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## Parsha Perspectives

*To participate in enlivening prayer and bringing hearts closer, strengthening the daily connection of a Jew with his Father, may He be blessed, please call 054-8451159*

# Historic Happenings מאת הרב ישראל גולדוסר, נערך ע"י המערכת

## In Times of Crisis - and Times of Thanks

We are currently in a time of crisis. A time of Tefillah. A time to cling to ספר תהילים and cry out to Hashem. And yet – we must also give thanks. Simply lift ourselves beyond the natural bounds when we see what is happening around us.

On the one hand – we cannot rejoice. Our hearts are torn. So many Jews are suffering. Just last night, ten Jews were murdered in the Land of Israel.

השם ייקום דמם ויביא נחמה וישים קץ לדממה מעל כל פנים. And on the other hand – we cannot remain silent. We must give thanks. One day, we may be asked:

"When all these miracles happened... what did you do?"

And we'll say: "Oh... we were busy with our lives... following the news... hearing the sirens... watching interceptions..."

But we want to answer:

We were a decisive part of the war effort!

Anyone who knows a bit of history knows: the real war is always waged behind the scenes.

If you ask an average person what determines the outcome of war, he'll say:

"It's decided on the battlefield – by the number of soldiers, the amount of ammunition. What doesn't work with force – works with more force".

But the truth is: the decisive battlefield is far from the frontlines. It's the war of intellect – espionage, intelligence, analyzing the enemy's moves, predicting their strategy.

World War II, for example, was won by a group of lab-coated scientists who built the atom bomb.

In fact, this is clearly stated in Koheles: (קהלת ט)

The *possuk* says that a great king besieged a small city with a mighty army – and a single wise man saved it with his wisdom.

As Jews, we believe that all physical activity is but a shadow of the spiritual war above. When one nation defeats another, it is because their spiritual guardian prevailed in the heavenly court.

As it is written: (ישעיה כד כא)

Hashem judges first the *Malachim* above, before those below.

And their arguments are not about missiles or drones – they're about who is advancing the true purpose of creation, the revelation of Hashem's unity in the world.

If so – we must ask ourselves:

What is our power? What is our unique weapon in these times?

## Even in Hiddenness

If we observe what's unfolding before our eyes, we cannot help but sense a striking resemblance to the story of מגילת אסתר. It's almost a mirror image.

The same decree – "להשמיד להרוג ולאבד": pronounced by the Persian Empire, which was later overturned, bringing divine justice upon the enemies of ישראל.

And today, too, we hope that the threats of destruction from "modern Persia" (i.e., Iran) will collapse upon the heads of our enemies.

מגילת אסתר? What is the secret of?

It's the era of Hester Panim – divine hiddenness – as teach:

"אסתר" This is where "ואנכי הסתר אסתיר פני ביום ההוא" – is hinted in the Torah.

Is this a *yeridah* or an *aliyah*?

On one hand, כלל ישראל, was suffering – physically and spiritually. But on the other hand, that generation

reached a greater level than those who received the Torah at Sinai.

As ל"ח say – "הדור קבלוה מאבה" – they reaccepted the Torah out of love.

Even more powerfully ל"ח state: (חגיגה ה.)

– "כל שאינו בהסתר פנים – אינו מהם" –

Meaning, the essence of כלל ישראל is revealed specifically through the ability to withstand Hester Panim.

What brought about the harsh decree in the days of מרדכי ואסתר?

Not sins in the usual sense – but rather a spiritual disconnection, a weakening of the bond with Hashem. As ל"ח say:

– "שנהנו מסעודתו של אותו רשע" – They derived pleasure from a feast that, on the surface, was strictly kosher... but its essence was a celebration of the destruction of the Beis HaMikdash.

So how do you fix that kind of disconnection?

With extreme inner return – "דברי הצומות וזעקתם" – fasting on the night of Pesach, mass fasts for children, and above all – after the victory, when they slew 75,000 Amalekites by their own hands – they established days of celebration and thanksgiving to Hashem.

They made *purim* equal in power to *tsom* because it's all one thing: relationship and belonging.

## Historic Extremes

This is not only true for Purim.

