

A) A model for Tefilla?

ספורנו במדבר פרק יב

(יג) אל נא רפא נא לה. בבקשה אני שואל שתרפא עתה לה ולא נצטרך לביישה
להוציאה חוץ למחנה:
 (יד) הלא תכלם. ראויה היא לזאת הבושה:

Midrash- She got the Shechina

A Philosophical Pattern in the Halachot of Tefilla

<http://www.israelnationalnews.com/News/News.aspx/246694> President Reuven Rivlin held a condolence visit to the family of Staff Sergeant Ronen Lubarsky, who was **wounded** during an operation in Ramallah and **died** of his injuries two days later. "The whole nation is praying, it can't be that we won't be answered', but apparently plans were different. We were so moved by the embrace of the people and we are grateful for it. **Without that I don't know how I could have gone on, it really gives strength and I feel much stabler thanks to it.**"

a) Praying for Self

רמב"ם הלכות תפילה ונשיאת כפים פרק א

אלא חיוב מצוה זו כך הוא שיהא אדם מתחנן ומתפלל בכל יום ומגיד שבחו של הקדוש ברוך הוא ואחר כך שואל צרכיו שהוא צריך להם בבקשה ובתחנה ואחר כך נותן שבח והודיה לה' על הטובה שהשפיע לו כל אחד לפי כחו.

בסוף משנה הלכות תפילה ונשיאת כפים פרק א הלכה ב

ולמד רבינו כן מדאמרינן בפרק אין עומדין (דף ל"ב.) דרש רב שמלאי לעולם יסדר אדם שבחו של הקב"ה ואח"כ ישאל צרכיו **שכן מצינו במשה** וכו' דכתיב ה' אלהים אתה החילות וכתוב בתריה אעברה נא ואראה וכיון דממרע"ה למדנו כן אלמא מדאורייתא הכי הוא הרי ישוב למ"ש שאין מטבע תפלה זו מן התורה, וכנגד מ"ש שאין מנין להתפלל מן התורה אמר יש מתפלל וכו'

b) Praying for Others

בראשית פרק יט

(כז) וישכם אברהם בבקר אל המקום אשר עמד שם את פני יקוק

(כז) וישכם וגו' - תניא, **אברהם תקן תפילת שחרית**, שנאמר וישכם אברהם בבקר אל **המקום אשר עמד שם**, ואין עמידה אלא תפלה, שנאמר (תהלים ק"ו) ויעמד פינחס ויפלל (ז) [ברכות כ"ו ב']:

אשר עמד שם - תניא, אין עמידה אלא תפלה, שנאמר (תהלים ק"ו) ויעמד פינחס ויפלל,
מלמד שאברהם אבינו קבע מקום לתפלתו (ברכות ו' ב'):

Which Place? A Loser Place? בראשית פרק יח

(כג) ויגש אברהם ויאמר האף תקפה צדיק עם רשע:

https://jewishaction.com/religion/inspiration/the_power_of_jewish_prayer/

Is Prayer Answered? Rabbi Sachs

Speaking from personal experience, and from many encounters with people for whom prayer was a lifeline, I know that our prayers are answered: not always in the way we expected, not always as quickly as we hoped, but prayer is never in vain. Sometimes the answer is, "No." If granting a request would do us or others harm, God will not grant it. But "No" is also an answer, and when God decides that something I have prayed for should not come to pass, then I pray for the wisdom to understand why. That too is part of spiritual growth: to accept graciously what we cannot or should not change. Nor is prayer a substitute for human effort: to the contrary, prayer is one of the most powerful sources of energy for human effort. God gives us the strength to achieve what we need to achieve, and to do what we were placed on earth to do. **Prayer changes the world because it changes us. At its height, it is a profoundly transformative experience.** If we have truly prayed, we come in the course of time to know that the world was made, and we were made, for a purpose; that God, though immeasurably vast, is also intensely close; that "though my father and mother may reject me, God will gather me in"; that God is with us in our efforts, and that we do not labor in vain. We know, too, that we are part of the community of faith, and with us are four thousand years of history and the prayers and hopes of those who came before us. **Prayer is less about getting what we want than about learning what to want.** Our priorities change; we become less angular; we learn the deep happiness that comes from learning to give praise and thanks. The world we build tomorrow is born in the prayers we say today.

Rabbi Soloveitchik

When man is in need and prays, God listens. One of God's attributes is *shomea tefilah*: "He who listens to prayer." Let us note that Judaism has never promised that God accepts all prayer. The efficacy of prayer is not the central term of inquiry in our philosophy of *avodah she-ba-lev*. Acceptance of prayer is a hope, a vision, a wish, a petition, but not a principle of a premise. **The foundation of prayer is not the conviction of its effectiveness but the belief that through it we approach God intimately and the miraculous community embracing finite man and his Creator is born.** The basic function of prayer is not its practical consequences but the metaphysical formation of a fellowship consisting of God and man.