



SILENCE SPEAKS HONOR

תפילה



Issue #8

ראש השנה תשפ"ז

Stories of Salvation

Firsthand accounts of miraculous yeshuos in the zechus of kabbalos in kedushas hatefillah.

Who Will Live and Who Will Die?

"Help! Help! A murderer! A terrorist!"

The following dramatic incident was related by Rabbi Dovid Kletzkin of Yerushalayim on his popular and well-known "Hashgachah Pratis" hotline in the course of a shiur on emunah and bitachon:

This week, I received a call from a Yid named Reb Nosson Binyamin Weiss, the son of Reb Yitzchok Eizik Weiss, a well-known individual who regularly raises funds for Mosdos Rema, named for the Gaavad Yerushalayim, Rav Moshe Aryeh Freund, zt"l. Reb Nosson Binyamin asked if he could visit my home to share an incredible incident l'kavod Chodesh Elul.

Upon arriving at my home, he related that the episode had occurred six months earlier and

that he had already disseminated it in America. Still, since many Yidden haven't yet heard it, he wished to share it with my listeners through me, in the hope that it will inspire people about to enter the days of rachamim and ratzon. I relate the narrative in all its details, with his permission:

An Incredible Danger

My son Eliezer is eighteen years old and learns in the Satmar Yeshivah in the village of Komemiyus. One day in the winter of 5785, he had an errand to take care of in the nearby village of Chazon Yechezkel, where a yeshivah, Yeshiva Knesses Eliyahu, is a 12-minute walk from where he was. He had been given a ride to Chazon Yechezkel, and once he had »

With heartfelt wishes for a sweet and blessed year, and for all our tefillos to be accepted l'rachamim ul'ratzon.

כתיבה וחתימה טובה - לשנה טובה ומתוקה



Pearls on the Parashah

Insights on Tefillah from the weekly Parashah

Even a Flawed Tefillah Reaches Hashem

In the Rosh Hashanah davening, we say ליועד מחשבות ביום דין, לכובש כעסו ביום דין, למוחל עוונות בדין, the One Who knows our thoughts on the day of judgment, He suppresses His anger on the day of judgment, and He forgives our sins during judgment.

Said the Yismach Yisrael of Aleksander: How great is the kindness of Hashem! Not only does He forgive a person who cries out to Him with a pure heart and with deep regret for what he has done, but even if a person's heart isn't in his davening and his tefillah is a superficial one, Hashem will listen to him. And this is what we say: The Ribbono shel Olam is a מחשבות, He knows our deepest thoughts—that we lack the proper kavannah in davening—and nevertheless, He suppresses His anger and forgives our sins! All the tefillos of Klal Yisrael are accepted לרחמים ולרצון regardless of their quality.

Secrets of the Sages

Kedushah Beis Hamedrash as espoused by the Tzaddikim

Rav Avraham Danzig, zy'a

Author of Chayei Adam - 4 Tishrei 5581 (1820)

"Although it is a great mitzvah to daven in a shul, if one knows that he may come to speak words of frivolity and jesting, etc., through bad friends who are there—about which the Zohar HaKadosh elaborated greatly on the punishment for it—it is preferable that he daven at home with ten men."

Stories of Salvation (cont.)

« taken care of his errand, at 10:00 at night he began walking back on the quiet route. Suddenly, in the darkness, he heard a car driving wildly behind him, stopping short right alongside him. The lad turned around only to see, to his horror, that the driver was an Arab!

The car's rear door opened, and another Arab, wearing a face mask, rushed out. Eliezer immediately understood that he was in grave danger and began running toward Komemiyus. As he was running for his life, he began crying out to Hashem, "Ribbono shel Olam! Help me! *Heiliger Tatte*, help me!"

He ran quickly, with the Arab hot on his heels...running and running...and reached the entrance to the village. As *Hashgachah* would have it, he encountered a friend from yeshivah, who immediately understood what was happening. He began shouting at the top of his lungs, "*Help! Help! A murderer! A terrorist!*" Seeing and hearing this intervention, the would-be assailant jumped back into the car, which sped away.

The boy understood precisely the kind of danger he had been spared from, literally saved from murderous Arab hands, *R"l*. That Shabbos, when *Parashas Yisro* was read, he heard the words וְשֵׁם הָאִישׁ אֱלִיעֶזֶר וְצִלְיָנוּ מִחֶרֶב פָּרַעָה, כי אלקי אבי בעזרי ויצילני מחרב פרעה, *and the name of one was Eliezer, for the G-d of my father was my help, and He saved me from the sword of Pharaoh*, and he felt that the *pasuk* was speaking about him. He felt it in his bones....

A Clear Answer

Reb Nosson Binyamin noted that twenty years earlier, his father, Reb Yitzchok Eizik, had traveled to Montreal for fundraising, where he encountered the previous Skulener Rebbe, Rav Yeshaya Yaakov, who resided there for many years. Reb Yitzchok Eizik had heard that the Rebbe was known as a supreme *eved Hashem* from a young

age, and since he needed a *yeshua* in a certain matter, he went to meet the Rebbe to ask for a *berachah*.

The Rebbe heard him out, thought for a moment, and then spoke, saying, "*Nu*, we're already in Chodesh Cheshvan... *b'e'zras Hashem*, your *yeshua* is close; by Chanukah, you will have your salvation, with Hashem's help." Reb Yitzchok Eizik related that at the time, he was astounded to hear such a clear assurance from the Rebbe, and indeed, *during the days of Chanukah*, his *yeshua* arrived *mamash* in supernatural ways.

The Rebbe Comes in a Dream

Although it's not customary to publicize dreams, sometimes, it's important to do so. Twenty years later, on Chanukah of the year of his son Eliezer's miracle, Reb Nosson Binyamin had a dream. In it, he saw the Skulener Rebbe, who had left the world a few months previously; he appeared as he had in his younger years in Montreal, before his beard had turned white—but he was unmistakably the same person. He walked over to the Rebbe and said, "Rebbe, *mamash* in these days of Chanukah, my father merited a *yeshua* thanks to your blessings!"

Then he noticed that the Rebbe was holding a *kvittel* in his hand, which he looked at intently... it seemed as though he was straining to effect some sort of *yeshua*. After a while, the Rebbe uttered the following strange words: ***They want to kidnap him... they want to kill him!***

He recalls that a paralyzing fear gripped him at the time, and he immediately resolved—while dreaming—to give the sum of 160 shekel as a *pidyon nefesh*, a redemption of his *nefesh*. He also took it upon himself to do more in the area of being silent during davening and *krias haTorah*, publicizing the importance of this matter.

He remembered feeling at the time that in the *zechus* of taking upon himself these two resolutions, the Rebbe would be able to effect a *yeshua* on his behalf.

The Rebbe's Two Standard Requests

Reb Nosson Binyamin awoke from his horrifying dream, and he vividly remembered every detail. Something told him that the dream was true, and that he must fulfill everything he had promised in it. The first thing he did was go to his father and give him 160 shekels to give as *tzedakah*.

