

# HASHGACHA PRATIS

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



Pesach 5781 ■ Issue 62

## HEART TO HEART

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

### An Endless Shower of Gifts!

Eemunah and bitachon seem applicable when talking about parnassah, health, and shidduchim. It is important to point out that one of the "Ani maamins" should also be a major focus in our lives. The Chovos Halevavos discusses this. (Ch. 4, section 6) In the siddur it's printed as, "I believe with complete faith that the Creator blessed be He grants goodly reward to those who keep His mitzvos." Hashem watches and keeps track of every deed we do, and rewards us accordingly.

Can a Jew assume that he does enough mitzvos to warrant reward? The Chovos Halevavos asserts that a person should not rely on his good deeds.

Why not? Chazal tell us we don't get our reward in this world. In this world, Hashem is giving us gifts all the time! Long before we started doing any mitzvos, from the very beginning of our lives, Hashem has showered us with endless gifts. Even if we'd do mitzvos all the time, we could never repay Him for all the favors He did for us and continues to do, for all our lives. So, why should we get reward for our mitzvos? Rabbenu Bechaye reveals the missing ingredient: If one makes the effort to **thank** the Creator for His continuous kindnesses to him, he becomes deserving of reward!

Dovid Hamelech wrote a perek in Tehillim with 26 lines of "כי לעולם חסדו" Hashem's kindness is never-ending. We are surrounded by His graciousness and goodness all the time, far beyond our comprehension. While we say Modim three times a day, really, we should thank Him nonstop, all day long!

Chazal say that "for every breath you should praise Him."

There are different degrees of thanks. If someone did you a small favor, you can say "Thank you." If it's a bigger thing, you say "Thank you very much." If it's a huge favor, that's also not enough! You write him a letter expressing your feelings, buy him a gift, travel to his home to show your gratitude...

All the more so for Hashem, who gives us more gifts than anyone ever can! Merely saying thank you isn't enough. We have to **show** our thanks with actions – the mitzvos. Every mitzvah we do can be with the intention of showing our thanks to Hashem. This is the avodah the Chovos Halevalos is talking about, for which we can hope to get reward for our efforts.

Yes, we should thank Hashem all day long! We start the day by saying "Modeh ani lefanecha" when we open our eyes, which is already reason enough to thank Him! You're breathing? You're alive and well? Thank Him! This sets the tone for the rest of the day, another day of thanking Hashem.

By the time we get to Minchah, there are so many more things to thank for, so we say Modim again in Shemoneh Esrei, and the same for Maariv. The gifts keep coming, so we keep saying thank you.

Thanking Hashem is like paying a small token of our debt to Him. When we think about this throughout the day, it experience the wonderful feeling of being enveloped in Hashem's love and kindness, receiving His gifts all the time!

הודו לשם כי טוב – כי לעולם חסדו

(From shiur 196 in Shaar Habitachon)

## FROM THE EDITOR

### Blindly, They Followed Him into the Desert

Usually when we talk about Yetziyas Mitzrayim, we focus on the open miracles that Hashem wrought at the time. Let's shift our attention to the Jews of that generation, and to how they felt about leaving Mitzrayim.

They had been living in Mitzrayim for 210 years. Although enslaved mercilessly by the reigning nation, they knew of no other existence. They had their homes and whatever food and life they managed. They were like worms in a sealed container – in darkness, without any knowledge or awareness of the possibility of light.

It was so difficult to leave the only life they knew and follow Moshe into the desert, that most had no desire to do so, and died during makas choshech. According to one opinion, 1 in 5 Yidden left Mitzrayim – 600,000 out of 3 million. Another Tanna opined that it was 1 in 50; originally 30 million. Yet a third said 1 in 500 – only 600,000 remained out of 300,000,000!

Those who withstood the difficulty and followed Moshe were truly great. "I remember...your kindness in your youth," said Hashem, "when you followed after Me into the wilderness, a barren land." (Yirmiyah 2)

They left, young and old, with just some dough on their shoulders, and set out into nowhere. They left behind everything they had ever known and everything they owned, and they had no idea how they would survive. The Alshich says they had incredibly strong emunah!

