

Segulah of the Bas Ayin

סגולת הבת שׂין



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“Many people testify experiencing great yeshuos by studying the holy sefer, Bas Ayin, on an ongoing basis.”

- Rav Elimelech Biderman

There is an acclaimed *segulah* to recite a particular selection from the holy sefer, *Bas Ayin* (*parshas Vayechi*). The lesson highlights the importance of continuous thanksgiving to Hashem. It explains that by expressing gratitude in all situations, we merit all manner of blessing; it leads to an influx of *shefa* in terms of both *ruchniyus* and *gashmiyos* (spiritual and material abundance).

It is highly recommended that one should recite the following before learning this *vort*:

“I hereby have in mind that my study should be *l'illui nishmas* the holy Rav Avraham Dov ben Rav Dovid, the author of the *Bas Ayin*; may his holy merit shield us.” Following the recitation and study, it is proper to recite *Mizmor L'Soda* (Psalm of Thanksgiving) and *Shir Hama'alos* and to make a request of Hashem *Yisborach*.

Please help spread this message in the merit of the soul of the holy Bas Ayin-- that he should serve as a *meilitz yosher*, an advocate on behalf of Klal Yisroel. It should be for the merit of all the sick among Klal Yisroel so that they should have a *refuah sheleimah*, that those who are healthy should never get sick, that each individual of Klal Yisroel should merit to have *bani chayei u'mezoni ravicha* (health, wealth and children, and all manner of *hashpaas tovos* (positive influence) in all matters of *ruchniyus* and *gashmiyos*. In all matters, may Hashem always fulfill all our heartfelt needs and requests in the best possible way.

מֵאֲשֶׁר שְׂמֵנָה לְחֶמּוֹ וְהוּא יִתֵּן מֵעֵדֵנִי-מֶלֶךְ

“From Asher will come rich food, and he will yield regal delicacies.” (*Bereishis* 49:20)

We can suggest that the holy Torah is teaching us the way to sweeten harsh judgements and negative decrees at their root source in order to draw *shefa* from the King of the World down to the lower worlds.



The primary objective is to believe with *emunah sheleimah* that whatever the Merciful One, Hashem, does is for the best (*Berachos* 60b). We are to bless the Creator, Blessed-is-He, regarding bad things that happen with *simchab* and with a good heart – *mamash* (literally and actually), just as we recite a blessing over good news. (*Berachos, Mishnah* 9:5) This is so even if, Heaven Forbid, a person is lacking his most heartfelt wishes and desires. One should nevertheless feel fortunate and praise and thank Hashem, the Creator of the World, Blessed-be-He, for one's life and very soul that is entrusted into His care; as it says, "כל הנשמה תהלל יה" - *הַלְלוּ-יָהּ* - Let every soul and let all those that breathes praise Hashem." (*Tehillim* 150:6) Chazal expound on this teaching by explaining that we must thank and praise Hashem over each and every breath taken. (*Midrash Rabbah Bereishis* 14:9)

ר' לוי בשם ר' חנינא אומר: על כל נשימה ונשימה שאדם נושם צריך לקלם לבוראו. מאי טעמא? (תהלים קנ ו) "כל הנשמה תהלל יה" - כל הנשימה תהלל יה

Even if a person feels that he is lacking his most heartfelt wish and desire, he must believe with complete faith in Hashem's loving kindness. The knowledge that the Al-mighty's loving-kindness encompasses all sense of lack enables a person to sincerely and joyfully recite the *brachab b'simchab mamash*. Demonstrating one's *emunah* in this way sweetens harsh judgements and nullifies negative decrees at their root. [Conducting oneself with joyful *emunah* even in the midst of great hardship] causes a flow of kindness to be released into the world below from the King of the World, the Source of all *chessed*. All form of *hashpaos tovos* (bounty and blessing, regal delicacies) are unleashed into the entire world.

This then is the interpretation of the *pasuk*, "From Asher will come rich food, and he will yield royal delicacies." (*Bereishis* 49:20) **מְאֲשֵׁר** can be understood like *Ashrei* - praise and thanksgiving. (see also Onkelos to *Bereishis* 30:13 who understands **אֲשֵׁרוֹנִי** as "praise," as well as "fortune").

The word, **שְׂמִנָה** contains the same letters as the word *neshamah* (soul), but it also connotes "desolation and destruction— **שממון** and **שממה**" [as in the *Tosfos* citation in *Eruvin* 18b (*Kol haneshama*) on this *pasuk*, "Let every soul and all those who breathe praise Hashem" (*Tehillim* 150:6 *ibid*)].

Reading the *pasuk* in this way conveys the following: When a person praises the Creator of the World, Blessed-be-He, over every breath he takes, even if he feels desolate – "*lachmo* – that he is lacking his basic needs and heart's desires such as bread," still, "he will yield royal regal delicacies." Hashem can send *shefa* to him and down into the world and its inhabitants. Amen, may it be His Will.