If we look at Jewish history, we see that everything about Israel עם is unusual, extreme, and dramatic.

Want a small example?

Russia and Ukraine have been at war for nearly three years.

They tear each other apart, but neither side wins. This may go on for decades.

But when it comes to ישראל? עם

It's either the days of דוד המלך and שלמה המלך – peace and prosperity – or the horrifying exile of סנחריב and the destruction by Babylon.

A horrific Holocaust...

And then – the stunning miracles of the Six Day War, which stunned the entire world.

Yom Kippur War? At first it seemed that Jerusalem would fall within a day...

But then – within three weeks, everything reversed.

And now – Simchas Torah. תשפ"ד

No one saw it coming. The entire world rubbed its eyes in disbelief:

"איכה ירדוף אחד אלף..."

And then, less than two years later, Iran – the crazed "head of the haters" – is on the verge of acquiring a nuclear bomb, after decades of massive investment and enormous financial loss.

And suddenly – overnight – it all collapses. The world stands in shock.

What is going on? Why is everything with us so radical?

## Measuring Extremes

This tells us one clear thing:

We are children of the King. We have a role.

To be a "kingdom of priests and a holy nation" – a people that unites around the Kingship of Hashem and reveals to the world that He is our King, and we are His people.

This is not about coercion.

It's about love.

To live in constant connection with Him – through Tefillah, longing, and unwavering trust – even in times of darkness and hiddenness.

Love is always measured by how it endures extreme situations.

Will we still say "אתה בחרתנו" even during a Holocaust, ל"ע?

Will we still obey His word during times of economic success?

Therefore, even if Yidden sin and stray, when punishments befall them – they too are radical. Why?

To show us that everything is from Above – that Hashem is shaking us awake, reminding us who we are and what we're here for.

We don't understand His calculations.

But we see the pattern.

In 1967, when all hope was lost – came salvation.

In 1973, when we trusted in our own power – came crisis.

On – we saw horror. שמחת תורה תשפ"ד

And on – י"ז סיון came the unraveling of Iran's nuclear threat.

This is Hashem drawing us close.

Perhaps this is hinted in the blessing, "יוצר המאורות" where Hashem is called:

"עושה חדשות, בעל מלחמות".

He is the One who "makes wars" – but His purpose is to create renewal.

Creator of Renewal

So what "news" should we be following?

Not just military updates. Not just "Where did the missiles fall"?

We must seek the inner news:

The awakening inside our own souls.

The renewal of our connection to Hashem.

The recognition of Who runs the wars – and what He's doing in our world.

If we want to be part of the decisive spiritual effort –

We must invest in Tefillah and gratitude.

To give thanks.

To attribute everything to Hashem.

To daven with emotion, with depth.

As we say:

"שומר ישראל שמור שארית ישראל – האומרים 'שמע ישראל' – It's about belonging.

We, עם ישראל, who declare, "שמע ישראל", are expected to gather around Hashem in praise and thanksgiving, and to recognize:

"אנחנו עמך וצאן מרעיתך".

How fortunate we are. What a sweet portion we've been given.

And at the same time – to beg, to plead, with love and sincerity, to be saved from those who seek our harm.

This awareness is taking root deeply within – כלל ישראל – even among those who were once far.

We feel, more and more, that we are under the shelter of Hashem's wings.

And it is this recognition that gives us strength, faith, and hope – not only to survive the current threat, but to long for a complete redemption.

Not only to be saved from temporary danger,

but to be redeemed from the entire exile,

to witness a true and everlasting salvation,

תשועת עולמים,

הגאולה השלמה והאמיתית במהרה.



## A Story from Life

To the editorial team of, "ואני תפילתי"

שלום וברכה.

We are the B. family. Not long ago, we moved to a new city. Baruch Hashem, we were welcomed with warmth and kindness. But my main concern was: Where would my daughters study?

I have one daughter in 7th grade, and another in 4th grade. Both are kindhearted, gifted girls. We researched the local schools and reached out to the one that suited us most. The administration reviewed the matter and told us that it would be very difficult to accept the 7th grader, because the class was already filled to capacity. However, the younger one in 4th grade could be accepted without issue.

