



BUILDING WORLDS

RAV AVIGDOR MILLER ZT"l
ON MOTHERHOOD

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On behalf of the Toras Avigdor Family, we wish a warm Mazel Tov to our co-founder **Rabbi Pinchas Wolhendler** and his wife upon the birth of a baby boy.

May you merit to see much nachas from him as well as from your other children, in health, happiness, prosperity and siyatta dishmaya.

בשם שנבנס לברית כן יכנס לתורה ולחופה ולמעשים טובים!

Building Worlds : Motherhood

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R' AVIGDOR MILLER זי"ל ON MOTHERHOOD

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Part I. Building Yourself

Sarah Imeinu, The Builder

When our first mother, Sarah, saw that many years had already passed and she was still childless, she made the decision to build a family in a secondary way, by means of a substitute. And so she suggested to her husband Avraham that he should take Hagar as a wife and beget children from her: **אוֹלִי אֶבְנָהּ מִמֶּנָּה** – “Maybe I will be built up from her.”

Now, we should make note of the fact that the word **אֶבְנָהּ** – “I will be built up” sounds like *banim* “children.” And actually they’re cognate words; they’re related to each other: “*Ibaneh al yedei ben*; I will be built up by means of a child.” It means that having a child is considered a building of the mother. And that’s what Sarah was

saying to Avraham – she understood that one of her primary accomplishments in the world would be her children and that it would be through them that she would build herself up.

Now, I can't tell you all the things that Sarah intended with those words. And therefore much more than what we'll be saying here is included in those words of wisdom that came out of the mouth of Sarah Imeinu. But as much as we can, we should try to study her words. If we could understand what "building" our first mother was talking about here we'd begin to understand what it means to be a mother; we'd begin to grasp the greatness of motherhood.

Marrying For Chesed

Here's a girl who is nothing but a girl. She didn't learn *mussar seforim*. Could be she didn't even learn *chumash*. She has some traditions of the Jewish people; she's certainly a *frum* Jewish girl, she's a *maamin*, absolutely. But you cannot say she is saturated with *yiras Shamayim* or saturated with the *middah* of kindness. The truth is that she's probably selfish – she's thinking only about herself; she's still a little girl after all.

But when this girl gets married a great change begins to set in. From now on, she's not living for herself anymore – she's devoted to her husband now and she tries to make him happy. She asks him, "Chaim, does the soup taste good?" That's an ambition for a good Jewish wife – she wants to make her husband happy.

And she becomes a new person because of that; she's a *ba'alas chesed* now. When she puts a plate of food on the table she is doing a tremendous act as a *shaliach* of Hakodosh Boruch Hu. נָתַן לָהֶם לֶחֶם לֶכֶּל בְּפֶשֶׁר – Hashem gives food to all the living but it's the wife who is handing her husband the bowl of soup. She hands him the bread because that's what Hashem wants her to do.

And that's what she's busy with; by being married she becomes a practitioner of *chesed*. All day long, she's *osek* in *gemilus chassadim*. Cooking is a great *chesed*. Isn't that a great kindness to cook for somebody and to make it taste good too? And it'll be eaten by her husband; it means that she's feeding the Jewish people. Besides, there are many other things that she does; she keeps a clean house,

she washes the clothing. And so a married woman is *chesed*; that's what she is.

Taking It Up A Notch

But that's only the beginning of her career because soon a child comes and an even greater transformation takes place in her personality. A woman who has a child, who has children, is building herself; her personality is improving – no question.

It's like learning a *mussar sefer* all day. All day long, she's working on the *middah* of *chesed*. *Chesed* and *chesed* and more *chesed*. First she has to carry a baby around with her for a long time and then she nurses the baby; for years and years she takes care of the baby. A mother puts in hours of hard work for her children. Plenty times, she loses many hours of sleep because her child is crying. Many times the child wanted something, she had to spend time playing with the child when she had work to do. And then it's a big child and then a bigger child and she still worries. Even a grandmother worries about her grandchildren – she's *kulo chesed*, *kulo chesed*, *kulo chesed*! הַתְּשִׁיבָה אֶשָּׁה עוֹלָה – Can a woman forget her baby? (Yeshaya 49:15). Never!

She is so devoted that she thinks nothing about herself anymore – everything is for her children. I was talking to a woman yesterday on the telephone. I said, “Who's more important – you or your children?” She said, “My children.” I said, “No. You're more important – no question about it. *Chayecha kodmin* – even your child is not more important than you. You come first.” That's the greatness of a Jewish mother – she has to be told that she comes first.

Building Your Soul

Now, even a father to a great extent changes his character because of his children. A father also is constantly practicing the *middah* of *rachmanus* on his children and he's transformed because of that. It's a *halacha*, *Ein moshivin zaken b'sanhedrin* – An old man cannot sit in Sanhedrin. Why is that? Because an old man lost the feelings of pity on children. He's *possul* to be a *dayan* because we're worried that he won't have *rachmanus badin*. But a father who is still in contact with children, he has a certain feeling of *rachmanus* that he developed because of his duties in the home.

And yet, as much as the father also benefits, it cannot compare to a mother. It can't compare to what a mother can become. You have no idea how perfect a mother's character becomes. As soon as a child comes into the world, a mother begins to live for her child. That's how the selfish girl becomes an unselfish mother.

