



The V'Ani Tefillah Foundation  
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The 3rd Annual 'Worldwide Aseres Yemei Teshuvah' Tefillah Initiative

ArtScroll Series®

Igniting the Power of Your Tefillah

# Praying With Fire

A 5-Minute  
Lesson-A-Day

2

THIS BOOKLET  
FEATURES A 10 DAY  
EXCERPT FROM -  
*Newly Released*  
**PRAYING WITH FIRE 2**  
ON: 'THE POWER OF  
PRAYING FOR  
OTHERS'



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## MISSION STATEMENT

The mission of the V'Ani Tefillah Foundation is to **increase awareness** of the **importance** and **power of tefillah** and to provide **education, inspiration, and tools** for more **sincere, powerful, and effective** tefillah.

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ANNOUNCING  
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*The Power Of Praying For Others'*

"כל המבקש רחמים על חברו... הוא נענה תחילה" (ב"ק צב.)

All Who Beseech [Hashem] For Mercy For His Friend...

Are Answered First (BAVA KAMMA 92a)

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  - To help yourself, by praying for others
2. Use the enclosed **Bookmark**:
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## **3rd Annual Aseres Yemei Teshuvah: Tefillah Initiative**

Imagine you possessed a powerful formula that could draw from Heaven all you need for the coming year - health, sustenance, happiness, success, nachas, energy - life itself. In fact, every Jew possesses this precise formula, for this is the power of prayer.

### **Aseres Yemei Teshuvah: Tefillah Initiative - The Power Of Praying For Others**

The **V'Ani Tefillah Foundation** has distributed to shuls and schools worldwide this free booklet on 'The Power of Praying For Others'. It includes a 10 day excerpt from **Chapter 9 of Praying With Fire 2** (published in September 08 by ArtScroll Mesorah) on 'The Power of Praying For Others' – Mispaleil b'ad chaveiro. Each 5-minute-lesson in this booklet, to be completed one day at a time during the **Aseres Yemei Teshuvah**, is a small step along an upward path, designed to bring your individual prayers, and the prayers of Klal Yisrael, to new depths of emotion and new heights of power. We hope that thousands will gain a new appreciation of the power of each prayer to stir the Heavens and alter the fabric of our daily lives.

To truly maximize your power of tefillah takes more than 10 days. The **Aseres Yemei Teshuvah** are the perfect time to begin (b'li neder) to dedicate 5-minutes-a-day to learn **Praying With Fire** (volume 1) followed by **Praying With Fire 2**. We are confident that as you begin to tap the passion and closeness to Hashem that is in every Jewish heart, you will see why thousands have already completed all of **Praying With Fire's** (volume 1) daily 5-minute-lessons.

As you look through this booklet, you will see a colorful insert which describes the many tefillah initiatives of the **V'Ani Tefillah Foundation**, which, B"H, have been able to strengthen **millions of tefillos** around the globe. We hope you will, BE"H, be a partner with us in this endeavor, by supporting our efforts, and by helping to strengthen not only your own tefillos, but those in your community and in Jewish communities around the world.



With best wishes for a Kesiva V'Chasima Tova,  
**V'ANI TEFILLAH FOUNDATION**

The printing of this booklet  
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# *Mispallel B'ad Chaveiro*

**THE POWER OF PRAYING FOR OTHERS**

**10 DAY EXCERPT FROM 'PRAYING WITH FIRE 2'  
A 5-MINUTE LESSON-A-DAY**

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## FOR EACH OTHER

\* From *Praying With Fire* 2, Chapter 9 — Day 104.

**I**t was a singular moment in time and history. One of the few remaining Roshei Yeshivah of the previous generation — Rav Chaim Stein of Telshe — was marking the sheloshim (thirty days of mourning) for his beloved son, Rabbi Sholom Raphael Yehudah Stein. The eyes of every person attending this gathering in Lakewood, New Jersey, were locked upon his venerable visage, hanging onto his every word.

What was paramount on the Rosh Yeshivah's mind at this moment? Only Klal Yisrael's pressing need for Divine mercy. At his son's funeral one month earlier, he had conveyed his conviction that the Jewish people were experiencing the effects of a harsh Heavenly decree that was resulting in the great heart-break of young women fruitlessly searching for their zivugim (marriage partners). Now, thirty days later, he proposed a strategy to defeat this decree: praying for one another.

He based his proposal on Chazal's<sup>1</sup> words that, "Kol hamevakeish rachamim al chaveiro v'hu tzarich l'oso davar, hu neeneh techilah — Whoever beseeches [Hashem] for mercy for his friend and he himself is in need of that same thing, he is answered first."

"Imagine a girl who is already waiting five years and still not blessed with finding her mate," the Rosh Yeshivah said. "Imagine if that girl will invest her very heart and soul in tefillah to daven for another girl who has been waiting six or seven years ... Because she feels the pain of the other, this is a truly effective way to arouse Divine mercy.

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1. Bava Kamma 92a.

*"Imagine a mother who has been searching without success for a shidduch for her own daughter. Imagine if she would likewise invest effort, making phone calls and inquiries into finding a shidduch for someone else's daughter.*

*"Imagine a couple that has been waiting three years for a child. Who can even have an inkling of the pain they suffer month after month, year after year? Imagine if they invest their hearts and souls in tefillah for another couple who have been waiting for five or six years. What an amazing way to arouse rachamei Shamayim (Divine mercy)!"<sup>2</sup>*

Facing these situations or any of the troubles that arise in life, one naturally turns to the power of prayer. Indeed, a person's heartfelt plea to Hashem on his own behalf is a potent conduit of blessing and Divine assistance. But when those prayers emanate from an open heart — one that is connected to and pulsing with the pained emotions of his fellow Jew as well — they carry an immeasurably greater power. Measure for measure, Hashem rewards our compassion for one another with an abundant flow of Divine compassion upon us.

The following letter to the author, written on the 25th day of Tishrei, 5768 (October 7, 2007), provides testimony of the awesome power of praying for another.

*Dear Rabbi Kleinman,*

*Shalom! Do you remember me? I'm Mrs. Sara Altman<sup>3</sup> from Toronto. I wrote to you about my daughter Chanie and her husband Shimon, who had been struggling to have a child. I described to you the many undertakings of tefillah, chesed (acts of loving-kindness) tzedakah (charity), receiving of berachos, etc., in which we engaged.*

*About a year ago, before the previous Rosh Hashanah 5767, I was speaking to my cousin in*

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2. Adapted from "The Shidduch Crisis: A Message of Chizuk From the Zekan Roshei Yeshivah in America," by Avrohom Birnbaum, Yated Ne'eman, May 2007.

3. Names have been changed.

## Points to Ponder

- ▶ *There is a uniquely lofty level of compassion in looking beyond one's own difficulties to feel for someone else who is equally or even more challenged.*
- ▶ *Hashem responds to our compassion for others "measure for measure," with added compassion for our own situation.*

*Yerushalayim. She mentioned that she, too, had a daughter who had been married for a while and had not yet had children. I suggested that our daughters exchange names and daven for each other. They did — and davened with intense emotion one for the other (as we — the mothers — also did). Well, both young women had their first children on the same day — TODAY — the 25th day of Tishrei, 5768, one in Jerusalem, the other in New York! If such a story doesn't show you the remarkable effects of praying for others, what does?*

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וזוגתו אלטא זלטה פערל בת ר' יעקב

Dedicated by Gedaliah and Rachael Weinberger

## LOVE AND PRAYER



**E**dith and Rose, two elderly women, are waiting, one behind the other, in a long line at the bank. Each needs a walker for support, and their legs ache. But Edith keeps thinking about poor Rose, standing behind her. “She must be so exhausted. I’ll bet she’s all alone, with no one to run errands for her.” When at last the teller calls “next,” Edith turns to Rose and says, “Go ahead of me. I’m in no rush.”

\* From *Praying With Fire* 2, Chapter 9 — Day 105.

This act, from Hashem’s view, is an exquisite masterpiece of *ahavas Yisrael* (love of one’s fellow Jew). Edith’s needs were as pressing as those of Rose. Yet, Edith’s heart went out to the woman behind her, so much so that she put Rose’s relief before her own.

If *ahavas Yisrael* is the Jewish people’s treasure chest of merit, this level of *ahavas Yisrael* — the ability to look beyond one’s own suffering and feel the suffering of someone else — is the diamond in this treasure.<sup>1</sup> One of the most eloquent expressions of this level of *ahavas Yisrael* is one’s sincere prayers on another person’s behalf.<sup>2</sup>

The power of praying for others is so great that the *Anshei Knesses HaGedolah*, Men of the Great Assembly, established the text for *Shemoneh Esrei*<sup>3</sup> using plural

1. See *Ahavas Chesed*, Ch. 8, s.v. *Od yeish b’inyanai hachesed*, which states that this applies if one prays for another even if he himself is not suffering, as we find that Avraham Avinu prayed that Sodom be spared.

2. See *ibid.* that praying for another to be relieved from his difficulties is included in the mitzvah of performing kindness for another.

3. See *Megillah* 17b-18a; also see *Shitah Mekubetzes* on *Berachos* 28b, s.v. *Tanu Rabbanan*. Also see *Beis Elokim LeHaMabit*, *She’ar HaYesodos*, Ch. 61 s.v. *U’mah sheshanah b’Megillah*.

