

All We Need To Do Is Ask

פרשת ויקרא

We often think that Hashem responding to our prayers and showering us with good, is based on our own individual worthiness. We may be unworthy prior to Tefillah, but through Tefillah we deepen our faith and trust in Hashem, and repent for our sins. We tend to believe that due to this transformative experience our prayers are answered. Although it is true that Tefillah has the power to elevate us, causing us to be worthy of further good, it is clear from the Sefer HaChinuch in the Mitzvah of Tefillah (Mitzvah 433), that Hashem's response is not conditional on us reaching new spiritual heights, but rather on our sincere request.

The Sefer HaChinuch writes, "Hashem let us know, and opened an opening for us to attain all our requests for good, and that is by asking from Hashem, Who has the ability to fulfill all of our requests. For He responds to anyone who calls out to Him sincerely. In addition, Hashem commanded us to constantly ask Him for all of our needs and the desires of our hearts. Besides for the benefit of achieving all of the desires of our heart, there is a spiritual benefit achieved through Tefillah. During Tefillah, our spirit is awakened and our

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thoughts are completely focused on Hashem being the source of all good. He is always attentive to us and He listens to all of our prayers. He never tires or sleeps but is always protecting Klal Yisroel. Through Tefillah, we are affirming our belief in His rulership and ability, in that He is all powerful."

Clearly, according to the Sefer HaChinuch, Tefillah is not a two step process in which we transform through the Tefillah, resulting in Hashem responding to our request. This can be proven from the fact that the Sefer HaChinuch writes, "Besides for the benefit of achieving all of the desires of our heart, there is a spiritual benefit achieved through Tefillah." This implies that the spiritual benefit caused through our Tefillos is an independent aspect of Tefillah, and is not necessary to achieve

the desires of our heart. Based on this it seems that Hashem's response to our Tefillos is not conditional on our spiritual level. Rather it is a direct result of us sincerely asking Him for help. The Sefer HaChinuch further clarifies the formula for Tefillah, later on in the paragraph, where he writes, "The obligation of the Torah is to beseech Him everyday, and to admit before Him that He is in total control of fulfilling all our requests." Meaning, that by sincerely asking Him for help, we are admitting that He is in control of us achieving all of our requests. It is this formula that has the direct benefit of us achieving all of our requests for good.

There is a powerful insight in this Chazal that can help us increase our focus and feelings in our Tefillos. If Tefillah is conditional, and tied to our level of spiritual attainment, we may be discouraged and lackadaisical while davening. However, through realizing that getting everything we need and want in life is simple and only requires us to sincerely ask, we will increase our passion and sincerity in our requests.

Additionally, we see the extent to which Hashem wants us to have the fulfillment of our hearts desires. He not only informs us of this method, but He also commands us to use it! Knowing the extent to which Hashem wants our hearts desires to be fulfilled, when we find ourselves frustrated that the answer to our Tefillah is delayed, we can rest assured that it is truly for our own good.

BASED ON THE WEEKLY SHMUSS GIVEN BY HARAV SHAYA COHEN, ROSH HAYESHIVA ZICHRON ARYEH

לעילוי נשמת גיטל בת הרב אליעזר מנוח
לעילוי נשמת הרב יוסף חיים בן מאיר
לעילוי נשמת רפאל חיים דוב בן ריסא שושנה
לרפואה שלמה יהושע דוד בן אלטא יענטא