

## The Beautiful Insight of the Chasam Sofer

### Eisav's angel reveals to yaakov the secret of reciting one hundred broches each day

In this week's parsha, Vayishlach, we read of the cosmic struggle between Yaakov ovinu and a mysterious combatant, until Yaakov ovinu prevails as described in (32,25):

“ויותר יעקב לבדו ויאבק איש עמו עד עלות השחר, וירא כי לא יכול לו ויגע בכף ירכו ותקע כף ירך יעקב בהאבקו עמו, ויאמר שלחני כי עלה השחר, ויאמר לא אשלחך כי אם ברכתנו, ויאמר אליו מה שמך, ויאמר יעקב, ויאמר לא יעקב יאמר עוד שמך כי אם ישראל, כי שרית עם אלהים ועם אנשים ותוכל, וישאל יעקב ויאמר הגידה נא שמך, ויאמר למה זה תשאל לשמי, ויברך אותו שם.”

Rashi explains, in the name of our Rabbis, that Yaakov's wrestling partner was Eisav's ministering angel. His source is the midrash (B.R. 78,3). The midrash Tanchuma (Vayishlach 8) and the holy Zohar (this parshe 71.) reveal the angel's identity to be “סמאל” who is the *yeitzer hura* and the ultimate source of evil and “טומאה”.

### The Numerical Value of כ”ף is One Hundred Which Corresponds to the 100 People who died Each Day

In this article, we wish to delve into the illuminating commentary of the “דרשות חתם סופר” (part 1, page 83, column 2); who explains the harm and defect that were caused by Eisav's angel in Yaakov's thigh, based on the Midrash Tanchuma (Korach 12) and Midrash Rabbah (Bamidbar 18,21) that Dovid hamelech instituted the recitation of one hundred broches each day; after a tragedy has befallen Klal Yisruel when 100 people died every day.

The Tur (Orach Chaim 46) discusses this subject and adds the fact that Dovid hamelech investigated the reason that one hundred men were dying each day; he finally realized, by divine inspiration, that the remedy to the malady was to recite one hundred blessings each day.

Based on this, the Chasam Sofer explains that this is the injury Eisav's angel was able to inflict upon the socket of Yaakov's thighbone. He hinted to Yaakov that there would come a time, when he would kill one hundred of Yaakov's descendants each day - signified by the term כ”ף in the verse: “ויתקע כף ירך יעקב”, which also has a numerical value of one hundred. This painful information that caused damage to Yaakov's thigh as the verse states: “ותקע כף ירך יעקב”. However, the ס”מ himself, who is the angel of death, revealed to Yakov the key to abolishing this decree through the institution of one hundred broches per day - as it is written: “ויברך אותו שם”.

## ל"א יעקב יאמר עוד שמך = אמת ישראל Plus One Hundred Blessings

In this vein, the Chasam Sofer analyzes the angel's words to Yaakov: **ל"א יעקב יאמר עוד שמך** "כי אם ישראל". For, Yaakov is the epitome of אמת (undeviating truth), as it is written (Michah 7,20): **"תתן אמת ליעקב"**. When the **ס"מ** succeeds, **ח"ו** in killing one hundred children of Israel, he does so by removing the **'א** from **אמת**; what remains is **"מת"** death. This is what happened in the time of Dovid.

Nevertheless, one hundred blessings per day abolish the death decree and restore the **'א** to reestablish אמת. So, it comes as no surprise, that **אמת** plus 100 (blessings) equals **ל"א** (541). When the children of Israel, the descendants of Yaakov, who is known as **אמת**, recite one hundred broches a day, the two join (**אמת** 441 plus 100) to form **ל"א**. We should emphasize that the one hundred broches need be recited with the proper intent/kavonah consistent with **אמת** - as stated in Tehillim (145,18): "Hashem is close to all that call upon Him, to all that call upon Him **באמת** sincerely."

According to the Chasam Sofer's elucidation, the verses flow as follows: Yaakov, himself, was totally kodosh and, thus, immune: **"וירא כי לא יכול לו"**, the angel persists **"ויוגע בכף ירכו"**, and succeeds in dealing a harmful blow to future generations descending from Yaakov that will not be on his level of kedushah and perfection. The result will be one hundred deaths per day - equivalent to **ב"ף**. Yaakov counters by refusing to release the **ס"מ** until he bestows his blessings upon Yaakov; in other words, he forces the **ס"מ** to reveal the antidote to combat his deadly powers in the future to prevent the one hundred deaths per day.

This secret is revealed in the following words: **"ל"א יעקב יאמר עוד שמך כי אם ישראל"**. The name **ל"א** alludes to one hundred broches combining with the attribute of **אמת**. This is the meaning of the verse: **"ויברך אותו שם"**; and the angel is forced to disclose the secret segulah of one hundred broches.