The text was established at the beginning of the era of the Second *Beis HaMikdash*. Four hundred years later, after the *Beis HaMikdash*

language, i.e., “*Refa’einu Hashem v’neirafei hoshi’einu v’ne’vashei’ah* — Heal us [Hashem], then we will be healed; save us, then we will be saved.”<sup>4</sup>

What is the secret of this standard plural form of prayer? If one person’s illness or suffering is decreed in Heaven, then how can another person’s prayer alleviate his suffering? While it is true that one can pray for anything, including someone else’s healing, prayer is effective because it brings the one praying to a higher spiritual state — a state which no longer necessitates suffering.<sup>5</sup> It therefore would seem incongruous that Shimon’s prayer, which elevates Shimon, can bring healing to Reuven.

The *Chasam Sofer*<sup>6</sup> explains that the concept of praying for others is based on the fact that all Jews are part of one body and soul called the Jewish nation.<sup>7</sup> Therefore, the affliction of a fellow Jew should make one feel as though

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was destroyed, the text was rearranged into our current format under the direction of Rabban Gamliel, as the original sequence had been forgotten.

4. *Sefer Chassidim*, *Siman* 553. See *Michtav MeEliyahu*, Vol. 1, bottom of p. 150; *Strive for Truth*, Vol. 1, Part 2, p. 157.
5. *Chovos Halevavos* (*Cheshbon HaNefesh* 18); *Sefer Halkrim*, *Maamar* 4, Ch. 18; and *Nesivos Olam*, *Nesiv HaAvodah*, Ch. 2. See also *Praying With Fire*, Preface: “Prayers Are Always Effective,” by Rav Mattisyahu Salomon, p. xvi; Day 12: “The New You,” p. 73 and Day 14: “The Inner Workings,” p. 76.
6. *Derashos Chasam Sofer*, Vol. 2, p. 305, s.v. *V'im ki*; *She'eilos U'Teshuvos Chasam Sofer*, *Orach Chaim*, *Siman* 166. Also see *Yerushalmi Nedarim* 8:4; *Yaaros Devash*, Vol. 1, *Derush* 1; and *Igros Moshe*, *Yoreh Deah*, Vol. 4, *Siman* 51.
7. *Maharal* similarly explains that the Jewish people are not merely a collection of disparate individuals; they are an integral unit — much like a human body — that, although made up of many different organs and limbs, comprises an integrated and unified being.\*

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\*See *Praying With Fire* 2, Chapter 9

one of his own limbs is affected<sup>8</sup> and that he is praying on his own behalf.<sup>9</sup>

This empathy is easier to perceive between close relatives. For instance, when the mother prays for her child, she is in effect praying for herself as well. There is no gap between the child's well-being and that of his parents.

Although less obvious, all Jews are connected in a similar manner. The affliction of any Jew, therefore, should evoke prayers that are as personal and urgent as they would be if one were praying on his own behalf. As previously explained,<sup>10</sup> the plural language of *Shemoneh Esrei* demands that *ahavas Yisrael* permeate one's prayers.<sup>11</sup> This is reflected in the custom of the Arizal<sup>12</sup> that prior to praying, one should accept upon himself the mitzvah "*V'ahavta l'rei'acha kamocha* — Love your fellow [Jew] as you love yourself."

The merit of feeling empathy for another Jew is so immense that the Gemara<sup>13</sup> makes a startling promise to those who attain this level. It states that if anyone prays for

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8. See *Sifsei Chaim*, *Middos VaAvodas Hashem*, Vol. 1, p. 398; and *Sichos Mussar*, *LeRegel HaMatzav*, *Maamar* 2, p. 458, s.v. *U'l'el*.

9. See *Michtav MeEliyahu*, Vol. 1, p. 150; *Strive for Truth*, Vol. 1, Part 2, p. 156.\*

10. *Sefer Chassidim*, *Siman* 553. See also *Yaaros Devash*, Vol. 1, *Derush* 1.

11. See *Strive for Truth*, Vol. 1, Part 2, p. 157.\*

12. Cited by *Magen Avraham*, beginning of *Siman* 46, and *Kitzur Shulchan Aruch*, *Siman* 12, *Se'if* 2.

13. *Bava Kamma* 92a.

\*See *Praying With Fire* 2, Chapter 9

## Points to Ponder

- ▶ *Concern for another's plight when one has the same problem is an especially powerful expression of ahavas Yisrael.*
- ▶ *Ahavas Yisrael is the Jewish people's treasure chest of merit.*
- ▶ *By formulating Shemoneh Esrei in plural language, Chazal established prayer on a foundation of ahavas Yisrael.*
- ▶ *Praying for others whose needs are similar to one's own is an awesome merit for alleviation of one's own plight.*

mercy on behalf of his fellow when he himself is in need of that same thing he is answered first.<sup>14</sup>

To understand the power of this statement, consider its real-life applications:

*Moshe can't pay his bills, but his heart breaks for Meir, who lost his job months ago.*

*Shmuel seeks a shidduch for his 27-year-old daughter, but he worries about his neighbor Baruch's daughter, who is also single, and prays for her to find her life's partner.*

These people have overcome the innate tendency to focus solely on their own concerns. They have made their fellows' plight their own and connected themselves to the body of the Jewish people. When they pray for their friend's salvation along with their own, the merit of their *ahavah*-laden prayers likewise affects their own salvation.

*Michtav MeEliyahu* concludes:<sup>15</sup> "Every individual who prays for the whole community ... his prayers are a thousand times more valuable in this form<sup>16</sup> than if every individual had merely prayed for himself. In this way each prayer is purer, because it is devoid of selfish interest, and communal spirit is fostered."

14. See *Sefer Chassidim*, Siman 553.

15. See *Michtav MeEliyahu*, Vol. 1, p. 150, and *Strive for Truth*, Part 1, Vol. 2, p. 157.

16. See *Sichos HaChofetz Chaim*, Vol. 2, p. 65, Os 74 citing the Chofetz Chaim who said that if one wishes to ensure that his prayers are accepted he should pray for the community and include himself with them, since a prayer for the community is more readily answered.

TODAY'S LEARNING IS DEDICATED BY:

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לע"נ הרה"ח ר' שמואל בן ר' משה מועצגער ז"ל

Dedicated by Jacob I. & Chanie Friedman

# WITHHOLDING SALVATION



**T**he hero of the story hangs by three fingers over a 500-foot drop into a rocky crevasse. As he squirms and struggles to save himself, the villain looks on ruthlessly. He refuses to lend a hand. The reader's heart pounds with outrage. How could a human being stand idly by and watch someone else suffer when the solution is right at hand?

This, in essence, is the indictment put forth by the Gemara<sup>1</sup> against one who refrains from praying for a fellow Jew in need:

*Rabbah bar Chinana the Elder said in the name of Rav: "Anyone who has the opportunity to beseech God for mercy on behalf of his fellow and does not beseech Him is called a sinner."<sup>2</sup> For it is stated that the prophet Shmuel said to the people of Israel:<sup>3</sup> 'And I — also — far be it from me to sin against Hashem, to refrain from praying on your behalf.'"*

To fail to act when one becomes aware that another person is suffering, and to refrain from using the one true means of assistance that is in every Jew's hands, expresses a glaring deficiency in *ahavas Yisrael*. This, in turn, erodes the efficacy of all one's prayers.

The Gemara<sup>4</sup> draws this meaning from the words of Chazal: "From the day the (Second) Beis HaMikdash was destroyed, the gates of prayer have been locked." *Sefer Chassidim*<sup>5</sup> explains that since people do not

\* From *Praying With Fire* 2, Chapter 9 — Day 106.

1. Berachos 12b.

2. See *Sifsei Chaim*, *Pirkei Emunah V'Hashgachah*, Vol. 1, p. 409.

3. I Shmuel 12:23.

4. Berachos 32b. See *Praying With Fire*, Day 22: "Unlocking the Gates," p. 94, which states that prayer with *kavannah* always rises to the pinnacles of the heavens.

5. *Siman* 553. See also *Yaaros Devash*, Vol. 1, *Derush* 1.

properly feel the pain of their fellow Jew, their prayers are denied entry. This lack of empathy is the symptom of a deficiency in the mitzvah of “*V’ahavta l’rei’acha kamo-cha*,” which is a powerful vehicle for having one’s prayers answered.<sup>6</sup>

The feeling of unity demanded by the mitzvah may seem to be more of an altruistic goal than an actual fact. However, Jewish history proves that it is indeed a fact — one that comes to the fore especially when the Jewish people face pain or persecution.

During the 1913 murder trial of Mendel Beilis in Russia, Jews from all over the world contributed to the defense fund. Rav Mazeh, Chief Rabbi of Moscow, served as Beilis’ main advocate. Among the accusations was that of a Moldovan friar who claimed that the Talmudic statement<sup>7</sup> that the Jewish people alone are called “Adam” — man — proves that Jews consider non-Jews subhuman. Therefore, he asserted, Torah prohibitions regarding murder would not apply to people from other nations. Rav Mazeh relied on a letter from Rav Meir Shapiro,<sup>8</sup> the illustrious Rav of Lublin, to rebut this claim.

“The words of the Gemara mean that unlike the Jewish people, non-Jews are not considered an ‘Adam’ — a single man. This trial proves the point. If an individual Russian were accused of murder, surely this would not concern the entire Russian nation or Russians worldwide! Yet everyone sees and knows that while one Jew stands on trial here, the outcome affects every Jew, everywhere!”<sup>9</sup>

Feeling for a fellow Jew’s plight is not only an immeasurable enhancement of one’s power of prayer, it is an essential. Furthermore, it is a reflection of the truth, not just from the view of Heaven, but from the view of

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6. See *Igros Moshe, Yoreh Deah*, Vol. 4, *Siman* 51, end of *Os* 1.

7. *Yevamos* 61a.