Regarding the matter of *kedushas hatefillah*, he designed a poster with the words of Rav Chaim Palagi, who writes, "**One who is careful not to speak in the Beis Medrash and Beis HaKnesses when it is prohibited will merit long life, great success, never lack *parnassah*, and merit that Hashem will hear his *tefillos*.**" He printed this poster and quietly hung it up in the shul where he davens. People didn't mind... after all, the tzaddik promises a bundle of goodies.... Next, Reb Nosson Binyamin printed the *teshuvah* of Rav Wosner, *zt"l*, who rules that when the *Shulchan Aruch* states that one must remove all distractions before *Shemoneh Esrei*, this includes powering off one's cellphone entirely or at minimum setting it to "silent" (setting it to "vibrate" is insufficient).

He posted this *teshuvah* as well, and with this, he fulfilled the promise he made in his dream.

That Shabbos, he told the story to his children at the Shabbos table, but he omitted the Rebbe's words, "***They want to kidnap him... they want to kill him!***" because he didn't want to frighten them unnecessarily.

Reb Nosson Binyamin continued, "When my story was published, I received a call from one of the attendants of the Skulener Rebbe, *zt"l*, and he became very emotional when I shared the story in all its details. '**As a *gabbai* of the Rebbe,**' he said, '**I can attest that this is indeed what the Rebbe demanded constantly: that people donate a sum of money for *tzedakah* and resolve to be vigilant in matters of *kedushas Beis HaKnesses/morah Mikdash*, that is, not to speak during davening and *krias haTorah*.**' »

Stories of Salvation (cont.)

« The Tzaddikim Express Their Gratitude

A few weeks later,” he continued, “my son Eliezer called me—shaking—and related the horrific story that he had just experienced on Thursday night... the way he was pursued by two Arabs who came within inches of kidnapping him or worse.

As I heard this, I jumped out of my chair and exclaimed, “My son, do you remember that story I told on Shabbos a few weeks ago? There was another part of the story which I left out; in my dream, the Skulener Rebbe said: **‘They want to kidnap him... they want to kill him!’**”

When my son heard this, a shudder and a shiver went through his entire body as he realized that the Skulener Rebbe had effected a *yeshua* on his behalf! *The tzaddik stormed the heavens Above!*

But the boy had more to add. “That Shabbos, as soon as I heard the story of the dream, I was overcome with emotion, and I resolved to do something for the *neshamah* of the Skulener Rebbe. Since then, I immerse in the *mikvah* every day, having in mind the Skulener Rebbe!” Evidently, the tzaddik worries for those who do good for him, and take on

the sacred *kabbalah* not to talk during davening!”

Reb Nosson Binyamin adds, “I didn’t know the Rebbe, and I don’t consider myself a Skulener chassid. However, since I have needed a *yeshua* in the area of *parnassah* for a long time, I began learning Mishnayos every day *l’iluy nishmas tzaddikim*. Since the Rebbe’s passing, I began learning for his *neshamah* as well!”

"A Blank Check"

And so, Rabbi Kletzkin continues, the great gaon and tzaddik, the holy Tosfos Yom Tov, instituted the *Mi SheBeirach* following the “Tach VeTat” atrocities, imploring *Yidden*

to be silent during davening. In it, he bequeaths “all the *berachos* written in the Torah of Moshe Rabbeinu and all the *sifrei Nevi'im ukesuvim* upon those who do so.”

There are many, many *berachos* contained in the Torah, and the Tosfos Yom Tov says that all these blessings will come to *Yidden* who are silent during davening.

We don’t need to travel all the way to Krakow—we can daven right here that the *berachah* of the Tosfos Yom Tov should be fulfilled! **Just tell him, “I haven’t spoken during davening for this length of time...,” and you will surely be helped with any *yeshua* you need.**

There’s one more point I would like to make. I have heard from many people that they would be willing to be silent even בין גברא לגברא, *between aliyos*, if not for the lengthy, drawn-out “*mi shebeirach’s*” that many *gabbaim* make... it’s simply too difficult to sit quietly for that long.

The inspiration that *Yidden* will take from this story, making their own *kabbalos* as a result, will surely weigh heavily on the scale this coming Yom HaDin—swaying it to the side of merit, resulting in a *kesivah v’chasimah tovah*, a *gut, gebentched yahr*, and a sweet year for all of Klal Yisrael.

May all the *berachos* contained in the *Mi SheBeirach*, blessing us with all the *berachos* in the Torah, be showered upon all the precious *Yiddishe kinder* to be granted a year of deliverance and salvation. *Amein.*



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Don't Run Through It...

There was once a simple villager who heard that in a nearby shtetl, there was a wealthy man with a large heart who had opened his coffers to the poor so they would be spared from hunger. He didn't wait to hear too many details. As soon as he heard there was money to be had, he began running toward this shtetl, hoping some funds would be left by the time he got there.

Arriving in the town, he looked around for a home with a long line of people at the door.... He began running through the streets, one street after the other... his eyes darting to and fro, but he saw nothing of the sort. After a while, exhausted, he stopped a man in the street and asked, "Please tell me, where are they distributing the money?"

The man explained that no one was distributing any money; it was lying all over the streets, and the people were grabbing it en masse. "Oy," the villager cried, "I've been running around for an hour, draining my last ounce of strength—not knowing that all I need to do is bend down and pick up the golden coins!"

The *nimshal* is: Sometimes, during the Yamim Noraim, people hurry into shul, in a bit late. Seeing that they're behind, they begin rushing through the first parts of davening—hoping to be able to cry out "*HaMelech!*" together with the *tzibbur*, or at least be ready to join them for *Shemoneh Esrei*. Inadvertently, they hurry through *korbanos*, *Pesukei d'Zimrah*, and *Shacharis*.

Rabbosai! We're leaving behind golden treasures, just like this villager. The *Sefarim HaKedoshim* warn us to be especially vigilant on the exalted days of Rosh Hashanah and Yom Kippur to recite the *korbanos* and *Pesukei d'Zimrah* meticulously. Some

may think that we are to recite these sections of davening the same way we do every day... but the truth is that this is a great opportunity to say them with *kavannah* and increased fervor.

The "Standard" Delicacies

This is analogous to the family that regularly prepares special food for the Yom Tov meal. The father comes home following a long davening, and he tries to cut into the challah—but he's unsuccessful, because it's frozen. The fish has little taste, and the soup is cold and inedible. But his wife explains that she was so preoccupied with preparing the special Yom Tov delicacies that she couldn't devote much attention to the standard foods. The main course is served, but the meat is practically raw—although the Yom Tov side dish is truly delectable, as is the ice cream for dessert.

Everyone understands that while it's wonderful to add special dishes in honor of Yom Tov, if the rest of the meal is inedible, no one will appreciate the extras either.

The great tzaddikim instituted an order of *tefillah* for every day of the year. For this, they selected the most beautiful and heartfelt chapters and verses of praise and supplication, placing them into our *siddurim* to be recited every day. The *yotzros* and *piyyutim* we recite on Yom Tov are indeed special, and they were authored by great men indeed. Still, if we rush through the essence of davening, our davening will be reminiscent of the *seudah* described above.

