

# HASHGACHA PRATIS

Inspirational messages and contemporary stories of hashgacha  
From the Hashgacha Pratis Hotline



Parshs Rosh Hashana 5785 ■ Issue 148

## HEART TO HEART

Based on shiurim in  
Duties of the Heart, Shaar Bitachon, given on the Hotline

### All His Sustenance Is Meted Out to Him

The halachos of Shabbos begin with siman 242 in the Shulchan Aruch, and that siman is all about bitachon in Hashem. This is the siman that deals with kavod Shabbos. The halachah informs us that even if someone is needy, he is still required, if he has a bit of his own money, to zealously pursue the honor of Shabbos.

Regarding Shabbos and Yom Tov expenses – awaiting a yeshuah and saying “Hashem will bring it about for me” is not called bitachon; that’s called laziness. A person needs to zealously pursue the honor of Shabbos. He needs to do, to buy and to prepare, as gedolei Yisrael were accustomed to doing throughout the generations. Only someone who did his hishtadlus – the hishtadlus for a mitzvah – can anticipate a yeshuah. If a Jew makes active attempts to honor Shabbos and to make it pleasurable, but it seems to him that he doesn’t have enough money – that is the person we are talking about here: What should he do? Everything connected to making Shabbos pleasurable costs money. It’s also possible that he has money, but he needs it for all sorts of things other than kavod Shabbos. Should he limit his spending on oneg Shabbos or not?

We will bring the words of the Mishnah Berurah here, but it’s important to know that when we set out to do something we need to ask for advice and ask a wise person how to act on a practical level. Eemunah and bitachon are inner middos of the nefesh, and one should differentiate between irresponsible spending and lack of foresight, and bitachon that comes from a sense of responsibility and proper understanding of the situation.

Regarding kavod Shabbos, there are clear halachos. This is the only place where it is brought openly in halachah that a person should trust in Hashem. If he doesn’t have money – he should borrow in order to be able to fulfill the mitzvah of oneg Shabbos. He has a loyal Guarantor for this type of loan. The Creator of the world Himself says: My sons, take a loan – it’s on Me! – Believe in me, and I will repay your debt (Beitzah 16). You borrow for My sake, and I am trustworthy – I will return it to you.

We must specify that in order for the Guarantor to do His part, we need strong emunah. The Bach wrote that if one can get someone to lend him the money, he should do so, and trust in Hashem yisbarach to help him return it. This is the only time the Chafetz Chaim brings a practical halachah in the Mishnah Berurah that exhorts us to utilize the middah of bitachon.

In this halachah, he cites Chazal’s words from

the Talmud Bavli and Yerushalmi: A person’s sustenance is set aside for him from Rosh Hashanah, except for four things, which are hinted to by the acronym “Tishrei” – Talmud Torah, Shabbos, Rosh Chodesh, and Yom Tov.

Regarding regular expenses, a person should be careful not to spend too much, because if he overspends he’ll find himself with no budget; but regarding expenses related to “Tishrei,” there is a completely different principle. Those expenses are not a part of the yearly budget. They’re beyond it! They are a special entity of their own, an additional budget. And anyone who spends more is granted more from Above.

The Ritva adds the novel thought that this applies to spending money on any mitzvah, meaning that regarding everything a person does for a mitzvah, he should depend on Hashem and trust in Him that He’ll pay for it! (See the Shittah Mekubetzes on Beitzah 16.) Here one must exercise discernment and have strong emunah. The distinction to be made is: Is this for a mitzvah? Sometimes people simply want to enjoy life, and they manage to find some sort of mitzvah to hinge it on, and sometimes the need is a real one, and the mitzvah is indeed a great and important one. We need to be honest and to know what we’re looking at, but the moment we understand that there is indeed a mitzvah here, such as, for example, the mitzvah of honoring parents, guarding one’s eyes, hachnassas kallah – even if the chassan or kallah is our own child – and many other mitzvos, then we should spend the money happily, because we have a loyal Guarantor, of Whom the passuk testifies, “To me is the silver and to Me is the gold, says Hashem” (Chagai 2).

