



Message from the Founder

In the last issue, I discussed the fact that Yidden are above *teva*. Now I would like to delve deeper and better understand why we are not bound by the laws of nature.

My rebbe, Rav Elisha Sandler shlit" a told over a beautiful *vort* from Rav Tzadok Hacoheh. Our matriarch Sara didn't have a womb, yet Hashem performed a *neis* and she bore Yitzchak Avinu. Why did his birth have to be in such a manner? True, we know that Hashem wants the *tefillos* of *tzaddikim*, but still, couldn't Sara have given birth when she was fertile?

Rav Tzadok answers that it seemed impossible for a 90-year-old woman to give birth at such an old age. Yet, Hashem made the very first birth of a Jew through a *neis*, in order to set a precedent for the future generations of Yidden. We must know that embedded in our DNA is that we are privy to merit miracles.

Accordingly, we must recognize that even when the situation seems bleak, a Yid never gives up hope. As the Gemara (Berachos 10a) says: "Even if a sharp sword is resting upon a person's neck, he should not prevent himself (from praying) for mercy." Fortunately, we have the opportunity to tap into these miracles in the berachos of Refaeinu and Asher Yatzar.

In the zechus of this recognition, may Hashem heal and protect our brethren in Eretz Hakodesh, along with healing all other cholim in Klal Yisroel, with the coming of Moshiach, *b'mheira b'yameinu!*
Yossi Hecht

Personal request:

Could I please trouble you to accept upon yourself bli"n to say Asher Yatzar at least once a day for the next week from a card or poster as a zechus for a refuah sheleimah for my daughter Esther bas Sara Miriam? Thank you so much! E.M.N.

Learn the Words!

This Shabbos marks the *Shloshim* of the Mashgiach of Lakewood, Hagaon Hatzadik, Rav Matsiyahu Salomon zt"l, and the pain of his loss is still quite strong. Our *nechama* is that what he taught us through his *shmuessen*, *seforim*, and personal example still lives strongly in our hearts. I was *zoche* to have a personal connection to the Mashgiach, and even received a *haskama* from him for my first sefer, OASIS, full of ideas that can guide us to experience the beauty and inner secrets of Shabbos.

I told him I was working on a *sefer* about tefilla, and asked him what is the best way for a person to connect to davening. He was very weak, but he whispered, "He should learn what the words mean. If you don't understand what you are saying, how can you connect to it?" That being said, please make sure to give special attention to the column dedicated to understanding the words of Asher Yatzar. Like all the other tefillos that were written by Chazal, there is a never-ending depth and beauty in the words, and as much as we discover, it's only the tip of the iceberg. The more we think about this powerful and important beracha and the more we study it, the more *kavanah* we will have when reciting it. It is an excellent idea to take a few words each week, and have one of these explanations in mind, thus infusing the beracha with a constant freshness.

This monthly leaflet was started as a *zechus* for a *refuah sheleimah* for my daughter (**Esther bas Sara Miriam**), a young mother undergoing treatment for the *machalah*. May the *chizuk* that results from it bring a complete recovery to her, to R' Yossi Hecht (**Yosef Chaim ben Devorah Leah**), founder of ashertotheyatzar.com, and to all our brothers and sisters who have been wounded during these difficult times.

With much tefilla for good health for everyone,
Eliezer M. Niehaus | **Editor**

Rabbi Niehaus is the author of "Oasis: Experience the Paradise of Shabbos" and "HEAVENWORDS: Elevate your Tefillah and Yourself". He is the Rosh Kollel of Kollel Zichron Aharon Yaakov in Kiryat Sefer and is a rebbi in Yeshivas Beis Dovid and Yeshivas Imrei Binah in Yerushalayim.



The Halacha Corner

Question:

What should a person do if he needs to pass gas during Shemoneh Esrei?

Answer:

The Mishnah Berurah writes (103:3) that it is forbidden to pass gas during Shemoneh Esrei. If it is very painful and hard to hold back, the Shulchan Aruch (O.C. 103:2) writes that one should stop davening, go backwards four

אמות, pass the gas (as long as the person is not wearing tefillin), wait until the odor dissipates, go back forward (s"k 6) and then say: "רבון העולמים יצרתנו נקבים חלולים חלולים חלולים גלוי וידוע לפניך חרפתנו וכלימתנו חרפה וכלימה בחיינו רמה ותולעה במוטנו". The Rema says that this is only the case when davening at home, but if a person is davening with the *ציבור*, since it is embarrassing, one need not do the above. Rather, one should wait until the odor dissipates, and then continue davening. The Mishnah Berura adds (s"k 9) that in such a case it is a good idea to think the words of רבון העולמים.