Preparing to Pray

Sometimes, it's difficult to find meaning in the *pesukim* we say every

single day... they don't have the same flavor and novelty that the special Yom Tov *tefillos* do—and for this reason, we must prepare ourselves for these holiest days of the year by investing in the *avodah* of these *tefillos*...ensuring that our everyday davening takes on a new dimension.

So writes the Yosher Divrei Emes: **Regarding the *tefillos* of Rosh Hashanah and Yom Kippur, which people tend to recite with great emotion and fervor—however, they tend to become inspired by the special *piyyutim* and prayers that are written in the *machzors*, while the regular *tefillos* of *Pesukei d'Zimra*, *Korbanos*, *krias Shema*, and *Shemoneh Esrei* are said in a hurry, as during the entire year—they don't know that this [the regular *tefillah*] is the primary part and this [the additional *tefillos*] is secondary, and the additions cannot be accepted without the primary essence.**

Thus, we call out to Klal Yisrael: Don't run through the *tefillos*. Come on time, and daven with meticulousness from the very beginning of davening.

Primary Prayers

In this vein, let us take some of these *tefillos* from our daily davening and together gain insight into their sacred words. Because their messages may seem simple on the surface, it is important to review them as we approach the Days of Awe.

Modeh Ani: In the *sefer Olas Tamid* (authored by Rav Shmuel Hominer), it is brought: **See, my brother, that these words of praise should not leave your lips as a matter of rote—simply because this is how you are accustomed since childhood—but rather they should emanate from the depths of your heart.** »

« Some people aren't accustomed to reciting *Modeh Ani* before washing *negel vasser*, because they're still drooping with sleep.... But on a day like Rosh Hashanah, it is surely worthwhile to begin the day with this praise of Hashem, word by word, with intention and meticulousness.

Asher Yatzar: There are people for whom attending to their personal needs is a complex matter—and this is something none of us should take for granted. We recite the *berachah* of *Asher Yatzar* more than one thousand times each year... and this, sadly, causes some of us not to think about what we're saying: Without these miraculous functions אי אפשר לעמוד לפניך, we could not stand before Hashem for even one moment! On these holiest days of the year, it is surely worthwhile to invest thought and feeling in these words, to thank Hashem for our health, and to supplicate Him for the future.

Birchos HaTorah: No one needs to be told about the urgency of davening for our children to follow the proper path of Torah: Our eyes are all open to what is happening all around us. However, sometimes, we're in a hurry, and we forget that we must invest an *avodah* into these supplications.

On a day like Rosh Hashanah, we must cry our hearts out when we say the words ונהיה אנחנו וצאצאינו כולנו יודעי שמך. When we say וצאצאי צאצאינו, we can plead with Hashem to grant us grandchildren who will bring us *nachas*. And when we say וצאצאי עמך בית ישראל, we should send up a prayer for all the struggling souls of Klal Yisrael to find the light and the way back to the cradle of their Father.

And let us not forget: We're children of an exalted Father... we can ask for ourselves as well: והעריב נא, *make the Torah sweet for us*.... Our daily *shiur* shouldn't be a burden but a pleasure! If Chazal have instituted that we daven

for sweetness in Torah, it means that this is something we *must* daven for, and it means that *tefillah* is effective in delivering this sweetness!

Krias Shema: Every mitzvah that a person does regularly becomes habitual. Chazal have already forewarned this, and therefore they instructed us (see *Shulchan Aruch Siman 61*), “One must recite *Krias Shema* as though he is reading a new letter issued by the king, not something he has already become accustomed to.”

The way we must recite *Krias Shema* is likewise brought in *Shulchan Aruch*, “**One must read it with concentration, with awe, with reverence, with trembling, and with trepidation.**” According to halachah, we are required to think about what we're saying; otherwise, we are not *yotzei* the mitzvah. And although our *avodah* of *Krias Shema* may not always be as it should be, on the day in which our *avodah* is acceptance of *Malchus Shamayim*, we must surely ensure that *Krias Shema*—the vehicle for קבלת עול מלכות שמים—is executed properly, in accordance with halachah.

Adon Olam: The *Sefer Mateh Moshe* writes regarding *Adon Olam* of Rosh Hashanah as follows, “**Everyone who concentrates on the opening words of Adon Olam... I guarantee that his tefillos will be heard, that the Satan will bring no accusations against his tefillos, and there will be no Satan or evil adversity on Rosh Hashanah and Yom Kippur against his tefillah, his enemies will fall before him, and some say that even the yetzer hara will reconcile with him.**” Indeed, because this *tefillah* is so important, it was instituted that it be recited every morning before davening.

On Rosh Hashanah—when the primary *avodah* is שתמליכוני עליכם, to *coronate Hashem upon ourselves*—it is surely proper to invest thought and intention into the holy words, especially those that address

Hashem's Kingdom and Sovereignty. And indeed, because of its great importance, many *kehillos* have the *minhag* for the *chazzan* to recite *Adon Olam* with a special *niggun*.

Birchos HaShachar: When we reflect on these fifteen blessings, we will recite them differently. We often forget to thank Hashem for our everyday blessings and kindnesses. *Baruch Hashem*, we were born *Yidden*; we can see with our eyes; we can walk with our feet; we have clothes to wear, etc.

The *tefillah* of *Yehi Ratzon* is likewise so deep and heartfelt, שתרגילנו בתורתך...; everything that a *Yid* could ever wish for—good health, good children, being spared from evil events, etc.—is contained in these *tefillos*!

Sadly, these incredible blessings and supplications become habitual and taken for granted because we say them every day. We must work on saying these words slowly and meticulously, word by word, and think about what we're saying.

Akeidah: In nearly every *tefillah* over Rosh Hashanah, we invoke the event of *Akeidas Yitzchak*. The entire *avodah* of *tekias shofar* is meant to invoke the merits of *Yitzchak's* ram. The *Zohar HaKadosh* writes: **There's nothing that can fend off death and tragedy like the *parashah* of *Akeidas Yitzchak*—and when a *Yid* says the *parashah* of the *Akeidah*, a Heavenly voice proclaims, "אל תעש לו מאומה", that is, do not harm him.**

Korbanos: The *Gemara* relates that Avraham Avinu asked the *Ribbono shel Olam*, “When the *Beis HaMikdash* will be standing, You will forgive their sins through the *avodah* that took place there—but what will happen after the *Beis HaMikdash* is destroyed? Who will forgive their sins?” Said *HaKadosh Baruch Hu* to Avraham Avinu, “**I have already instituted an order of *Korbanos*, and when they recite it before Me, I will consider it as** »

לְדוֹד ה' אֱוִרִי וְיִשְׁעִי

The Minhag of Reciting L'Dovid

The custom of reciting *Kappitel 27* of *Sefer Tehillim* from Rosh Chodesh Elul until Shemini Atzeres is widespread among all Klal Yisrael worldwide, despite there being no basis or source for it in the *Shulchan Aruch* or early *Poskim*.

Beginning with the Arizal, and later with the *Talmidei Ba'al Shem Tov*, as well as the *gedolei Acharonim*, we find this *minhag* referenced extensively as a pervasive custom.