All of her emotions are concentrated on the love for her child and it changes her personality; it builds her up. By means of her children her entire personality is transformed. She becomes a different kind of a creature, someone who is thinking unselfishly of someone else, all the time, by day and by night. She's building her personality every minute of the day because she is thinking always about somebody else instead of herself and that's a tremendous *tikkun*; it's a glorious perfection of character.

The Second Way

And therefore, Sarah wanted to be a builder. "I'll be built up." She wanted a child that would achieve this transformation in her nature. Of course, she would have loved to build it from herself, but at least by means of an agent. "At least, I'll make Hagar my *shaliach*," she said. It's a secondary way of doing things. "If Hagar will have a child," Sarah said, "then I'll shower all my affections on that child. I'll adopt him. I'll do everything I could have done for my own child." Of course, your own child takes more out of you. It produces more affection, more *mesirus nefesh* and devotion on your part. As a substitute however Sarah said, אֲבִנָּהּ – "I'll be built up from *her* child."

That's the role of a Jewish mother. By means of her children she's building herself one day at a time, one brick at a time and after many years the edifice she had built is unmatched in the world. She becomes a towering personality of perfection prepared to enter into the World-To-Come.

Now, it could be that in this world she won't get the *kavod* she deserves. After all, she doesn't wear a black hat. She doesn't grow a long beard and she won't get any *kibudim* in the synagogue. But no matter, because all of the wrinkles of selfishness, all the wrinkles of her character have been ironed out; she has become so great in this world that at the end of her long life of building herself, the Jewish

Mother will step over the threshold into Olam Habo a perfect creature. She becomes a different personality and now she's built up in the World-To-Come.

Part II. Building the World

A Different Building

Now, although becoming a better person is certainly a tremendous achievement – we could never underrate that; if you can build your character while you're in this world, you're living for a purpose – but there's a different sort of building that Sarah also had in mind. There's another aspect of *אֶבְנָה* that she was thinking about when she said those words. Not only did Sarah want to build herself but she wanted to build the world. “*Ibaneh – I want to be a builder in this world.*”

A person must think about that. What are you doing for the world? Where's your *tikkun ha'olam*? You should be giving something back to the world you've been taking from. You must know that since you came into this world there has been a big expenditure of materials on you. Because at first you were only a tiny little egg, an ovule in your mother; and in your father you were a tiny little germ. And when it came together, it was almost nothing. It would have taken a special microscope to see it.

Man of Many Mountains

How is it that you turned into a 180 pound man? Where did all that come from? To produce 180 pounds of human being from a microscopic germ means you have to eat a tremendous amount of food. And a great deal of the food you ate was released in the form of energy; a lot also comes out of you in the form of feces, waste. Only some of it is extracted from the food and goes into the building of the body.

Do you know how many mountains of bread you had to eat before you reached 180 pounds? How many mountains of vegetables you ate? Do you know how many pounds of meat you ate? You ate

from very many cows and very many chickens. Do you know how many hundreds of gallons of milk you drank? That's besides the air that you breathe. You breathe so much air, and you contaminate it too – you breathe out carbon dioxide into the air.

So, living on this earth means that a very great expenditure of materials has been made for you. You've taken a lot from this world and so Hakodosh Boruch Hu says, "Look, you came into this world and used up so much of My materials. What will you leave over when you leave this world? Nothing but a mass of dead decaying flesh – that's all? How will you pay back what we expended on you, the investment we made in you? Are you going to just shirk your responsibility to give back to this world?"

Time To Give Back

Oh no! You have to leave something behind when you die and leave the world. At least what you took out of the world you should replace. Like we always say, somebody once asked, "What's the first thing to do after you learn *mussar seder* in the *yeshiva*?" So I said, "Put the *mussar sefer* back from where you took it from. That's the first thing. All the *seforim* should be put back on the shelf." The *beis medrash* should be just as neat as when you came in. Don't leave the *beis medrash* worse off than when you came in – at least that.

And so the question is what will you leave behind in this world? You took so much material to create that body of 180 pounds, what will you leave over? At least children you should leave here! Now that's called giving back! And the more the better! You're building up the world; it's an achievement to leave over children and grandchildren and great-grandchildren who contribute to the world. You make the world a better place and the world is grateful to you for that; and Hakodosh Boruch Hu is grateful too.

Children are Better than Dogs

I was walking in the street, I saw two sights. A woman was standing with her dog and kissing the dog and hugging the dog. I was thinking, "He'll say *kaddish* after her son dies."

I saw a couple, an elderly couple saying goodbye to their married children. So they kissed their son and their daughter. Then they

kissed the dog. What a tragedy that people live in vain. They don't understand the immensity of what we're discussing now.

The gemara says in Mesichta Gittin (41b), **הָלֵא לֹא נִבְרָא הָעוֹלָם אֶלָּא, לְפָרִיָּה וְרִבְיָה** – the world was made only for that purpose. A tremendous statement – **לֹא נִבְרָא הָעוֹלָם אֶלָּא לְפָרִיָּה וְרִבְיָה** – *the world was made only for that purpose!* And therefore, it's called building the world. Hakadosh Baruch Hu expects us to understand that our function is to build the world.