8. Rabbi of Pietrekov and Lublin, he was the representative of the Jewish community in the Polish senate, and one of the foremost leaders of world Jewry. “*Daf Yomi*,” or a “folio (*Daf*) each day (*Yomi*),” refers to the system of Talmud study initiated on Rosh Hashanah 5684 (Sept. 11, 1923) by Rav Shapiro.

9. “*Daf Digest*,” Chicago Center for Torah and Chesed, Number 855, *Yevamos* 61.

mankind as well.<sup>10</sup> Whether we see it or not, we are one entity, and it is as one entity that our entreaties find the greatest favor before Hashem.

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10. See *Al-ei Shur*, Vol. 2, end of p. 222. See also *Mesillas Yesharim*, end of Ch. 19.

## Points to Ponder

- *Neglecting to pray for a Jew in need (when able to do so) is "sinful."*
- *Hashem views the Jewish nation as one united entity.*
- *Praying as a part of one entity makes our entreaties more acceptable to Hashem.*

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## WHAT'S SO DIFFICULT?

\* From *Praying With Fire* 2, Chapter 9 — Day 108.

**T**he stages of a man's life are many and varied. Each infant begins life as a completely selfish being, caring solely to be fed, comforted, and cherished. Some individuals never grow beyond that point emotionally. Others grow to such heights that they seem almost superhuman in their ability to give to others while barely drawing sustenance from this world. They merge themselves with Hashem's ways and become a vessel of His Torah, wisdom, and kindness.

*One day, Rav Moshe Feinstein received distressing news. Before Minchah, he instructed the chazzan in Yeshivah Tifereth Jerusalem not to wait for him to finish his silent Shemoneh Esrei. That afternoon, it took Rabbi Feinstein nearly one hour to recite Shemoneh Esrei, as he poured his whole heart into beseeching his Creator to come to the aid of those in distress.<sup>1</sup>*

Arriving at this level of compassion for others is not a simple matter, for even well-meaning people are caught up in their own lives and challenges. There is no question that when one, Heaven forbid, undergoes suffering, he is able to feel what another person is going through. However, no one would wish to be afflicted with all manner of suffering simply so that he could empathize with those in similar straits. *Pirkei Avos*<sup>2</sup> affords an alternative: "*nosei b'ol im chaveiro* — sharing his fellow's burden."

Developing compassion for situations that lie outside one's own personal experience is a long-term process. As a child grows out of infancy, he begins to discover that to interact positively with others he must take their needs

1. *Reb Moshe* by Rabbi Shimon Finkelman and Rabbi Nosson Scherman (ArtScroll/Mesorah Publ.), p. 201.

2. *Pirkei Avos* 6:6.

into account. At first, he shares his toys because he wants the other child to share as well, or because his parents encourage him to share. As he matures, however, other people begin to have an inherent value to him. He comes to understand that they, too, have needs. Nonetheless, shedding one's initial self-absorption is a lifelong endeavor, and one of the key challenges in spiritual growth.

Because it is so essential to a meaningful life, this is the concept the Talmudic sage Hillel chose to impart when asked by a potential convert to Judaism to encapsulate the entire Torah in one directive. Hillel responded, "That which you hate, do not do to others."<sup>3</sup> Sensitivity toward others is the common thread that runs throughout the Torah.<sup>4</sup>

All 613 commandments work in concert to help a person to break free of the self-serving attitude with which he is born, and to step into the thoughts and feelings of those around him.<sup>5</sup> By loosening the grip of the self, the Torah enables one to become capable of responding to the needs of others, and thereby emulating the ways of God.

3. *Shabbos* 31a.

4. See *Sichos Mussar*, Maamar 6, "Ahavas HaBriyos," bottom of p. 23.

5. See *sefer Machshevos Mussar*, Vol. 2, pp. 259, 410.

## Points to Ponder

- ▶ *Man comes into the world as a totally self-centered being.*
- ▶ *Developing compassion for others is a lifelong endeavor.*
- ▶ *Torah and mitzvos train a person to be caring and aware.*
- ▶ *By prying a person away from his self-pre-occupation, the Torah enables him to emulate the ways of Hashem.*

TODAY'S LEARNING IS DEDICATED:

לזכות לרפ"ש שמואל צבי בן שרה גיטל נ"י



## SETTING THE STANDARD

\* From *Praying With Fire* 2, Chapter 9 — Day 110.

**Y**itzy was only 5 years old, one of twenty boys in Rabbi Bressler's aleph-beis class. He sat with the other children around low, rectangular tables, as they pointed to the letters in their primers and pronounced their sounds. Yitzy noticed that Dovi, who sat beside him, was lost. He quickly leaned over, turned Dovi's primer to the right page, and pointed out the place.

How did little Yitzy find it in his heart to notice and respond to Dovi's plight? He simply did for Dovi what his father was always doing for him — finding the right page for him in the siddur in shul, finding the page in the bencher, helping him find the page in his workbook. Yitzy saw Dovi's need, and he knew just what to do about it.<sup>1</sup>

People learn by example. To forge a Jewish nation characterized by the trait of sharing one another's burdens, Hashem provided a vivid model to emulate. From the depths of their misery, the enslaved Jewish people called for Hashem's mercy. Hashem then appeared to Moshe in the burning bush,<sup>2</sup> signaling that "I am with them in their suffering."<sup>3</sup>

Moshe, in turn, shouldered an unimaginable burden that stands for all time as the gold standard of empathy for one's fellow. Raised with royal privilege and comfort, Moshe could easily have insulated himself from the suffering of the Jewish slaves. He keenly felt, however, that his fate was tied to that of his brethren and he sought to

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1. Adapted from *Feeling for Others* by Rabbi Baruch Leff.

2. *Shemos* 3:2.

3. *Tehillim* 91:15. See Rashi, *Shemos* 3:2, s.v. *Mitoch hasneh*.

instill within himself the full measure of compassion for their plight.

*He went out to his brethren and saw their suffering.*<sup>4</sup> Rashi<sup>5</sup> explains that "He placed his eyes and heart to feel pained for them." The Midrash further elaborates:<sup>6</sup>

*Moshe Rabbeinu cried and said to himself: "I am so pained for them! I wish I could die for them! There is nothing as difficult as making bricks!" He then offered his own shoulders and helped as many Jews as he could with their heavy workload.*

From the precedent of Hashem Himself, followed by Moshe Rabbeinu and, in turn, the great Torah figures of each generation, we come to understand that the challenges and adversities besetting others demand a response from us. They are our concern. Sometimes, we are able to help in a practical way. Sometimes, we can only offer comforting words or a listening ear. Always, we can let their suffering touch our hearts, and beg Hashem through prayer to shower them with compassion.

4. Shemos 2:11.

5. Ibid.

6. Shemos Rabbah 1:27.

## Points to Ponder

- *Hashem set the example of sharing others' burdens by conveying the message to Moshe that He was with the Jewish people in their suffering.*
- *Moshe purposefully chose to share the suffering of the Jewish people so that he would feel their pain.*
- *Each of us has the ability to provide some sort of succor for another person's pain. Praying on behalf of the other person is an important way to do this.*

TODAY'S LEARNING IS DEDICATED:

לזכות לרפ"ש נחמה בת צירל נ"י



## STEPS TOWARD EMPATHY

**T**he phone rings just as Chaya is headed for a good night's sleep, but she answers the call. At the other end of the line she hears, "Hi, I hope I'm not calling too late. I have three names for a Tehillim chain call."

*This is one of the community's top-priority emergency spiritual responses to negative medical news. The names are transmitted to every household on the Tehillim list. All those contacted are expected to recite a chapter of Tehillim for those in dire need of Hashem's mercy.*

*Chaya painstakingly writes down the three names plus their mothers' names.<sup>1</sup> Two are unfamiliar and need to be spelled and respelled for her. She opens her phone book and dials the next household on her list. Answering machine. Next number ... busy. Third call: "Sorry. Wrong number." Finally, on the fourth call, she connects to someone on the list. Chaya drops into bed, forgetting to say the Tehillim herself.*

*The next morning, she learns that one of the names on the list was her neighbor's father. She visualizes the family, and how frightened they must be with the father in the hospital and the mother unable to cope. And what about the other two names? Aren't they someone's child, someone's parent or spouse also? She finds the names and recites Tehillim with all her heart.*

Empathy, one's ability to recognize, perceive, and feel directly the emotion of another is the key to praying for others with sincerity and effectiveness. While most people wish to possess this trait, there are real obstacles:

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1. See Day 112, "All in the Name."

\* From *Praying With Fire* 2, Chapter 9 — Day 111.

A lack of time and focus: If one hears of a situation that does not touch his heart, it is probably because he has not stopped to visualize the situation. Like Chaya in the story, perhaps one has not made the effort to fully absorb the impact of the information. That may be because the person is harried and hurried, as so many people are, and is "on to the next thing" before an emotional response can take hold.

Skepticism: Often, people protect themselves from becoming emotionally involved in other people's difficulties by presuming that the difficulties are either overstated or that there are other adequate sources of help available.

There are several practical exercises for one who wishes to develop a keener sense of empathy:

1. Be aware of your own emotions. This is essential to understanding the feelings of others. As you connect to the range of emotional experiences within yourself, you build a bridge to the emotions of others. This enables a person to feel the other person's need and to offer help.

2. Reflect on several situations in which you were able to demonstrate empathy. Then compare them with situations in which you missed opportunities to respond with empathy.

3. Think of someone who is in a situation for which *tefillos* are needed. Imagine that you, Heaven forbid, were in that situation.<sup>2</sup> Contemplate what you would want others to pray for in that situation.

