

Points to Ponder

Cont. From P1 them and they remember these scenes forever. All of us have memories from our childhood, some of them from when we were as young as five or six years old. We remember these events even years later. These weren't necessarily happy events or very sad stories. We remember simple situations, things we saw or heard. Why do we remember? Just because.

It's the same thing here. Imagine if we bring a child to shul and the child sees that throughout the entire *tefillah* his father doesn't say a word, not even once. What if the child sees that even when halacha would allow it, his father makes do with gestures and motions? Wouldn't that be the strongest lesson regarding proper behavior in shul? Perhaps this memory from the child's youngest years will last forever.

We can never know which moment will become our child's memory. It may be more worthwhile to figure out how to avoid saying anything and save our words for when there's no other choice. Perhaps by showing him a prime example of proper shul behavior, it will become a manifestation of "*Chanoch lena'ar al pi darko*," and will remain with him for his entire life.

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I want to add another important point about bringing children to shul on Shabbos and Yom tov. A *melamed* told me, "Throughout the year, fathers sometimes tell me that their children don't *daven* nicely on Shabbos. They ask me what I or they can do about it. I always tell them that they're not the first to tell it to me and likely not the last either. Many parents are worried, especially with their oldest children, when they don't see a *cheishek* and *geshmak* during davening. They're worried that their children will grow up to be the gossipmongers in back of the shul.

"I tell the parents to relax. I tell them that I hear it from many parents. Knowing that they're not their child is not the only one with this issue already makes them feel better. In fact, I advise parents to ask *their* parents how *their* davening was at that age..."

On the one hand, it's a father's responsibility to train his son in Torah and *tefillah* and not compromise on them in any way. On the other hand, though, parents should be patient and give their children time and space to grow up. Often when the father doesn't stand over his child, (but doesn't turn a blind eye either,) their child eventually davens the right way. *Cont. on P3*

Vignettes of Greatness

Cont. From P1 1. My son found a very good job and started earning nicely. It helped him climb out of his depression and he started doing much better.

2. My daughter was blessed with the birth of her first child, a girl, in Adar 5783.

3. The houses I invested in started selling and I'm no longer in danger of losing the money I put in.

May Hashem continue to bless us and help us always.

I want to thank you again for your wonderful work, especially for printing personal stories like mine, as I undertook to publicize my miracles and you are helping me fulfill my promise.

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READERS PERSPECTIVES

personal accounts and
comments shared by readers

Re-accepting the Kabbalah

To the respected askanim of Nakdishach, I live in London, England, and was fortunate to take part in the Kabbalah Campaign that took place this past summer before the *yahrtzeit* of the Tosfos Yom Tov. I was privileged to join, as a gabbai in a shul. The inspiration was incredible and unforgettable.

I accepted a strong kabbalah from the holidays (summer vacation in Av) until Rosh Chodesh Cheshvan. I experienced a great *yeshuah*, baruch Hashem. I was inspired from the trip, and from the fact that I experienced this great personal salvation. I resolved to publicize my story. Unfortunately, I did not get to do it yet. I forgot, procrastinated, and it just didn't happen.

Recently, things deteriorated a bit and I need the *yeshuah* once more. I feel obligated to publicize this. Hopefully, it will be a *zechus* for me to experience the *yeshuah* once again.

I also began a new kabbalah this week, and *iyh*, when we have good news again, I will publicize it. I will fulfill the kabbalah for forty days, with the help of Hashem.

I daven from the depths of my heart that Hashem should help all Yidden. Everyone should be helped with their needs. May we share good tidings.

Thank you for being a forum for us to publicize such important matters.

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The Secret to Teaching Children to Daven

Dear Editor,

I read your article and especially appreciated how you spoke about bringing children to shul and that the best *chinuch* is for them to see their father davening.

I found the article well-written and inspirational.

I wanted to add one point. When a *mechanech* whose children davened beautifully was asked how he instilled such a love and respect for *tefillah*, he answered that he never brought his children to shul when they were too young to daven.

Why? He felt that when children who are too young are brought to shul, they're often sent with snacks and entertainment. They get the impression that shul is a place to come and enjoy yourself. He didn't want to do that. He only brought them to shul when they were able to daven. This way, they learned that there was nothing else to do in shul but daven nicely.

