

AROUSING HUMILITY

“When I was a child, I was left as a poor orphan, and that is the way I grew up. However, Hashem helped me. When I suffered a hardship, I would take a Tehillim (Psalm), and Hashem listened to my prayers. Do the same, and Hashem, the Master of the World, will help you.”

The poor orphan mentioned above was the Chofetz Chaim, who wrote extensively about Lashon Hara or the Evil Tongue (slander). The void in such a child’s heart is deep and cannot be bridged. It is this helplessness that places the orphan and the widow under the Holy One’s “personal” protection.

Others may cry out to the Holy One as one of several ways they pursue to lift their troubles. The widow and orphan, however, know that there is no one else to whom they can turn. Therefore, they call out to the Holy One again and again, until they receive an answer.

King David teaches us that, in prayer, we are all like orphans: *For my father and mother have forsaken me, but the Holy One gathers me in.* When we turn to the Holy One with the certainty that He alone is there for us at all times, that He alone can help us – when we pray to Him over and over again knowing that there is no other address for our salvation – then we avail ourselves of the Holy One’s guarantee that “I will surely hear their cry.”

POINTS TO PONDER

The Holy One listens to the cry of the orphan and the widow since they have nowhere else to turn.

The rabbinic teachings requiring bowing and standing with feet together during the Shemoneh Esrei help us to fill ourselves with the humility of an orphan.

Coming to the Holy One as an orphan enables a person’s prayers to find acceptance in Heaven.

Malachi 3:5 But *first* I will step forward to contend against you, and I will act as a relentless accuser against those who have no fear of Me: Who practice sorcery, who commit adultery, who swear falsely, who cheat laborers of their hire, and who subvert *the cause of* the widow, orphan, and stranger, said the LORD of Hosts. (TNK)