains that the situation that existed at Matan Torah, prior to the “cheit ha’eigel,” recurs on every Shabbas. At the entry of the Shabbas, Moshe Rabeinu reclaims all of the 1000 lights that he received prior to the “cheit ha’eigel”; it represents a form of extension and supplement to the Shabbas. Since his own 1000 lights are restored to him, he graciously returns to Yisrael all of the crowns that they forfeited and were deposited with him for safekeeping during the week. These lights represent the supplemental kedushah that Yisrael receive on every Erev Shabbas.

Based on this understanding, the Arizal explains the formula we recite in Shacharis on Shabbas: **“ישמח משה במתנת חלקו”**—Moshe rejoices on Shabbas, because the portion he received prior to the “cheit ha’eigel”—namely, the 1000 lights—is restored to him; **“כי עבד נאמן קראת לו”**—as the Almighty’s trustworthy servant—of whom He attests (Bamidbar 12, 7): **“In My entire house he is trusted**—he returns the two crowns that were confiscated from Yisrael and placed with him for safekeeping. The passage goes on to describe the nature of the portion bestowed upon Moshe that is returned to him on Shabbas: **“כליל תפארת בראשו נתת בעמודו”**

“לפניך על הר סיני—You placed a crown of splendor on his head, when he stood before You on Har Sinai—these are the 1000 lights that he received at Matan Torah, which he had to forfeit, and are returned to him as a gift on Shabbas. This is the gift of the Arizal’s sacred explanation.

We will now introduce another fascinating insight that we have presented several times in the past. In the sefer Yalkut Yashar (40, 4), he brings down what he heard from his uncle, the great Rabbi Moshe of Razvodov, tz”l, who cited the great Rabbi Shalom of Kaminka, tz”l. He discusses the nature of the 1000 lights that were confiscated from Moshe Rabeinu due to the “cheit ha’eigel.” As we learned above from the Sifsei Kohen, the luchos were shattered, because the miracle involving the closed “mem”s and “samech”s ceased.

Accordingly, the esteemed Rabbi of Kaminka points out an amazing fact. In the Aseres HaDibros, there are precisely 22 final “mem”s and 2 “samech”s; their gematria adds up to one thousand (22x40=880; 2x60=120; 880+120=1,000). This is the key to the one thousand lights that were initially bestowed upon Moshe Rabeinu when he received the Torah; however, when the letters flew off of the luchos due to the “cheit ha’eigel,” those one thousand lights were confiscated from him. This concludes his fascinating insight.

100 Berachos Worth 1000 Gold Dinarim Rectify the 1000 Lights

Now, this illuminates for us the reason they instituted the practice of reciting 100 Berachos every day, whose worth is 1000 gold dinarim. As we learned from the Sifsei Kohen, we are obliged to recite 100 Berachos daily as a tikun for the letters **“samech”** and **“mem”** (whose gematria is 100) that flew off of the first luchos due to the “cheit ha’eigel.” As explained, the twenty-two “mem”s and two “samech”s that flew away were the 1000 lights that vanished. Therefore, we are required to recite 100 Berachos, whose value is 1000 gold dinarim, as a tikun for the 1000 lights that vanished. This is implied by Shlomo HaMelech’s statement: **“האלף לך שלמה”**. Clearly, these two ideas go hand in hand.

It is now with great pleasure that we can explain why HKB”H omitted the letter **“aleph”** in the passuk: **ה’ אלקיך**—**“ועתה ישראל מוה ה’ אלקיך”**—compelling us to add it orally by reading **“מוה”** in place of **“מוה”**. On numerous occasions, the Bnei Yissaschar (for instance Shabbasos 3, 8) explains in the name of kabbalistic

sefarim that the letter אֶלֶף (“aleph”) is אֶלֶף (1000), as we find in the passuk (Devarim 32, 30): “איכה ירדוף אחד אלף”—**how could one pursue a thousand?**

Based on this fact, we can suggest that the letter “aleph” is missing from this passuk, because HKB”H wanted to teach us that we are obligated to recite 100 Berachos daily—worth 1000 gold dinarim—to compensate for the אֶלֶף (1000) missing lights that vanished due to the “cheit ha’eigel.” By reciting 100 Berachos daily, it is as if we are inserting an “aleph” in the passuk to restore the אֶלֶף lights.

It is with great pleasure that we can now address the matter of the tefilos we say on Shabbas. Our blessed sages profoundly chose not to institute eighteen Berachos on Shabbas—similar to the weekday tefilos. This compels us to find other ways to complete the tally of 100 Berachos on Shabbas. We have learned, however, that all of the 1000 lights that were confiscated from Moshe Rabeinu are returned to him on Shabbas. Hence, it would seem that the tikun of 100 Berachos—worth 1000 gold dinarim to make amends for the 1000 lights—is unnecessary on Shabbas.

Notwithstanding, it is evident that the reappearance of the 1000 lights on every Shabbas is lacking; it is not completely as it was prior to the “cheit ha’eigel.” Proof of this is the fact that the

decree of death has not been repealed—as was the case before the shattering of the luchos. Furthermore, we have still not merited the complete geulah. Clearly, the appearance of the 1000 lights on Shabbas is merely a semblance of the future geulah. This is consistent with the kedushah of Shabbas, which is merely a semblance of Olam HaBa. Therefore, we still need to find ways to complete the tikun of 100 Berachos even on Shabbas—by eating fruit and hearing the Berachos of those who are called up to the Torah. Thus, we will hasten the arrival of the future geulah—at which time the 1000 lights will be restored fully and the decree of death will be repealed.

This explains very nicely the rationale provided by Chazal in the Gemara for the reason they only instituted seven Berachos in the silent prayers of Shabbas rather than eighteen, like on the weekdays: **“They did not impose upon him due to their concern for the honor of the Shabbas.”** They wished to demonstrate that the obligation to rectify the 1000 lights by means of 100 Berachos is not the same on Shabbas as it is during the week. Therefore, they chose not to impose on the tzibbur. Nevertheless, we are still obliged to complete the tally of 100 Berachos on Shabbas in order to hasten the arrival of the geulah and the complete return of the 1000 lights, swiftly, in our times! Amen.

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