Part III. Building a Nation

A More Important Building

Now, building the world is very important and the mothers of the Am Yisroel are doing that tremendously. But the Jewish mothers are doing much more than just building a physical world. They're building something of much more significance; they're building the Am Yisroel. The Am Yisroel is built up when a mother gives birth to a child, and there's no question that Sarah Imeinu intended that too. The children of Avraham would be the future Am Yisroel and, "Ibaneh!" said Sarah. "I want to take part in building the Beis Yisroel."

That was the ambition of our Imahos: **לְהַעֲמִיד אִמָּה עוֹבֶדֶת הַשֵּׁם** – to raise up a nation to serve Hashem (Rambam, Moreh Nevuchim). They strove to have children, not because they wanted something cute to play with, but because they wanted to build a nation and to establish the service of Hashem in this world.

You remember when Rus was wed to Boaz, so the women congratulated Naomi and they gave her a blessing; they said: "This woman who is coming into your house – that's Rus – should be like Rachel v'Leah **אֲשֶׁר בָּנוּ שְׁתֵּיהֶם אֶת בֵּית יִשְׂרָאֵל** – who both built the house of Yisroel (Rus 4:11). That was their ambition and today that still is the ambition of the Jewish mothers. Ibaneh – *I also want to build the Jewish nation.*

Little Women, Big Results

Now, when you look at the accomplishments of a father and mother, it's amazing what happens. I once went to be *menachem avel*. A little *rebbeh* passed away, the *rebbeh* of a small *Beis Hamedrash* in the neighborhood. His widow was sitting there, a little woman, a tiny little woman, the widow, but I saw her sons – big *chassidishe* men, a whole row of sons from that little woman. I was thinking, "What a big achievement she accomplished." Each one could be a little *rebbeh* on his own! Impressive looking men! That's an achievement! She lived for a purpose! She built up this world, no question about it!

Now, I imagine that when they got married, they didn't understand that fully! I'm sure that her husband was a fine man, a *talmid chacham*, and I'm sure they married *b'kdusha u'vtehara*, *l'sheim Shamayim*, but they could never understand the greatness of such an achievement; they didn't see beforehand what's going to come. Such a family! *Arzei levanon*! *Adirei Hatorah*, beautiful young men, all *avdei Hashem*. That's what it means to get married.

Variety is The Spice of Life

Every child is an achievement for the *Am Yisroel*. If you're a Jewish mother, you made our people a better people and the *Am Yisroel* is grateful to you for bringing so much beauty into our people. Because what are parents doing? They are planting various kinds of trees and plants in the world. The world can't have just one kind of tree and plant. Roses are beautiful but it's not enough. To have only violets? It's not enough. You need various flowers; roses and violets and lilies, everything else – all kinds of plants. The variety adds beauty and pleasure to this world; every different plant is a different benefit for the world.

Fruit too; you need apples and oranges and bananas and dates and figs. You eat everything and each one has its own sweetness. The sweetness of apricots is not like the sweetness of an apple. And the sweetness of an apple is not like the sweetness of an orange. And grapes are different and pears are different.

Why did Hakadosh Baruch Hu make all kinds of fruits? Why so many different flowers and trees and plants? Because He wants the world to have all kinds of *hana'os*. בּוֹרֵא נִפְשׁוֹת רַבּוֹת וְחֶסְרוֹן – He gives everybody all kinds of pleasures. Variety makes life worth living.

A Mother's Garden

And therefore, when parents have children, they're putting into the world people of different natures and that means they're walking in the ways of Hakadosh Boruch Hu. And when a mother looks at her children and she sees she planted the world with various kinds of *peiros*, "Ooh," Hakadosh Boruch Hu says, "You're doing what I intended. You're walking in My footsteps and filling the world with different kinds of children."

And it's a pleasure to see all of them – we need all of them! What a great achievement it is! Let's say a man comes here to the lecture and brings all of his sons. Let's say he brings five or six sons. It's remarkable how different they are. It's a remarkable thing; from the same parents the children are so entirely different. This one is fat and jolly. This one is skinny and serious. That's a true case I'm talking about – a family I know. One of the little boys has a face like a businessman – like an adult already. Everybody is different! From the same parents! It's a *neis*!

It's a pleasure to have skinny serious people, skinny serious Jews – it's very important to have them. Fat jolly Jews – it's a pleasure to have them. Business-like Jews – it's a pleasure to have them. Each one is a pleasure, no question about it. The *freiliche* Jews and the serious Jews and the business-like Jews, all of them are necessary.

Robots Are Boring

You walk into a *shul* and you see a *minyan* full of *talmidei chachamim*, *frum* Jews davening. When people are talking in learning, watch them. Here's a group learning Torah. One man *shraying*, asking a *kashe*, shouting a *kashe*. Another man shows him up. He says, "No," – but the other one answers him. Another man is listening – he's quietly listening. Each one has a different personality. It's pleasure to look at that. Each Jew adds; each one's nature adds to the world.

Also the women. One daughter is like this, another daughter is like this. One daughter is quiet and obedient. Another daughter is a little *freilach* and mischievous, a *lebideger*. Another daughter is stubborn. They're not robots that you program – each one is a world unto herself. But you'd be surprised; you need them all. They're so different one from each other but each one uses her *middos* in a way that serves Hakodosh Boruch Hu.

One Nation, Under G-d...