4. When you hear of someone who needs your *tefillos*, use visualization to create a more vivid image of his difficulties.<sup>3</sup> Imagine his anguished expression, his fears and hopes, even his family's feelings. Keep these images in mind as you pray on his behalf.

5. Chazon Ish<sup>4</sup> suggests that "one should make an effort to do good and to help alleviate one's pain ... as actions influence one's heart. Similarly, one should pray regarding another's pain even if the words [of prayer] do not emanate from one's heart ..."

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2. See *Sichos Mussar, Maamar 45, s.v. Asos chesed*, p. 191.

3. *Michtav MeEliyahu*, Vol. 1, p. 45.

4. *Letters of Chazon Ish*, Vol. 1, Letter 123.

# Across the country and around the world, V'Ani Tefillah Foundation is

## ☞ 'Praying With Fire' 1 & 2 A 5-Minute Lesson-A-Day Format

*Impact:*

VOLUME 1: **OVER 90,000 PEOPLE**  
INSPIRED IN TEFILLAH

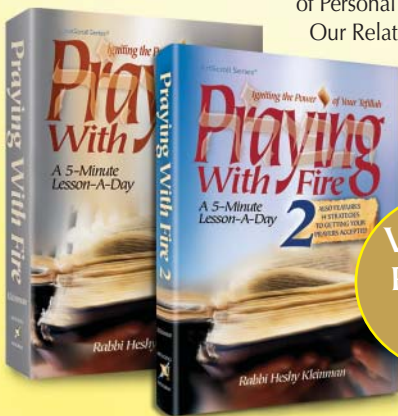
VOLUME 2: RELEASED: ELUL 5768 / SEPT. 2008

### **Volume 1: Chapters Include...**

- Achieving Personal Growth Through Tefillah • Gaining a Proper Understanding of Kavannah • 13 Practical Strategies to Achieve True Kavannah • Finding Answers to Unanswered Prayers • And much more!

### **Volume 2: Chapters Include...**

- Tefillah: The Antidote for Fear and Terrorism • Emunah and Bitachon - The Foundation of Tefillah • Praying for Our Livelihood, Health, and Spirituality • 8 Practical Strategies to Strengthen Emunah • The Power of Personal Prayer • Tefillah: Building Our Relationship With Hashem
- 14 Strategies to Getting Your Prayers Accepted • And much more!



**Volume 2  
Released:  
Elul 5768/  
Sept. 2008**

# IGNITING the POWER of TEFILLAH

## *Testimonials from 'Praying With Fire' Volume 1:*

"This sefer is vitally necessary..."

*HaRav Mattisyahu Salomon, Shlita, Beis Medresh Gevoha*

---

"Every shul should be encouraging its congregants to learn 'Praying With Fire'."

*Rabbi Yissocher Frand*

*Maggid Shiur, Yeshivas Ner Yisroel, Baltimore*

---

"This sefer is gevaldik."

*Rabbi Mordechai Willig, Rosh Yeshiva, Yeshiva University,  
Rav of Young Israel of Riverdale*

---

"'Praying with Fire' contains a breathtaking wealth of information, inspiration and insights into prayer, written in a style that will appeal to the layman."

*Rabbi Yisroel Reisman, Rav Agudas Israel of Madison, Brooklyn,  
Maggid Shiur, Yeshiva Torah V'Daas*

---

"This sefer belongs in the home of every Jew who wishes to improve his commitment to and understanding of the awesome power of tefillah...."

*Rabbi Labish Becker,*

*Associate Executive Director of Agudath Israel of America*

# Across the country and around the world, V'Ani Tefillah Foundation is

## *Aseres Yemei Teshuvah* *Tefillah Booklets*



2005: THE  
IMMEASURABLE  
POWER OF  
PRAYER

2006: 10 PRACTICAL  
STRATEGIES TO  
ACHIEVE KAVANNAH

In 2005 and 2006,  
**OVER  
100,000  
BOOKLETS**

with 10 day excerpts

from 'Praying with Fire', were distributed each year

# AROUND THE WORLD

### BOOKLET DISTRIBUTION:

**3,500**  
to  
Australia

**70,000**  
to USA &  
Canada

**20,000**  
to  
Europe

**5,000**  
to Eretz  
Yisrael

**5,000**  
to South  
Africa

# IGNITING the POWER of TEFILLAH



Inspiring thousands  
of people in over  
**10 COUNTRIES - 250 CITIES**

...Far  
...Hudson,  
...Mamaroneck,  
...Long Beach,  
...Milwaukee, Minneapolis, Monroe, Monsey, Monticello,  
...New Rochelle, New York, North Hollywood, North Miami Beach,  
...Patchogue, Perth Amboy, Philadelphia, Pittsburgh, Plainview,  
...City, San Antonio, San Diego, San Francisco, Savannah, Scranton,  
...Valley, St. Louis, St. Louis Park, Stamford, Staten Island, Teaneck,  
...Village, Wesley Hills, West Hartford, West Orange, White Plains,  
...Sydney, Melbourne **CANADA:** Montreal, Calgary, Cote St. Luc,  
...Vancouver, Ville St. Laurent, Winnipeg **CENTRAL & SOUTH**  
...a City, **EUROPE:** Belgium: Antwerp, England: Gateshead, Golders  
...witzerland: Zurich **ERETZ YISRAEL:** Bais Yisroel, Bayit V'Gan, Bet  
...z, Mattersdorf, Moshav Bet Meir, Neve Yaakov, Ramot, Rechavia,  
...one, Uns Dorf, Zichron Moshe, **SOUTH AFRICA:** Capetown,  
...Baltimore, Bangor, Bayside, Bayswater, Beachwood, Belle Harbor,

LIST OF COMMUNITIES

# Across the country and around the world, V'Ani Tefillah Foundation is

## Community/Shul(s)-Wide Tefillah Initiative



INSPIRING THOUSANDS OF SHUL  
MEMBERS TO STRENGTHEN TEFILLAH



The Community/  
Shul-Wide Tefillah  
Initiative works  
with the whole  
community - together -  
to strengthen  
collective tefillos in  
each shul

- Over 60 shuls have participated in this tefillah initiative

To Implement This Tefillah Initiative In Your Community Or Shul,  
Please Call (201) 837-0354, Fax (201) 837-7444 ,  
Or E-Mail [prayingwithfire@yeshivanet.com](mailto:prayingwithfire@yeshivanet.com) (E-Mail Only).

# IGNITING the POWER of TEFILLAH

## Baltimore Community-Wide Tefillah Initiative

- A **Successful Shabbos in Baltimore** was held May 3, 2008, with author of 'Praying With Fire'
- Close to **1000** attended shiurim in **4 Shuls**.
- **24 Shuls in Baltimore** then began learning the 89 daily lessons of 'Praying With Fire' (June 22 - Sept. 12)
- Shul members received tefillah supplements written by community rabbonim
- Community-wide siyum scheduled for Elul with divrei chizuk from Roshei Yeshivos
- Participating shuls received lobby sign recognizing their participants
- The sefer included a **calendar** listing each of the 89 daily lessons

**Baltimore Community-Wide Tefillah Initiative**

Participating Synagogues:  
**SHOMREI EMUNAH**  
 Starting: Sunday, June 22, שבת 22 ביוני Ending: Friday, Sept. 12, 12 תמוז

**Together, We Can Move Heaven & Earth**  
 IN JUST 5-MINUTES A DAY

Learn The 89 Days Of 'Praying With Fire'

STARTING: Sunday, June 22, שבת 22 ביוני  
 ENDING: Friday, September 12, 12 תמוז

CELEBRATING IN A Community-Wide Siyum  
 DATE: September 14, 14 תמוז

STREET ADDRESS: YERUSHALAYIM  
**HaRav Shmuel Kamenetsky, SHILCHIN**  
 AND HaRav

**Calendar**  
 BALTIMORE COMMUNITY-WIDE  
 TEFILLAH INITIATIVE  
 Learning 'Praying With Fire'

Day	Lesson	Topic	Author
1	1	Shema	...
2	2	Shema	...
3	3	Shema	...
4	4	Shema	...
5	5	Shema	...
6	6	Shema	...
7	7	Shema	...
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88	88	Shema	...
89	89	Shema	...

# Across the country and around the world, V'Ani Tefillah Foundation is

## SCHOOL-WIDE TEFILLAH INITIATIVES

### Emunah Through Tefillah Initiative 2008/09

*Impact:*

STRENGTHENING EMUNAH IN THOUSANDS  
OF STUDENTS AROUND THE WORLD

**There is Nothing One Can Teach or Learn that is More Fundamental than *emunah***

**Tefillah is the way to Build Emonah and Bitachon**

**Because THE CENTRAL POINT OF THE WORLD IS Emonah... And THE WHOLE ESSENCE OF TEFILLAH IS Emonah... Let us help our students build emunah by deepening their connection to HaR"V through tefillah, and help them improve their power of tefillah through inspiring, daily learning about tefillah.**

**Tefillah is the way to Build Emonah and Bitachon**

**The Importance of Teaching Emonah**

**The Importance of Teaching Tefillah**

**Tefillah builds emunah**

**Tefillah strengthens Emonah**

**Tefillah is an expression of Emonah**

**Tefillah will be the catalyst for the final Gush**

**Tefillah requires acceptance of the OM HaShem Shemayim**

**Chazal teach that tefillah stands at the highest point of the world.**

**Let us help our students build emunah by deepening their connection to HaR"V through tefillah, and help them improve their power of tefillah through inspiring, daily learning about tefillah.**

- Helping students from high school grades and above to build and strengthen Emunah through Tefillah.