The holy Rav Levi Yitzchak of Berditchev zy”a, the defender of Am Yisrael, once said: If they squeeze the tefillos of Am Yisrael, what will come out? Money. So many people ask for ample parnassah, so many want peace, serenity, and nachas. But if they squeeze the money of Am Yisrael, what will come out? Mitzvos and ma’asim tovim!

This is why Yidden need ample parnassah – in order to make Hashem yisbarach’s Name greater in this world and to give Him nachas ruach, to build Jewish homes and generations.

May it be Hashem’s will that we merit a good and sweet year, with ample parnassah, brachah, hatzlachah, and good health, to be written and sealed in the book of good life; amen.

## FROM THE EDITOR

### The Segulah That Shook Up the World

There are some things that we speak about all the time, and then, suddenly, we have an aha moment – This is it! This is what we’ve been talking about! The words suddenly become a true part of our essence.

A Yid told me: I hear a lot about giving thanks to Hakadosh Baruch Hu. People often refer to this as a type of segulah. Since the incident that happened to me, I became conscious of how thanking Hashem is so much more than just a nice bonus or a segulah; it is essential.

Hashem blessed me with ample parnassah, and one of the things I like to do is to give, especially to those who are needy and impoverished.

One day, a friend told me about a family in crisis that did not have a fridge. I researched a good model of a refrigerator, the type I would have purchased for myself, and I placed the order.

I happily informed the family that the fridge was on the way, and then I explained to the delivery man where to go. I waited to hear news of their joyful reception of my gift...waited and waited, and finally the call came, but they were full of complaints. Why did you give only a fridge? We asked for a freezer! Why can’t you give with all your heart? Why only half?

I put the phone down and simply fell into the chair. I know that a good deed brings only good results. Hashem obviously wanted to teach me something here.

And then I got it. Don’t I sometimes act the exact same way with my Father in Shamayim? Hashem brings me shefa – family, parnassah, health...and suddenly I am lacking for something, and I immediately make my demand: Abba, give it to me! I need it now! Why don’t I stop and say thank you with all my heart for what Hashem has given and continues to give me all the time?

The Yid concluded: This is when I suddenly got it. It’s not a segulah to thank Hashem; it’s simply called for. It’s a reality.

Maharal teaches in Parshas Bereishis (2:5): Hashem doesn’t do good to someone who doesn’t show gratitude. He adds that it is forbidden to do a favor for someone who does not show gratitude.

Last year the segulah of the mekubal Rabi David Serido was publicized (brought in Mo’adei Haregel, an appendix published with Nefesh Yosef, p. 3.) He testifies that when a person does this, Hashem announces that He has “collected all that the person owes Him, and therefore He forgives him for all his sins. There are seven levels of Heaven, and Hakadosh Baruch Hu literally takes this person’s neshamah and raises it above them and says, “Behold he is pure; I have collected all that he owed Me. He has paid twice as much as he owed for his sins.”

What is all this excitement about?

It’s a very simple segulah. On Erev Rosh Hashanah one should read the parshah of “V’hayah ki savo,” from the beginning of the parshah until the words “...v’hager asher b’kirbecha” (Devarim 26:1-11). Then he can be assured that Hashem will forgive all his sins.

What is the magnitude of this segulah? When a person reads and thinks about the first eleven pesukim of Parshas Ki Savo, he is filled with gratitude for the previous year, and he is satisfied with the good that Hakadosh Baruch Hu gave him. As the Torah concludes: “And you shall rejoice in all the good that Hashem your G-d has given to you and to your household.” We rejoice in Hashem’s goodness and the kindnesses, for all that He gave us the previous year; and then Hakadosh Baruch Hu says, “Behold he is pure; I have collected all that he owed Me. He has paid twice as much as he owed for his sins.”