What Do The Words Mean?

Introduction:

The Aruch Hashulchan (O.C. 6:1) asks why is it that most *berachos*, such as "*mezonos*" are short and to the point, while Asher Yatzar is quite long and doesn't even mention using the facilities? He answers that it would not be respectful to say it outright, so we discuss the fabulous creation of the human body and how it functions. We thus allude to the wonders of this process in a modest way.

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אשר יצר את האדם בחכמה וברא בו נקבים נקבים, חלולים חלולים

"Who fashioned man with Wisdom and created within him many openings and cavities ..."

Why do we use two different words: "*yatzar* - fashioned" and "*bara* - created"? The Sifsei Chaim explains based on the words of the Gra that "*yetzirah*" means forming existing matter into a shape such as "forming" wood into a table. "*Briah*" is when you create something by taking something

else away. For example - we say "*borei choshech*" - Hashem creates darkness by taking away the light. Here also, we are not focusing on the creation of limbs but rather on the various hollow spaces and open areas which contain the food during the long digestion process.

Perhaps we can give a deeper explanation. The *seforim* say we use these words in order to mention the four spiritual worlds that make up our universe. They are: *Asiyah* (*maffi la'asos*), *Yetzirah* (*asher yatzar*), *Beriah* (*u'bara bo*), and *Atzilus* ("*lifnei kisei kevodecha* - before Your Throne of Glory"). We can suggest that this teaches us that on the one hand, Hashem is so holy and sublime that His glory fills the entire world, and is in a totally different spiritual sphere. But on the other hand, He is involved in everything - even the lowly function of expelling wastes, because Hashem is the source of every aspect of our lives.

If we bear this in mind, this beracha can infuse us with extreme joy. The Master of the entire Universe, who is so great and *kadosh*, is interested, involved, and watches over every single part of my body and life!

To receive a beautiful Asher Yatzar sign to hang in your home, work, or shul, please email us at [ashertotheyatzar@gmail.com](mailto:ashertotheyatzar@gmail.com) or visit: [www.ashertotheyatzar.org](http://www.ashertotheyatzar.org)





## Wonders of Digestion

By Rabbi Y. A.

### Part 10: The Cautious Expulsion

In the last issue we saw that Hakadosh Baruch Hu wondrously set up our stomachs in such a way that if something toxic or poisonous enters, the entire stomach contracts simultaneously with a burst of activity and empties all its contents. This amazing self-cleaning system, although definitely far from pleasant, can be a real life-saver if something dangerous is swallowed.

Now, you may not have realized it, but Hakadosh Baruch Hu in His great kindness, built into our body special protections to help us deal with this uncomfortable situation in the best and safest way possible. First of all, before people vomit, they deeply inhale a lot of air. The reason for this is to prevent the need to inhale during the vomiting. Inhaling would open up the cover of the wind pipe, and if the food which is being pushed up would enter

the windpipe and go to the lungs, it could endanger one's life, *chas v'shalom*.

An additional special function that Hakadosh Baruch Hu kindly arranged for us is that when we vomit, our glands produce extra saliva in our mouths. The reason for this is that our stomach contains various strong acids which break down the food. After vomiting we have a very sharp acidic taste in our mouths. Where did this come from if we did not eat acidic food? It comes from the acids in our stomach that start breaking down and digesting our food. These powerful acids can eat away at the strong enamel which covers our teeth. Therefore, Hakadosh Baruch Hu arranges that our saliva, which contains protective enzymes, is produced in an extra quantity in order to protect our teeth.

This is another one of the special gifts that Hashem set up for us, yet we were not even aware of its existence! This teaches us a very important lesson which can help us in other areas of life. If and when Hashem puts us through a challenge, we can be rest assured that He has also made sure to give us whatever extra protection we may need to help us "weather the storm" and pass the test with flying colors!

To receive a daily 2-minute audio shiur by phone about the wonders of the human body please text 313-NIFLAOS (313-643-5267).