# IGNITING the POWER of TEFILLAH

## Project I.G.N.I.T.E.

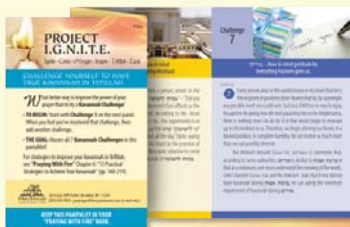


- Includes the learning of 'Praying With Fire', the 5-minute lesson-a-day program.
- Includes colorful engaging bookmarks and pamphlets to help improve kavannah in tefillah.

Bringing **Project I.G.N.I.T.E.** to schools around the globe.

Below are the results of students' survey based on previous years' initiative:

- Almost **90%** of students said they **DAVENED BETTER**.
- **90%** said their **UNDERSTANDING** of tefillah improved
- **90%** said they **ENJOYED** Project I.G.N.I.T.E.
- **95.7%** said they would **RECOMMEND** it to other students



PAMPHLET WITH  
7 KAVANNAH CHALLENGES



BOOKMARK FOR SIDDUR  
WITH 7 KAVANNAH  
CHALLENGES

# Across the country and around the world, V'Ani Tefillah Foundation is

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## WORLDWIDE TEFILLAH INITIATIVES

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### ☞ *Shliach Tzibbur Guide*

This guide provides a number of important Halachic points to guide the Shliach Tzibbur in properly discharging his duties.

### ☞ *Tefillin Awareness Project*

**Thousands** of men in almost 40 shuls in various communities benefited in properly fulfilling the mitzvah of tefillin.

### ☞ *'Count Up To Purim' Tefillah Initiative*

Inspired **thousands around the world** to empower their tefillos through enhancing kavannah in tefillah during the week counting up to Purim

### ☞ *Yom Kippur Initiative*

Encouraged **thousands** to abstain from unnecessary speech on Yom Kippur

### ☞ *2007 Aseres Yemei Teshuvah Worldwide Broadcast With Rabbi Reisman*

People in over **30 locations** around the globe received chizuk

### ☞ *Jerusalem Tefillah Initiative*

This special initiative, available to **schools and shuls**, emphasizes the importance of praying that Hashem have more mercy over Jerusalem.

### ☞ *VAT Tefillah Lecture Series*

'Praying with Fire' author travels to **communities, shuls, and schools** to inspire them about the **importance** and **power** of **prayer** and **emunah**.

# IGNITING the POWER of TEFILLAH

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## SUMMER TEFILLAH PROJECTS 2007

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### ☞ *5-minute Lesson-A-Day Program*

### ☞ *Summer Teleconference Series*

Inspiring weekly teleconference shiur by the author of 'Praying With Fire' followed by a question-answer session.

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## FUTURE VAT TEFILLAH PROJECTS

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### ☞ *Creation of Elementary School Tefillah Curriculum*

- To impart the concepts and underpinnings of tefillah at the child's level.
- To provide a solid understanding and appreciation of the practical aspects of tefillah for children.

### ☞ *Tefillah Inspiration Phone Line*

A specially dedicated phone message by popular Magidei Shiur providing daily inspirational messages on prayer with several menu options

### ☞ *Future Tefillah Book Releases*

'Praying With Fire' 1 & 2 - Children's Edition

'Praying With Fire' in Loshon HaKodesh and French

### ☞ *Tefillah Newsletter*

Will provide information about tefillah, including inspiring stories, relevant halacha and hashkafah, an 'Ask the Rabbi' column, and interesting and relevant questions and issues posed to and by our readers.

### ☞ *Audio Visual Material*

The V'Ani Tefillah Foundation, BE"H has already begun to produce several audio and audio-visual materials on the daily prayers and Tehillim.

## Points to Ponder

- ▶ *Empathy is essential for one to effectively daven for others.*
- ▶ *A lack of time and focus, or a cynical perspective, stands in the way of one's ability to feel for others.*
- ▶ *By becoming more aware of one's own emotions and focusing on the vivid reality of others' situations, one can build a keener sense of empathy, which will in turn afford more heartfelt prayers.*

6. As Rav Dessler advises:<sup>5</sup> "Identify with others both in heart and soul. A person can come to look upon himself and his fellow Jews as one body<sup>6</sup> if he acts with benevolence toward others with all his being. He will then feel completely united with them."<sup>7</sup>

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5. *Michtav MeEliyahu*, Vol. 3, p. 89. See also *ibid.*, Vol. 1, bottom of p. 37.

6. See Day 107.

7. See *Sichos Mussar, Maamar 6, "Ahavas HaBriyos,"* bottom of p. 25.

TODAY'S LEARNING IS DEDICATED:

שהקב"ה ישמור על כלל ישראל וארץ ישראל  
ושהגאולה שלמה יבא ברחמים במהרה בימינו

# NATURALLY, A "MIRACLE"



**A**n overwhelmed mother finds that she cannot comfort her cranky baby, cook dinner, and bandage her little boy's knee all at the same time. "Hashem," she says, "You can do anything. Please, I beg You, give me a second pair of hands!"

A harried father finds that he cannot pay his children's tuitions, have the car repaired, and feed the family all on one month's salary. "Hashem," he says, "You can do anything. Please, I beg You, drop some extra money into my mailbox, somehow!"

\* From *Praying With Fire* 2, Chapter 9 — Day 116.

## "Natural" Miracle — An Event Within Nature

In both the mother's and the father's prayer, the request is for Hashem to go beyond the normal bounds of their lives and provide them with relief from their plights. However, their requests differ in one key aspect. The mother's prayer is contrary to the dictates of *Sefer Chassidim*,<sup>1</sup> which states that one is prohibited to pray that Hashem bring a miracle that is not within the confines of nature.

The *Gevuras Ari*<sup>2</sup> (*Shaagas Aryeh*) discusses this concept: "It appears to me that it is inappropriate for one to pray for something that is not natural in the way of the world."<sup>3</sup>

1. *Siman* 794.

2. On *Taanis* 25a.

3. The *Gevuras Ari* explains from the story of R' Chanina ben Dosa that a great person is permitted to pray for a miracle since a person of this stature is not bound by the laws of nature. Also see *Sefer Halkrim*, *Maamar* 4, Ch. 22. Further, see *Rabbeinu Bachya*, *Parashas Beshalach*, 14:27; *Ohr HaChaim* *ibid.*; *Ramban* on *Iyov* 36:7; *Ksav Sofer* on *Bereishis* 1:1; *Iyun Yaakov* on *Berachos* 20a. See *Ben Yehoyada* on *Taanis* 25a, s.v. *B'ram*, as to whether a miracle

Rav Akiva Eiger,<sup>4</sup> citing *Sefer Chassidim*,<sup>5</sup> writes that one is forbidden to pray for something that is inconsistent with nature, even though it is possible for Hashem to make it happen. One is also prohibited from asking Hashem to change nature.<sup>6</sup> For example, a person desirous of a fresh-picked apple in midwinter may not pray that his tree give fruit before its set time.

Many miracles — the kind for which one may pray — occur using nature as the vehicle, and may therefore be solicited from Heaven. The *Shaarei Teshuvah*<sup>7</sup> states that one may pray for a *nes nistar*, a hidden miracle, which is an unusual event that still occurs within the laws of nature.<sup>8</sup> For example, if a person suffers from an illness that statistically has only a small chance of being cured, he can pray to be among that small percentage. The cure is possible, even though it may not be probable.

Praying for one who is childless is usually deemed a valid prayer, even if the person is unable to bear children. Rav

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inevitably diminishes one's merits. However, see *Chasam Sofer on Kesubos* 106a, who states that even a great person such as the *navi* Elisha should not pray for a miracle to occur.

4. *Hagahos R' Akiva Eiger, Shulchan Aruch, Siman* 230.

5. *Siman* 794.

6. See *Rabbeinu Bachya, Devarim* 11:13.

7. *Orach Chaim, Siman* 187, *Se'if Katan* 3.

8. Although miracles happen each day cloaked in the cover of nature, there are times and situations in which Hashem will set aside the laws of nature. Indeed, there are situations in which one may beseech any type of miracle, without exception.

**Miracle for the Tzibbur** — *Shaarei Teshuvah, Orach Chaim, Siman* 187, *Se'if Katan* 3 states that there is nothing improper about requesting an open miracle on behalf of the Jewish nation. *Sefer Moadim U'Zemanim*, Vol. 2, *Siman* 148 explains that while one may not pray that a specific miracle be performed, one may ask Hashem to perform miracles in present times just as He performed miracles for our forefathers. See also *Alshich, Parashas Tazria* 13:8.

**Miracle Requested by a Tzaddik** — Certain *tzaddikim* may request an open miracle even if it is for an individual. This is evidenced by stories related in *Taanis* 25a regarding several *tzaddikim* who prayed for miracles.

**Miracle to Sanctify Hashem's Name** — *Yeshuos Yaakov on Orach Chaim, Siman* 682 comments that one is permitted to pray for a miracle that will sanctify Hashem's Name in the world. The merits accrued due to the *kiddush Hashem* exceed the merits that are diminished by virtue of the miracle.

Tzadok HaKohen<sup>9</sup> explains that having children is natural, whereas not having them is outside the natural course of events. Therefore, praying for someone to bear children is considered to be requesting something that is in accord with nature.<sup>10</sup>

In reality, the type of “miracle” which one seeks in times of need is only the visible “tip of the iceberg,” displaying the underlying miraculous manner in which Hashem runs the natural world. Rabbeinu Bachya<sup>11</sup> explains that “hidden miracles are with a person every day. There is no member of the Jewish nation who does not have a hidden miracle occur to him every day; it is just that he is unaware.”<sup>12</sup> In fact, every moment of life is a miracle stemming directly from Hashem’s will.

