### **Tefillah Focus Of The Week:**

# **PESUKEI D'ZIMRAH: HODU**

In Hashem We Trust

**MEANING:** The simple translation of the prayer

...Our help and our shield is He [Hashem]... for in Him will our hearts be glad, for in His name we trusted...

...עזרנו ומגננו הוא, כי בו ישמח לבנו כי בשם קדשו בטחנו...

## WORD TO THE WISE: Meaning within the word

ne whose faith is in G-d, and who possesses an emunah so deep that it becomes instinctive knowledge, has the foundation of the trait known as bitachon — trust in Hashem. The Ramban (Kisvei Ramban, Sefer HaEmunah U'Bitachon, Ch. 1) and Orchos Tzaddikim (Ha'Sha'ar Ha'Teshiyi, Sha'ar HaSimchah, s.v. 'Ach haderech') explain that there cannot be bitachon without emunah. A person will not trust Hashem to sustain his life — and therefore turn to Him for the fulfillment of his needs — unless

he has complete faith in His presence and power.

# THEME:

An essential concept of the prayer

# The Key to Happiness

Trusting in Hashem gives a person inner peace.

### Deeper meanings of the theme

**INSIGHT:** 

# It's All Hashem

For in , כי בו ישמח לבנו כי בשם קדשו בטחנו Him will our hearts be glad, for in His name we trusted. The person who has bitachon trust in Hashem -- keeps his innermost world calm, no matter how violently the storms rage outside. As the Chovos Halevovos (Sha'ar HaBitachon, Pesicha) writes, "The essence of bitachon is to have serenity regarding worldly worries and tranquility from the things that cause the mind to ache."

As World War II raged throughout Europe, the bitachon of the Jewish people was all that stood between them and crippling despair. In a lecture given in Lithuania on Shabbos Shuvah in 1940, Rabbi Chatzkel Levenstein stressed the key to maintaining inner peace, even in the midst of external chaos: "The main thing we need to know is that all that transpires is from Hashem, and only Hashem. Thus, the more one throws oneself upon Hashem, the more Hashem will help him, for there is no reality except Hashem." Rabbi Avigdor Miller ("Rabbi Avigdor Miller Speaks"

by Rabbi Simcha Bunim Cohen, ArtScroll/Mesorah, p. 66) explains that bitachon means ... "in your mind, there should be no turmoil ... When a man knows that Hakadosh Baruch Hu is managing his life, he does his work with calmness ..." Rabbi Yisroel Reisman once commented that it is not surprising that in Orchos Tzaddikim, the topic of bitachon can be found in the section called *Sha'ar Hasimchah*, the gate of happiness.

The **key to trust** is the ability to suspend human judgment and to patiently wait — even for a lifetime — for the revelation of the good that is inherent in all that happens. Our problem lies in our assumption that

Hashem conducts His affairs in this world as we do. When a person wishes to benefit another, he does so immediately. The ways of Heaven, however, are different, for it is only at the end of a test that Hashem reveals the full extent of His beneficence for those who patiently await His salvation (Ohr Yechezkel, Emunah,

## Images that bring the prayer to life

**VISUALIZE:** 

Letting Go

game called 'Trust," the leader told his group of teenage boys. They were signed up for a 3-week adventure program designed to build selfconfidence and self-discipline. "Trust" was the first activity. "Each person has to stand with his back to me, keep

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himself perfectly straight and fall backward like a tree that's just been cut down," the leader explained. "But don't worry... I'll catch you before you hit the ground!" As they later discussed their

reaction to the "game," some boys described a moment of



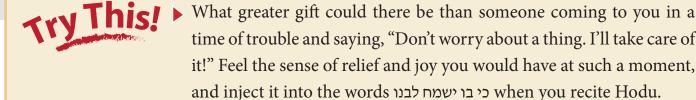
to catch me," said one. "But it was just a second past the point where I had enough control to stop myself. Why did you let me fall so far?" "I never said you wouldn't be scared," said the leader. "I only

said I would catch you." In life, people often feel they are in a free-fall. They know Hashem is there, but what if he doesn't "catch" them

before they get hurt? The "what ifs" are so plentiful and foreboding that it is possible to become paralyzed with them, even past the point at which they no longer feel safe and comfortable, possess true bitochon. As the Chazon Ish (Emunah U'Bitachon, Ch. 2) states, 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.

fear. Those who learn to trust

that Hashem is there to catch



time of trouble and saying, "Don't worry about a thing. I'll take care of it!" Feel the sense of relief and joy you would have at such a moment, and inject it into the words כי בו ישמח לבנו when you recite Hodu.



Doing Our Part Mesilas Yeshorim, (Chapter 21) states that one must always keep in mind that bitachon does not mean there is no need to make a reasonable

effort. It means that all efforts are seen only as channels through

which Hashem can send His salvation. Furthermore, even though one trusts that Hashem will do good, one must pray for this to occur. As the Netziv (Vayikra 25:26) concludes, "even a person with bitachon needs to make an effort through prayer."

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