How befitting that King David should merit the title: **"נאום זמירות ישראל"**, since the segulah of one hundred broches which are alluded in the name **ל"א** was also revealed to Dovid hamelech, which led him to institute their daily recitation, he earned this title: **"נאום זמירות"** **ל"א** - the person who instituted the recitation of one hundred broches each day which allude in the name **ל"א**.

It is so pleasing to add the illuminating insight of the divine kabbalist, the Megaleh Amukot, on parshas Va'eschanan (#139). He explains that this is why Dovid hamelech established: **"מזמור"** **ל"א** as the one hundredth psalm in sefer Tehillim, to teach us to praise Hashem one hundred times a day.

## One Hundred Blessings To Subdue One Hundred Forces Of Tumah

Let us now uncover a deeper association between the name "ישראל" the one hundred broches and the powers of the **מ"ס**. The Yismach Moshe (Parshas Eikev), provides insight into the institution of one hundred broches per day, based on the Ramoh's opening words in Shulchan Aruch quoting the Rambam's advice on how to achieve "יראת שמים" - always imagine yourself as standing before the King of kings:

"שוייתי ה' לנגדי תמיד, הוא כלל גדול בתורה ובמעלות הצדיקים אשר הולכים לפני האלקים, כי אין ישיבת האדם ותנועותיו ועסקיו והוא לבדו בביתו, כשיבתו ותנועותיו ועסקיו והוא לפני מלך גדול, ולא דיבורו והרחבת פיו כרצונו והוא עם אנשי ביתו וקרוביו, כדיבורו במושב המלך, כל שכן כשישים האדם אל לבו שהמלך הגדול הקב"ה אשר מלוא כל הארץ כבודו עומד עליו ורואה במעשיו, כמו שנאמר אם יסתר איש במסתרים ואני לא אראנו נאום ה', מיד יגיע אליו היראה וההכנעה בפחד השי"ת ובושתו ממנו תמיד".

We can only wonder when we see people who believe in Hashem and, yet, lack this element of **יראה**, awe. The Yismach Moshe explains this phenomenon based on the teachings of the holy Shela"h (Chayei Sorah).

The name of the yetzer **סמא"ל** contains two letters **מ"ס** from the side of tumah, and two letters **ל"א** from the side of kedushah. The two letters representing the negative aspects of the evil inclination **מ"ס** have a numerical value of one hundred. This provides the yetzer harah with one hundred forces of tumah with which to separate man from the Almighty and, seemingly, make him oblivious to the fact that he is standing in the holy Presence.

For this reason, our sages gave us an amazing device to thwart these forces of evil. One hundred broches a day, recited with kavonah, eliminate these evil counterparts. Once this curtain dividing us from **הקב"ה** is gone, we are able to perceive that we are standing in Hashem's presence and will be struck with awe and trepidation. This is the thrust of the holy words of the Yismach Moshe.

### **מ"ס is an Abbreviation for Potion of Death**

We have now gained greater insight into the words of the Tur cited previously. Dovid Hamelech divined that one hundred people were dying each day due to the one hundred forces of tumah emanating from the letters **מ"ס**. The Targum Yonoson says that the **מ"ס** is the angel of death, we can add a nice remez: The letters **מ"ס** are an abbreviation for **מ'זת ס'ם** - potion of death. It was revealed to Dovid Hamelech from above that the remedy for this evil was the institution of one hundred broches per day; this would negate the two offending letters; as a result, the deaths ceased.

This coincides nicely with all the references that associate "יראת שמים" with longer life. Yosef hatzaddik says to his brothers (Bereishit 42,18): "זאת עשו וחיו את האלהים אני ירא". An

explicit verse in Mishlei (8,23) reads: "יראת ה' תוסיף ימים ושנות רשעים תקצורנה". Rabbeinu Yonah comments there that worries weaken our powers and shorten our lives; whereas, awe of Hashem, actually, prolongs our lives.

The way to understand this is with the help of the Yismach Moshe's explanation above. Only by reciting one hundred broches each day can we (a) nullify the forces of the **ס"מ**, (b) eliminate the barrier between us and Hashem and, thus, recognize we are standing in His presence and (c) prevent the **ס"מ** from taking one hundred lives each day. It turns out that both (1) the midrash's statement that the one hundred broches are a segulah to prevent the one hundred deaths and (2) the Yismach Moshe's insight that these daily broches are the key to achieving "יראת שמים", are intimately connected.

These concepts shed light on what the gaon Chid"l writes in Midbar Kedumot (50,5) in the name of the divine kabbalist Rav Natan Shapirah, that there are one hundred days of the year on which we must repent, do teshuvah - fifty days from Pesach to Atzeret and fifty days from rosh chodesh Elul to Hoshanah Rabbah. In light of the above, we understand his meaning to be that a sinner who is overwhelmed by the forces of tumah deriving from the two letters **ס"מ**, must combat these forces through one hundred days of atonement.

#### **And His Hand Was Holding Onto Eisav's Heel To Extract The Name **א"ל** From His Name**

We can now provide additional insight as to why our forefather was initially named Yaakov (by Hahsem) and, ultimately, merited to be called **ישראל**. Yaakov emerged into the world grabbing Eisav's heel. Heel, here, can refer to the end of Eisav's ministering angel's name **סמאל**. He wished to return the name **א"ל** to the side of kedushah. Hashem, therefore, named him "יעקב", to signify to us how dear and important this avodah is to Him; we must strive to extract the precious that has been lost among the vile.

Originally, Yaakov and Eisav battled back and forth in the sense of "ולאום מלאום יאמץ" - sometimes, Yaakov successfully extracted the **א"ל**, sometimes Eisav's angel, **ח"ו** succeeded in maintaining its possession. After, Yaakov triumphed in his struggle versus Eisav's angel, he no longer needed to maintain his grip on the heel; he had risen to a level of kedushah (with the name **ישראל**) where he could abolish the one hundred forces of tumah by preventing them from drawing their sustenance from the name **א"ל**.

"ויואמר לא יעקב לא יאמר עוד שמך כי אם ישראל" - "He stated, no longer will it be said that your name is Yaakov, but rather Yisroel". This constitutes the evil angel, himself, being forced to admit defeat and answer Amen. We can add what the Zerah Kodesh says that **ישראל** is the letters **ישר א"ל**. By interrupting the ability of the **ס"מ** to derive sustenance from the source **א"ל**, this name **א"ל** became untainted, **ישר**.

It is stated in the Gemore (Megilah 18.): "מנין שהקב"ה קרא ליעקב א"ל, שנאמר ויקרא לו א"ל. אלקי ישראל". We see that Yaakov being referred to as א"ל is related to his being named "ישראל". In the merit of salvaging the name א"ל from the jaws of the ס"מ, Hashem called him א"ל - just as he called him א"ל ישר - ישראל.

Hopefully, we have acquired a deeper understanding of the teachings of the Chasam Sofer. The name ישראל alludes to the institution of one hundred daily broches; for 100 added to Yaakov's attribute of אמ"ת (441) totals ישראל (541). Seeing as ישראל is the same letters as ישר א"ל, the name ישראל appropriately reflects that thanks to our one hundred broches each day, we nullify the letters ס"מ and their ability to draw power from the name א"ל.

**100 broches bekavone are a incredible  
Segule for health and long life!**

To sum it all up, it is very important to bring it both to our own attention and that of all of our family, friends and acquaintances, how important it is to say 100 broches bekavone every day, so we can bring cure and happiness to so many of Klal Yisruel who need it so badly.

Let us remember what we learned from the midrash and sforim hakdoshim, that the maloch hamoves – angel of death has a power to kill 100 people *rachmone litzlon* each day. The only remedy to destroy his power, as was revealed to Dovid Hamelech *beruach hakodesh*, is by saying 100 broches every day. So when we have so many sick people nebech among us, why seek new Segules and remedies when the treasure is right before our eyes?

Chaza"l say: "תפלה בלא כוונה כגוף בלא נשמה". So if our broches are only words without *Kavone*, like a body without a soul, how can we fight the power of the ס"מ that craves to separate the soul from the body? Moreover, if we don't make sure to say our own short broches before eating with kavone, which takes only a few seconds, and we also don't pay attention to our children mumbling the broche so fast missing half of the words, and thus crippling it, how can we expect the 100 people who are supposed to be saved by these broches to be healthy?

It is worthwhile to take out a few minutes with your lechtike kinderlech to show them how long it takes to say a broche aloud and slowly: "ברוך אתה ה' אלקינו מלך העולם שהכל נהיה בדברו". It takes less than 10 seconds, and after the broche you can eat to your heart's desire. So why shouldn't we thank Hashem with saying the broche bekavone? Doesn't the heliger bashefer our tate in himel deserve so little from us?

So let us all take upon ourselves to do whatever we can to spread the word, to begin by being a personnel role model for all our close once, to say the broches slowly aloud and with *Kavone*. And in this zechus no doubt that we will avoid a lot of troubles, and bring health and *arichus yomim* to ourselves and to so many who need a *refue shlime*, until we will be zoche to the *geule shlime bimheiru beyomeinu omein*.