The Match Ephraim elaborates extensively on this *minhag* and deliberates on where in davening *L'Dovid* is recited, writing:

It is the custom in these countries, from Rosh Chodesh Elul and on, until Yom Kippur, to recite *Mizmor 27* following davening, morning and evening, followed by *Kaddish Yasom*. It is our *minhag* to say it up to and including *Shemini Atzeres*. It is also customary to say it every day when *Mussaf* is recited after *Tefillas Shacharis* and in the evening following *Minchah*.

It seems to me that in communities where it is the custom to recite it after the conclusion of davening, on Rosh Chodesh, it should be recited *after* בְּרַכֵּי נִפְשִׁי. In places where it is the custom to recite it after *Shacharis*, it should come *after* the שִׁיר שֶׁל יוֹם, since these *tefillot* are תְּדוּרִי, *constant* [the rule is that something constant always comes first]. If no *aveil* is present, בְּרַכֵּי נִפְשִׁי and לְדוֹד ה' אֱוִרִי should be recited consecutively, without pausing between them. However, between the שִׁיר שֶׁל יוֹם and לְדוֹד, there should always be a pause of a *Kaddish*, to indicate that these are two separate *tefillot*.

Today, there are numerous *minhagim* regarding when exactly *L'Dovid* is recited. Some begin on the first day of Elul, while others wait for the second day. Some communities (*Chabad*) say it only until *Hoshana Rabbah*; other *Poskim* rule that it is said on *Shemini Atzeres* as well; and still others conclude by saying *L'Dovid* also on *Simchas Torah*.

At the same time, some great and illustrious Chassidische Admorim did not recite *L'Dovid* at all.

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Sources and Segulos

The earliest source for saying לְדוֹד ה' אֱוִרִי is found in the *sefer Shem Tov Kattan*, published in the year 5466 (1706), and authored by the great *kabbalist* Rav Binyamin Beinish HaKohen, who writes that there's a "great secret" to this *minhag*. He writes:

Here is a great secret. One who recites this chapter from Rosh Chodesh Elul until after *Simchas Torah*, even if an evil decree has been ordained for him, will have the power to annul it. He will also be able to nullify bad and difficult edicts, and he will

emerge victorious in judgment. One must be extremely careful to recite this *mizmor* morning and evening, each and every day from Rosh Chodesh Elul until after *Simchas Torah*—and then one will be assured that he will live out his years in goodness and sweetness, and vanquish through this all sorts of accusers. The reason for this is that from Rosh Chodesh Elul, Thirteen Sources are opened by the Thirteen Attributes of Mercy, and they are revealed and shine Below, in the place of Abba and Imma, in an encompassing manner.

Then he writes regarding where the *mizmor* should be recited, as follows, "The place of this *mizmor* is immediately following *Shemoneh Esrei*, and one must say it with great holiness and purity and »

Inspirational Insights from the Sefarim HaKedoshim

Who Your True Enemy Is

A person never knows who his true enemy is. Says the *Machane Chaim* (Rav Chaim Sofer of Munkács-Budapest): Sometimes your enemy is the *yetzer hara* trying to convince us to be overly pious, in the wrong ways, and we don't know what is right and what is wrong. And this is why we plead, ה'שם אֱוִרִי, *Hashem, please illuminate my way...* בּוֹמִי אִירָא, *show me who my enemy really is, whom I really need to fear.*

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Enemies Are a Good Sign

The *Ba'al Shem Tov* explained the words אִם תַּחְנֶה עָלֶי מַחְנֶה אִם תִּקּוּם עָלֶי מַלְחָמָה in the following way, addressing leaders in Klal Yisrael: If you see that everyone follows you and agrees with you... no one has any problems with you... you're probably doing something wrong. But אִם

תִּקּוּם עָלֶי מַלְחָמָה, *if they rise up against your derech in avodas Hashem*, בּוֹטָח אֲנִי בּוֹטָח, *you can be assured in this* that you're on the right path. "For one who follows the path of lies doesn't encounter adversity."

*

Assured by Fearlessness

The *sefer Shaarei Simchah* explains that our security and trust in Hashem are themselves a source of assurance. Regarding Yaakov Avinu, we find, וַיִּירָא, *Yaakov was afraid and [thus] was distressed*, that is, he was disappointed and distressed about the very fact that he feared Esav. But Dovid HaMelech says here, אִם תַּחְנֶה עָלֶי מַחְנֶה לֹא, *though an army should encamp against me, my heart will not fear*; when I see that I am unafraid of my adversaries, this itself is the greatest cause for security and the assuredness that I will be victorious.

The Siddur Unveiled (cont.)

« great concentration, and he will thus be assured that HaKadosh Baruch Hu will fulfill his requests, and it burns away, cuts off, and nullifies from him all the forces of opposition, accusers, and prosecuting angels. He emerges acquitted and vindicated in judgment; his days and years will be prolonged, and he will not die prematurely, Heaven forbid. He is assured that his sustenance will not be lacking throughout the entire year.”

The first *siddur* in which *L'Dovid* is printed is the legendary *Siddur Rabbi Shabsi M'Rashkov*, and from there it spread throughout the Chassidic world.

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The Connection to the Yamim Noraim

The simple way this chapter is connected to the Yamim Noraim is mentioned in *Midrash Tehillim*:

The Rabbanan interpreted this verse to refer to Rosh Hashanah and Yom Kippur. אורי refers to Rosh Hashanah, the Day of Judgment, as it says in the *pasuk* which says, והוציא כאור, צדקך ומשפטך כצהריים, *He will bring forth your righteousness like the light, and your justice like the noonday (Tehillim 37:6)*. ישעי refers to Yom Kippur, for it is our hope that Hashem will become our salvation and erase our sins.

The words בקרוב עלי מרעים, *when evildoers draw near against me*, allude to the nations of the world that wish to do us harm. לאכול בשרי, *to eat my flesh*, is a reference to these nations who accuse Klal Yisrael, and say to the Ribbono shel Olam, “They worship *avodah zarah*, and they worship *avodah zarah*.”

The words צרי ואויבי לי, *my adversaries and my enemies against me*, allude to the fact that the Satan is not permitted to accuse us on these exalted days. The numerical value (*gematria*) of the word השטן (“the Satan”) is 364. Throughout the year (the remaining 364 days), he is granted permission to prosecute and accuse, with the exception of Yom Kippur (and Rosh Hashanah). Based on this, the Jewish people say: אם תחנה עלי מוחנה, *though an army encamp against me*—referring to the nations of the world—אם תקום, *my heart shall not fear*. לא ירא לבי, *my heart shall not fear*. אם תקום, *my heart shall not fear*. עלי מלחמה בזאת אני בוטח, *though war rises up against me, in this I trust*.

The *sefer Elef L'Match* adds that the words כי יצפני בסוכו, *He will conceal me in His shelter*, are a reference to Sukkos. Rav Tzadok HaKohen (*Pri Tzaddik, Perek 5*) writes that the word לולא that appears at the end of the *mizmor* has the same letters as the word אלול, further connecting it with this time of the year. “For this is the time to rectify one’s deeds, not allowing sin to cause [harm]... for this reason, we recite this *mizmor* in

Chodesh Elul, because in it is contained a *remez* that in Elul we must improve our ways so sin doesn’t cause harm. Since the *Yemei Ratzon* begin in Elul, we recite this *mizmor*, which contains the word לולא.”

