

# נועם

# ה'

*Inspirational words of*

עבודת ה' in חיזוק



פרשת תזריע מצורע



*On the topic of:*

תפילה



י' ל' ע' י' הרב ישראל גאלד  
מרא דאתרא

**חברת נעם שיח**

*765 Caffrey Ave*

*Far Rockaway N.Y. 11691*

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לעילוי נשמת ר' ישעיה בן ר' משה  
מקערסטירער זי"ע

## וספרתם לכם

כלל ישראל is in a זמן called ספירת העומר. The פסוק - when it describes the מצוה of ספירה - tells us "וספרתם לכם" - You should count. The Tzaddikim tell us that the word ספירה comes from the word ספיר אבן, which means a sapphire stone that shines. Our עבודה during ספירה is to shine.

What does that mean on a practical level?

On פסח, we were all זוכה to be lifted up to tremendous spiritual heights. We went from the 49th level of טומאה to the highest levels of קדושה. Those spiritual levels were given to us as a present not because we deserved them, not because we earned them.

After פסח, those levels are taken away from us and we are given a mission. To bring back those levels. But, this time through our own merit. In essence, every yid has inside of him all the potential greatness. Our עבודה is to bring it out. "וספרתם לכם" - Illuminate yourselves with the greatness you have within. That's the עבודה we have and that's the special דשמיא we can be זוכה to.

Let's try together בעזרת ה' to work on an area in עבודת ה' that is the foundation of every yid. We will try to work on this topic throughout the weeks of ספירה with the hope that we can all grow tremendously at the end of this special time.

We will work together on the תפילה of עבודה.

## צריכים חיזוק

The ברכות לב: in גמ' tells us that there are four things that need חיזוק - one of the four is the תפילה of עבודה.

This needs to be understood. I would understand if the גמרא would mention an area in עבודת ה' that is not so commonly performed. However, תפילה is something that we all do 3 times a day! Why then do we need to be מחזק in this area?

## מצות אנשים מלומדה

The answer is simple. The reality is, the more a person becomes familiar with a certain action, be it spiritual or mundane, the nature of man is to lose the excitement and enthusiasm he originally once had. Therefore, only because תפילה is so popular in our schedule, do we need a

constant חיזק and push in this special עבודה so as not to fall into the trap of complacency.

The truth is that it's much more than that.

## כרום זולות לבני אדם

The "כרום זולות לבני אדם" גמ' tells us on the פסוק, "כרום זולות לבני אדם" that this refers to..

"דברים עומדים ברומן של עולם ובני אדם מזלזלים בהן"

*"Things that are connected to the highest spiritual levels, yet people belittle them."*

This is, the unfortunate reality with the special עבודה of תפילה.

We need to constantly מחזק be in this עבודה- not just because we don't want to become complacent, but rather because we don't want to fall into the trap of מזלזל ח"ו being and belittling the עבודה.

## Where is the זלזול?

In order for us to really appreciate the tremendous importance in trying to work on תפילה, we need to spend a little time and understand exactly where lies the potential זלזול. If we don't recognize the problem, we can't possibly appreciate the solution.

## תפילה - Talking to Hashem

Everyone understands that on the simplest level of understanding, when we daven we are talking to Hashem. We stand in shul and talk to Hashem. We praise Hashem, we ask from Hashem, and we thank Hashem.

Do we feel that?

We're not referring to deep levels of דביקות-where the Tzaddikim felt a tremendous connection. We're referring to the simple reality that we are having a conversation with the מלך.

A person can be handed a phone and be told that on the other line there is an old man who can listen but can't talk. "Please speak to him for a few minutes and give him some words of encouragement." After the conversation is over, even though he didn't hear the man on the other side, he still feels like he had a conversation with someone. We all understand that.

Yet, when it comes to davening, when we are talking to Hashem, the בורא עולם, how common is the reality that

people don't mentally connect with the simple reality that they just had a conversation?!

## *Strange Reality*

A person can say Hashem's Name dozens of times and after davening is over, if he's honest with himself, it's very possible that he simply never thought about Hashem! Isn't that a strange reality? A person can say 100 times a day "ברוך אתה ה'" and yet still not feel that he spoke to Hashem!

## *Did I Daven?*

Very often, we hear people ask; "Did I daven Maariv? I don't remember if I bentched? Did I say אשר יצר?"

What would we say in the following scenario? A person visits someone's home and is graciously served a delicious meal. After the meal is over, he begins to thank his host effusively for ten minutes, expressing his appreciation for the kindness that was just bestowed upon him.

Beautiful.

After he concludes his appreciation, he gets up, heads to the door and then turns around and asks; "Did I

thank you yet? I don't remember".

Nebach! You just spent quite a few minutes thanking me and now you're not sure if you thanked me?

## *Scary/Strange (But Mostly Sad) Story*

I once witnessed an incident that had I not seen it with my own eyes, I simply would not have believed it. I went to shul to daven שחרית. It was towards the end of the previous מנין and people were coming in for the next מנין. I noticed a man was already in shul holding his tallis bag and talking to his friend who was "davening" in the מנין that was finishing up. He's holding his tallis bag and talking, talking and talking. Davening ends and his friend precedes to fold up his תפילין and טלית and he's still talking. They begin to walk out of shul together when the 'talker' suddenly stops and asks his friend; "Wait, did I daven with you or not?"