People who bring their children to shul when they're still young and can't daven, teach their children that shul is a place in which to run and play. Only later do they try to teach them that shul is a serious and holy place. It's a lot harder to teach it at that point.

It's probably easier to teach children about davening and respect once they're old enough to daven. It's much easier to teach them to respect the *chashivus* and seriousness of Hashem's house when they're old enough.

Some people bring little kids to shul to give their wives a break. The truth is, though, that the Torah gave different roles to men and women. Women are exempt from time-bound mitzvos because the men are obligated to do them. It's on the women to take care of the children when the men are supposed to be davening. And there will come a day when the children will be old enough and the fathers will take them to shul.

If, for whatever reason, a mother is not capable of taking care of her child at that point, it may be necessary to speak to a *dayan* and find out if it's preferable for the man to daven at home rather than bring his young child to shul and disturb the davening of everyone there. *Cont. on P3*

Cont. From P2 I heard in the name of one of the previous *gedolei hador* who was renowned as a master *mechanech*, that he told his children not to push their children to *daven*. The only things they should say with them are *amen* and *Kedusha*. The rest, they can learn by watching their parents.

For chinuch purposes, it's important to learn to keep quiet. It's not always easy, especially for those who take it very seriously and understand that *tefillah* is our connection to Hashem. Some people worry that if their child doesn't take davening seriously, his *Yiras Shamayim* may be compromised. But there's a time to talk and a time to remain silent. If during davening, a father is busy signaling to his son to daven, his son will learn to signal to his son during davening, but he may not learn much about davening itself. If the father davens, the son will grow up davening.

Still, parents want to know when and how to teach their children about davening.

A rav once gave a speech encouraging his constituents to be *kovei'a itim*, set aside time to learn Torah. He said, "There are people who wonder how they can inspire their friends to learn if they're not the type to say anything. But if a man works all day and comes to shul at night and sits down to learn out loud, that's the biggest inspiration he can give to his friend who didn't yet set aside time to learn. He doesn't have to say anything anymore."

The best way to teach your child to daven well and with a *geshmak*, is for you to do so yourself. Remember, the only time your son sees you davening is when you bring him to shul Shabbos and Yom tov. It's the davening he sees that he'll remember.

A *mechanech* once told parents, "It's okay for parents to do something they don't mean in all sincerity. If you bring your son to shul, make a *matzav* out of it. Daven with intensity and with *kavanah* even if you're not really on that level. Over time, the pretend sincerity will become sincere."

If a child sees that his father comes to shul on time and then davens like a mentch – we're not talking about a fiery *nishmas* with sweat pouring down his face – just a simple, *erliche tefillah* with no talking, no reading, no distractions, that's the best *chinuch* he can give his child.

The child will get the feeling that a shul is a holy place, a place of *kedusha*. He won't think that a shul is a place where men gather to shmooze and drink coffee. He'll understand that shul isn't a babysitting service so his mother gets some peace. He'll realize that a shul is like the Bais Hamikdash in our time.

Cont. From P2 May this serve as an inspiration for others.

Thank you very much.

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Mistaken Diagnosis

Dear Editors,

This story happened during the era of Covid. My grandfather caught the virus

around Rosh Hashanah time. He was very ill and completely reliant on a respirator. He couldn't breathe on his own. The situation was bitter.

My father was told to travel to Europe to visit his father immediately. It seemed to be the end.

That night, I decided to gather *kabbalos* from people who would stop talking during davening. I wanted *Cont. on P4*

Proper Hishtadlus, Proper Insurance

I want to share my experience with the editors of *Nakdishach*.

I am the owner of an insurance brokerage and I sell various types of insurance to my clients. This is my source of income.

Anyone familiar with the industry knows that every insurance broker needs to have an insurance policy for his own company. This is called a DNO policy. If an insurance broker makes a mistake and one or two claims make it onto his record, it becomes very complicated. It's a very difficult situation and the large insurance companies will not want to sell policies through such a broker if it happens too often.

If a firm is denied a DNO policy, it is legally prohibited for them to remain in the business. They automatically fall out. One may not sell insurance without a DNO policy in place.