This is what Hashem’s *hashgachah* is all about — God controls the world from behind the scenes, utilizing the magnificent natural laws He has crafted to fulfill His will on earth.<sup>13</sup> When we pray for ourselves or for anyone who is in need, all we ask is that He turn that *hashgachah* toward

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9. *Pokeid Akarim, Siman 1.*

10. See also *Shevet Mussar*, Ch. 24, and *Sefer Igra D’Kallah, Parashas Bereishis* 1:22.

11. Beginning of *Parashas Ki Sisa*.

12. See *Ramban* on *Bereishis* 46:15; and *Zohar, Parashas Balak*, p. 200b. See also *Nefutzos Yisrael*, Ch. 8, which states that Hashem directs His world in three ways: nature (i.e., rain, crops that grow); miracles — happenings that are completely above nature (i.e., the splitting of the Reed Sea); and *berachah* — events that are “hidden miracles” and are not recognized as miracles. These do not regularly occur and they are not completely above nature. For example, where Hashem blesses a person’s actions with great success or where Hashem makes available all the resources and the wherewithal necessary for the person to greatly succeed even if they are available through unusual ways (i.e., his business contact is someone who lives in an isolated area of the world whom he “happens to meet by chance”). This is included in *Devarim* 8:18: *But you shall remember Hashem, your God; that it is He Who gives you strength to make wealth.*

*Berachah* is also different than a miracle in that the Gemara, *Taanis* 24a, teaches that it is forbidden to benefit from a miracle. Further, should one benefit from a miracle his ultimate reward is diminished. However, benefiting from a *berachah* does not diminish one’s ultimate reward. See Day 117, “A Question of Hope.”

13. See *Sifsei Chaim, Rinas Chaim*, p. 11, s.v. *L’yeser diyuk*.

## Points to Ponder

- *A person is not permitted to pray for a miracle that is not within the laws of nature.*
- *One can pray for an outcome that has even the smallest probability of occurring.*
- *Our prayer is a request that Hashem direct His hashgachah to treat us mercifully.*

us, applying the laws of nature to treat us with kindness and compassion.

TODAY'S LEARNING IS DEDICATED:

לע"נ ישראל בן חיים אלטר ז"ל  
נפטר כ"ה כסלו תש"מ  
לע"נ לאה בת יצחק אייזיק ע"ה  
נפטרה ז' סיון תשס"ד  
לע"נ חנה בת יצחק אייזיק ע"ה  
נפטרה כ"ו אדר תשס"ו

Dedicated by their Children

# ALL IN THE NAME



## Introduction

**F**eeling for others, praying for others, and enhancing one's own power of prayer through the merit of genuine *ahavas Yisrael*: These are ingredients that help lift one's prayers out of the realm of rote recitation with its limited benefits and turn them into a spiritual reality of limitless merit that will effect real goals in this world and the next.

The details of how to optimally access this power are important. This day will address issues that frequently arise when praying for others. (See Addendum IV for situations that may not regularly occur. ) By learning and adhering to the guidelines in these days, one can ensure that both he and the one for whom he prays receive the full measure of benefit from his prayer, which serves as a powerful conveyer of Divine mercy.

## Verbalizing the Name

Saying the name of the sick person is preferable to merely thinking it. The source, explains Rav Chaim Kanievski,<sup>1</sup> is the Gemara<sup>2</sup> that reconciles an inconsistency in the verse:<sup>3</sup> *The desire of his "heart" You have granted him, and the utterance of his "lips" You have not withheld, ever.*

\* From *Praying With Fire 2*, Chapter 9 — Day 112.

1. *Derech Sichah*, p. 543.

2. *Eruvin* 54a.

3. *Tehillim* 21:3.

## How to Say Another Person's Name

One recites the person's name *ben/bas* (son/daughter) of the mother's name.<sup>4</sup> If one does not know the mother's name, then the father's name should be used.<sup>5</sup> In fact, according to the *Aruch HaShulchan*,<sup>6</sup> one may mention the name of either the mother or father of the person for whom one is praying.

### When One Doesn't Know the Name of the Sick Person's Mother or Father

Rav Chaim Kanievski<sup>7</sup> rules that if one does not know the name of the mother or father, he can say the family name<sup>8</sup> or any nickname (that one is permitted to recite, see Addendum IV). Alternatively, one can mention just the name of the person.<sup>11</sup>

4. See *Ben Yehoyada on Berachos* 55b, s.v. *Ana peloni*, which states that one of the reasons one mentions the mother's name is that a woman is not subject to Heavenly prosecution on the level of a man because: (1) She is exempt from fulfilling *mitzvos asei* that are caused by time factors; (2) she is spared from the grievous sins of neglecting Torah study and of nocturnal emission. Also see *Gittin* 69b; *Avodah Zarah* 12b; *Rashi, Shabbos* 66b, s.v. *Bishma*, and *Maharshal* *ibid.*; *She'eilos U'Teshuvos Torah Lishmah, Siman* 399; *She'eilos U'Teshuvos Zekan Aharon, Vol. 1, Siman* 11; *She'eilos U'Teshuvos Daas Kohen, Siman* 132, who brings a proof from the *Zohar, Shemos* 146; *Daas Torah, Siman* 119, *Se'if* 1; *Sefer Divrei Torah, Vol. 2, Siman* 4, and *Vol. 8, Siman* 49; *She'eilos U'Teshuvos Az Nidberu, Vol. 14, Siman* 24 citing the *Maharshal, Shabbos* 66b; *Sefer Panim Yafos, Parashas Behaaloscha; Mekor Chesed (Hagahos to Sefer Chassidim, Siman* 242) according to *Ramban, Tazria* 12:1.

5. *Orchos Rabbeinu, Vol. 1, p. 64* in the name of the Chazon Ish.

6. *Siman* 119, *Se'if* 1. See also *Iyun Yaakov, Berachos* 34, which states that one can mention the father's name, especially if the father has many merits that will stand in good stead for the sick person. See also *Nitzotzei Eish*, p. 861, quoting Rav Chaim Kanievski.

7. *Ishei Yisrael*, Question 152, p. 734.

8. *Orchos Rabbeinu, Vol. 1, Se'if Katan* 218 in the name of the Chazon Ish.

9. *Ibid.*

One day, Rav Moshe Feinstein received word that Rav Yaakov Kamenetsky's medical condition had worsened. At his minyan's Torah reading, he instructed the gabbai to recite a "Mi she'beirach" for Rav Yaakov. However, no one present could recall the name of Rav Yaakov's mother. Rav Feinstein then told the gabbai, "It is enough to say 'Rav Yaakov' — the Ribono Shel Olam knows who Rav Yaakov is!"<sup>10</sup>

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In a letter, the Chazon Ish wrote, "Please inform me of your [Hebrew] name and that of your mother. If this is not possible, then [send me the name of] yourself, your father and his mother. If this too is not possible, then you will assuredly be included in [my prayers] for all of Israel."<sup>11</sup>

### The Language of Prayer

A person may pray in any language for a sick person who is in front of him,<sup>12</sup> or when praying together with a congregation. If the sick person is not before him, or one is praying as an individual, it is more effective to pray in *lashon hakodesh*.<sup>13</sup> However, if by praying in his own language a person will pray with greater *kavannah*, then he is permitted to do so.<sup>14</sup>

### Praying for Another on Shabbos

Asking for personal requests on Shabbos is prohibited.<sup>15</sup> Some say that this includes even spiritual requests,<sup>16</sup>

10. *Reb Moshe* by Rabbi Shimon Finkelman and Rabbi Nosson Scherman (ArtScroll/Mesorah Publ.), p. 133.

11. *Kovetz Igros Chazon Ish*, Vol. 3, *Siman* 115; *Sefer Maaseh Ish*, p. 201; *The Chazon Ish* by Rabbi Shimon Finkelman (ArtScroll/Mesorah Publ.), p. 157.

12. *Yoreh Deah*, *Siman* 335, *Se'if* 5; *Shach* *ibid.*, *Se'if* Katan 3; *Taz* *ibid.*, *Se'if* Katan 5. See also *Orach Chaim*, *Siman* 101, *Se'if* 4; *Mishnah Berurah* *ibid.*, *Se'if* Katan 16.

13. *Ibid.*

14. *Beis Baruch* on *Chayei Adam*, *Klal* 22, *Se'if* Katan 106.

15. See *Shabbos* 12a and *Taanis* 19a.

16. *Derech Sichah*, pp. 269-270.

while others permit this.<sup>17</sup> In either case, one may not pray for healing,<sup>18</sup> unless the person's life is in imminent danger.<sup>19</sup> Instead, one may think of a sick person's name when saying "*V'Rofei cholim* — [He] heals the sick," in the "*Atah gibor*" portion of the Shabbos *Shemoneh Esrei*,<sup>20</sup> as one is allowed to think about personal needs on Shabbos.<sup>21</sup>

Despite the fact that in general *Tehillim* may be recited on Shabbos,<sup>22</sup> they should not be said in public for a sick person unless he is in imminent danger.<sup>23</sup> One may say *Tehillim* privately for a sick person who is not in danger<sup>24</sup> since it is not obvious to others that the *Tehillim* are being said for a sick person.<sup>25</sup>

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17. *Halichos Shlomo* on *Tefillah* 14:11. See *Mishnah Berurah*, *Siman* 288, *Se'if Katan* 22; *Emes LeYaakov*, p. 288, fn. 313.