And that's why when Yaakov Avinu was about to leave the world and looked at his sons, at first he was worried. He saw how different they were and he said, "How can they be together as one nation forever? They're so different! Someday they'll split up in twelve different nations!" He worried about that.

So they said, "Don't worry, Father." "*Shema Yisrael*," they said to him. "Hear our father Yisroel, *Hashem Elokeinu*, Hashem is our G-d; we're all together under the *Hashem Echad*, the one Hashem, and that makes us one."

There's one Hashem for all of us. Whether you're this kind of a person or that kind of person, all your natures together, your characteristics together, are for the purpose of serving Hashem. You're all one in *avodas Hashem*. A nation of all different types dedicated to Hashem! That's the beauty of the *Am Yisroel*!

One Inch At A Time

And where did they come from? Their mothers brought them up! Don't forget the mothers who brought them up! The mothers took them to the bathroom when they were little boys! The mothers fed them with a spoon when they were little children! The mothers built the *Am Yisroel*: **אֲשֶׁר טִפַּחְתִּי יִרְבִּיתִי** – *I brought him up inch by inch*, the mother says (*Eichah* 2:22).

And those mothers get full credit for all the achievement that they did – it's a tremendous building. It's the mothers who are not in the *beis haknesses*, who built the *beis haknesses*. The mothers are not in the *yeshiva*, not in the *kollel*, but they are the ones who have the credit of building up these *yeshivos* and the *kollelim*. They built all of

the *talmidei chachomim* and all the *frum* men and women. It's the mothers who built the *Am Yisroel*.

Part IV. Building with Hashem

The First Mother Speaks

Now, if we want to understand a little more what it means to be a mother, what it means to be a builder by means of bringing children into this world, we should go back to listen to the words of our first mother. When Chava gave birth the first time, she made a declaration that's in the *chumash*. What did Chava say about that child? It's very important to hear that declaration. It's our first mother and her thoughts were very pure; her mind was as perfect as could be and therefore we should listen very attentively to her words – what did she say the first time a child was born in the world?

She said, **קָנִיתִי אִישׁ אֶת הָשֵׁם** – I acquired a person *es* Hashem (Bereishis 4:1). Let's understand that – you heard this before but I'll say it anyhow. It's not mine, it's from the *Rishonim*; it's three different *peirushim* and each one is very important. And Chava meant all of them. Chava was big enough to understand all of them.

The Gift From Hashem

The first one; **קָנִיתִי אִישׁ אֶת הָשֵׁם**. Many times 'אֶת' means 'from': "I acquired a man *from* Hashem," said Chava. It's a gift! How great is the gift of having a child! And it was Hashem who gave me this gift!

Nobody can create a child. Don't be deceived by the in-vitro laboratories or by the fertility doctors. They're not doing it – it's nothing but Hashem. This miracle that chemicals could get together and become a sentient, a person with emotions, with a mind, with ambitions, with ideals, with intelligence is unmatched! Now the truth is, even when a fish is born, it's a *neis*, but a human being is a thousand times more complicated than a fish. It's *nissei nissim* when a child is born! Every child is a marvel!

And so Chava said, **קָנִיתִי אִישׁ אֶת הָשֵׁם** – "I acquired a man *from* Hashem! What a gift! I'm so happy with this great gift!" And because

of this gift she became more of a servant of Hashem than before. Chava was always a servant of Hashem but now she became even more devoted to Hashem with all her heart. How could she not? “I have acquired a man from Hashem!” She could never forget that great gift that Hashem gave her.

The Gift That Never Stops Giving

And all her life, a Jewish mother emulates her first mother and whenever she looks at her sons and daughters, she thanks Hashem: “*Boruch Hashem!* Hashem gave me such a gift; a human being!” And a Jew is a thousand times more important, a thousand times more valuable than a human being.

And even when they get married and move out of the house, she’s always thanking Hashem. Sometimes she walks on the street and she bumps into her daughter, “Ah – *baruch Hashem*, my daughter.” She sees her son, “*Baruch Hashem*, I thank Hashem for that gift.” And she never stops thanking. And even when she *davens* once in a while, and she says מוֹדִים אֲנִי לְךָ – she’s thanking Hashem for that great gift. She’s thinking about her children because there’s no gift more precious than that. If Hashem would have given her ten million dollars, if He would have given her a crown of a queen over a vast empire, it’s nothing compared to the glory of having a child. קָנִיתִי אִישׁ – I was gifted with a man from Hashem.

For Him, With Him

There’s another *peirush*; it’s no contradiction – it’s an addition to the first *peirush*: קָנִיתִי אִישׁ אֶת הָשֵׁם – I acquired a man *for* Hashem. Chava said, “Now there’s somebody else in the world who will serve Hashem! I brought into the world another Jew who will spend his or her life in *avodas Hashem*.” That’s the greatest honor for a Jewish mother – she’s participating in bringing into this world more servants of Hashem.

And here’s the third *pshat*; we’re up to the third one now. She’s partnering with Hakodosh Boruch Hu! קָנִיתִי אִישׁ אֶת הָשֵׁם – I acquired a man *with* Hashem. A woman who has a child is a partner with Hakodosh Boruch Hu. You’re a partner. You’re a *shutaf* with Hakodosh Boruch Hu. Such a privilege! A mother is elevated to the status of

partnering *k'v'yachol* with Hakodosh Boruch Hu. The Creator gives her the greatest *kavod*: "You're my partner in Creation!" קָנִיתִי אִישׁ אֶת – הָשֵׁם – I created a human being *with* Hashem!