The *Mekubalim* and the Talmidei Ba’al Shem Tov cite many more secrets and parallels between לדוד ה' אורי and these Days of Awe. In the aforementioned *Siddur Rav Shabsi*, he writes the following *kavannah*, “This *mizmor* contains the *kavannah* of the Thirteen Attributes of Mercy, and for this reason, it contains thirteen mentions of שם הוי"ה (the Name alluding to Hashem’s mercy)... and for this reason, we recite it beginning on Rosh Chodesh Elul, for it is then that the Thirteen Sources emanating from the Thirteen Attributes are opened.” The Haflaah writes similarly in *Parashas Acharei*.

In the *Siddur HaGra*, he writes that another connection to the Yamim Noraim can be found in the *pasuk* of אקרא קולי. שמע ה' קולי אקרא. The word קולי refers to the sound of the shofar of Rosh Hashanah, while אקרא refers to our calling out to Hashem on Yom Kippur—for we know that the words בהיותו קרוב קראוהו describe our call to Hashem when He is close, that is, the days of *Aseres Yemei Teshuvah* and Yom Kippur.

Points to Ponder (cont.)

« though they have offered these sacrifices before Me, and I will forgive them for all their sins.”

Thus, in these few minutes that it takes to recite *Korbanos*, we can be considered to have sacrificed an entire flock of offerings and thus become cleansed of our *aveiros*. In fact, the Magen Avraham rules that we should recite *Korbanos* while standing, just as one stood when offering actual *korbanos*. The *Mishnah Berurah* adds that it is important to have in mind the meaning of the words.

Ketores: Regarding the *parashah* of *Ketores*, the Zohar HaKadosh writes,

“It has been decreed by HaKadosh Baruch Hu that one who looks at and reads the order of *Ketores* every day will be spared from all evil matters and sorcery in the world, from all bad encounters, from all evil thoughts, from evil judgments, from death, and he will not be harmed all that day, for the *Sitra Achara* will have no control over him.”

In addition, writes the Zohar, “If people would know the importance of the *Parashas HaKetores* before Hashem, they would take every word and fashion a crown with them and place it on their heads. One who

recites *Ketores* with *kavannah* every day will have a portion in This World and in the Next World and will be spared from all evil.”

Surely, the Yamim Noraim are an opportune time to recite these *tefillot* with the proper heart and intention—and when we reflect properly on these aspects of our ordinary and regular *tefillah*, we will find so many praises and supplications. We need only apply some thought and heart.

Kesivah v'Chasimah Tovah to all of Klal Yisrael

*



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Rav Aharon Yechiel of Koznitz, zy" a

4 Tishrei 5702 (1941)

Fire and Fervor in Tefillah

The great and wonderous tzaddik, Rav Aharon Yechiel Hopstein, known as Rav Arele Koznitzer, was born in the year 5652 (1892) to his father, Rebbe Yerachmiel Moshe of Koznitz, and was named for his illustrious ancestor, Rebbe Aharon of Karlin.

When his father left this world in 1909, many of the Koznitzer chassidim crowned Rav Arele as his successor.

His entire conduct was performed in a manner hidden from the human mind and eye. Some of his *minhagim* seemed downright strange and aroused wonder among those who witnessed them. But the tzaddikim of his generations greatly revered him and considered him a man of great holiness and deep piety.

If the Rebbe tried to hide his greatness in all matters of *avodah*, when it came to davening, he simply could not contain his inner fire—it was clear that he burned with a tremendous inner *deveikus*.

On Rosh Hashanah, this *avodah* took on another dimension entirely as the Rebbe would daven before the *amud* with incredible sweetness and holy fire, melting the hearts of everyone privileged to be present.

His *Akdomus* on Shavuot was likewise said to be recited with a thunderous voice, and a face aflame... reminiscent of a *malach Elokim*.

Jumping onto the Table

The Rebbe was known to daven in a loud, fervent voice, and a great, fiery

fervor—so much so that he would move about from place to place, even jumping onto benches and tables in his ecstasy, bringing to mind what the Gemara says regarding Rabbi Akiva's davening: One would leave him this corner and come back to find him in another.

When he davened, the Rebbe's entire being was immersed in holy thoughts of *tefillah*, and nothing could interrupt his holy *avodah*.

Now I'm Not in Service

The Rebbe would often emerge from his private room and approach *Yidden* who were sick and in need of a *yeshua*. He would call out, "Now is an opportune time for anyone who wishes to give over a *kvittel*..."

However, when it came time for davening, the Rebbe didn't accept any notes. He would often leave home with his *tallis* and *tefillin* in hand, seeking a quiet place to seclude himself with his Creator. He would say, "No one should follow me now..."

Once, on behalf of a person who was very ill, people approached the Rebbe during his davening. However, the Rebbe intoned, "**Now I am not on *sluzhbovoye*** (Russian: *duty*)!" During his davening, no one and nothing could interrupt his *avodah*.

Shout!

Once, the *gabbai* called out in the name of the Rebbe, "And everyone should daven in a loud voice." But the Rebbe corrected him and asked him to announce again, "The Rebbe instructed that everyone should *shout* while

davening!" (This was likely a tradition that the Rebbe inherited from his Karliner lineage.)

"A Piece of Fervor"

A *Yid* from Antwerp, who recalled the Rebbe's visit to his city before the war, shared his recollections and impressions of a supreme *eved Hashem*.

"I was an adherent of the Aleksander Rebbe, who instructed me to visit Rav Ahrele during his visit to Antwerp. I made my way to him on a Shabbos afternoon and once again on Sunday morning, during which I observed him davening. It was the first time in my life that I had witnessed such a davening! A piece of *chiyus*! The davening *burned* in him... every limb in his body shook with fervor."

Lingering in Longing

The Rebbe invested in the *avodah*, as is brought in the Gemara, so that the *chasidim harishonim* would meditate and reflect after davening rather than hurry out of the shul. Every day following davening, the Rebbe would meditate for a certain amount of time... sometimes for hours. He would pace up and down in his room, completely lost in thoughts of *deveikus*. Only after this great *avodah* would he emerge from his chamber and begin the *avodah* of drawing *Yidden* closer to their Father in heaven.

Hashem Wants Heart

Once, when the Rebbe was present, a *Yid* walked over to the *amud*, but unfortunately, he was not very familiar with the words. A bystander smiled as this *Yid* struggled with the words.

The Rebbe turned to this *Yid* and said, "Do you understand?! The Ribbono shel Olam doesn't need this *Yid's* davening... **He needs his heart!**"

Wonderful
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and Kedushas
Beis HaKnesses

From a derashah given by

HaGaon Rav
Shraga Feish
Poplionosh



Long or Short?

How Long Should It Take to Daven?

Let us delve into the topic at hand for which we have gathered here today:
What constitutes a proper davening.

