

**Rav Yitzchak said: For what reason were our forefathers initially infertile?
Because the Holy One, Blessed be He, desires the prayers of the righteous.
(Yevamos 64a)**

Though I know that calling out to Hashem from the depths of my heart, like a child begging the most loving father, is the surest way to be answered, it is very hard to feel that way when right now that same loving father seems to be ignoring my suffering.

This thought is a common hindrance to heartfelt prayer. However, focusing on what is really going on as Hashem witnesses our pain will have the opposite effect on our ability to pray from the depths of our heart.

The following Pasuk in Tehillim with the explanation of the Alshich explains what actually is taking place: When you see that *When he calls on Me, I will answer him*; and I don't save him before he speaks, you should know that it isn't that I am distant from him until he calls me for *I am with him in his distress*; and I decree his salvation and protect him. It is only that *I will rescue him and make him honored*; by listening to his prayer and taking pleasure in his speaking to me...

As we approach Hashem in the midst of our suffering, we must realize that it is not a lack of Hashem's love that has delayed his salvation until now. Rather, as the verse testifies, *"I am with him in his distress,"* our pain hurts Him more than it hurts ourselves, just as a beloved child's pain hurts his father more than it hurts himself. So why has He not saved us yet? To *"Make you honored*; by listening to your prayer and taking pleasure in your speaking to Him!" By focusing on these truths before we daven, it will be much easier for our davening to reflect the reality it is; i.e. a beloved son begging His most loving father to save both of them from unbearable pain.

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