Unfortunately, I found myself in such a situation. Earlier this year, my insurance company informed me that they were throwing me off their insurance. They wouldn't renew my policy once it lapsed.

I was very worried. Without insurance, I couldn't be in business for even a minute. I didn't know what to do. I tried begging them, tapped all my contacts, but I didn't get anywhere.

I tried some other methods. I got in touch with people who have relationships with the higher-ups in the insurance company but no one

was able to get them to change their mind. They couldn't even get them to agree to negotiate with me.

I was lost. Then I started to think what I could do as a *zechus*.

Finally, I decided to take upon myself not to talk during davening for 40 days, no matter how difficult it would be. I knew it was the right thing to do and that it's not respectful to speak in Hashem's house. I decided to be careful in this area.

Even I couldn't believe what happened next. If it wouldn't have happened to me, I would have thought it was made up.

After taking this upon myself, Hashem made me think of one other person I could tap. There was another person I could get in touch with to try to get the DNO company to change their mind.

He tried. Exactly one day before my policy lapsed, I got a call. "Your insurance policy is set to renew!"

It was incredible! Unbelievable! Whoever I told this to was as surprised as I was.

I also took upon myself that when I would see the *yeshuah*, I would call in and relate the story so you can spread it in your brochures. That's why I'm leaving this message now. I hope you will share my story on your pages so others can be inspired to do the right thing, respect *tefillah* and the shul as it's meant to be and see *yeshuos* in their own lives.

Thank you.

Points to Ponder

Cont. From P3 I often have the opportunity to speak to 6-7-year-old boys about the mitzvah of saying Krias Shema in the morning and evening. Most children are familiar with saying Shema at bedtime or at a *vach nacht*. But most don't know much about saying Shema during Shachris and Maariv. Still, every year there are a few boys who raise their hands and tell me, "Sure. I see my father saying Shema every morning before he goes to shul." These fathers are really fulfilling their duty of "Velimadetem osam es beneichem ledaber bam!" (Those who are careful to go to the mikvah before saying Shema can teach their children by saying, "Totty's rushing to shul to say Krias Shema before the zeman." Or they can also hang a calendar with the zemanim in a prominent place.)

Every little thing a child sees becomes imprinted in his mind forever.

If this is true regarding positive actions, it's also true regarding the negative. When I once spoke about the severity of talking during davening, 2-3 boys said, "But my father talks..."

Dear parents! How can anything a rebbe teaches be effective if a child's parents do the opposite? Even a little child who doesn't know much about shul and *kedusha* will grow up into a child who *does* understand. He won't know then that when his father spoke in shul, he was up to *Korbanos* when it's permissible to talk. He won't realize that his father was up to a different place than the *tzibbur*... He'll just remember that his father spoke in shul while everyone else was davening.

I once witnessed the following: A father finished davening much faster than all the other people in shul. His little son asked him, "Totty, your siddur is different?"

The positive messages we give are so much stronger. Being a role model for our children is the best *chinuch* we can give them.

May Hashem help us inspire our children during these uplifting days and may we be able to give over pure *Eemunah* to them and to our future generations.

Ah kosheren, freilichen Pesach.

READERS PERSPECTIVES

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Cont. From P3 to find forty people who would accept *kabbalos* for forty days. But it was very difficult. I was embarrassed to ask my friends, but I gathered the courage to do so.

After I accumulated seventeen to eighteen *kabbalos*, I asked my mother how he was doing. "Oh, the hospital realized that they were mistaken. They thought that he was entirely dependent on the respirator, and that is not true. They also thought that his blood was not cleansing itself properly, and that was not the case either. He still needs a *refuah*, but it's not the end..."

It was so clear that the tefillos were helping. I decided to continue with my campaign.

I continued gathering *kabbalos* as a *zechus* for a complete *refuah*. He eventually got off the respirator and went home!

I undertook to publicize the story but I kept procrastinating until I completely forgot.

Now, my grandfather is in need of a *refuah* once more. I was reminded of this story, and decided to finally publicize it. Perhaps it will be a *zechus* for him. Thank you for all that you do. May Hashem repay all your efforts!

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