Ultimately, they were zocheh to amazing miracles – they were enveloped by clouds, received the Torah, ate manna for forty years... They lacked nothing spiritually and physically. This is the prototype for redemption from enslavement. The Maggid MiMezritch taught that regarding physical matters, one should place his trust fully in Hashem. "[ו] trust in the Source of all mercy and kindness, that He surely will grant me tremendous kindness and mercy. Even if He does not fulfill my request and acts harshly to me, this itself is His kindness and mercy, since He knows that it's the best for me *not* to receive my request. One must make sure, though, that he feels this bitachon is with all his heart and without any doubts, as Hashem analyzes the heart."

He explains the possuk 'והיה ה' מבטחו' – which seems to be repetitious. It means that a person's bitachon should be so strong that even Hashem himself could "trust" that he won't question Hashem's ways! The Maggid ends off: And when he is confident that he won't doubt Him, even though his request wasn't [yet] fulfilled – it certainly will be!

This is how we get out of Mitzrayim – we get up and go! Trust in Hashem with all your heart, don't worry about a thing, and He will lead you everywhere with everything you need, spiritually and physically. This blind faith will bring all the good in its wake. Pesach kosher v'someiach!

Good Yom-tov  
Pinchas Shefer

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

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# THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

## Miraculous Salvation from a Bomb

Reb Mordechai Malachi recounts:

Forty years ago, I was learning in the famous cheder Eitz Chaim on Yaffo Street in Yerushalyim. It was still a simple time, with not enough cars to have trouble finding parking, of course way before anyone dreamed of building the light-rail system. Food wasn't plentiful like it is today. We'd go to the bakery across the street and ask for leftovers from yesterday...

So, when one day a classmate walked in with a watch, we were blown away! We were nine-year-olds, and none of us had a watch. We all gathered around, gawking in amazement at such a treasure. How did he get it, we all wanted to know. The boy said he found it in an empty lot nearby called Beit Kukiyah, near the cheder. There was a watch store next to it, so it must have been thrown out by the watchmaker.

I started thinking about it, and concluded that if could find a watch there, so could I. I decided to go there the next Friday after school and search for a watch. I went with two of my friends and began sifting through the piles of garbage and random stuff.

A few minutes of searching yielded what seemed to be a real find. I shouted in joy as I held up what seemed to be an alarm clock. It had a big battery and was connected with two wires to a clock. Yippee! But I still didn't know if it worked; after all, someone had thrown it out. So I took it over to a passing man in the street and asked him for the time. The man told me it was five to twelve, while the clock said twelve o'clock. I turned the knob in order to adjust the time, but instead of going back it went forward. It now was at 12:10. I tried turning it back, but then it broke off!

I was so disappointed. I had been dreaming of showing off my prized find, and now it had broken. Well, I would try to fix it when I got home. I started walking home with my friends, and at a certain point I disconnected the wires from the battery. When I reached my apartment on Chafetz Chaim Street, near Zichron Moshe, I parted from my friends.

I came home still excited about my find and put it on the table. Just then my mother came into the room, took one look at the "clock," and let out a scream!

"It's a bomb!"

How could I not have realized? In those days terrorists would plant bombs in bus stops and other busy places. Just a short while before, two Jews were killed by such a thing. Everyone was terrified of them. I stood there stupefied and shocked.

My parents called the police. The officer walked into our house calmly, expecting a false alarm, but when he saw

it, he immediately changed his mood.

"Get out of the house this instant!" he yelled at us.

My father thought quickly, grabbed the bomb and threw it out the door. At least if it blew up it wouldn't demolish our home! Within minutes, a whole convoy of emergency vehicles swarmed the area. In those days, they weren't as organized in dealing with a "cheifetz chashud" as they are today. They closed off the streets between the Machaneh Yehuda shuk and Geulah. It was a Friday afternoon, and the shuk was full of people shopping for Shabbos. A huge crowd formed around my street. I was terrified! I didn't want to be interrogated by the police, and reporters started coming, with tape recorders and cameras... I ran away and snuck into the shteiblach, waiting for things to calm down, and bracing myself for the blast!

