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[Home](#) > Droschos - Turn to Hashem

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Hashem has planted in us a need to speak so that we will use every opportunity to speak to Him. We cannot suffice with the three *tefillos* said daily; rather, we must also use every opportunity we have in the day to speak to Hashem. In the Bais HaMikdash, as well, although there were two main *karbanos* daily (and the fats thereof were burned at night) corresponding to our fixed *tefillos*, there was also a requirement for a constant fire on the *mizbeach*. The Chazon Ish would *daven* to Hashem every time he had a difficulty with a matter of Torah, and the Brisker Rov would say a short *tefillah* whenever he heard of a trouble someone had, since there is an obligation to say a *tefillah* in any time of trouble.

In fact, Hashem sends the various kinds of troubles to us so that we will use them as means to turn to Him. Our entire lives are for the sake of becoming close to Hashem, and if one suffers in any way at all, it is so that he will use it as an impetus to remember Hashem. Rav Yerucham *zt"l* said that great people eat in order to make a *beracha*. This doesn't mean that they didn't get hungry, but that they understood that all needs, such as hunger, exist so that we can remember Hashem. If one will remember Hashem on a regular basis, he will not need major problems, which are sent to remind us of Him. Hashem is compassionate, and does not want us to suffer if we are already remembering Him.

On Rosh Hashanah, there is a strong feeling of closeness to Hashem. Why is this? The reason is that Hashem wants us to experience the level that is expected of us all year. We should not just do *teshuvah* for little details. We must realize that we are lacking the whole point of life — closeness to Hashem. To start improving in this area, we should minimally follow the ruling of the Rambam, who states (*Hilchos Mezuzah* 6:13) that one when sees a *mezuzah*, he should remember about Hashem. If we can start doing this at least once a day,

we will make large strides toward living life properly.

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