I was torn. What do you do when your child is left without a school? We tried pulling strings – calling,

meeting, asking – but nothing helped. And then I decided it was time to bring out the heavy artillery.

I traveled to מירון to daven by the קבר of רשב"י. I poured my heart out to Hashem, asking that my daughter in 7th grade be accepted easily, into a place and class that would truly suit her.

Then I came home.

And the next morning – the phone rang.

It was the principal.

"I have news. We found a place for your daughter in 7th grade. No problem. A student left the class, and the seat is open".

Tears welled up in my eyes.

But then – she added one more sentence:

"Um... just one thing. We can't accept your daughter in 4th grade. There's an issue with her registration with the Ministry of Education".

I was left speechless.

I said to myself: Look at this! I davened so intensely for the older daughter... and I didn't even think to daven for the younger one! And now everything flipped. The one with no chance – got in.

And the one who was already accepted – was suddenly out.

What do we do now?

I already know the answer. Only... this time, there are no buses to מירון. There's a war going on.

In any case, I'm sending you the story now – because the ending isn't even necessary. The message is clear. Not only pertaining to acceptance, but also with regard to winning any battle we face.

אמן כן יהי רצון.

—K.B.

## The Soul Within the Blessing - שירי דוד

### Parshas Tzitzis - From the Weekly Parsha

(במדבר טו, לז-מא)

(לז) ויאמר יי' אל משה לאמר:

(לח) דבר אל בני ישראל ואמרת אליהם וששון ציצית על כנפי בגדיהם לזכרתם ונתנו על ציצית הכנף פתיל תכלת:

(לט) והיה לכם לציצית וראיתם אותו וזכרתם את כל מצות יי' ועשיתם אותם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם:

(מ) למען תזכרו ועשיתם את כל מצותי והייתם קדושים לאלהיכם:

(מא) אני יי' אלהיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלהים אני יי' אלהיכם:

### The Questions

A. Why is Parshas Tzitzis so important that it was incorporated into the daily recitation of תפילות? שמעו

B. The phrase "והיה לכם לציצית" seems redundant – why is it needed?

C. What is the meaning behind the repetition and variations between *pessukim* and *verses*?

"למען תזכרו" vs "והייתם קדושים"

and the switch from third-person to first-person ("מצותי" vs "כל מצות יי'")

The Goals of "והייתם קדושים" vs: "ולא תתורו"

D. What is the connection between the beginning (Tzitzis) and the end of the Parsha (Tzitzis)? (ציצית מצרים?)

E. The phrase "אמרת" does not appear in the Torah

itself but is the beginning of the next blessing קריאת שמעו. The reason it is added to the blessing is based on Rabbi Yehuda's words, as it says (ברכות יד:). But isn't it (ויאמר יי')? see (ויאמר יי')? The reason it is added to the blessing is based on Rabbi Yehuda's words, as it says (ברכות יד:). But isn't it (ויאמר יי')? The reason it is added to the blessing is based on Rabbi Yehuda's words, as it says (ברכות יד:). But isn't it (ויאמר יי')?

### Introduction

This section explains the reason we accept upon ourselves the kingship of Hashem with love and willingness. The reason is Yetzias Mitzrayim – in which we recognized Hashem's greatness and His love for us, and chose to be eternally bonded with Him. As a reminder of this commitment, we are given the mitzvah of Tzitzis.

To understand the concept of Tallis and Tzitzis, we must first explore what תנ"ך teach on this matter. The ספר (פסיקא קטו) states:

"ר' שמעון בן אלעזר אומר: למה נקרא שמה תכלת? על שם שנתכלו מצרים בבבוריהם... דבר אחר: על שם שכלו מצרים בים. למה נקרא שמה ציצית? על שם שהציץ המקום על בתי אבותינו במצרים... מציץ מן החרכים" (ש"ב ט)

"R' Shimon ben Elazar says, why was it called Techeles, because the Mitzriyim lost, their firstborns... Another interpretation the מצרים ceased, כלו, in the Sea. Why was it called Tzitzis, because Hashem gazed, הציץ, at our Fathers' houses in the החרכים מן החרכים.

