

Tefilas unanswered right away

Posted by Dr.Watson - 18 Jun 2013 19:30

I was reading a poster's thoughts earlier and it reminded me of a chapter in a book based on R'Matisyahu Salomon's shmuzen called 'with hearts full of faith.' I re-read it and found it very inspiring, so I thought I would share some of it here, I'm sure he wouldn't mind:

King David says "vaani tamid ayacheil, vehosafti al kol tehilasecha - as for me I continuously hope, then I add to all Your praises." He doesn't say that he didn't lose hope, but that he continuously hopes. His hope keeps getting stronger and stronger, and gives him the ability to add onto G-d's praises. The more he hopes, the more he praises G-d. What exactly does this mean? How does more hope bring more praise of G-d?

Let us imagine that a person needs a certain item very urgently, but it can only be purchased by special order. So he places the order with the store and sits back to wait. A week goes by, two weeks, a month and still no delivery.

Furious he calls the store manager and complains. The manager makes his excuses and assures him the delivery will be coming straight away. another week passes, and still no delivery. The man is beside himself, he doesn't know what to do. Then one fine day the delivery van pulls up in front of his house and the delivery boy brings the package to thne front door. It has finally arrive.

How does the man react when he sees the delivery boy holding the package which he waited for for so long? Does he welcome him with a broad smile and an expansive greeting? More likely he vents his anger at the boy "So you finally brought it, do you know how long I've waited for this package..." Why does the delivery boy deserve such a cold shower, he just has the misfortune of being at the wrong place at the wrong time.

But think about it, when exactly does the man's anger and frustration come pouring out? At the point of delivery! Just when he holds in his hands the item he needed so badly, this precious item for which he waiter so long, just when he should be dancing for joy, he spills over with mean-spirited rage. And on the poor delivery boy's head no less.

Am Yisroel kedoshim, we are not like that in our relationship with G-d. In fact, we are just the opposite. The longer we wait for the fulfilment of our expectations, the closer we feel to Him, and when it finally happens we feel only a vast joy and gratitude, so over-whelming that we cannot even find the words to express them.

we wait and we hope, because we know that a Jew who trusts in G-d must never despair. We reach out with goodness and compassion to others who are similarly or otherwise afflicted so that no-one is compelled to keep his or her feelings buried inside without comfort or relief. We take our personal problems as an opportunity for people to help one another, a call from Heaven for us to bind ourselves together with love and faith rather than sit in a corner and sulk.

That is how klal yisroel is meant to hope - with emunah and bitochon. Our hope helps us come closer to Him and learn His ways. Vaani tamid ayacheil. At the point when G-d decides the time is right, we will be ready and standing higher than ever before in our profound appreciation of all His goodness. Vehosafti al kol tehilasecha, we will praise Him as never before.

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Re: Tefilas unanswered right away
Posted by guy - 19 Jun 2013 15:37

Good morning Doc.

Thanks for looking into the subject.

First of all I would like to share with you the way I understand the idea of tefila.

I'll start with the question "Why do we daven"?

There are two basic dargos(levels) that a person can be on regarding tefila, and therefore two reasons for the actual davening:

1) We daven because we need certain things, be it money health or anything else that you can think of, and since we know and believe that every thing comes from hashem, we turn to him whenever we need something and ask him for it. A person who is basing himself totally on this line of thinking, will feel that his davening was a waste of time if he doesn't get what he asked for.

2)(the higher madrege) We daven because we want a connection with hashem, and our connection/relationship is based upon needing and receiving things from him. That does not

mean that the purpose of our davening is to get what we want, but rather to show that we are dependent upon him and we leave the decision whether we deserve it or not, up to him. Therefore even if a person doesn't get what he asked for, he is still happy, and knows that his davening was a step towards a closer relationship with hashem.

Of course like everything in Yidishkeit, in lomdus we have two clear lines, but in reality there are also many middle lines (where most people stand) which are a mixture of the two extremes.

Unfortunately I cannot quote any sources on this (I'm very bad with sources), but that's the way I remember it from a shmuz I heard in yeshiva.

I think that this needs to be incorporated into your answer. For if not, I don't understand how the "hoping" can bring more praise of G-d. If Dovid Hamelech was only waiting for his wish to come true, than what he should be making more of is "Bakashot"(requests), not "Tehilot"(praises). If however, his davening was a way of becoming closer to hashem, then I understand why his "hoping" would make him want to praise hashem more.

I also think that the word "Ayachail", proves this point. I think that it translates more correctly (correct me if I'm wrong) as "looking towards" rather than "hoping" (no offence). Dovid Hamelech "looks toward" or rather **relies** on hashem, and this gives him the ability to praise him.

I thank you for bringing this shmuz and making me think. In writing out this post I have become more confused with what my questions were.

When and if I figure them out I will post again.

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