May we be zocheh to a good, sweet new year.  
Kesivah vachasimah tovah.

Gut Shabbat  
Pinchas Shefer

The shiur is aired on Mon. and Thurs. - menu 4 (Yiddish and Hebrew)

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• Kav Hashgacha Pratis for women  
(Yiddish and Hebrew) - Menu 4

# THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

## Everything Going for You

My story took place one day during a traffic jam in Eretz Yisrael. There were probably many people who saw special hashgachah pratis on that day – how the traffic jam was the best thing that could have happened to them, or how, despite the traffic jam, they managed to get to where they were going on time.

I have the zechus of delivering two shiurim in two different places every day. I have a regular taxi driver who takes me to the first shiur, which starts at 7:55 a.m. and ends at 8:55. Right afterward, I get into a taxi with the same driver and continue on to the second shiur, which also begins at an exact hour.

On that particular day, they informed me that the second shiur would not be taking place. “We have an event,” the gabbai explained, “and we won’t be able to have the shiur.”

I called the driver and asked him to take me only to the first shiur. The road was full of traffic and the ride took longer than expected, so I arrived at the shiur at 8:02 – seven minutes late.

I apologized lightly and started teaching. The people were listening, enthralled, and I thanked Hashem, Who had put the right words in my mouth. Meanwhile, I was having an internal argument with myself: On the one hand, it would be right for me to continue the shiur and make up for the minutes I’d missed in the beginning, but on the other hand, how could I keep my driver waiting? I didn’t wait too long to hear out the argument between the two voices in my head. I davened to Hashem to help me do right by everyone, and I did my part – I delivered the shiur for a full hour.

At a certain stage, the driver came to the entrance of the shul. This was a clear sign that I was to finish up and join him for the ride. A light glance at my watch showed me that he was definitely right. It was 9:05 – ten minutes later than the time we’d arranged to meet.

I finished and went out to the taxi. Words of apology hovered on my lips, but the driver preceded me, saying, “Look what kind of people there are around here... there was a driver who blocked me with his car, and for ten minutes I wasn’t able to get out of the parking lot!” I laughed and told him, “He was my messenger. I told him to hold you up so that I could finish my shiur...”

He laughed, but I immediately corrected myself – “He was a messenger of Hashem, to enable me to make up the minutes I missed in the beginning of the shiur.”

Look how many chassadim are hidden in this story: The shiur started late exactly on the day that the second shiur was cancelled; min haShamayim I was able to make up the minutes I missed in the beginning of the shiur without even realizing that during all those minutes the driver was held up in the

## It’s Good to Meet Friends in the Grocery

A young boy told a story: This morning Ima asked me to go to the grocery store. I wasn’t really in the mood to go out and buy things. In the morning I like to relax with a cup of chocolate milk and cookies, but I understood that now was not the time. Ima needed my help, and we had to have bread in the house.

I said to myself, “It’s kibbud eim! When I go to the grocery store I am doing the mitzvah of kibbud horim.” This thought gave me energy. I asked my mother what she needed me to buy, and I left the house.

In the grocery, I met my friend from school, and he was wearing a white shirt. “Yanky!” he called out to me. “Did you forget what we have in cheder today?” I was amazed. I had truly forgotten that today there was a big siyum for our contest called “Middos Uma’asim,” and we’d gotten a message to wear a white shirt! What hashgachah pratis that I went to the grocery store. If I hadn’t helped Ima, I would have come to class in an everyday, colored shirt, and it would have been so embarrassing!

In the zechus of “middos and ma’asim” – honoring parents and helping out at home, I came with a proper white shirt to the siyum of our “Middos Uma’asim” Contest.

## Give Ma’aser in Order to Become Rich

I live in a neighborhood that is constantly developing. We daven in a trailer and are in the process of building a permanent beis medrash. For this purpose, an official organization was set up for the building fund, and members of the community make a monthly donation to the fund. I too take part in this communal mitzvah, donating to the building fund every month.

