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לע"נ
האישה החשובה מרת
חסיא בת ר' איסר ע"ה
נ"ו
נלב"ע כ"ה טבת ה'תשפ"ג
ת"נצ"ב"ה

נדפס ע"י נכדה
הרה"ת ר' יואל וזוגתו מרת
ריקל ומשפחתם שיחיו
נ"ו

Does He Hear Us?

At the farbrengen of Yud-Tes Kislev 5744, the Rebbe called on everyone to insert two phrases into their daily davening: “*Hareini Mekabel...*” and “*Ach Tzaddikim...*” (as detailed in the previous issue).

In the edited version of the *sicha*, the Rebbe cites the Rambam, Hilchos Tefilla (1:2), that it is incumbent upon a person to pray to Hashem when a need arises. In our instance: when a new situation arises (instability abounds around the world), it is necessary to add a new prayer as well.¹

As was common practice in those days, an individual Chossid commented on the Rebbe’s words by submitting a written note to the “Kovetz Ha’aros” published by Tomchei Temimim of Morristown—citing further proof for this position from an idea written by the Shelah.²

As it turned out, that issue of the Kovetz Ha’aros was not published in time, and in the meanwhile, the Rebbe quoted from the same section of the Shelah at the next farbrengen on Shabbos Parshas Va’era.³ Seeing this, the editors of the Kovetz wrote to the Rebbe that they plan to publish that section of the Rebbe’s *sicha*, along with this individual’s comment. On the transcription of the *sicha* that they gave to the Rebbe, the Rebbe added a full paragraph, published here in the Rebbe’s holy handwriting.⁴

The idea cited from the Shelah as quoted by the Rebbe at the farbrengen:

Question: Chazal say that Hashem never dismisses the *tefillos* of the community. How is it

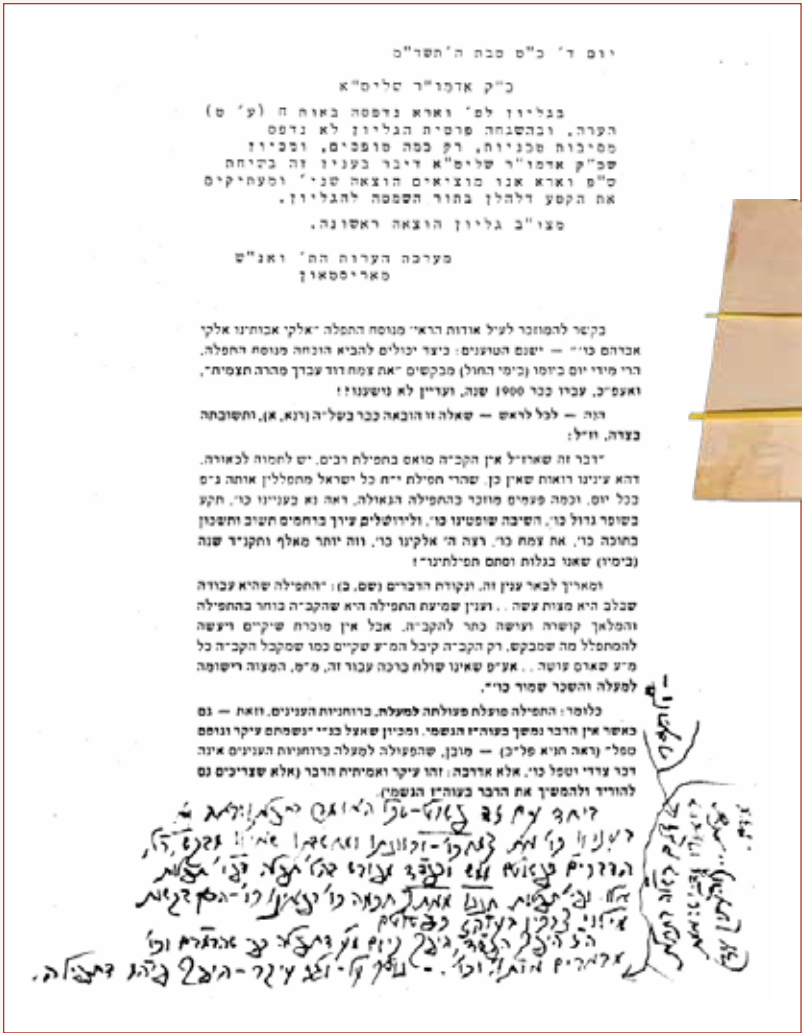
then that all the Jewish people ask many times daily for the *Geulah* and it still hasn’t arrived — after some 1,554 years [at the time of his writing]?!
The Rebbe then cited a portion of the Shelah’s answer: Although we don’t see the fruition of every prayer in this physical world, the prayer is accepted by Hashem, and achieves spiritual accomplishments in higher worlds, which for us Yidden (who prioritize the *neshama* and spirituality over the body and the physical), is the most important aspect.