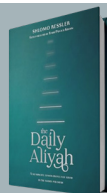
### Question of the Month

Where in the pasuk of *מה אנוש כי תזכרו וכן אדם כי תפקדו* (Tehillim 8:5) is there a remez to the beracha of Asher Yatzar? Email your answers to [ashertotheyatzar@gmail.com](mailto:ashertotheyatzar@gmail.com) to enter a raffle to win our Asher Yatzar book, delivered to your home for free!

#### Answer to last month's question:

**Question:** What other *nusach tefillah* (which is not usually said) is similar to Asher Yatzar?

**Answer:** The tefillah of *העומדים רבון* brought in Shulchan Aruch (O.C. 103:2) - see Halacha Corner



### One day or day one? You decide...

Let today be day one of your enhanced journey through the Torah! The Daily Aliyah by Rabbi Shlomo Ressler presents a Torah insight for every aliyah, corresponding to the seven days of the week. Whether you're a seasoned learner or just starting on your journey, this unique book will empower you to reflect, introspect, and engage with the Torah by focusing on one aliyah a day.



## A Dose of Chizuk

### Even With A Flu

Anyone who has been reading this leaflet should know by now that when we are feeling healthy, we should not take it for granted. Good health is a present from Hashem, and the more we appreciate it, the more He will continue to bestow it upon us. But what should a person be thinking if he is not feeling well? When he is experiencing fever, a sore throat, aching limbs, or other symptoms, how can he use that as an opportunity to come closer to Hashem?

The answer is in *Parshas Beshalach* (טו:טו), where Hashem tells Moshe: *כֹּל הַמַּחֲלָה אֲשֶׁר שַׁמְתִּי בַּמִּצְרַיִם לֹא אֲשִׁים עֲלֶיךָ כִּי אֲנִי ה' רַפְאֵךְ* - all of the diseases that I placed upon Mitzrayim, I will not bring upon you, for I am Hashem, your Healer." The obvious question is, since Hashem is saying that He will not place on us sickness, why does He need to tell us that He is our doctor? We won't need a doctor at all!?

There are many answers to this question, but I would like to share one that will help us learn how to view sickness as a time of growth. Hashem is telling us that there is a fundamental difference between the sickness He placed in Mitzrayim and the sickness a Yid may get *chas v'shalom*. Hashem gave the Egyptians sickness as a punishment, in order to destroy them forever for their evil deeds. But Hashem will not bring such sickness upon us. If He does cause a Yid to be sick, it is because He loves him. The *pasuk* is saying that Hashem is our doctor. In what way? Just like a doctor gives a patient bitter medicine or painful treatments in order to cure him,

so too, for that very reason, Hashem gives us afflictions. It may be in order to cure us from spiritual ailments, or to bring us closer to Him or for some other reason that will make us greater.

If a person who is not feeling well thinks this way, it will change his entire view of his situation. He will feel how Hashem loves him, not only when he is feeling great, but also if the opposite occurs. Every ache and pain will be a reminder that Hashem is with him, and is the one who is causing him to feel this way - in order to cure him! He will also use every moment of not feeling well to appreciate the joy of good health. If a person is shivering under the covers, he can think about how wonderful it is that most of the time he doesn't feel this way. Headaches will remind him of the joy of a head that doesn't hurt. An upset stomach will help him appreciate a calm and relaxed digestive system. If a person does this, he will have used the sickness for the purpose that Hashem sent it, and that itself may bring Hashem to determine that he doesn't need to be sick anymore.

The *Mesilas Yeshorim* (perek 8) also goes along these lines and shows how one can grow from sickness. He writes that no matter what situation a person finds himself in, he can discover many wonders and kindnesses from Hashem. A healthy person owes Him gratitude for good health and a sick person must thank Hashem for holding him during the sickness and preventing it from getting worse. In our day and age we must also thank Him for the various medicines He has given mankind. This includes those that cure, such as the wondrous lifesaving anti-biotics and also those that make the illness more bearable, such as pain killers and fever reducers.

### We love feedback!

To receive this leaflet in your Shul or by email or if you have any comments or personal stories we can share with our readers please email us at [ashertotheyatzar@gmail.com](mailto:ashertotheyatzar@gmail.com) or visit: [www.ashertotheyatzar.org](http://www.ashertotheyatzar.org)