Nebach.

We all have a part of this "talker" inside of us. We can say Hashem's Name

countless times and yet still not focus on the connection. We can sing Hashem's Praises with such beautiful words of overflowing emotion and yet not realize. We can ask Hashem for so many things and yet not realize we just asked!

This is why we need חיזק in our תפילה. We can't allow ourselves to be that guy in the story! We need to ignite our עבודת התפילה to the point that each תפילה is a beautiful experience of connection with Hashem. Everyone on his own level, but connected.

## חבל על הזמן

There's another reason to make a serious investment into this עבודה.

Every frum yid davens. Some daven slow, some daven fast, but we all daven. On an average, everyone is davening around an hour and a half a day. And on Shabbos, even more. A person whose davening is boring and superficial is simply losing out. חבל על הזמן - he's wasting such precious time! He can continue on this path and have those hours not used to their fullest or he can invest time and emotion into his davening. He can transform a

large part of his life to a beautiful experience of ultimate connection and joy, spending precious time with אבינו שבשמים!

## פירוש המילות

Every part of this עבודה needs to be worked on. Especially the understanding of what we are saying. I remember learning Harav Shimshon Pincus זצ"ל's Sefer שערם בתפילה. He said something that made a very strong impression on me. A person can live his whole life, never miss a Shacharis and not know the meaning of the words "משליך קרחו כפיתים"! Imagine after 120 years, Hashem will ask him;

*What do these words mean?  
What will he say?*

"Uh, I don't know."

*"You don't know!! Why not?  
You said these words  
thousands and thousands of  
times! You never stopped and  
made an effort to understand  
what you were saying?!"*

I read this from Rav Pinchus and it really frightened me. I didn't know what those words meant and the reality of that statement made an impression on me. We have to invest time

into davening and understanding what we are saying.

## לא עליך המלאכה לגמור

We might not finish, but we at least have to try. Don't we owe it to Hashem? Doesn't Hashem do so much for us? Doesn't Hashem deserve that we at least connect to what we are saying and doing when we stand before Him?

## תפילה=Connection

The issue that we are discussing is much deeper than it seems. A person who davens without any connection is not just lacking the excitement of doing a מצוה in general, but rather he's missing the essence of what תפילה is.

## What Does תפילה Mean?

The צדיקים tell us that the true essence of תפילה means to connect.

When נפתלי was born, אמנו said, "נפתולי אלוקים וגו'". Rashi explains the word "נפתולי" as "connected". לאה was saying; "I connected to Hashem

through my davening for this child."

When every yid davens, he connects to Hashem. That's the simple nature of a conversation between two people. The conversation between the two connects them. This connection can be a simple one or a deep one but, connected.

That's the opportunity we have when we daven. We can connect to Hashem through our תפילה.

## דביקות

We've discussed many times in the past that the ultimate goal of every yid is to reach a level of connection called דביקות. Every מצוה, in essence brings us closer to that ultimate goal. A person gives צדקה, shakes a לולב, lights a מנורה, he becomes connected.

תפילה is more than that. We don't become connected as a result of davening, rather when we daven we **are** connected. That's the essence of תפילה.

We stand in shul, wrap ourselves in a טלית and תפילין. We block out the problems of the world and we enter into our conversation with our

creator. We start to daven. We praise, we sing, we beg, and we thank. We express our emotions to our Father. We open up to Him. We unload our problems of the present and express our hopes for the future. We beg to see success in our lives and we thank Hashem for everything we have. We finish davening, we feel more connected then we ever felt before.

This is the opportunity we have every single day, at least three times a day!

A person who unfortunately is lacking in his feeling when he davens is not just missing the typical enthusiasm required when doing מצות - he's missing the entire essence of davening.

## *Dry davening*

We find people that their relationship with davening is very dry. No emotion or feeling. Some people will even convince themselves that there is such a way from different צדיקים. They will say that there were many Tzaddikim who weren't expressive in their תפילה.

The answer to this is very simple. It is true that we find different approaches to

davening from different Tzaddikim. There were those who were extremely expressive when they davened. They would daven very loudly and with tremendous excitement and physical enthusiasm. And then there were those who weren't expressive at all. Very little movement and emotion.

These are two accepted ways to daven that we have from our Tzaddikim.

However, the common denominator between these two was that the hearts of these tzaddikim were ablaze with fire for love of Hashem. Some expressed it outwardly, some held it in, but their hearts were on fire.

However, no heart is not a דרך. **Never** was there a Tzaddik whose davening was constantly dry and void of feelings.

The unfortunate reality is, that we see too often, that there are yidden who have no heart in their תפילה. It's a very generic and superficial service.

We need to fix that.

We need to reignite the flame of תפילה in our hearts. We need to once again raise the



banner of ה' עבודת to the true  
heights it deserves.

## *In Conclusion*

Let us together ה' בעזרת try and  
make a serious push and effort  
into elevating our davening  
and then we will certainly be  
סיעתא to tremendous זוכה  
דשמיא.

## *Suggested קבלה*

Make a קבלה to have a special  
time to work on תפילה.

*ה' בעזרת we will discuss  
together various topics in the  
תפילה of עבודה.*