



תשפ"ו RAV BRAZIL PARSHAS AIKEV

"DAVENING" – THE FATHER SON RELATIONSHIP

The *passuk* praises *Yisrael* amongst the nations by saying 'ומי גוי גדול אשר לו אלקים קרובים אליו כה' there is no greater nation than *Am Yisrael* who possess a G-d that is closer to them whenever they *daven* to Him. The act of *davening* to Hashem manifests our choosiness to Him. This is alluded to in the words **אשר לו** which is *gematriah* ע"כ **זו תפילה** to עה"כ. Our name **ישראל** also hints to this uniqueness with which we identify our supremacy above all the nations. עה"כ **ישראל** is *gematria* **אשר לו** including its five letters and also *gematriah* **היא תפילה**. Being so, the topic of this *mamar* is to reveal a new source of the word **daven** which is used to describe this three times a day ritual that expresses our special relationship with Hashem. (the Chidah writes that it stems from the Aramaic word דאבונהון of our fathers the *Avos* who established *tefillah* Berachos 26b).

Bilam gave a *bracha* to *Am Yisrael* **עם לבדד ישכון** Behold *Am Yisrael* is set apart from all the other nations. As we mentioned above our uniqueness is found in our *davening*. This is also hinted in these words **עם לבדד ישכון** which is *gematriah* **התפילה**.

Why is it that when **we** daven Hashem answers us more than any other nation? The basic answer is that our relationship with Hashem is one that includes a father and son bond **בנים אתם לה' אלקים** which is in contrast to all the other nations who relate to Hashem only in the role of a servant before the king. The *Sefarim* tell us that the *Halacha* is that a King cannot forgive someone who shames him but a father can be **מוחל** on his *kovod*. When we have sinned against Hashem we *daven* in order to arouse His *rachmanus* upon His children which is a parent's natural response to a child who cries before his father **על בנים כן תרחם עלינו**. The *meforshim* learn that the word for womb **רחם** shares the same letters as **רחם** compassion because carrying and giving birth to a child creates a bond of *rachmanus* from parent to child.

This father and son relationship is alluded to in the seemingly unnecessary word **הן** which introduced the concept of **עם לבדד ישכון**. The word **הן** is *gematriah* 55 the same as **אב בן** and because of this unparalleled relationship Hashem answers our *tefillah*.

Now we can understand the etymology of the word *daven* whose origin is really *Lashon Hakodesh*. On the word **אבן** found in the *passuk* (Bereishis 49,24) Rashi comments that this word is split into two **אב בן** the letter **ב** serving both the end of the word **אב** and the beginning of the word **בן**. The word **דאבן** therefore means "**of father and son**". When one *davens* he must understand that the more effort he invests in realizing that he relates to Hashem as a son pleading before his father, the more compassion your Father will bestow upon you.

Chazal say on the *passuk* (Bamidbar 19,14) **אדם כי ימות באהל** that the title **אדם** refers specifically to a Jew **אדם קרויים**. We suggest that this *passuk* is alluding to *davening*. The *sefarim* bring that the inner letters of **אדם** which are **מם דלת מם** spell **מתפלל** to *daven*. Our uniqueness amongst the nations is our *davening*. The words **אדם כי ימות באהל** עה"כ adds up to **תפילה**. this conveys to us that we must be **moser nefesh**, to "kill" ourselves in order to ensure that we *daven* properly, both in the



halachos of *tefillah* and with one's heart and concentration even though at times it might be an overwhelming challenge and struggle.

With this we can understand the *passuk* (Tehillim 44,230 כל היום כי עליך הורגני every day I am killed on your behalf. That it is referring to *tefillah*. Afterwards I found that this interpretation on this *passuk* is in the Tikunei Zohar

בתקו"ז ואם מתקרבין בצלותין (תפלה) לקודשא בריך הוא וסבלין כמה מכתשין (צער) הדא הוא דכתיב תהלים מ"ד כ"ג כי עליך הורגנו כל היום נחשבנו כצאן טבחה הרי דעל ענין התפלה כתיב נחשבנו כצאן טבחה ללמדך כמה צריך האדם למסור נפשו על ענין כוונת התפלה אף אם הדבר עולה בידו בקושי רב עד כדי כך שהוא מרגיש כצאן טבחה וללמדך כמה יקר עבודה זו לפניו ית' (פי כהן) ע"כ.

A support to the Zohar's interpretation is the *gematriah* of **תפלה כי עליך הורגנו כל היום** equals **תפלה**.

The word **בהלו** נרו עלי ראשי (lyuv 29,3) as the *passuk* says (lyuv 29,3) **בהלו** נרו עלי ראשי. One's *davening* experience if executed correctly, should bring about the spread of spiritual *neshamah* light throughout one's body. This could be the reason why the *minhag* is to light candles by the *amud* for *davening* in order to awaken a consciousness to the *segulah* of a proper *tefillah* from beginning to end. This concept is alluded to in the beginning and end of *Shemoneh Esrai*. The *Shemoneh Esrai* begins with the letter **א** from the name of Hashem **אדני** and ends with the letter **ם** from the word **שלום** together the *gematriah* of 41 which is the same as **הלו**.

The *halachick* requirement before the beginning of the *Shemoneh Esari* is to connect the *beracha* of **אמן** to the *beracha* of the Shatz. The inner reason for this is that one should realize that a sincere *davening* which characterizes a *mesiras nefesh*, brings the *geulah* by arousing *rachmanus* of the **אב בן** relationship. The *geulah* at *Kerias Yam Suf* was because Nachshon jumped into the water with *mesiras nefesh* and then the sea split for all of *Yisrael*. Likewise through a devoted concentrated *tefillah* we bring the *geulah*. This is also hinted in the **first** and last **letters** of the *Shemoneh Esari* **אם**. These two letters are the acronym of our redeemers from *galus*. **משה**, **אהרן**, **משה**, **אסתר**, **מרדכי**, **אסתר**, **משיח** **אליהו** who will spread the light of Hashem throughout the world that we live in **אכי"ר**.

Rav Brazil,

Gut Shabbos