The Great Event

That's why when a child is born, it is an event of the greatest importance. The fact that this is happening all the time does not detract of the immensity of the event. A new baby?! *Mazel tov*! It's a child *from* Hashem, a child *for* Hashem, and a child *with* Hashem! And it's the mother who gets the credit for that.

And Hashem has *nachas* from that – He wants more and more. In fact, Hakodosh Boruch Hu is watching and waiting. Like Bilaam said, מִי מִנֵּה עֶפֶר יַעֲקֹב – Who counts the dust of Yaakov? (Bamidbar 23:10). Hakodosh Boruch Hu is the one who counts.

Now, let us not underestimate the words of Bilaam. He's declaring here the immensity of the stature of the Jewish nation by declaring that every additional child is of the greatest importance to Hakodosh Boruch Hu. Hakodosh Boruch Hu is counting! He's counting how many servants Jewish mothers have brought into the world.

The Census That Really Counts

But not only does He count – again and again we see in the *chumash* that the Am Yisroel was commanded to take count of themselves. Hashem told them, "Count." Now why do we have to count? He knew how many there were. He could have told them *al pi nevuah*, "You have so many Jews; don't waste time counting."

No. It's a *mitzvah* to count because He wants us to count the same way that He counts. When Hashem counts us, He's happy – the more Jews Hashem sees, the happier He is. And He expects us to count in happiness too.

Happiness In Numbers

When you see a number of Jews you should be happy because Hakodosh Boruch Hu is happy. כָּל בֵּי עֶשְׂרֶה שְׂכֵינִתָּא שְׂרִיא – When Hashem sees that ten Jews gathered together in one place He's so happy with them. When he sees 22,000 Jews, He's even happier, שׂוֹבֵה, שׂוֹבֵה

הַשֵּׁם רַבּוּת אֶלְפֵי יִשְׂרָאֵל – Two times ten thousand and another two thousand Jews gathered together is even more Shechina. When He sees 600,000 Jews, then וַיֵּרֶד הַשֵּׁם עַל הָרִי סִינִי. He's so happy that He'll come down and give us the Torah (Brachos 5b). He loves quantity – each additional one is more happiness.

And He wants us to think that way too. So if we see a big number of Jews someplace; let's say you're driving through Boro Park or Williamsburg or Me'ah Shearim or Bnei Brak – other places too – and you see big numbers of *frum* Jews, it's a pleasure to see them. We're happy, but we should be even more happy because that's a *nachas* Hakodosh Boruch Hu is having. He's happy when he sees *frum* Jews come together.

The number of *frum* Jews, *boruch Hashem*, is increasing and multiplying. No question about that! The big trucks a block long rolling down the streets with big words, *Cholov Yisroel*, written on the side. Jewish milk! It's not for *goyim*; they can drink gentile milk. A big truck means that there are great numbers of Jews who need that milk. It's a pleasure to see! And *frum* Jewish products, *mehadrin l'mehadrin*. Everywhere today, we find kosher products spreading. It means that the mothers of the Jewish nation are accomplishing their mission in this world.

The Throne of The Builders

And therefore a mother that has a child, she's serving Hashem. Of course, it's not so easy. Good things never are: בָּעֵצָב תֵּלְדִי בָנִים – it's a painful process having children, raising a family. It's not easy but on the contrary, anything that's more difficult, the reward is bigger. Any *mitzvah* that you do with difficulty, the *schar* is bigger. And since having children is not so easy, the *schar* is very great. You created another Jew that Hakodosh Boruch Hu is counting. That's what He was waiting for!

And so Hakodosh Boruch Hu, when the time comes and that mother has to go to the next world after 120 years, He says, "Come My partner. You helped Me create! You're also a *borei nefashos rabos* – you created many people in this world. And therefore you're going to get a tremendous gift." עָזָה וְהָרָה לְבוּשָׁה – She'll be clothed in strength

and in beauty. She didn't spend much money on herself in this world. She saved money for the family. But when she comes to the next world she'll be wearing the most beautiful garments. וְתִשְׂחַק לַיּוֹם אַחֲרֶיךָ – *She'll laugh at the last day.* It means that she can face the future, Olam Habo, with confidence.

That's what the gemara (Berachos 17a) says: "Hashem says, 'How great is the promise, that I make to the mothers!'" נָשִׁים שְׂאֵנָנוּת – *You quiet women; you didn't make a big noise in the world. You're not famous, but you are the nashim sha'ananos, the women of peace. It means, you don't have to worry. You have nothing to fear because you know already that Hashem will reward you. "If you're a Jewish mother, a frum Jewish wife," says Hakodosh Boruch Hu, then you're going to sit on a golden throne in Gan Eden. Because to Me, you're the most important; you are the true builders of the world – you are the ones who built the Am Yisroel.*