The מצרים explains this concisely:

The Tallis with Tzitzis alludes to the Divine Light

of Hashem that fills all creation. As תנ"ך said: "הקב"ה, enwrapped Himself like a garment and His radiance shone from one end of the world to the other." And: "He wrapped Himself like a garment."

The four corners of the Tallis represent the four lights that spread throughout each world, such that they were perceived as the Four חיות bearing the Divine Throne. The fourth חיה is the attribute of תכלת, associated with the color, which corresponds to the attribute of דין (justice). This is why the ספר says תכלת reminds us of the destruction of Egypt "ה' הכה כל בכור."

The other attributes are represented by the white color, matching the garment itself – indicating תודת and Hashgacha. This is the meaning of "ציצית" – a reference to the Divine "peeking" through the latticework to watch over us, as מציץ מן החרכים.

These two attributes were revealed during the Yetzias Mitzrayim – in the death of the Egyptian firstborn, and – חסד in our miraculous salvation.

The recognition of Hashem's Oneness was manifest in the events of Yetzias Mitzrayim, when the natural order was overturned. As it is written: "למען תדע כי אין כמוני בכל הארץ."

Since we are obligated to constantly contemplate these fundamentals, we were commanded to wear Tzitzis. Through them, we declare and lovingly accept His Power and Hashgacha over us, rooted in Yetzias Mitzrayim – as will now be explained.





## מפי בעלי ההילולא

### הרה"ק רבי קלונימוס קלמן ב"ר אהרן הלוי עפשטיין בעל מאור ושמש נלב"ע א' תמוז תקפ"ז

(See his insights in the section "Parsha Perspectives")

### רבי שלמה ב"ר דוד דאנה מטוניס נלב"ע כ"ט בסיון ה'תרע"ג

was one of the great rabbanim of Tunisia, author of "שלמי תודה" and "שבת אחים" on הלכות טריפות. He became especially known as the one who saved Torah from being forgotten in Tunisia. In his time, the schools of the Alliance organization, supported strongly by the French protectorate, uprooted Torah from the hearts of young Jews. People were broken.

Rabbi Shlomo lived near one such school and witnessed the decline with his own eyes. He

would often weep and pray with a broken heart over the destruction of Torah life.

One day, during such a Tefillah, two strangers entered his home—not of this world. They appeared as angels, and with powerful words stirred and awakened him:

"Why do you sleep? Rise and act! Hashem is with you, mighty warrior!"

And then they vanished.

Rav Shlomo, strengthened by this vision, gathered his strength. In תרמ"ה, at age 38, he founded the Chavrat HaTalmud Yeshiva, which eventually raised entire generations of talmidei chachamim, preserving Torah in Tunisia through the darkest times.

All of this – from a tefillah born of pain and care.

(See more of his teachings in the section "Parsha Current Events")

### רבי מיכל יהודה ב"ר משה דוד ליפקוביץ נלב"ע כ"ו סיון תשע"א

The Tzaddik Lives Through His Tefillah

Tefillah, he would say, is not just one mitzvah among others – it encompasses our entire service of Hashem. It is the root of Emunah, of understanding that every event in our lives – and in the world – is guided by Hashem.

Tefillah is not merely one mitzvah among many. It encompasses the essence of serving Hashem. It is the root of faith, the source of inner clarity, and the lifeline of one's connection to the Creator. It leads a person to live by the *possuk*:

"וצדיק באמונתו יחיה" – "And the righteous shall live by his faith".

### The True Entrance Test

At one point, a new cheder was being established, and the founders wanted it to be exclusively for בני עליה.

Reb Michel Yehuda was asked how to screen applicants.

He answered:

"The true test?

פסוקי' See whether the father comes on time for דמרה."

And after a pause, he added:

"Sometimes people have excuses.

So at the very least, see if he comes on time on Shabbos".

### Delay Is Not an Option

In his later years, a minyan was organized in his home. If it was five minutes to davening and the people had not yet arrived, he would assume they would not make it in time, and go to daven in Shul on time.

### Daven - Don't Resist

A young man once asked whether to leave his current kollel to seek a new one.