One day, the gabbai came over to me and said, “Because of some technical reasons, we decided to change the official name of the organization for the building fund. Please do me a favor and call the bank to change the name of the organization toward which your monthly donation goes, so that your donation will continue coming to us.”

In general, I do people favors happily, but this time I apologized after having forgotten to do so. Even then, I did not check the bank accounts, and I neglected to make the simple change in order to ensure my continued donation to the beis medrash. Then I got a reminder. The person who reminded me to do this was someone I barely knew – my tenant.

I have an apartment in another city, and I rent it out to a family that has been living there for several years. I have raised the rent twice, and the raise was accepted understandingly. They were paying on time, and everyone was satisfied with the arrangement.

But recently, the tenants started singing a new tune. The father kept coming with complaints and was asking us to repair all sorts of problems in the apartment. He also informed me that he intended to move out. I thought to myself, What is the meaning of this change? Perhaps I need to check what’s going on with my ma’asros? I checked my bank account, and then I discovered that for several months the money I had pledged was not being transferred to the building fund, because I hadn’t changed the official name of the organization. The amount of tzedakah meant for the fund was lower than all the recent expenses surrounding the rented apartment. I hadn’t gained anything from saving the tzedakah money. I had only lost out.

I immediately changed the name of the organization in my bank account; the tzedakah money once again reached its proper address, and my tenants calmed down. When a Yid gives, he saves himself much agmas nefesh.

## Whatever You Do – You’re Doing for Yourself

Just as I had started eating supper on Thursday evening, someone knocked on the door. It sounded like a child, who had decided that I needed to open the door for him. Children have a characteristic from which there is much to learn – they can knock for a long time without despairing. Ultimately, his stubbornness paid off, and I went to open the door.

“My mother asked if you have fifty shekels to lend us,” the neighbor’s son asked.

I know this family well. They often need to borrow money for a short period of time, and I am happy to lend them the money. I went over to the shelf on the bottom of a cabinet to take fifty shekels from a certain envelope, but the envelope wasn’t there.

## On the giving end

After I got off the bus, I realized I’d left behind a camera – a professional camera worth thousands of dollars. The next days were devoted to an ongoing search for the camera.

I went to the municipal parking lot, looked for the bus and the driver, and found them both, but not the camera. I asked in the lost and found department, but there was no trace of the camera. I then decided to donate a sizable sum toward the dissemination of emunah. Even before I had finished that call, I received an incoming call from the lost and found department: They wanted to inform me that the camera had been found and brought to them.

## On the receiving end

I’ve been reading your newsletters for many years – reading and gaining chizuk. More recently, I’ve started listening to the phone line. I listen and I’m amazed. I feel that I’ve connected to a source of energy that gives strength for the entire day. How incredible that exactly – but exactly – three weeks after I started listening to the phone line I had to go through medical treatments. This isn’t the first time that I’ve needed to have these treatments, and in the past the days were too difficult to bear. Aside from the difficulty of the treatments, there are many difficulties surrounding them. The ride comes late, the wait for the doctor, the monetary expense, and so much more. For me and my family, the days when I’m in treatment are days of stress, anger, and pain. But now, since I started listening to the phone line, I’ve started feeling connected to Hashem, like a nursing child to its mother. All the difficulties disappeared, and everything was wonderful, full of only light; Hashem is in charge of me and I am in His Hands. I never understood before why people say the phone line changed their lives, but now I understand. I have no words to thank you.

I looked all over the shelf – up and down; I opened another cabinet; I felt around in my jacket pocket, and...nothing. No envelope. "I can't find it," I apologized to the boy. "I'm sorry, I have nothing to lend you now."

He left, and I hoped they managed somehow. Then I realized that my problem was much bigger than the boy's problem. He was lacking fifty shekels, but I was missing an envelope with a rather large sum of money and important documents. Not something I could afford to lose.

