



Praying WITH Passion

GIVING MORE MEANING TO OUR TEFILLAH - ONE WEEK AT A TIME **ISSUE NO. 165**

Tefillah Focus Of The Week: **ובא לעיון** *A Matter of Trust*

...אשרי אדם בטח בכך. ה' הושיעה, המלך יעננו ביום קראנו...

Meaning:

The simple translation of the prayer

... Praiseworthy is the man who trusts in You. Hashem, save! May the King answer us on the day we call.

Theme:

An essential concept of the prayer

In G-d We Trust

A person who trusts in Hashem not only believes in His existence, but feels confident that Hashem supervises the details of his life for his ultimate benefit.

Insight:

Deeper meanings of the theme

Faith in Action

What is the difference between *emunah* and *bitachon*? They both involve the belief that G-d alone brought into being all existence and that He single-handedly runs the world. However, *bitachon*, trusting Hashem with one's life, only arises out of a deeply ingrained sense of *emunah*. The Ramban (*Kisvei Ramban, Sefer HaEmunah U'Bitachon*, Ch. 1) explains:

"*Emunah* is like a tree and *bitachon* is similar to the fruit. The fruit is a sign of the tree [that it exists]. However, the tree

is not a sign of the fruit since there are trees that do not bear fruit. Yet, there is no fruit without a tree."

The Chazon Ish (*Emunah U'Bitachon*, Ch. 2) sees *emunah* and *bitachon* as two sides of the same entity. The difference is that *emunah*—faith— is the guideline,

while *bitachon*—trust—is putting that awareness into action. The person with *bitachon* not only believes Hashem is running the world, but acts in conformance with that belief.

From *bitachon* springs the most sincere (cont. P. 2)

Word to the Wise: Meaning within the word

The circus performer is willing to walk the tightrope because he knows that if he falls, there is a net below that will catch him. A small child bravely hurls himself down a steep, twisting slide because he knows that at the bottom, his father is there to catch him.



Do the tightrope walker and the child exhibit a level of trust that is analogous to the trait of *bitachon*? After all, they are both willing to attempt dangerous feats based on their trust that they will be saved from harm. However, *bitachon* is different; for we cannot see with our own eyes that Hashem is there, saving us or assisting us.

Bitachon would be a simple matter if we could see clearly the obvious good that results from all Hashem's deeds. If every illness ended with a cure, if every setback ended with a stronger-than-ever comeback, if every financial loss resulted ultimately in a perceivable gain, who would harbor doubts?

However, the Chazon Ish (*Emunah U'Bitachon*, Ch. 2) states that *bitachon* does not mean that one trusts that everything will turn out as he hopes. It means that whatever the outcome, the *boteiach* trusts that nothing is by chance—Hashem knows all his troubles, worries and thoughts, and He listens to his *tefillos*. Knowing this, he trusts that things happen because Hashem wants them to happen, and therefore, they spring from Hashem's essence of goodness.

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ובא לציון A Matter of Trust

(INSIGHT cont.)

quality of prayer, for the person who is praying with *bitachon* feels, with his entire being, that he is going “straight to the top” to present his cause to the only One with real power to help. He trusts that whatever ensues is exactly what is best for him, even if it does not conform to his hopes. He is not just saying the prescribed words of prayer on the chance that they might help and certainly can’t hurt. He is saying them with the full conviction that in every matter, large or small, Hashem’s Will prevails—for the good.

Visualize:

Images that bring the prayer to life

Investing Our Faith

Every person lives his life with faith and trust. Otherwise, how would he enter a plane or a car or take a morsel of food into his mouth? How does he know that the pilot or driver is properly trained to fly the plane or drive the car? How does he know that all parts of the plane or car are in working order? How does he know the food in his mouth is not spoiled or poisoned?

Obviously, a person could not exist without faith. The question is where he invests his innate faith. Does he rely ultimately on other people or on his own abilities? Or does he place his ultimate faith in G-d?

(Heard From Rabbi Mattisyahu Salomon).

Try This!

- ▶ Think of a time when you were very worried about the outcome of some problem, only to find that the solution was soon at hand. Then you realized that your worry was for nothing; Hashem was taking care of everything all along. Try to feel the sense of serenity—that everything is under control—when you say the words *בטח בך*.

Did You Know

▶ Sitting or Standing

It is good to recite the verses of *אשרי* and the prayer *ובא לציון* while sitting (*Aruch Ha'Shulchan* 132:8; *Kaf HaChaim* 59:20). However, some rule that despite this, one must stand when saying *קדוש קדוש קדוש* of *ובא לציון*, known as *Kedushah De'Sidra* (Rav Chaim Kanievski, cited in *Ishei Yisrael*, Chapter 26, footnote 2). The Chazon Ish ruled that one should recite both the verses of *אשרי* and the prayer *ובא לציון* while standing (*Orchos Rabbeinu*, Volume 3, Page 213). Accordingly, one may sit or stand when reciting the

verses of *אשרי* and the prayer *ובא לציון*.