

May Your mercies be aroused, L-rd our G-d, upon the righteous, upon the pious....Grant ample reward to all who truly trust in Your Name, and place our lot among them always; may we never be disgraced, for we have put our trust in You. Blessed are You L-rd, the support and security of the righteous.

(Tefillah of Al HaTzadikim, Shmoneh Esrei)

The *halacha* is that immediately before we utter the closing *bracha* of any *tefillah* we must mention something similar to the closing of the *bracha*. For example, the closing *bracha* in the *tefillah* of teshuva in *Shmoneh Esrei* is immediately preceded by the words: *and return us in complete repentance before you*. However, the above *bracha* of *Al HaTzadikim* seems to violate this rule. What does not being disgraced because we trust in Hashem have to do with Him being the support of the righteous?

Perhaps we can answer this question by delving deeper into the meaning of the words *May we never be disgraced, for we have put our trust in You*. This is usually understood to mean that we will not be disgraced by not seeing the fulfillment of that which we have trusted Hashem to do. However, one who studies the following words of the *Ramchal* concerning *bitachon* can discern a deeper meaning.

One who has bitachon even if he has few good deeds he will not be ashamed as the pasuk states: And you shall know that I am Hashem Whom those who trust in will not be ashamed (Yeshayah 49:23). This is because even the one who is poor has hope, and one who is poor in good deeds has hope, for Hashem reveals Himself to him and revokes all his sins...Chavakuk came and established the entire Torah on one foundation: Living one's Emunah, which is bitachon.

We see from the above that the *Ramchal* doesn't understand the words: *I am Hashem Whom those who trust in will not be ashamed*, to mean that they will not be ashamed because what they trusted Hashem will do will not be fulfilled, rather, they will even not be ashamed of any of their sins *for Hashem reveals Himself to him and revokes all his sins*.

Based on the above we can explain the closing words of the *tefillah* of *Al HaTzadikim*: *May we never be disgraced, for we have put our trust in You*, to mean that we will not even be ashamed of our sins, for through our *bitachon* Hashem will revoke them and we will also be considered *tzadikim*, in fulfillment of the verse *And the Tzaddik with his Emunah will live*. Then the closing of the *bracha* "*Blessed are You L-rd, the support and security of the righteous*" are indeed similar. Additionally, this explains why an entire section regarding *bitachon* is included in the *bracha* regarding *tzadikim*, for indeed, one who has *bitachon* is by definition a *Tzaddik*!

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