18. *Siman* 287, *Se'if* 1.\*

19. *Orach Chaim*, *Siman* 288, *Se'if* 10; *Mishnah Berurah* *ibid.*, *Se'if Katan* 28; *Maaseh Ish*, Vol. 1, p. 134. See *Igros Moshe*, *Orach Chaim*, Vol. 1, *Siman* 105, which states that even if the sick person is not in imminent danger, one may pray for him if the patient himself made such a request.

20. *Ishei Yisrael*, p. 232, fn. 187.

21. *Halichos Shlomo* on *Moadim*, 1:15, fn. 20.

22. See *She'eilos U'Teshuvos Teshuvos V'Hanhagos*, Vol. 3, *Siman* 97, s.v. *Ule'inyan amiras Tehillim*.

23. *Shemiras Shabbos KeHilchasah*, Ch. 40, *Se'if* 49.

24. *Ibid.*; *She'eilos U'Teshuvos Teshuvos V'Hanhagos*, Vol. 3, end of *Siman* 97.

25. *Halichos Shlomo* on *Tefillah*, Ch. 14, *Devar Halachah* 19, p. 180.

Regarding making a *Mi she'beirach* for a sick person who is not in danger, see *Mishnah Berurah*, *Siman* 288, *Se'if Katan* 28; *Magen Avraham* *ibid.*, *Se'if Katan* 14; *Shulchan Aruch HaRav* *ibid.*, *Se'if* 9, who forbid making one for a person who is not in danger. However, see *She'eilos U'Teshuvos Yaavetz*, Vol. 1, *Siman* 64; *She'eilos U'Teshuvos Teshuvos V'Hanhagos*, Vol. 3, *Siman* 97, and *Be'er Moshe*, Vol. 4, *Siman* 103, who justify the custom to permit it.

\*See *Praying With Fire* 2, Chapter 9

It is permitted, and recommended, at the time of Shabbos candle-lighting for a woman to pray for her children to be successful in Torah learning.<sup>26</sup> (See Day 94.)

27. Mishnah Berurah, Siman 263, Se'if Katan 2.

## Additional issues included in

### 'Praying With Fire 2' Chapter 9:

- Mentioning the Sick Person's Name in His Presence
- Praying for a Child Who Has Not Yet Been Named
- Nicknames
- Added Name
- Mentioning a Name
- Group Reciting Tehillim
- Child Praying for a Parent
- Mother Praying for Her Own Child
- Praying for Yourself and Others — Who Goes First
- Lengthy List of Names
- Praying for One Who Did Not Request a Prayer
- When the Sick Person or His Family Requests Privacy

## Points to Ponder

- *Adhering to the halachos for praying for others ensures the greatest benefit both for the one praying and the one for whom he prays.*
- *If one does not know the individual's mother's name, he can use the father's name or even the family name. If all that is known is the person's nickname, it may be used.*
- *It is preferable to verbalize one's prayers for another rather than to think them mentally. Although praying in lashon hakodesh is more effective, one may pray in any language when in the presence of the patient.*

TODAY'S LEARNING IS DEDICATED:

As a zechus to Klal Yisroel  
and all those in need of yeshuos.

Dedicated by the V'ANI TEFILLAH FOUNDATION



## ***SHEMONEH ESREI'S GOLDEN OPPORTUNITIES***

\* From *Praying  
With Fire* 2,  
Chapter 9 —  
Day 113.

**T**here are numerous places in *Shemoneh Esrei* that are essentially an open letter to Hashem. Here, a person can insert requests to help others regarding any matter, personal or communal, spiritual or material. For one who wishes to pray for others, these are golden opportunities available three times each day.

The proper places to insert personal requests in *Shemoneh Esrei* include: the middle blessings,<sup>1</sup> the *berachah* of *Shomei'a Tefillah*,<sup>2</sup> and *Elokai Netzor*. There are specific halachos regarding how to add these requests.

**Middle Blessings:** This portion of the *Shemoneh Esrei* begins with the blessing "*Atah chonein*," the blessing for wisdom, and concludes with "*Es tzemach David*," which refers to the times of Mashiach. The *Shulchan Aruch*<sup>3</sup> rules that a person may add a concise personal request corresponding to any of the middle blessings.<sup>4</sup> For instance, one may ask for mercy for someone who is ill in *Refa'einu*,

1. However, see *Taz, Orach Chaim, Siman 122, Se'if Katan 2*.\*

See also *Shulchan HaTahor, Siman 116, Se'if 1; Mishmeres Shalom, Siman 10, Os 7; and Aruch HaShulchan, Siman 119, Se'if 2*. However, see *Kaf HaChaim* *ibid.*, *Se'if Katan 5* regarding adding personal requests.

2. The *Taz's* issue and the various solutions noted in the previous footnote apply also to adding personal requests in *Shomei'a Tefillah*.

3. *Orach Chaim, Siman 119, Se'if 1*.

4. *Ibid.*, *Se'if 2; Mishnah Berurah* *ibid.*, *Se'if Katan 12*. However, at the conclusion of *Shemoneh Esrei*, before the (second) "*Yihyu leratzon*," one may make any personal requests and need not be concise.

\*See *Praying With Fire* 2, Chapter 9

the blessing for health and healing.<sup>5</sup> In response to the persecution and suffering of the Jewish people, one can add his own requests to *Re'ei na v'anyeinu*, the prayer for redemption. In *Hashiveinu*, where one requests assistance in doing *teshuvah*, one can pray for anyone suffering spiritual setbacks. If one has difficulty making these requests in Hebrew they may be said in the person's own language.<sup>6</sup>

However, the *Mishnah Berurah*<sup>7</sup> rules that one may add personal requests in this manner only if they relate to current needs. For instance, if one is healthy, he may not pray in *Refa'einu* to remain healthy in the future.

Exactly how and where should allowable personal requests be inserted into the middle *berachos*?

One should begin with the wording of the *berachah*<sup>8</sup> that defines its topic,<sup>9</sup> and then continue with his own request. For example, if one wishes to ask that Hashem give someone knowledge, he should precede his entreaty by saying, "*Atah chonein l'adam daas.*"<sup>10</sup>

If one is praying for personal needs, such as for a sick friend, he should speak in the first person.<sup>11</sup>

When a person is making a request on behalf of all the Jewish people,<sup>12</sup> he should phrase it in the plural and he should insert it at the end of the *berachah*, before the words "*Baruch Atah Hashem.*"<sup>13</sup>

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5. See *Mishnah Berurah*, *Siman* 116, *Se'if Katan* 3, which states that one may pray for any sick person in *Refa'einu*. However, see *She'eilos U'Teshuvos Ohr LeTzion*, Vol. 2, Ch. 7, *Siman* 33. See also *Halichos Shlomo* on *Tefillah*, Ch. 8, beginning of fn. 60, p. 104, which states that Rav Shlomo Zalman Auerbach said or would say that one may mention the sick person's name in *Refa'einu* only if he has some connection to the person who is ill; he feels the sick person's pain.

6. *Yaaros Devash*, Vol. 1, *Derush* 1. See also *Chayei Adam* cited in *Mishnah Berurah*, *Siman* 122, *Se'if Katan* 8.

7. *Siman* 119, *Se'if Katan* 1.

8. *Rama*, *Siman* 119, *Se'if* 1.

9. *Mishnah Berurah*, *Siman* 119, *Se'if Katan* 3.

10. See *Shulchan HaTahor*, *Siman* 119, *Se'if* 3, which states that it is best to wait until one nears the end of a blessing to insert personal requests.

11. *Rabbeinu Yonah* cited in *Shulchan Aruch*, *Siman* 119, *Se'if* 1.

12. *Ibid.*

13. See *Mishnah Berurah* *ibid.*, *Se'if Katan* 7, who cites the *Pri Megadim*, *Siman* 122, in the *Mishbetzos Zahav*, which states that one

## Points to Ponder

- ▶ *There are three places in Shemoneh Esrei where one can insert personal prayers, including prayers for others.*
- ▶ *Utilizing Shemoneh Esrei's opportunities for personal prayer turns each tefillah into an opportunity to think about, care about, and help one's fellow Jew.*

**Shomei'a Tefillah:** Personal requests added to the blessing of *Shomei'a Tefillah* may encompass any and all needs.<sup>14</sup> Here a person may seek help for the present or the future.<sup>15</sup> One should be concise in his requests.<sup>16</sup>

**Elokai Netzor:** This personal prayer of Mar, the son of Ravina, is said at the conclusion of *Shemoneh Esrei*.<sup>17</sup> Certainly, it is a most appropriate place to insert one's heartfelt requests for those in need of Divine mercy.

The *Mishnah Berurah*<sup>18</sup> adds that when one prays with a *minyan*, *Elokai Netzor* is preferable to the middle blessings or *Shomei'a Tefillah* as the place to insert personal requests. Since it comes after the eighteen blessings of the *tefillah* are concluded ... "when it is necessary for him to respond to *Kaddish* or to recite *Kedushah* he will be able to do so."<sup>19</sup>

Once a person adds personal requests to his prayers, even on behalf of others, he will find that each occasion to pray takes on new meaning. It is his time to unburden himself, speak his heart, and reinforce the loving bond that makes him an indispensable part of the body of Klal Yisrael.

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may do so only before he has said the words "*Baruch Atah Hashem*," but after he has said them it appears that it is forbidden.

14. *Siman* 119, *Se'if* 1. See *sefer Yaaros Devash*, Vol. 1, *Derush* 1. Also see *Mabit*, *Beis Elokim*, *Shaar HaTefillah*, Ch. 3.

15. *Orach Chaim*, *Mishnah Berurah*, *Siman* 119, *Se'if* *Katan* 1.

16. *Siman* 119, *Se'if* 2; *Mishnah Berurah*, *Siman* 119, *Se'if* *Katan* 12.