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אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם. וּפְדִיתָנוּ מִבֵּית עַבְדִּים. וְעַל בְּרִיתְךָ שְׁחַתְמָת בְּבִשְׂרֵנוּ. וְעַל תּוֹרָתְךָ שְׁלַמְדָתָנוּ. וְעַל חֻקֶּיךָ שְׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חֵן וְחֶסֶד שְׁחֻנַּנְתָּנוּ. וְעַל אֲכִילַת מִזֵּון שְׁאֲתָהּ זֶן וּמִפְרָגִם אוֹתָנוּ תָּמִיד. בְּכָל יוֹם וּבְכָל עֵת וּבְכָל שְׁעָה:

וְעַל הַכֹּל ה' אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לְךָ וּמִבְרָכִים אוֹתְךָ. יְתַבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד: בְּבִתּוֹב. וְאֲכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַּת אֵת ה' אֱלֹהֶיךָ עַל הָאֶרֶץ הַטְּבָה אֲשֶׁר נָתַן לְךָ: בְּרוּךְ אַתָּה ה'. עַל הָאֶרֶץ וְעַל הַמִּזְוֵן:

רַחֵם נָא ה' אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ. וְעַל יְרוּשָׁלַיִם עִירְךָ. וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ. וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ. וְעַל הַבֵּית הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ. אֲבִינוּ. רַעֲנוּ וּזְנַנּוּ פְרָנְסֵנוּ וְכַלְכַּלְנוּ וְהַרְוִיחֵנוּ. וְהַרְחֵם לָנוּ ה' אֱלֹהֵינוּ מִהֲרָה מִכָּל צָרוֹתֵינוּ. וְנָא אַל תַּצְרִיכֵנוּ ה' אֱלֹהֵינוּ לֹא לִידֵי מִתְנַת בְּשָׁר וָדָם וְלֹא לִידֵי הַלְוָאתָם. כִּי אִם לִידֵי הַמְּלָאָה. הַפְּתוּחָה. הַקְדוּשָׁה וְהַרְחֵבָה. שְׁלֹא יִבּוֹשׁ וְלֹא נִפְלֵם (וְלֹא נִפְשֵׁל) לְעוֹלָם וָעֶד:

וּבִנְיַה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בִּימֵינוּ. בְּרוּךְ אַתָּה ה'. בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מִלֵּךְ הָעוֹלָם. הָאֵל. אֲבִינוּ. מַלְכֵנוּ. אֲדִירֵנוּ. בּוֹרְאֵנוּ. גּוֹאֲלֵנוּ. יוֹצְרֵנוּ. קְדוֹשְׁנוּ קְדוֹשׁ יַעֲקֹב. רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל. הַמִּלֵּךְ הַטּוֹב וְהַמְּטִיב לְכָל. שֶׁבְּכָל יוֹם וְיוֹם הוּא הַמְּטִיב הוּא מְטִיב הוּא יוֹמֵיב לָנוּ. הוּא גְּמָלֵנוּ הוּא גּוֹמְלֵנוּ הוּא יְגַמְלֵנוּ לְעֵד

לְחַן וְלֶחֶסֶד וְלִרְחֻמִּים וְלִרְחוּם. הַצֶּלֶה וְהַצֹּלֶחַ. בְּרַכָּה וַיְשׁוּעָה. נַחֲמָה. פְּרָנְסָה וְכַלְכָּלָה. וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב. וּמִכָּל טוֹב לְעוֹלָם אֵל יִחְסְרֵנוּ:

הַרְחֵמֵנוּ הוּא יִמְלֵךְ עָלֵינוּ לְעוֹלָם וָעֶד: הַרְחֵמֵנוּ הוּא יִתְבָּרֵךְ בְּשֵׁמִים וּבְאֶרֶץ: הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר וָדוֹר. וַיִּתְהַדָּר בְּנוֹ לְעֵד וּלְנֶצַח נְצָחִים. וַיִּתְהַדָּר בְּנוֹ לְעֵד וּלְעוֹלָמֵי עוֹלָמִים: הַרְחֵמֵנוּ הוּא יִפְרָנְסֵנוּ בְּכָבוֹד: הַרְחֵמֵנוּ הוּא יִשְׁבֵּר עָלֵנוּ מֵעַל צָוָארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ: הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ בְּרַכָּה מְרַבָּה בְּבֵית הַזֶּה וְעַל שְׁלַחַן זֶה שְׂאֲכַלְנוּ עָלָיו: הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ אֵת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב וּבִשְׁעָר לָנוּ בְּשׁוֹרֹת טוֹבוֹת יִשׁוּעוֹת וְנַחֲמוֹת:

הַרְחֵמֵנוּ הוּא יִבְרַךְ אֵת (אָבִי מוֹרִי) בְּעַל הַבֵּית הַזֶּה וְאֵת (אֲמִי מוֹרֵתִי) בַּעֲלַת הַבֵּית הַזֶּה. אוֹתָם וְאֵת בֵּיתָם וְאֵת זֶרְעָם וְאֵת כָּל אֲשֶׁר לָהֶם.