Reb Michel Yehuda advised him to remain until



the end of the zman – on condition that he invest more in his tefillah.

The man followed his advice and was later accepted into a prestigious kollel that had seemed entirely out of reach.

When the Rav met him again, he said warmly:

"Nu, you saw miracles, didn't you?"

### And then added:

"Sometimes, Hashem brings the challenge because He wants to help you in the end.

But He wants you to daven first – truly daven.

So don't kick the difficulty away. Let it be your tool".

### Electric Currents

In a letter, he wrote:

"Tefillah is among the hardest spiritual efforts.

Our thoughts flow like an electric current – without pause, without control".

### But, he added,

ר' חיים מוולוז'ין taught us a powerful, tested method:

Daven from the siddur. Word by word.

Point to each word with your finger. Say it aloud, with sweetness.

It will transform your mind and heart".

### Three Words

When a student once asked how to maintain kavana in davening and feel that he is standing before the King,

the Rav replied with amazement:

"You say the words – 'ברוך אתה ה' – in second person.

Let your ears hear what your mouth says".

He once advised his students, before Rosh Hashanah:

"Your best kabbalah? Have kavana in the first three words of Shemoneh Esrei".

He also explained the practice of תסידיסם – הראשונים

to wait an hour before davening–

because without that clarity of Whom you are standing before, the entire tefillah lacks its essence.

### Just Tefillah?

There was a time when his entire focus in mussar and public speaking was only tefillah.

When asked, "Isn't it time to move on to other subjects"?

He answered:

"If you think we've already said enough about tefillah – then you don't understand it at all.

Tefillah defines your spiritual stature for the entire day".

# Tefillah in Light of Current Events

From the Teachings of the Hilula Honoree, Rabbi Shlomo Dana, one of the great rabbis of Tunisia

## From Within Themselves

We are currently in the midst of a war with the Kingdom of Persia, and we are witnessing great miracles. ב"ה. But what is going on behind the scenes? If we examine what our master wrote in his book about a century ago, we will discover a great deal about the current events of Sivan and what lies beneath them.

This is what our master wrote (in his commentary on the Torah, p. 53):

Intell us (מדרש שוחר טוב ט) about a Roman officer who asked Rabbi Elasa: how is it said about us, "המה יבנו ואני אהרוס" (מלאכי א)? After all, all the buildings we have constructed still stand! Rabbi Elasa answered him: this is not referring to physical buildings, but rather to ideological "construction" — you convene in counsel, devising plans to annihilate the Jews and benefit greatly by building yourselves through their destruction, but the הקב"ה foils your schemes. The officer responded: It is true! That is exactly what happens. Every year we gather and consult on how to wipe you out, but in the end, one of us always destroys the plan). End of the (מדרש)

Based on this, our master explains the *possuk* איוב (ה טו): "וְנִשְׁעָ מִקְרֵב מִפִּיָּהֶם, וְיָמִיד חֶזֶק אֲבִיוֹן" — חז"ל interpreted that the strength of Israel lies only in the mouth (i.e., Tefillah). Accordingly, the *possuk* means:



באדיבות 'קהילות ישראל'

— "וְנִשְׁעָ מִקְרֵב מִפִּיָּהֶם" Israel is saved from the sword through the power of their mouth (Tefillah), and then "וְיָמִיד חֶזֶק" — the mighty hand itself delivers the poor, for it is precisely one of them who sabotages and thwarts all their own plans. (End of our master's words)

And indeed, this is astonishingly evident in the downfall of the Iranians. How all their vast plans, which they built over so many years with limitless

investment, were ultimately destroyed specifically by collaborators from within, from their own flesh and blood. And what truly caused their mouths to speak? — It was our mouths that prayed...

## Going and Advancing

How should we daven in such a time? With a tone of entitlement? "Master of the Universe, look at how many mitzvos and Torah we possess... and how much military strength we have, so just help us a bit, give us a push. חס ושלום. ...May dust fill the mouth of anyone who speaks so.

taught us": (סוטה ו) A person's Tefillah is not heard unless he makes himself like flesh" — meaning, humble and broken.