17. *Berachos* 17a.

18. *Siman* 122, *Se'if* *Katan* 8.

19. However, if one prays alone, or where saying *Kedushah* or responding to *Kaddish* is not an issue, see *Ishei Yisrael*, Ch. 23, fn. 195, which states that it is better to insert personal requests where they correspond to any of the middle blessings.

### TODAY'S LEARNING IS DEDICATED:

לע"נ בתיא רחל בת משה יוסף נ"י - נפ' כ"ב שבט  
לע"נ הילד חיים דוד בן יצחק ז"ל - נפ' ה' ניסן  
לע"נ מרים בת יצחק ע"ה - נפ' כ"א אדר ב'  
לע"נ הרב ניסים בן הרב יעקב ז"ל  
לע"נ הרב יעקב בן ניסים ז"ל

Dedicated by Moshe and Venezia Zakheim & Abe and Tamar Rosenthal

## TURNING THE KEY



If one merely opens his eyes a little wider, looks out into his world a little further, and listens to his fellow's words a little more closely, one quickly realizes that the world is filled with those who are in need of our prayers. While our period of Jewish history is comparatively peaceful and prosperous, hearts are not still, lives are not tranquil. Families suffer their private hardships — devastating illnesses; unyielding financial pressures; confused, alienated children; difficulty with *shidduchim* and/or childlessness; and numerous other sources of pain and strife. Even those with relatively few troubles struggle with the numbness and exhaustion brought on by hectic 24/6 lives.

Why does all this heartache present itself? While Hashem's reasons are not apparent to us, the impact is evident: When one's neighbor is afflicted, one is able to feel for him, to empathize with his plight on a personal level and build upon the connections that unite one Jew to another. Born in a generation that basically is blessedly free of worries over bare subsistence, each Jew has the emotional capacity to feel for others, if only he desires to do so.

As Rav Mattisyahu Salomon stated:<sup>1</sup> "The hardships are to bring us to reach up to Hashem with higher levels of prayer and to reach out to our fellow Jews with higher levels of compassion." It is the combination of these two ingredients that perfects the formula for the Ultimate Redemption. For redemption depends upon both the sincere prayers and the deep-seated unity of the Jewish people.

\* From *Praying With Fire* 2, Chapter 9 — Day 118.

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1. *With Hearts Full of Faith* by Rabbi Mattisyahu Salomon and Rabbi Yaakov Yosef Reinman (ArtScroll/Mesorah Publ.), pp.124-125.

Throughout history, unity — or the lack thereof — has been a driving force in the Jewish people's saga of redemption and exile. The First Temple was destroyed because the Jews engaged in the three cardinal sins of idolatry, immorality, and bloodshed. In the era of the Second Temple, the people observed the Torah and gave charity scrupulously. The Gemara asks:<sup>2</sup> Why, if the people were righteous, was the Second Temple destroyed?<sup>3</sup> It answers that the cause was the *sinas chinam* — baseless hatred — that prevailed in those times.<sup>4</sup> The Gemara concludes: "This teaches that *sinas chinam* is considered equal in gravity to the three cardinal sins of idolatry, immorality, and bloodshed combined."

This is difficult to understand since the three cardinal sins are considered so serious that one is supposed to allow himself to be killed rather than commit them. *Sinas chinam*, while certainly condemned, never rises to that level of severity. Yet, the exile after the destruction of the First Temple was only 70 years in duration, a brief period compared to the exile following the Second Temple's destruction, which has lasted for nearly 2,000 years. The punishment appears drastically out of proportion to the sins that precipitated it.

Addressing this disparity, the Maharal<sup>5</sup> explains that during the First Holy Temple period, Hashem's presence was evident, and His "management of the world" was never in doubt. Life in the Holy Temple environs was one of daily miracles<sup>6</sup> that emanated from a readily discernible Divine Presence.<sup>7</sup>

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2. Yoma 9b.

3. On the 9th of Av in 3338, the First Temple was destroyed by the Babylonian king Nebuchadnezzar. On the 9th of Av in 3828, the Second Temple was also completely destroyed by the Roman armies under Titus.

4. However, see *Bava Metzia* 30b and *Tosafos* *ibid.*, s.v. *Lo charvah*. Also see *sefer Divrei Shaul* *ibid.*, and *Eitz Yosef in the Iyun Yaakov* *ibid.*, who both explain *Tosafos'* answer. See also *Yerushalmi Chagigah* 1:7, and *Michtav MeEliyahu*, Vol. 5, p. 266.

5. *Netzach Yisrael*, Ch. 4.

6. See *Avos* 5:5.

7. The *Shechinah*, which we refer to as residing in various holy places, is not the actual entity of the Divine Presence, but an emanation

In the era of the First Temple, the world achieved a near perfect state in which all nations of the world recognized the existence of Hashem. However, once the Jewish nation defiled itself with idolatry, immorality, and murder, it became unworthy of the Temple and its constant miracles.

The Second Temple never achieved this awesome spiritual state. The Divine Presence, and the protection and miracles It wrought, were never again so clearly in evidence. The Mishnah in *Avos*<sup>8</sup> delineates ten miracles that were performed continually in the First Temple, but did not occur in the Second Temple. The merit upon which the Second Temple existed was the unity of the Jews whose lives revolved around the Temple service. However, once *sinas chinam* destroyed that unity, the Jews no longer merited having a Temple.

Today, we search the horizon longingly for the return of our Temple, for the dazzling emanation of the Divine Presence, which will light up the world with wisdom and peace. We yearn for tranquility in place of our confusion; fulfillment in place of our struggles for health and

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of It. *Shechinah* — from the phraseology that which resides in your midst — represents our relationship with Hashem. See *She'eilos U'Teshuvos Noda BiYehudah, Mahadura Tinyana, Orach Chaim, Siman 107*, s.v. *U'mitchilah*, which refers to *hasmadas hashgachah* — continuous supervision — the *hashgachah pratis* Hashem exercises over Klal Yisrael.

8. 5:5.

## Points to Ponder

- *Within our heartfelt words of prayer, infused with love of our Creator and our fellow Jew, lies the key to our Ultimate Redemption.*

sustenance; the love of a spouse, children, and family in place of loneliness; a world of justice and decency in place of oppression and strife.

Our prayers are the key to the fulfillment of our longings. As we train our hearts to turn to Hashem, in every hour and every situation, we fortify the *emunah* that is our ultimate weapon in defeating our nation's foes. As we open our hearts to each other's needs, we can rebuild the foundation of *ahavas Yisrael* and unity upon which the Holy Temple was built. Within our heartfelt words of prayer, infused with love of our Creator and our fellow Jew, lies the key to our Ultimate Redemption.

### TODAY'S LEARNING IS DEDICATED:

לע"נ אבי מורי הר"ר יהודה צבי בהר"ר דוד שטערן זצ"ל  
נפטר כ"ט אלול

לע"נ אמי מורתי חוה בת ר' משה שטערן ע"ה  
נפטרת ט"ו באב

---

לזכות לזיווג ההגון האמיתי

אברהם יצחק בן משה נ"י

אברהם יעקב בן יוסף מנחם נ"י

יהודית דפנה בת דוד משה נ"י

נחמה טובה בת דוד משה נ"י

Dedicated by the Stern and Greenberg Families

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(Berachos 32b)

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**Chapter 2:** Emunah and Bitachon - The Foundation of Tefillah

**Chapter 3:** Praying for Our Livelihood, Health, and Spirituality

**Chapter 4:** Eight Practical Strategies to Strengthen Emunah

**Chapter 5:** The Power of Personal Prayer

**Chapter 6:** Tefillah: Building Our Relationship With Hashem

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### **Fourteen Strategies To Getting Your Prayers Accepted**

**Chapter 7:** Twelve Strategies to Getting Your Prayers Accepted

**Chapter 8:** Strategy 13: The Power Of Eis Ratzon - A Time Of Favor

**Chapter 9:** Strategy 14: The Power of Praying for Others

NOTES:

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Email: [prayingwithfire@yeshivanet.com](mailto:prayingwithfire@yeshivanet.com)

PLEASE INSERT IN YOUR SIDDUR

# WORLDWIDE INITIATIVE

## *The Power Of Praying For Others*

”כל המבקש רחמים על חברו...  
הוא נענה תחילה” (ב”ק צב.)

All Who Beseech [Hashem] For Mercy  
For His Friend... Are Answered First

(BAVA KAMMA 92a)



When reciting Shemoneh Esrei, please pray  
for others who are in need of Heavenly  
compassion, for any of the following:



MEDICAL RECOVERY



CHILDREN



LIVELIHOOD



PEACE & HARMONY



SHIDDUCH



SPIRITUALITY

**Please enter names to pray for  
on the other side**

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To submit or receive names to pray for, e-mail  
**[info@prayingwithfire.org](mailto:info@prayingwithfire.org)**

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## PLEASE INSERT NAMES BELOW:

### FOR MEDICAL RECOVERY:

NAME \_\_\_\_\_

NAME \_\_\_\_\_

### FOR LIVELIHOOD:

NAME \_\_\_\_\_

NAME \_\_\_\_\_

### FOR SHIDDUCH:

NAME \_\_\_\_\_

NAME \_\_\_\_\_

### FOR CHILDREN:

NAME \_\_\_\_\_

NAME \_\_\_\_\_

### FOR PEACE & HARMONY :

NAME \_\_\_\_\_

NAME \_\_\_\_\_

### SPIRITUALITY (i.e. KIRUV, KIDS AT RISK):

NAME \_\_\_\_\_

NAME \_\_\_\_\_