הַרְחֵמֵנוּ הוּא יִבְרַךְ אוֹתִי וְאֵת אִשְׁתִּי (וְאֵת זֶרְעִי) וְאֵת כָּל אֲשֶׁר לִי. אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ. כְּמוֹ שֶׁנִּתְבָּרַכְנוּ אֲבוֹתֵינוּ אֲבֹרָהִם יִצְחָק וְיַעֲקֹב. בְּכָל מַבֵּל. כָּל. כֵּן יִבְרַךְ אוֹתָנוּ בְּלָנוּ יַחַד בְּבִרְכָּה שְׁלֵמָה. וְנֹאמַר אָמֵן:

בְּמִדּוֹרִים יִלְמְדוּ עֲלֵיהֶם וְעָלֵנוּ זְכוֹת שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם. וְנִשְׂא בְּרַכָּה מֵאֵת ה'. וְיִצְדָּקָה מֵאֱלֹהֵי יִשְׂרָאֵל. וְנִמְצָא חֵן וְשִׁבְל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם:

אתחנן מוסבין יאמר 'הרחמן וכו'
ושאר המסובין עונים אמן

הַרְחֵמֵנוּ, הוּא יִבְרַךְ אָבִי הַיָּלֵד וְאֲמִי, וַיְיָבוּ לְגַדְלֵנוּ וְלִתְנֹכֵנוּ וְלִחְכָּמֵנוּ,

סדר ברכת המזון לסעודת ברית

שיר המעלות בשבח ה' את שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלָּמִים: אִזּוּ יִמְלֹא שְׂחוֹךְ פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אִזּוּ יֵאמְרוּ
בְּגוֹיִם הִגְדִּיל ה' לַעֲשׂוֹת עִם אֱלֹהִים: הִגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים: שׁוֹבָה ה' אֶת
שְׁבִיתֵנוּ כְּאִפְקִים בְּנֶגֶב: הַזֵּרְעִים בְּדִמְעָה בָּרְנָה יִקְצְרוּ: הַלֹּחֵד יִלָּךְ וּבִכְהָ נִשְׂא מִשְׁךָ הַזֶּרַע בֹּא יְבוֹא
בָּרְנָה נִשְׂא אֱלֻמָּתֵינוּ:

הִנְנִי מוֹכֵן וּמְזַמֵּן לְכֻסֵּי מִצְוֹת עֲשֵׂה וְשֵׁל בְּרַכַּת הַמְּזוֹן שְׁנֵאמַר, וְאִכְלָתָּ וּשְׂבַעְתָּ וּבְרַכְתָּ אֶת ה' אֱלֹהֶיךָ,
עַל הָאָרֶץ הַטּוֹבָה, אֲשֶׁר נָתַן לָךְ:

שלשה שאכלו כאחד חייבין בוזמן, וכך מזמנין:

המזמן אומר: רבּוּתִי. מִיר וְזִעְלֵן בְּעִנְיָשׁוֹ:

המסובים עונים: יְהִי שֵׁם ה' מְבָרֵךְ מַעֲתָה וְעַד עוֹלָם:

המזמן אומר: יְהִי שֵׁם ה' מְבָרֵךְ מַעֲתָה וְעַד עוֹלָם:

נִזְרָה לְשִׁמְךָ בְּתוֹךְ אֱמוּנִי. בְּרוּכִים אַתָּם לְה': המסובים: נִזְרָה לְשִׁמְךָ בְּתוֹךְ אֱמוּנִי. בְּרוּכִים אַתָּם לְה':

בְּרִשׁוֹת אֵל אִזּוֹם וְנִרְא. מִשְׁנֵב לְעֵתוֹת בְּצָרָה.

אֵל נֶאֱזָר בְּנִבְרָה. אֲדִיר בְּמִרוֹם ה'. המסובים: נִזְרָה לְשִׁמְךָ בְּתוֹךְ אֱמוּנִי. בְּרוּכִים אַתָּם לְה':

בְּרִשׁוֹת הַתּוֹרָה הַקְּדוּשָׁה. מְהוֹרָה הִיא וְגַם פְּרוּשָׁה.

צִוָּה לָנוּ מוֹרְשָׁה. מוֹשֶׁה עֶבֶד ה'. המסובים: נִזְרָה לְשִׁמְךָ בְּתוֹךְ אֱמוּנִי. בְּרוּכִים אַתָּם לְה':

בְּרִשׁוֹת הַכְּהֻנִּים וְהַלְוִיִּם. אֶקְרָא לְאַלְהֵי הַעֲבָרִיִּים.

אֲחֻזָּנוּ בְּכָל אֵיִם. אֶבְרַכָּה אֶת ה'. המסובים: נִזְרָה לְשִׁמְךָ בְּתוֹךְ אֱמוּנִי. בְּרוּכִים אַתָּם לְה':

בְּרִשׁוֹת מְרִנָּה וְרַבֵּנָה וְרַבּוּתִי. אֶתְחַנֵּן בְּשִׁיר פִּי וּשְׁפָתִי.