We live in a generation that struggles to concentrate. Asking people to stand and look into their *siddur* for an hour at a time is almost impossible. If so, what are we to do? I would also like to address the questions "What does it mean to 'skip through' davening, and what does it mean to draw out the davening to an extreme?" The *Poskim* warn us against both. What are the parameters for a proper, balanced davening?

Why They Davened Quickly

In the olden days, people davened quickly. This wasn't because they had no patience, but rather because there was no heating in the shuls! If we read the *sefarim*, we will see that the *Gedolei Ashkenaz* did not allow the installation of

a furnace in the Beis HaKnesses, because the halachah is that a Beis HaKnesses must be used exclusively for davening. If it were nice and warm, people would come in to warm themselves. Since it was very cold in the shuls, they rushed through the davening.

The Ohr Zarua writes in the name of Rabbi Yehuda HaChassid: "I ask all **Yidden** who don't have shawls or gloves not to rush the **chazzan**. If you're cold, leave the shul, and allow **Yidden** to daven." We see from here that people in the olden days tended to daven quickly because of the cold.

Another reason they davened quickly was *טירחא דציבורא*, the inconvenience to the *tzibbur*. This doesn't refer to people who are simply impatient—but rather to people who are in a genuine rush to go to work... people need *parnassah*, and they're in a hurry.

In the olden days, most people worked for others and thus were truly under pressure. In fact, we even find in the Gemara that Chazal removed a portion

of *bentching* because people were in a hurry to get back to their work. Making such people daven at length is *טירחא דציבורא*, a true inconvenience. Thus, because there were people who rushed the davening, it was necessary to establish a system of how to daven.

Let us thus go through the history of how we reached the order of *tefillah* that we follow today:

The Ba'al Tefillah Shouldn't Draw It Out

The first *eitzah* that was introduced to control the speed of the davening was to appoint a *ba'al tefillah* for *Pesukei d'Zimrah* who would keep the pace. Although according to the strict halachah, it's not necessary to have a *chazzan* until *Barchu* (see *Kolbo* and *Siddur Yavetz*)—every person can recite it at the pace he desires—nevertheless, in order to control the pace, it was instituted to have a *chazzan* beginning with »
Pesukei d'Zimra.

But here came another problem. Once they had a *chazzan*, the *Yidden* with good voices began to show off their liturgical abilities and deliberately drew out the davening. This caused the opposite problem. How could this be dealt with?

To this end, there's a *teshuvah* from the Ri Migash in which he was asked what to do with such a *ba'al tefillah*, and he answered that the questioner should tell this *chazzan* that it's not *derech eretz* to prolong the davening intentionally... one must daven "normally." He did not elaborate on what "normal" means.

A **Teshuvos HaRashba** (*Siman* 215) deals with a similar question. The Rashba replied "If this *chazzan* is intending to show off his voice, it is a terrible thing. However, if he wishes to inspire the congregation in their davening, then he may drag out the davening; however, he should still know that he's not doing the right thing." The Rashba supports his position with a Gemara (*Berachos* 32b) relating that when Rabbi Akiva davened alone, he davened at great length... making his way from one corner of the room to the other. However, when he davened together with the *tzibbur*, "he would shorten his davening and then go up."

From where did he go up?

We find in Chazal the expression, יורד לפני, *התיבה*, one would go **down** to the *amud*. This is because the custom was that the *amud* was located in the lowest part of the shul, to fulfill the *pasuk* מומעקים *הקראתיך*, from the depths I call out to You, Hashem (*Tehillim* 130:1). Thus, when Rabbi Akiva davened before the *amud*, he would keep his davening short and then go back up.

Says the Rashba: We see that even the great Rabbi Akiva, who davened privately at great length, would shorten his davening so as not to inconvenience the *tzibbur*.

The question remains: What is considered a normal pace for davening?

Pesukei d'Zimra in 30 Minutes

The Maharil rules that if a *ba'al tefillah* stands at the *amud* waiting for a minyan, and no one comes, he may wait up to 30 minutes until finishing the *berachah* *Yishtabach*. Since Baruch SheAmar is the first *berachah*, and *Yishtabach* is the concluding *berachah*, if he waits too long between them, he loses the first *berachah*.

So, what is the source of the 30-minute *shiur*? Maharam Mintz explains that halachah holds that if a person pauses in the middle of a *berachah* for the time it takes to recite the entire *berachah*, it constitutes a *hefsek*. Thus, since *Pesukei d'Zimrah* takes at least half an hour, it won't be considered a *hefsek* between the two *berachos* before the expiration of half an hour. The Magen Avraham, the Mishnah Berurah, and the Shulchan Aruch HaRav echo this ruling.

From here, we see that the normal time frame for *Pesukei d'Zimrah* is 30 minutes.

The Ba'al HaTanya writes in a letter that a standard davening should take an hour and a half. The reality, however, is that we don't see people davening this long. Why, indeed, don't people daven this long? I think there are two primary reasons, and they both touch on the question of "not talking during davening."

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A Focused Davening

Two Eitzos for Concentration in Davening

There are two fundamental aspects of davening. The first aspect is that a person **must** bear in mind the meaning of what he's saying.

There's a fascinating *sefer* called *Sefer HaMinhagos* by Rabbeinu Asher ben Rav Shaul of Lunel, a Rishon who lived in the time of the Ravad and the Rambam. He writes about a *Yid* who had trouble concentrating during davening, and he

gives two *eitzos* to help him keep focus. One is to count the *berachos*, which will force him to concentrate. Another tool is to recite the entire **berachah** in one breath. The pressure of being required to say the whole *berachah* in one breath will ensure that he concentrates on what he is saying.

This *eitzah* is also brought by the Chida, in the name of the Goren Arnan, a student of the Rema MiPano, who was a student of the Arizal. The Chida, in his time, writes that this *sefer* is in manuscript form. But it was printed in London in 1993, and I will bring the words verbatim: "Sometimes, a person begins davening, and he sees that his mind begins drifting away. The truth is that in such a case, a person should sit, wait for his concentration to return, and then resume davening. The problem with this is that we're often not even aware that we're daydreaming!"

Says the Goren Arnan, "Therefore, one should take a deep breath and recite the entire *berachah* in one breath, and this will maintain his focus, for lengthening the davening is not a good thing." He adds that he does so himself.

Everything, in Middle of Shemoneh Esrei...

There's a famous story about a simple villager who walked into the Beis Medrash and suddenly shouted, "Catch him!" in the middle of davening.

What happened?

During *אתה גיבור*, he went to the marketplace. During *הקל הקדוש*, he made a good sale. During *אתה חונן*, he took the money and put it into a pouch. During *סלה לנו*, someone stole it from him and gave him two blows, one right after the other. That was when he began screaming, "Catch him! Catch him!"

The Ya'avetz, in his *siddur*, offers a delightful, witty interpretation that many people use without realizing that its source is the Ya'avetz. He explains the verse: *המה כרעו ונפלו ואנחנו קמנו* » *ותתעורר*, They kneel and fall, but we

« rise and stand tall.” (Tehillim 20:8–9) as referring to the difference between a *Yid* and a *goy*.

A non-Jew has to go out into the street—to buy and sell, to bargain and conduct business, to fight and knock things down. But a *Yid* has “we rise and stand tall”—all he has to do is stand for *Shemoneh Esrei*, and everything already happens on its own in the middle of davening...

At any rate, Goren Arnan writes: “What is one supposed to do? Take a deep breath, and say the entire *berachah* in one breath. That way, one can have *kavanah*, because prolonging it is not a good thing.”

And he adds that he does the same himself!

Davening Quickly to Aid Concentration

The *Sefer Devar Moshe*, authored by a *talmid* of the Ba'al Shem Tov, writes in the name of his Rebbe, that this is one of the reasons that many *kehillos* and

Chassidic courts (such as Kotzk, Peshischa, Belz, and others) davened quickly—for when davening at length, a person is more prone to becoming distracted and losing focus. Concentration in davening is so important that it's worthwhile to daven quickly if it increases the chances of maintaining focus.

On the other hand, some *kehillos* expressly davened more deliberately and at length. There were different schools of thought in this matter, and everyone must follow his own *minhag*. But the main objective of all the *tzaddikim* and leaders was for *Yidden* to concentrate on their davening and maintain the awareness that they're standing before the Ribbono shel Olam.

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Talking During Davening

Davening Quickly to Avoid Talking

Another reason some *kehillos* had the *minhag* to daven quickly was that it

made it less likely people would engage in chatter during davening. The Zohar HaKadosh (*Parashas Terumah*) writes extremely severely regarding one who talks during davening, saying, “Such a person has no portion in Hashem, the G-d of Klal Yisrael.” For this reason, writes Pri Chadash, people shouldn't daven too lengthily, and should likewise not recite too many *piyyutim*, so that others shouldn't come to talk during davening.

Since talking during davening is so severe, it is better to skip the longer *piyyutim* altogether.

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Kedushas Beis HaKnesses—Especially During the Yamim Noraim

We All Need Yeshuos

I want to be forthright with you. I speak in many places, and I speak to people in all sorts of situations, and so I have seen much in my life. This I can tell you... I have no doubt in my mind that every person sitting here has in his own family, or in his extended family, a person in need of a *yeshua*—and many of you have matters in your life that you could very much stand to have resolved. Maybe it's an emotional challenge, perhaps it's something you have been wishing for, possibly it's a bad habit that you've been wishing to get rid of... all sorts of problems—physical and emotional... stress from various things... *tzaros*, *R"l*... Many things affect us.

In general, our situation is relatively very good today. But when we begin thinking about each individual, we will find that people are struggling tremendously. The *olam* needs *yeshuos*!

We know that the Ribbono shel Olam hears every single *Yid*: קרוב ה' לכל קוראיו.

And we know that *tefillah* helps; we're assured that no *tefillah* returns empty. Although we live amid great »

Embarrassing People Who Come Late

Mahari Basan, a primary teacher of the Ramchal, writes in his *sefer Lachmei Todah* about a dilemma posed by the *Yidden* of Trieste, Italy, who would wait a long time for a minyan to arrive. The people devised a plan to dissuade the latecomers: clapping and howling at every person who walked in late. The victim would become so embarrassed that he would start to come on time.

“A *Yid* writes to me that he davens in this shul, but he wants to know whether to engage in this *minhag*, since the *goyim* are liable to put out libels regarding this custom,” he writes. Mahari Basan answered that there's a concept of *kavod Beis HaMedrash*, and it is certainly not in keeping with the honor of the shul to engage in this behavior. In fact, it is a *chillul Hashem*!

The question arises: The Gemara (*Tamid* 28a) relates that if one of the Kohanim overslept and came late to his shift, the attendant would have the right to burn his clothes and rap him with a stick until he cried out in pain. When people asked who was shouting, they would answer that someone had overslept and was being flogged. From this Gemara, it might seem that it is permitted to yell at someone who comes late to a holy place. The *Lachmei Todah* explains that the case of the Beis HaMikdash is different, since it was a designated person. An ordinary person, however, may not engage in this behavior in a shul.

« concealment, and we often don't see the *tefillos* being answered, we nevertheless believe that *tefillah* is effective. Maybe our *tefillos* aren't perfect, and maybe the *yeshua* is here but we don't recognize it—but *tefillah* works.

Therefore, if a *Yid* has the ability to daven three times a day, this is a tremendous gift from Above. And if, instead of davening, one engages in conversation, casting aside the *tefillos*—as it says in the Chasam Sofer that the *tefillos* of a shul where people talk during davening go to the *Chitzonim* (external forces)—it is a terrible thing.

The Yamim Noraim are upon us, and we daven for a very long time, and there will be lots of temptation to stand in the back and talk. We must ask ourselves: *Do I really not need anything from Hashem?* And suppose we ourselves don't feel we need anything special... *the people around me really need so many yeshuos!* How can we rob them of their heartfelt *tefillos*?! There are *Yidden* around us who have been getting up in the predawn hours every day for two weeks. Some of them have fasted half a day every day in preparation for these Days of Awe...and you stand in the back and rob them of their *tefillos*?!

It is an incredible responsibility on the shoulders of every *Yid* to ensure that the Beis Medrash where he davens during these exalted days remains a ***makom kadosh***, and that the *tefillos* should reach their intended destination; it is a tremendous ***achrayus*** to ensure that on such holy days, the *tzibbur* remains silent during davening.

Do Not Sit in a Place "Prone to Misfortune"

I want to touch on two things that apply to everyone.

Rav Binyamin Rabinowitz once said that there are people who wish to daven, but they have difficulty concentrating because their shul neighbors talk during davening. It's not too much to ask for a person to remove himself from such an

Q&A:

Joining *HaMelech* While Davening *Pesukei d'Zimrah*

Question:

It happens that during the Yamim Noraim, a person is still reciting *Pesukei d'Zimrah* while the *tzibbur* is already up to *HaMelech*. Is it permitted to skip ahead and join them in this awesome *tefillah*?

Answer:

It is permitted to say "*HaMelech*" and then return to daven from where one was holding. It is likewise permitted to recite *Shir HaMaalos* along with the *tzibbur* and then return to one's davening.

THESE QUESTIONS ARE ANSWERED HARAV NACHUM TZVI MEIR ROSENFELD, SHLIT"A, AUTHOR OF HALICHOS HACHAYIM
SUBMIT YOUR QUESTION ABOUT TEFILLAH AND KRIAS HATORAH. CALL THE KEREN TOSFOS YOM TOV HOTLINE AND PRESS 2

environment. Everyone knows at which tables people talk during davening, and it is the responsibility of an *ehrliche Yid* not to be drawn to such areas.

Sometimes, people daven at the *mizrach vant*, because it's a prestigious seat. But unfortunately, these places are often precisely where people talk during davening.

The Brisker Rav was once at a wedding when people came over to him and said that a well-known thief had entered the room, and they were concerned he would steal from them. Said the Brisker Rav: "A *ganav*?! Seat him on the dais! Everyone will be scrutinizing him, and he won't be able to steal." Similarly, we must choose a seat where we will be embarrassed to talk.

Some may say, "I don't expressly talk during davening.... I come to davening, and I automatically become drawn into the conversation...." But why are you standing near these people? If you don't choose a respectable and quiet seat where you can daven undisturbed, don't complain that you're drawn into the circle. It is incumbent upon every

person to find himself a place where he can daven.

We will notice an interesting thing: When a person resolves not to talk during davening... people pick up on it very quickly, and they won't bother trying to draw him in. It takes a group to agree to schmooze. If you resolve to be silent, they will leave you alone.

Talking During *Shemoneh Esrei* When We Aren't Davening There

The Shulchan Aruch quotes the Maharil, who rules that a person who isn't davening in that minyan may speak after the *chazzan* has completed the *berachah* *הא-ל הקדוש*. However, there's a *teshuvah* from Rav Yosef Chaim Sonnenfeld to a *Yid* named Reb Shlomo Sobel, in which he writes that although it is permitted according to the strict letter of the law, talking during davening lowers the entire shul. Therefore, one should refrain from talking whether or not he's davening along with the minyan. If *Yidden* are davening, one should not interfere.

The Director Relates: On the Way Home

On the trip back from kever of the Tosfos Yom Tov, I met a yid from Boro Park who shared an incredible story.

He is a real estate broker. Four years ago, he accepted a kabbalah not to talk during davening.

Thereafter, he received a phone call regarding a deal that he thought would never happen. However, to his surprise, the client was interested in the transaction. Incredibly, this occurred exactly forty days after he accepted the kabbalah! The property was placed under contract on that very day, and the deal provided the broker with a large commission.

The man continued and shared that he recently met the Kossover Rebbe shlita in Eretz Yisroel. As the Rebbe needs a refuah, the man told him that he accepted a kabbalah as a zchus for the Rebbe. He said that he'll be careful to enter the shul in time for 'Hodu' instead of schmoozing outside.

Upon hearing his words, the Rebbe declared, "I am here only because of these kabbalos!"

Surely, the hundreds of thousands of kabbalos that were accepted upon the kever of the Tosfos Yom Tov will positively influence all of Klal Yisroel, and help us all merit salvations, refuos, and all that we lack.

- Alter Rabinowitz

★

They're carrying my tefillos heavenward!

To the esteemed editors:

First, a word about your wonderful publication: I was thinking about a certain aspect of this publication: **the tremendous purity that characterizes the Kevodo newsletter.** There are so many wonderful features in it; it's a pleasure to read, and it's evident that lots of planning and heart go into its production.

It is likewise heartening to see how many *Yidden* are inspired by reading it to strengthen their *kedushas hatefillah*, their *avodas hatefillah*, and to introduce a sweetness and joy into their davening. These are my general sentiments.

I would also like to thank you, on a personal level, for the "Q & A" feature regarding the halachos of davening. Something that spoke to me directly was the discussion about the collectors who make their rounds in shul during davening, and whether we may offer them words of *chizuk* while davening.

I particularly enjoyed the way *Kevodo* balanced the awe and the aura of *kavod hatefillah* while maintaining the importance of treating the collectors with the respect and dignity they deserve.

I therefore feel that this is the correct forum to convey my own sentiments on this matter. It may seem to some people that the *meshulachim* who go around collecting during davening are a nuisance and a bother as we're attempting to concentrate on davening. Sometimes, a person may even become annoyed, thinking, "*Let me daven in peace!*"

But I feel that every *Yid* must reflect on this and think about where these *Yidden* are coming from: They have wives and children back home. They tear themselves away from their families—often at the most difficult times in the year—because they don't have bread to eat.... They're literally starving, and they're lonely; the *Beis Medrash* is the only place where they find community and company. **We must take into account these feelings of our struggling brethren.**

A *Yid* once came to the Divrei Yoel of Satmar and complained about the collectors who disturb his davening. Said the Satmar Rebbe to him, "**It's quite possible that their collecting sweetens the tefillos and helps them ascend upward!**" The Rebbe then repeated this two or three times: ... *who knows if this isn't what sweetens the tefillos...*

When I heard this encounter, I changed my entire attitude toward the collectors who come around during davening: **They're helping me! They're carrying my tefillos heavenward!**

I would also add an *eitzah* that can help both aspects—enhancing our giving while preserving the *kedushas hatefillah*. The best thing would be to prepare coins, singles, or credit cards before davening, so there's no need to change money or interact during davening. I would likewise add that it would be wonderful if people would place a card near their *siddur*, thanking the collectors for the *zechus* and giving them *chizuk* in their difficult work.

Rashi teaches us in *Parashas Ki Seitzei* that when a pauper benefits from us, we're blessed through this even if we aren't aware of it. The Zohar HaKadosh writes incredible things about this. There are tremendous mitzvos in giving to the poor, and, as noted, it sweetens our *tefillas*.

May the Ribbono shel Olam help you continue to accomplish great things in strengthening and elevating the *tefillas* of Klal Yisrael with great success in all your endeavors.

C.Y.L.V. Williamsburg.

★

The "Sign" Arrived—Two Years Later!

To the esteemed editors of *Kevodo* and Keren Tosfos Yom Tov:

Two years ago, during the great pilgrimage to the kever of the Tosfos Yom Tov in Krakow, I submitted a story I had personally experienced. Today, I would like to submit an addition to the story.

The story at the time, in short, was that we who were at the *tziyun* stormed the heavens with heaven-piercing cries... the entire crowd cried and screamed for *yeshuos* as we recited *Tehillim*. During this event, I had in mind a *Yid* who was going through a difficult immigration saga, and indeed, he merited a miraculous *yeshuah*, which you publicized at the time.

But the story doesn't end here. »

Readers Write (cont.)

« There was another individual in our shul who had a number of children in *shidduchim*, and, sadly, nothing was moving for them. His pain was intense and searing, and we all agreed that we must do something in his merit. Together, we resolved that the entire *kehillah* will be vigilant not to speak during davening. As I davened ardently for this *Yid* at the holy *tziyun*, I asked the Ribbono shel Olam that if the *shidduchim* came due to the *kabbalos*, we should receive a sign from Above, because that would provide

chizuk to the *kehillah* to continue with their *kabbalah*. Soon after we returned home, my friend told me that things began to move... and *baruch Hashem*, he completed a number of *shidduchim* since that time.

I was happy to hear this, and I went on with my life.

On Shabbos *Parashas Shoftim* of the year 5785, the sign finally arrived! A distinguished *mispallel* in our shul held a gala *kiddush*. What was the occasion? The birth of his first grandchild!!

It took a moment for us to realize that the date was 6 Elul—the *yahrzeit* of the Tosfos Yom Tov!

Understandably, the joy in our *kehillah* was great. Everyone went wild with joy at the clear sign that had been sent, and our *gabbai* utilized this opportunity to encourage us all to keep our *kabbalah* going—this time for the *yeshuah* of another *mispallel* in our shul who is in need of salvation.

May the Ribbono shel Olam help that we should only see *refuos* and *yeshuos*, and only goodness and blessing for the entire Jewish People and all their *tefillos* should be answered.

Akiva Gestetner, Kiryas Yoel.

*

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