

## **One Hundred Broches Each Day Recited with Kavone Is a Special Segulah to Prevent Illness and Death**

At a time when so many of our Jewish brethren have serious illnesses and afflictions, due to our many transgressions, and so many are in need of a "רפואה שלימה", we find them searching high and low for innovative cures, experimental drugs and varieties of segulahs.

While, we shouldn't dismiss the value of any segulah, ח"ו, why search for new, unfamiliar ones, when we already have a time-tested segulah handed down to us from our blessed, Talmudic sages. After all, their study halls were filled with divine inspiration, where they explored the nature and causes of all our maladies, as well as how to remedy them. A good example is provided by the Tur (Orach Chaim 46) who quotes the midrash:

"דוד המלך עליו השלום תיקן מאה ברכות, דכתיב הוקם על - ע"ל בגימטריא מאה הו, כי בכל יום היו מתים מאה נפשות מישראל ולא היו יודעין על מה, 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."

The Beis Yosef writes that the one hundred Broches each day include the morning blessings, the blessings of "קריאת שמע" the blessings of the three daily Shmone Esrai and the blessings over our morning and evening meals. We know, however, how difficult it is to maintain the proper kavano while performing and fulfilling this daily obligation - as we've learned (Bove Basrah 164):

"שלש עבירות אין אדם ניצול מהן בכל יום, הרהור עבירה ועיון תפלה ולשון הרע."

The Tosfos explain that "עיון תפלה" means that it is impossible to daven with the proper kavone, as we find in Yerushalmi (Broches 17:), where many of the Talmudic scholars complain about how difficult it was for them to daven with proper intent.

### **Davening Without Kavone is Like a Body Without a Soul**

The Toldos Yaakov Yosef writes (Toldos 6): "תפלה בלא כוונה כגוף בלא נשמה" - Davening without kavone is like having a body (words) without a soul (kavone). So when we wish to nullify the one hundred deaths that occurred each day with our one hundred, daily Broches, it behooves us to recite them with proper intent and kavoneh. We want them to live as a body and soul united in good physical and spiritual health. For, we've

learned that without the proper kavone, these blessings are like a body without a soul; so, how could they possibly affect the desired cure.

It is certainly incumbent upon us to make every effort imaginable to daven properly and recite these Broches with kavone. On Shabbos, where the Tfilos have less Broches, we are able to reach our quota of one hundred Broches with our blessings over fruit. Yet, even when it would appear to be an easy task to recite blessings with kavone - such as our blessings over food which are fairly short, only nine or ten words long - we utter our Broches with lightening speed, unclear words and swallowed syllables and almost automatically, without thought.

If we are so remiss in our performance, and we utter Broches that resemble bodies without souls, it is no surprise that the one hundred lives and souls we wished to save, remain, ח"ו, broken and lifeless - like our Broches.

Therefore, let us accept upon ourselves the following responsibility. Let us be exemplary role models for our children in this matter. We should all recite our blessings over our food out loud and with extreme kavone; we should dedicate several more minutes to Hashem by reciting "ברכת המזון" from a sidur; we should recite "על המחיה" carefully and precisely. If we do these things, there is no doubt, many lives will be saved and illnesses prevented in our merit. With our help, our sages will have the power to counteract the deadly powers of the מ"ס; in this merit, the Almighty will heal all the sickly of his nation Israel, until we will be zoche to the Geule Shlime bimheiru beyomeinu Omein.