וְתִאמְרָנָה עֲצֻמוֹתֵי. בְּרוּךְ הָבָא בְּשֵׁם ה'. המסובים: נִזְרָה לְשִׁמְךָ בְּתוֹךְ אֱמוּנִי. בְּרוּכִים אַתָּם לְה':

בְּרִשׁוֹת מְרִנָּה וְרַבּוּתִי נְבָרֵךְ (בעשרה אֱלֹהִינוּ) שְׂאֵבְלֵנוּ מִשְׁלֹ:

המסובים עונים: בְּרוּךְ (בעשרה אֱלֹהִינוּ) שְׂאֵבְלֵנוּ מִשְׁלֹ וּבִטְוֹבוּ חַיֵּינוּ:

והמזמן חוזר: בְּרוּךְ (בעשרה אֱלֹהִינוּ) שְׂאֵבְלֵנוּ מִשְׁלֹ וּבִטְוֹבוּ חַיֵּינוּ:

מי שלא אכל עדי: בְּרוּךְ (בעשרה אֱלֹהִינוּ) וּמְבָרֵךְ שְׁמוֹ הַמִּיד לְעוֹלָם וָעֶד:

(יחיד אינו אומר: בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ)

אֵל זֶן וּמְפָרִים לְכָל וּמִטִּיב לְכָל וּמִכֵּן
מְזוֹן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בְּרָא. בְּאִמּוֹר
פּוֹתֵחַ אֶת יָדָהּ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן:
בְּרוּךְ אַתָּה ה' הַזֶּן אֶת הַכֹּל:

נִזְרָה לָךְ ה' אֱלֹהֵינוּ. עַל שְׁתַּחֲוִיתֵךְ
לְאַבּוֹתֵינוּ אֶרֶץ חֲמֻדָּה
שׁוֹבָה וּרְחֻבָּה. וְעַל שְׁהוֹצֵאתָנוּ ה'

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם. הַזֶּן
אֶת הָעוֹלָם בְּלוֹ. בְּטוֹבוּ בְּחֵן
בְּחֶסֶד וּבְרַחֲמִים. הוּא נּוֹתֵן לֶחֶם לְכָל
בָּשָׂר. כִּי לְעוֹלָם חֲסִדוֹ: וּבִטְוֹבוּ הַגְּדוֹל
הַמִּיד לֹא חֶסֶד לָנוּ וְאֵל יַחֲסֵר לָנוּ מְזוֹן
לְעוֹלָם וָעֶד. בְּעֶבְיֹר שְׁמוֹ הַגְּדוֹל. כִּי הוּא

מיום השמיני והלילה ירצה דמו, ויהי
ה' אלהיו עמו. אמן:

הרחמן, הוא ישלח לנו כהן צדק אשר
לקח לעילום, עד הוכן בסאו
בשמש ויהלום, וילט פניו באדרתו
ויגלום, בריתי היתה אתו החיים
והשלום. אמן:

הרחמן, הוא יברך בעל ברית המילה,
אשר שש לעשות צדק
בגילה, וישלם פעלו ומשכרתו בפילה,
ויתנהו למעלה למעלה. אמן:

הרחמן הוא יזבני לימות המשיח ולחיי
העולם הבא: מגדיל ישועות
מלבן ועשה חסד למשיחו לדוד ולזרעו
עד עולם: עשה שלום במרומו הוא
יעשה שלום עלינו ועל כל ישראל
ואמרו אמן:

הרחמן, הוא יברך רך הנמול לשמונה,
ויהיו ידיו ולבו לאל אמונה,
ויזכה לראות פני השכינה, שלש
פעמים בשנה. אמן:

יראנו את ה' קדושו כי אין מחסור
ליראיו: בפירים רשו ורעבו
ודורשי ה' לא יחסרו כל טוב: הודו
ליהודה כי טוב כי לעולם חסדו: פותח
את ידך ומשביע לכל חי רצון: ברוך
הגבר אשר יבטח ביהודה והיה ה'
מבטחו: נער הייתי גם זקנתי ולא
ראיתי צדיק נעזב וזרעו מבקש לחם:
ה' עז לעמו יתן ה' יברך את עמו
בשלום:

הרחמן, הוא יברך המל בשר העלה,
ופרע ומצין דמי המילה, איש
הירא ורך הלבב עבודתו פסולה, אם
שילש לא אלה יעשה לה. אמן:

הרחמן, הוא ישלח לנו משיחו הולך
תמים, בזכות חתן למולות
דמים, לבשר בשורות טובות ונחומים,
לעם אחד מפזר ומפחד בין העמים. אמן:

בסעודת ברית מזמרים:

יום ליבשה נחפזו מצילים. שירה חדשה שכתו גאולים:

הטבעת בתרמית. דגלי בת ענקית. ופעמי שולמית. יפו בנעלים: שירה חדשה שכתו גאולים:

וכל רואי ישורון. בבית חודי ושררון. אין באל ישורון. ואויבינו פלילים: שירה חדשה שכתו גאולים:

דגלי בן תרים. על הנשאים. ותלקט נפזרים. במלקט שבילים: שירה חדשה שכתו גאולים:

הבאים עמך. בברית חותמך. ומבטן לשמך. הקח נפולים: שירה חדשה שכתו גאולים:

הראה אותותם. לכל רואי אותם. ועל פנפי כסותם. יעשו גדילים: שירה חדשה שכתו גאולים:

למי זאת נרשמת. חבר נא דבר אמת. למי תחזקת. ולמי תפתילים: שירה חדשה שכתו גאולים:

ושוב שנית לקדשה. ואל תוסר לגרשה. ותעלה אור שמשה. ונסו הצלילים: שירה חדשה שכתו גאולים:

ידידים רוממוך. בשירה קדמוך. מי כמוכת. ה' באלים: שירה חדשה שכתו גאולים:

בגלל אבות תושע בנים ותביא נאלה לבני בניהם: שירה חדשה שכתו גאולים: