

נועם

ה'


עבודת התפילה

חלק ב'



On the topic of:

הכנה

Preparing for Davening



ינ' ל ע' י הרב ישראל גאלד

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'נועם ה' please call or text

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Let us together continue בעז"ה
to try and grow in our עבודת
התפילה.

The answer touches the core
essence of the purpose of our
עבודת ה'.

הכנה למצוה

עבדו את ה' בשמחה

Preparing for a מצוה

Anyone who has even a little
connection with ה', עבודת ה',
understands the reality that we
need to serve Hashem with
שמחה. We need to have joy
and excitement in our עבודת ה'.

In order for us to improve in
our davening, the first thing
we need to work on is the
concept of הכנה - preparation
for davening.

But if we look a bit deeper, we
find that this topic isn't so
פשוט.

Everyone understands the
simple reality that if we want
to produce a successful
product, we need to prepare
properly. If we don't put in the
necessary preparations, we
won't see the results we are
hoping for.

תחת אשר לא עבדת את ה' אלוךך בשמחה וגו'

The פרשת כי תבא in תורה tells
us of the terrible calamities
that will fall upon the Yidden
ח"ו, if we don't follow
Hashem's ways. We find the
reason behind all of these
terrible events is summed up
in one פסוק.

Greater - הכנה than the מצוה!

תחת אשר לא עבדת את ה' אלוךך בשמחה וגו'

There is a well-known
concept that we have from the
צדיקים that the הכנה a Yid does
for the מצוה is in fact greater
than the מצוה itself.

Because we didn't serve Hashem with שמחה.

How can we understand this
on a practical level? How can
we say that preparing for the
מצוה is greater than the actual
מצוה? We understand its
tremendous importance but
greater?

This needs to be understood
better.

We understand that serving
Hashem with joy is certainly
integral to our עבודת ה', but to
say that it's the cause for all

the terrible events that befell
Yiddische Kinder? Why?

מי בקש זאת מידכם

We read on שבת חזון a very
tragic הפטורה. The נביא ישעיה
tells us on behalf of Hashem
words that are extremely
painful to read.

"למה לי רוב זבחיכם יאמר ה'

Why do I need your קרבנות?

מי בקש זאת מידכם רמוס חצרי

*Who asked you to trample
on My courtyard?*

חדשיכם ומועדיכם שנאה נפשי

*My despises your yomim
tovim."*

How can we understand these
frightening words?

What can we do to fix this
problem?

רחמנא לבא בעי

The answer demands of us to
analyze our relationship with
ה' and our עבודה.

Hashem, with His endless
love for His kinderlech gave
us 613 gifts. 613 candies. 613
מצות.

רצה הקב"ה לזכות את ישראל

ה' wanted to benefit us,

לפיכך הרבה להם תורה ומצות.

He therefore gave us a
tremendous amount of מצות,
613 opportunities to become
close to Hashem, to cling to
Him.

A person who has a little
intelligence has to wonder to
himself, does Hashem need
my מצות? Hashem, the
Almighty, the Creator of the
universe, needs me to give
Him a לולב? A sheep? Words
of בבלי?

The answer is: No. He doesn't
need our מצות He needs one
thing and one thing only,

רחמנא לבא בעי

He needs our heart.

Like the מסילת ישרים says in
such beautiful words at the
end of פרק ט"ז...

"וכן אמרו רז"ל רחמנא לבא בעי כי
אין די לאדון ברוך הוא במעשים
לבדם שיהיו מעשי מצוה אלא העיקר
לפניו שהלב יהיה טהור לכון בה
לעבודה אמיתית"

*"Like Chazal tell us: Hashem
wants our heart. Because
Hashem doesn't need our
plain, superficial actions,
rather the main point is to
have a pure heart, focusing
on pure and real עבודה".*

Hashem has a purpose for us, He gave us His precious מצות because that's how we can connect to Him. But, if a person doesn't stay focused on his mission, he can enter a state of rote where he begins to develop a robotic like service.

That's a problem.

That's when all problems start. We lose track of our goal, we develop a dry relationship with Hashem and then..... Hashem punishes.

That's what Hashem is telling us...

למה לי רוב זבחיכם - "Why do I need your קרבנות? Do you think I need the meat? Do you think I'm short on animals in שמים? Kinderlach, you're losing track of the purpose. Don't forget what I really want and expect from you!"

I want your heart, your emotions, your feelings of love for Me."

עבדו את ה' בשמחה

Now we can understand why all the punishments come from a lack of שמחה.

When Yidden do things without excitement and

simcha, it's an unfortunate sign of lack of appreciation for the מצות. It means we've fallen into complacency and are developing a dry relationship with Hashem.

הכנה is Greater

Now we have a deeper insight into the words of the צדיקים.

When a person invests time and energy into the מצוה, he prepares mentally and physically for what he's about to do, that's greater than the מצוה itself. **Because in those precious moments of הכנה, he shows Hashem how much he cares. He shows Hashem how excited he is to do the מצוה!**

That's the goal.

Of course, everyone understands that the package isn't complete until he actually finishes the מצוה. Yet, after all is done, when Hashem looks down at this מצוה and sees the preparation, together with the actual מצוה-where do we see the רחמנא? Where is our love for Hashem revealed?

With the הכנה.

מצוה is greater than the הכנה.

קדושת לוי of the הכנה

The קדושת לוי on the first night of סוכות wasn't able to sleep. His excitement and anticipation for the מצוה he was about to fulfill, did not allow him to rest. The הייליגע 4 מינים, the lulav and esrog were in front of him on the table. He sat the whole night, holding his esrog close to his heart, staring at the clock waiting for the crack of dawn when finally, he would be able to be מקיים the מצוה.

רחמנא לבא בעי!

According to the הכנה

There is another important concept that we need to keep in mind when we discuss the concept of הכנה.

השפעה=הכנה

Every מצוה that a Yid does, activates a certain השפעה in שמים. The fountains of ברכה open up for the Yid who performs a מצוה.

However, the amount of ברכה and the type of ברכה that we will receive depends on the

preparation we put into the מצוה.

Like the אור החיים הק' says in פרשת כי תשא ל"ג י"א,

"כי כפי אשר יבין אדם עצמו להשפעת הקדושה ישיג"

"According to the preparation of a person towards kedusha, that's how much blessing he will receive."

We are all looking to activate the maximum ברכה from the מצוה we do. In order for us to reach those השפעות, we need to prepare properly.

הכנה לתפילה

Until now we've discussed the concept of הכנה and how it pertains to עבודת ה' in general. The truth is that the concept of הכנה in regard to davening takes on a whole new dimension.

הלכה is הכנה

The concept of הכנה for davening is actually a הלכה. The סימן צ"ג שולחן ערוך says:

"ישהה שעה אחת קודם שיקום להתפלל כדי שיכון לבו למקום"

"A person should prepare for an hour before davening in

נועם ה'

בס"ד

order to concentrate properly.¹

points out, ר' שמשון פינקוס ז"ל

"אין זה דברי מוסר וחסידות אלא
הלכה"

*"These are not words of
inspiration or chassidus
rather actual* הלכה*"*

Why is this true? Why, when it comes to תפילה is there an extra focus and emphasis on preparation.

שיחה = תפילה

explains it so ר' שמשון זצ"ל beautifully.

מלך. תפילה is our time with the Yid. It's an opportunity every Yid has- to talk to שבשמים. Every conversation requires two people. I might have an interest to talk to my friend but who is to say my friend wants to talk to me?

That's why we need to prepare for davening. When Hashem sees us preparing, He sees how much we are interested in talking to Him. He therefore connects with us. Only then will we be able to concentrate on what we are

saying. Only after Hashem sees our effort, will Hashem activate the סיעתא דשמיא that will help us connect.

סימן צ"ח in ב"ה Like the

"שיתעורר האדם ויטכס בדעתו לכוון
כי אז הקב"ה עוזרו כי הבא לטהר
מסייעין לו מן השמים"

*"A person should arouse
himself and be determined to
concentrate and then he
certainly will merit Divine
Assistance."*

עבודת הכנה

למעשה ממש

Let's try together to discuss some practical suggestions for this special עבודה.

Come Early

The first thing that we have to work on is the simple idea of coming early. This might seem a bit unnecessary and perhaps even foolish to discuss, but nonetheless let's talk about it.

All people are creatures of habit. The older we get, the more our habits become

¹ ואם בעינן בדוקא שעה או סגי בזמן
מועטת עיין בערוך השולחן
סימן צ"ג סע' ד'

second nature and ingrained within us. This can be to our advantage, but unfortunately it can also be to our disadvantage. When a person reaches a certain age in his life and for years he's been accustomed to a specific practice, it becomes extremely difficult to change. Only with tremendous efforts, תפילות, and סיעתא דשמיא can a person change old habits.

One of those habits we often see, is the concept that we arrive to daven when davening is called for. If davening is called for seven o'clock, many people will arrive at seven or a bit after. In the world of הכנה, this is not correct. How can a person mentally prepare himself for the מנין that already started? We can be so busy trying to catch up in the מנין that we can simply forget that were talking to Hashem!

This might seem interesting, but we all know this feeling to be a true reality.

The only way we can change that is if we come early. There's simply no other way to do it.

Just Imagine

Just imagine how beautiful the experience can be. A Yid comes to shul at six o'clock for the seven o'clock minyan. He makes himself a hot coffee and sits at his place with a sefer. He begins to swim through the sea of תורה הקדושה and connects himself to Hashem with the sweet words he's saying.

It's 6:45 and he's ready to daven.

He gives his ספר a kiss and he exchanges it for his הייליגע tallis and תפילין.

טלית

He takes out his tallis and caresses his ציצית. He holds them, embraces them, and begins to stroke them.

The צדיקים tell us that when a yid caresses his ציצית, this can be compared to a musician who is tuning the strings of his instrument before the performance. When we sift our fingers through our ציצית in shul, in שמים the symphony is getting ready.

He takes his טלית and completely envelopes himself with the warmth of the אור

הטלית.

"מה יקר אלוקים חסדיך"

He blocks out the world, he disconnects himself from the confusion surrounding him, and he enters a world of חסד ה'.

"מה יקר חסדיך אלוקים"

How precious is Your Kindness, Hashem!"

He realizes that everything in his life is from Hashem and everything is perfect.

His טלית is in place and he's ready for his תפילין.

לשעבד בזה

He binds his body and soul to his creator through the תפילין. He ties his יד close to his heart. He davens to Hashem that his emotions and desires should be completely subservient to Hashem. He tightens the ראש של תפילין on his head. He davens that all his thoughts and strengths should be dedicated to Hashem.

He's fully armed and ready to daven.

Can you imagine what kind of beautiful davening experience this yid will have? With such a preparation, he will certainly

feel a connection to the words he will say.

Why?

Because he prepared.

Hashem sees his effort. Hashem sees how much he cares and wants to connect with Him, that Hashem sends him tremendous דשמה.

Suggestion Number One

The first suggested קבלה is to come early to daven.

הכנה Building Muscles

We have to realize that no עבודה becomes natural overnight. We need to build our muscles in this particular area. Therefore, a very good suggestion is to start with a specific day. Choose a day that you know has the potential to really work. Make this your davening day. The day where you try and implement the חזוקים that you are working on.

So for this קבלה, be מקבל that:
On a specific day, I will come early before davening.

Perhaps make a seder of learning to make things even more exciting.

In Conclusion

Like we always say, Hashem sees our good intentions. He sees that we're trying. He sees that we're not happy with the way that davening looks in the world and we want to be from the lucky ones that will raise the banner of תפילה amongst כלל ישראל.

In the זכות of our efforts, we will all certainly merit to see tremendous success in this special עבודה and taste the beauty of תפילה!