To sharpen this teaching, our master writes (in his commentary on the Torah, p. מ): The word "הָלוֹךְ" appears in all of תנ"ך only four times) fully spelled with a ו, four occurrences in the (מסורה), and all are in תפלה. This alludes to the ספר בראשית (ח ג, ח ה, יב ט, כו יג). teaching above: if a person davens with self-importance and does not humble himself — he is "הָלוֹךְ וְנִשְׁבָּ" thus — "הָלוֹךְ וְנִשְׁבָּ" his Tefillah is rejected and returns back to him.

But if he davens with submission, "הָלוֹךְ וְנִשְׁבָּ" , humbling himself as one lacking and deficient — then, "הָלוֹךְ וְנִשְׁבָּ" his Tefillah travels and ascends upward and will indeed be heard before Him. ית

## Halachic Perspectives - Rabbi Chizkiyah Portman

### The Tallis Over the Head

It is well known that many are particular throughout the entire Tefillah that their heads remain fully covered by the Tallis. On the other hand, there are many who are less strict, and even during the Amidah itself, they sometimes do not bother lifting the Tallis back over their heads when it slips slightly.

How essential is it really to ensure that the head is covered by the Tallis? What if the one davening finds it uncomfortable to keep it on for some reason? And is there a preference for covering one's head with the Tallis specifically, rather than with a regular hat?

The earliest halachic source for this matter appears in the words of the ספר (אורח חיים סימן ח'), who writes that although one is not required to wrap in the Tallis like the Ishmaelites — with a full, enveloping wrap — but rather in the manner of ordinary people, who sometimes cover their heads and sometimes do not, still, he concludes his words. "ומכסה ראשו שלא יראה בגלוי הראש":

The question is: what is the reason for this extra level of stringency — is it related to the halachot of ציצית or is it simply about not having an uncovered head?

The (ibid.) writes that the עיטור is not warning against walking bareheaded, since certainly before donning the Tallis he was already wearing a ציצית and also that this is not directly related to the mitzvah of.

He offers two explanations why one should still cover their head with the Tallis:

A) As an act of modesty — adding to the head covering with a scarf or the Tallis [beyond just a כיפה for such a covering humbles the heart and brings one to fear of Heaven.

B) Alternatively, the בית יוסף suggests that it is a מצוה מן המובחר to specifically cover oneself with a garment used for a mitzvah. The (ibid.) agrees.

The practical difference between the two explanations would be whether the enhancement applies only with a Tallis or even with any regular hat. And indeed, the rules. "ונכון שיכסה ראשו בטלית":

However, many halachic authorities disagree with the בית יוסף on this point. Chief among them is the (ibid.), who writes that although "it is a mitzvah to heed the words of the בית יוסף and his interpretation," nevertheless, this is not the עיטור's actual intention. Rather, the עיטור was warning against uncovering one's head entirely at the time of reciting the blessing.

The (ibid.) elaborates: In the time of the עיטור, it was not inherently forbidden to walk with a bare head — except during Tefillah or while reciting a blessing [unlike today, where it is considered a full prohibition due to "ובחוקותיהם לאסא"]. Therefore, the עיטור likely meant that when one wraps himself with the Tallis, he should take care not to leave his head completely uncovered, since he is about to recite a blessing and begin to daven. Especially since the Tallis often causes the כיפה to fall, the עיטור advised covering the head with the Tallis.

According to this explanation, if one's head is already covered with כיפה, there is no further need to cover it again with the Tallis.

Nevertheless, in practice, all agree that it is highly appropriate to cover one's head with the Tallis. This is the ruling in the (ibid.) who quotes both the בית יוסף and the ס' קד' that such a covering humbles the heart and brings one to יראת שמים and that the Tallis should remain on the head from the beginning of the Tefillah until the end.

He also quotes the האר"ל, who would cover the ראש של תפילין with his Tallis, though the מגן אברהם adds that one should not fully cover the תפילין.

See also, פסקי תשובות, which cites various halachic authorities and tzaddikim who spoke strongly against those who throw the Tallis behind their shoulders during Tefillah. It also mentions that the שר שלום מבעלזא was particular to have his head covered with a Tallis even during השחר.