I davened to Hashem, gave tzedakah, and tried to trace the envelope's path. Where had I put it down the last time, and what had I done with it – until I reached the conclusion that there was a very big chance that it had simply been tossed into the garbage.

I went out in the direction of the large trash bins in the parking lot below my building, but then I saw a whole cheder class approaching. I was embarrassed to poke around in the garbage while they were watching, and I didn't know what to do. At that moment, Hashem sent me a neighbor who was leaving the building. I told him about my problem, and he said, "Let's do it together. We'll divide the embarrassment between us!"

With no other choice, we did it. I recognize my own garbage bags, and I immediately pushed aside the bags that weren't mine. At the end of that unpleasant experience, I found the envelope with the money and all the documents. It all came back to me, baruch Hashem!

This was special *siyata diShmaya*, because the previous time they had taken away the garbage was on Monday at the beginning of that week, and the next time was fifteen minutes after I took the valuable envelope out of the garbage!

I was *zocheh* to this great chessed from Above in the *zechus* of the fact that I got up to open the door to a child who was knocking.

## The Motorcycle Returned

I am starting this story from the end.

My friend has a son who couldn't adjust to the rigors of yeshivah life. He found himself outside yeshivah in the full sense of the word, and he bought a motorcycle worth 34,000 shekels. Somehow he had managed to earn a sizable sum, so on the day that this story happened, he had a fat envelope holding 300,000 shekels stowed inside his motorcycle.

He parked the motorcycle somewhere, and when he got back he discovered his motorcycle had disappeared. The boy, who is already a young man, was worried. This was a great loss for him – both the motorcycle and the money. He had to find them both. At first he thought it would be solved quickly, because he knew that the motorcycle had a locator device on it, but after some time, when he'd received no notice of the motorcycle, he began to feel very pressured.

Soon afterward, he got a call from the police: "Your motorcycle is blocking a private parking lot here, and if you don't come to move it this minute, we're going to give you a ticket."

They thought they were threatening him, but in truth this was the good news the young man had been waiting for. He ran over to the address, and when he got there he saw how the thieves had neutralized his locator device before riding off with the intention of disappearing along with the motorcycle.

A few minutes after they stole the motorcycle, as they were riding along, they saw several police cars. The thieves became very nervous, and they left the motorcycle in a private parking lot, planning to come back to take it later. The motorcycle was blocking a car, and the owner of the parked car called the police and saved the motorcycle.

It was very exciting. The young man's big loss came back to him with nothing missing. All the money was waiting for him inside the storage compartment of his motorcycle.

"Do you see?" my friend told his son. "Look how Hashem helped you! Now it would be very good to give something back to Him, some *hakaras hatov*. You know what? I manage a chessed organization, and an almanah spoke to me a week ago telling me that she has no money to support her children. How about if you show gratitude to Hakadosh Baruch Hu by giving her a respectable sum of money?"

The son, who was very emotional about the great chessed Hashem had done for him, took out 70,000 shekels and gave them to the almanah.

"Hashem has many ways of bringing his children close," his father said. "My son understood that Hashem was talking to him, and he gave this large sum to tzedakah with all his heart. I am sure that the *zechus* of the tzedakah will stand by him, and he will yet do complete teshuvah."

Why do I say that this story begins at the end? Because that is how I see it: This is the story of a widow who desperately needed 70,000 shekels. What did Hashem do? He took the money from the owner of the motorcycle and returned it to him on the same day. In this way He let him understand that the fact that he has money is not to be taken for granted. In getting back his lost possessions, he felt he'd received a gift, and with great emotion, he recognized the good that the Creator of the world had done for him, and he gave the *almanah* everything she needed.

It's amazing how Hashem navigates circumstances – and motorcycles – in such a wondrous way.

parking lot, while I was busy inside the *beis medrash* and did not experience the annoying wait; and the minute I got into the taxi we were able to leave right away.

On that day there was an additional change that took place. Every day I tell the driver, "You don't need to come with me to the shul. Park two streets away, and I'll walk. That way you won't get caught up in traffic." The driver takes me up on my offer, and we both gain.

This time, the place where the driver usually parks was blocked, and so he took me right up to the shul. "Today everything is going well for you," the driver announced, and this sentence made me very happy. I thought, indeed this is so. Hakadosh Baruch Hu is leading me with revealed, amazing hashgachah pratis every minute and at every step!

## Inside the Newspaper Box

My son wanted very much to subscribe to the Hashgachah Pratis Magazine for the year. He heard his friends talking about fugitives from a ship docked in Italy, about the stories in the comics inside the magazine, and about other columns for children. One boy brought a special box to class that his sister had made by following the instructions in the arts and crafts column. In short, his class was raving about the magazine. Moreover, his melamed also told a story he'd read there, and he told the children that if they were reading something interesting, it was preferable to read things that strengthened emunah.

I understood that this was something that was really exciting the children, and it made me quite upset. There are so many newfangled things nowadays that lure our children, may Hashem safeguard us from such things, and I am suspicious of anything new.

I told my son, "Bring me the magazine from one of your friends, so I can see it and decide whether to order a subscription."

My son started working on getting me a magazine to see. He spoke to neighbors and asked a friend. One of them forgot, and the other actually wanted to bring it but he told my son that it had gotten torn. Time passed, and things didn't move along.

During *bein hazmanin* we rented an apartment for a Shabbos. We got permission to play with the owners' games and read their newspapers and...what did we discover? Inside their newspaper box was a Hashgachah Pratis Magazine.

My son was overjoyed, and he wasn't the only one. He read the entire magazine over Shabbos, and his brothers and sisters also read various columns. I did as I'd promised – I looked over the content of the magazine from beginning to end. I had planned on checking the content for my son, but discovered there were things there of interest to me as well. That Sunday we called to order a subscription.

I thought about what a beautiful beginning this is to the new year. We're coming to Rosh Hashanah with a clear statement that we want to crown Hashem as King over us at all times, through emunah in hashgachah pratis. Yasher koach!

## Seize the Opportunity

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## Hashgachah Pratis in Sifrei Kodesh

Hashgachah Pratis in the Sefarim Hakedoshim

### Trust in Hashem That You'll Be Granted Life

The arrangement of the letters of Hashem's Name Havayah, that corresponds to the month of Tishrei, spells "v'hayah," which connotes joy, even though Rosh Hashanah is a day of judgment, and it is natural to feel fear when one faces a life-or-death verdict. Fear and trembling fall upon a person as he considers the fact that he might be sentenced to death in the spiritual sense, as the wicked are considered dead while they are still alive, since they did not achieve closeness to Hashem, Who is the main Source of life. He also faces the terrifying possibility of death in the physical sense, R"l. One can, chalilah, fall into depression and sadness as a result of this fear.

Therefore, the arrangement of the letters of the Shem Havayah corresponding to the month of Tishrei is v'hayah, which connotes joy. It comes to show us that despite all this fear and trembling, we should feel joy. "Rejoice in your trembling." We should trust in Hashem yisbarach that we will be counted among the living, for both spiritual and physical life.

(Magen Avraham of Harav Hakadosh of Trisk, Ki Savo)

they will emerge innocent, and the real danger is in the unknown verdict of each individual.

(Ohr Yechezkel p. 36)

### We Know That Hashem Will Make a Miracle for Us

What nation is there in all the world like Am Yisrael, who know the customs and laws of their G-d? It is customary in the world that a person who knows that he is to be judged wears black clothing and allows his hair and nails to grow, since he does not know what his verdict will be – whether he will emerge innocent or guilty.

But Bnei Yisrael don't do this. Rather, on Rosh Hashanah, the Day of Judgment, they wear white clothing and cut their hair and their nails, and eat and drink in joy, since they know that Hashem will make miracles for them.

