



Praying WITH Passion

GIVING MORE MEANING TO OUR TEFILLAH - ONE WEEK AT A TIME ISSUE NO. 44

Tefillah Focus Of The Week: **PESUKEI D'ZIMRAH: HODU** *Keep Praying!*

אנכי ה' אלקיך המעריך
מארץ מצרים. הרחב פִּיךָ
ואמלאהו... אשירה לה' כי
גמל עלי.

Meaning:

The simple translation of the prayer

I am Hashem, your G-d, Who raised you from the land of Egypt, **open wide your mouth and I will fill it...** I will sing to Hashem, for He dealt kindly with me.

Theme:

An essential concept of the prayer

A Constant Cause for Prayer

A person always has something for which to daven.

Insight:

Deeper meanings of the theme

Asking and Appreciating

Reb Moshe Schwab, the Mashgiach of Gateshead Yeshivah, England stressed that a person must strive to embody King David's expression: "*V'ani tefillah*."

"When davening to Hashem I feel undeserving of his largesse, yet I'm asking for more and more." The Torah permits us to ask for as much as we want... as the verse says, הרחב פִּיךָ ואמלאהו, Open wide your mouth and I will fulfill (your request)!... "A person always has something to daven for. First he needs

success in his Torah studies... in earning a livelihood; then in finding a mate, in having children, and success in bringing them up. He must ask G-d to grant them intelligence, success in their studies ... and for grandchildren. One is asking for things an entire lifetime, and that is what G-d wants. View yourself as undeserving, and appreciate G-d's limitless generosity.

One should not only daven three times a day. **Even in the middle of the day one should ask Hashem for anything, as the need arises.**

Once the chassidim of the Magid, Reb Motel of Chernobyl, saw him standing by the window moving his lips. They

came close to hear what he was saying, imagining he was saying some deep Kabbalistic prayer. They were shocked by what they heard; the Rebbe was saying: "Ribono Shel Olam, the maid that helps out my wife wants to quit, but my wife really needs her help, so please make the maid change her mind." The chassidim asked the Rebbe why he, the great gaon, was praying like a simple person, asking Hashem for such a simple thing. Replied the Magid: "Who else should I ask?"

The *Sh'lah HaKadosh* (cited in *Matnas Chaim, Maamarim* 1, page 9) advises: "...Each individual is required to pray (cont. P. 2)

Word to the Wise: Meaning within the word

אנכי, I [am Hashem]

The *Midrash (Shemos Rabbah 3:4)* states that *Anochi* is the word by which G-d identifies Himself in both His promises—to redeem the Jewish people from Egypt and the final redemption.

G-d uses the word אנכי to answer Yaakov Avinu's objections to descending into the impurity of Egypt (*Bereishis 46:3-4*): "I (*Anochi*) shall descend with you to Egypt, and I shall also surely bring you up..." *Anochi* also signifies the final redemption (*Malachi 3:23*): "Behold, "I (*Anochi*) send you Eliyahu the prophet before the coming of the great and awesome day of Hashem."



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 PESUKEI D'ZIMRAH: HODU *Keep Praying!*

(INSIGHT cont.)

to Hashem for every need...And after he prays he should deal with his transactions and place his trust [in Hashem]..." After the endeavor, he should verbally attribute the success to Hashem.

Rabbi Yeruchem Levovitz, Mashgiach of the Mirrer Yeshivah in Europe said (*Sefer Daas Chachmah U'Mussar*, Volume 1, Introduction, Page 12), "Chazal did not make even the smallest movement, without prayer. When they entered the study hall to learn Torah, they prayed; when they departed, they prayed." Did these Torah giants lack confidence in their ability to learn? On the contrary, they were brimming with confidence – not in their own abilities, but in Hashem's love for them and His ability to grant them success.

Visualize:

Images that bring the prayer to life

Go to the Source

The father was ill in bed. He was too weak to help his son with his learning. Nor could he help his wife bring in the heavy grocery bundles, as was his habit. He didn't even have the energy to tell his little daughter a bed-time story. But the family was fortunate, for their friends and neighbors filled in for the father, lightening the family's load. While the father was glad that help was available, his spirits sank each time he heard someone else providing the loving care to his family had always been his to provide.

Weeks went by and at last, the father began to recover. As his family began to come to him again for his help and support, his heart

exulted. They needed him. They turned to him, and there was nothing that gave him more joy than putting his hands, heart and mind to work, fulfilling his family's needs.

Likewise, Hashem wants us to turn to Him. In doing so, we demonstrate that we know He is the source of all our help and sustenance. **By asking for our needs, we show our faith and love.**

Try This!

- ▶ When you find yourself worrying, stop a moment and turn the worry into a prayer. When you find yourself hoping for something, turn to Hashem and transform your hope into a prayer.

Did You Know

▶ Skipping Decisions

What if a person comes so late to Shacharis that if he were to recite both Pesukei D'Zimrah and Birchas Hashachar in their entirety, he would be unable to recite Shemoneh Esrei with the minyan (see Mishneh Berurah 52:1)? In that case, he should skip sections of Pesukei D'zimrah (in accordance with Siman 52) rather than skipping parts of Birchas Hashachar. This is because the Gemara clearly states a requirement of Birchas Hashachar, and does not do so for Pesukei

D'Zimrah (Ashrei Ha'Ish, Volume 1, Chapter 8, Question 8, page 54).