This column is for study purposes only and not for practical halachic rulings.





## *A Story for Sweet Children - By the Renowned Educator, הרב יהודה צבי בראנדווין שליט"א*

### The Shabbos Challoz

A Gut Shabbos to you, dear and sweet children!

Our story took place in a faraway town called Tripl.

Friday afternoon arrived, the sun was about to set, and the streets of the town were filled with the delicious aroma of cooking.

Everyone was running and bustling about—

One person putting the cholent in the oven, another washing the candlesticks, and another already lighting the Shabbos candles.

And suddenly... a wondrous rumor spread through the streets like a blazing fireball:

"The holy tzaddik, the נועם אלימלך, has come to Tripl, and he will spend Shabbos here!"

Children, just imagine!

It's like if suddenly לך קניבסקי appeared at your shul without any prior notice...

Everyone in the town burst out in excitement.

All — old and young, simple folk and Torah scholars — ran to the great הכנסת בית to see the tzaddik and to daven with him.

The רבי led the ערבית Tefillah, and there was such light... such holiness...

That even the little children stood completely still.

There was a holy silence, and only the voice of the tzaddik, sweet as honey, was heard in the air.

After the Tefillah, it was announced: "The רבי will make a!" טיש

(A special Shabbos table with soulful singing and words of Torah).

And who wouldn't want to attend a טיש of the נועם אלימלך?

Everyone took just a small bite of their Shabbos meal — and ran to the טיש.

Even simple people who usually didn't leave their homes on Shabbos came this time.

Everyone felt that something truly special was happening.

On Shabbos morning — the תפילה was like a flame.

People felt that their hearts were soaring to the heavens.

During the songs, there were tears. During the hearts trembled.

And whoever heard the דברי תורה of the רבי felt as if an angel was speaking...

But the highlight of Shabbos was the טעודה שלישית. What happened there — is almost impossible to describe:

People wept, returned in תשובה, asked forgiveness, took upon themselves to grow in holiness.

Everyone said: "אשרינו!" That we merited such a Shabbos!"

After the הבדלה, everyone approached the רבי for a blessing.

Some asked for children, some for healing, some for livelihood.

Each one came with the request that lay in their heart.

And then, when the רבי returned to the small inn, he asked a surprising question:

"Tell me... perhaps the hostess knows why I came here for Shabbos specifically?"

The hostess whispered shyly:

"Yes ...כבוד הרב, I actually do know.

On Friday, when I baked my challahs for Shabbos, they came out so beautiful, so delicious, that I felt I couldn't just serve them plainly.

So I stood by the oven, lifted my eyes to heaven, and asked from the depth of my heart:

שלום! Send me a great tzaddik to eat from my challahs!"

The רבי smiled a shining smile and said:

"You should know — it was truly hard for me to come here.

But your Tefillah... it simply rose to the heavens, all the way to the הכבוד.

And that is why I came.

But next time, please — daven for even more important things:

For righteous children, for a holy family, for תורה and ראת שמים..."

Dear children!

If such a small Tefillah, when it comes from the heart, can open all the gates of Heaven—

and bring the tzaddik of the generation to a distant town—

then surely we too can do it!

May it be His will that we always merit to daven for good and important things—

And may our Tefillos be accepted with favor, Amen!

**פעילות המכון: הוצאה לאור של ספרים לחיזוק התפילה • הפצת עלון "ואני תפילתי", להעצמת התפילה בכל שכבות הציבור • שיעור שבועי על סדר התפילה ע"י רב המכון הרב דוד אנפולסקי שליט"א בשידור חי עבור בני חו"ל מדי יום רביעי בשעה 22:00 (בשעה 5:00 לשעון ליקווד) בקו התערוכות 922-6822-718 (ובארץ "בין העוצמה") • ספריה להשאלת ספרים על "תורת התפילה", ברחוב החיד"א 6 בית שמש בתיאום מראש בטל' 05271 71 322 • דרשות והרצאות מעצימות לחיזוק מתיקות התפילה • קו יעוץ והכוונה להתחבר**

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