Talmud Yerushalmi, Rosh Hashanah 1:3, cited in the Tur siman 581

### Bitachon Changes a Person's Verdict to Be Favorable

The Gemara and the Shulchan Aruch instruct us to "eat tasty and sweet things." These instructions are not about davening, because it is not appropriate to eat when one is davening. Rather, by eating sweet things we demonstrate our emunah and bitachon.

This is especially true in light of what I wrote in my derushim (Ki Savo, 5612): On Rosh Hashanah a person should be happy and say, "Whatever Hashem yisbarach does is good." As a

result of this, his verdict will be transformed to become good. This is also the reason that on Rosh Hashanah, right after Shacharis, one should say, "Everything the Merciful One does, He does for the good." Eating sweet foods and declaring Hashem's goodness transforms our verdict to become good, even if it had been decreed otherwise.

(Chochmas Shlomo on Orach Chaim 583)

### Klal Yisrael Are Sure Their Verdict Will Be Positive

The Alter of Kelm explained that the Midrash teaches that a Jew is happy on Rosh Hashanah because he is confident that he will be found innocent.

But how does one have bitachon and rejoice? In light of his deeds, he is in great danger, and there is almost no hope that he will be found innocent. The Alter explained that Klal Yisrael as a whole are sure that

### Rejoice That He Is Our King

The Torah refers to Rosh Hashanah as "zichron teruah" – a memory of the shofar blast made in honor of the King, whereby, as it says in Tehillim, we rejoice in our mighty King.

This is because on Rosh Hashanah Hashem sits on His Seat of judgment.... And it is even more appropriate for us to be happy, for He is our King, Who will bend our judgment to chessed and will declare us innocent....

(Sforno, Vayikra 23:24)

### A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

During Aseres Yemei Teshuvah, Am Yisrael are accustomed to examining their deeds, strengthening themselves and improving – doing teshuvah. The Shulchan Aruch brings a halachah in connection with these days (Orach Chaim siman 523): Even someone who is not careful throughout the year to refrain from eating bread baked by a non-Jew should be careful to refrain from doing so during Aseres Yemei Teshuvah. Many people wonder about this halachah. Of course, eating pas akum is not recommended, so why are the Ten Days of Teshuvah different from the rest of the days of the year? What is the point of refraining from eating it specifically during these ten days?

To answer this question, we need to understand the essence of these days:

Every Jew has a desire to be pure and holy and to do all the mitzvos in the best possible way. But there are all sorts of excuses; there are nisyonos; and a person doesn't always live up to his own aspirations.

During these days, the days of mercy and forgiveness, we search through our deeds. We make a cheshbon hanefesh and come to conclusions. We then commit fully to accept upon ourselves something new, to serve Hashem with all our power and without making light of anything at all.

Aseres Yemei Teshuvah are the first days after all

these good kabbalos. This is the stage of practical application, the stage at which a person proves that he is keeping to the kabbalah he took upon himself. You took things on, now move into the stage of practical application.

During ordinary days, when a person sees how impoverished his deeds are, then, even if he resolves that he will never act this way again, it's hard to actually put this into practice. But things are different during the days of teshuvah, when we receive special assistance from Above to successfully embark on a new path.

This is the reason for all the hiddurim during these ten days. You made a good resolution. Even if in the past you haven't succeeded in keeping to your kabbalos, don't think that you won't succeed again. Now, during the days of teshuvah, try to prove that you are able to keep to all the good kabbalos you made.

But there is a condition to all this. You must truly decide that you want to change and improve. Once that decision is made, carrying it out will be very easy.

May Hashem help us, and may the words of Yechezkel hanavi come true for us: "And I will throw pure waters upon you, and you shall be purified, and I shall give a new heart and a new spirit within you"; amen.

Excerpts from the popular shiur by Harav **Beirish Shneebalg** shlit" from Lakewood

### Days of Special Assistance from Above



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