On this section of the transcription, the Rebbe added in his holy handwriting:

ביחד עם זה פשוט – שכל האומר בתפלתו: ראה נא בענינו
כו' את צמח כו' – וכוונתו ומחשבתו שאינו מבקש, ר"ל,
הדברים כפשוטם ממש וכפס"ד מפורש בהל' תפלה דפ"י
תפלות אלו ותפלות חננו מאתך חכמה כו' רפאינו כו' – הם
בקשות מילוי צרכיו בעוה"ז כפשוטם
ה"ז היפך הפס"ד, היפך קיום מ"ע דתפלה כפי שהרמב"ם
וכו' מבארים אותה וכו'. – נוסף על – וג"ז עיקר – היפך
פיה"מ דתפילה.

ולהעיר דגם בשל"ה בתחילת ביאורו מדגיש: אמת תפלת ..
(להעתיק עד) מידם.

[אמת תפילת רבים נשמעת, אבל אין הענין שיעשה הקדוש
ברוך הוא כל בקשתם ממש, רק עושה מדוגמת הבקשה
וממינה, כי בכל יום ויום יש גאולה, דהיינו כשבה אחת בין ע'
זאבים אי אפשר להתקיים, וכל יום ויום עומדים עלינו
לכלותינו, והקדוש ברוך הוא מצילנו מידם].



AFTER THE REBBE'S CALL TO ADD 'HAREINI' AND 'ACH TZADDIKIM' TO THE DAILY TEFILLOS, TZIVOS HASHEM PRODUCED A LARGE STICKER WITH THIS TEXT TO PLACE IN THE SIDDUR. FROM THEN ON, THE REBBE KEPT THIS STICKER (WITH THE BACK LINER) BOUND TO THE INSIDE COVER OF HIS SIDDUR AS SEEN IN THIS PICTURE OF THE REBBE'S SIDDUR.

[Although it may be true that we don't always see the results of our *tefillos* in this physical world,] at the same time it is **obvious** that anyone who says while davening, "*Re'eh na ve'anyeinu...* (see our suffering)"; "*Es Tzemach...* (the growth [of Dovid, i.e. Moshiach, should sprout forth speedily])," and his thought and intention is not to request, *r"l*, these things in **actual** [physical] reality, as is clearly **ruled** in Hilchos Tefilla, that the meaning of **these** requests and [others, like] the *tefillos* of "*Chaneinu me'it'cha chochma...* (grant us wisdom)"; "*Refa'einu...* (heal us)," is intended as requests for actual fulfillment of one's needs —

Then [he is acting] contrary to the Halachic ruling [of what davening is], and contrary to fulfilling the actual mitzvah of *tefilla* as explained by the Rambam and other [codifiers], etc. In addition—and this too is a most important point—this is contrary to the actual meaning of the davening.

It should be noted that even the Shelah [himself], at the beginning of his explanation, asserts [that we must see

some manifestation of the fulfillment of prayers even in this physical world]. As he states [here the Rebbe indicates that the typist should copy the entire section from the Shelah]:

It is true that the prayers of the community are accepted by Hashem, but that doesn't mean that Hashem must fulfill their entire request literally. He might fulfill some sort of the request, or something similar to it. [For example, we ask Hashem every day for the Geulah, and] every day there is a [quasi] "redemption." [The Jewish people are like] a sheep amongst seventy wolves with no chance of survival. Every day [our enemies] arise to destroy us, and Hashem saves us from their hands. **T**

1. Hisvaaduyos 5744 vol. 2, p. 679.
 2. Inyanei Tefilla, p. 250a.
 3. Hisvaaduyos 5744 vol. 2, p. 781. The Rebbe's handwritten note was inserted in that transcription.
 4. First published in the sefer "*V'Ha'er Eineinu B'sorasecha*," p. 190.