It never came. The robot fired a few shots at it, but nothing happened. Eventually, the street quieted down and I cautiously snuck out and went home. The police bomb expert told us that there were enough explosives there to destroy a whole building! I didn't know if he was exaggerating or not. It was in a bag in an area where there were five bus stops, and on Friday afternoon there were lots of people around there. The man told me that I had defused the bomb by taking out the wires. The bomb was set to go off at 12:00, but five minutes before that, I found it and changed the time to 15 minutes later; by then I had disconnected it from the battery...

My father asked the journalists not to use our name in the newspapers. He let them call us Cohen since we are Kohanim. The headline read, "Look, I have a watch for my Bar Mitzvah, said a boy to his mother, Mrs. Cohen." It was a sensation, a young boy defusing a dangerous bomb!

My father then told me that he had a frightening dream the night before, so was fasting a taanis chalom. Well, there was, indeed, something to be frightened about, and it seems like his fasting had helped. On Shabbos night, we related the story to Rav Yisroel Yaakov Fisher zt"l, the rav of Zichron Moshe. He was very moved and said we should bentch Hagomel the next morning.

The whole story was unbelievable – just that week, the other boy had found a watch there, so I went to look also. I found it with just five minutes to spare and turned the dial the wrong way by accident, and "just decided" to remove the wires before the 15 minutes had elapsed... Open miracles!

If you're wondering how the episode affected me, I can tell you that before this I was very shy, but after this happened, people came to our house by the droves to see the wonder child who Hashem sent to defuse a bomb. It cured me of my shyness! I am happy to share this amazing story of how Hashem watches over us all the time.

(Interview Hebrew #67, Yiddish #68. Press 5 – 6 after language preference)



## What you Spend you Get Back – and Ten Times More!

Reb Moshe Grossman of Bnei Brak:

I really wanted to build a sukkah porch. All the details were in place – the neighbors agreed, I had a permit – the only thing missing was money. It cost 20,000 shekels. I started saving up for it. Each month I put aside 1000 shekels, so that in less than two years, b'ezras Hashem, I would fulfill my dream. I put the money into a gemach for them to use it in the meantime for loans to other people.

A few months after I had begun saving, Nissan came along, and lots of expenses with it. I needed more money. My mind drifted to the money I had deposited in the gemach, and I considered borrowing it back in order to get through the month, but I refused to allow myself to do so. Once I would start with that, there might be no end to it, and my dreams of a sukkah porch would vanish.

But then I had another thought. The Gemara says that on Rosh Hashanah they decree how much money you'll have that year – except for what you spend on Yom Tov (and Shabbos and some other things). Whoever spends more will receive more. The money I would spend for Pesach would come back to me.

I withdrew 1000 shekel and started shopping for Pesach.

An hour later, a good friend of mine called me up. "I just made a big business deal, and I wanted to give my maaser to you. I know that you want to build a sukkah porch, so here's 10,000 shekels." He came right to my building to give it to me!

I withdrew 1000 shekels for Yom Tov, and got paid back right away – ten times more!

(Bitachon Yomi, Thursday Parsahs Ki Sissa #116)

### Aftereffects of the Miraculous Sukkah Porch

I heard the story on Kav Hashgacha Pratis about the man who got money



את העלון שהגיע לידיים שלך מישהו הניח כאן. במסגרת מערכת ההפצה הוא קיבל חבילה של 250 עלונים וחילק אותם, הינך אחד מ-250 מאושרים שהעלון הגיע אליהם.

**מערכת ההפצה עובדת נפלא עם הכמויות הגדולות, ודווקא עם הכמויות הקטנות היא נתקעת. יש ישובים שגרים בהם רק ארבעים משפחות. יש בתי כנסת שמכילים עשרים מתפללים בלבד.**

## אנחנו לא מוכנים לוותר עליהם!

**מגיע לכל יהודי  
לדעת שיש 'השגחה פרטית'!  
מגיע לכל יהודי שיהיו לו  
חיים של אור ואמונה, שלווה ושמחה.**

**בעוד מאמץ קטן  
אנחנו יכולים להביא  
את האור אליהם...**

אולי קשה לך לחלק 250 עלונים, אבל עם 20 עלונים בוודאי תוכל להסתדר.

המשך לעמוד הבא למיזם החדש <<

for his sukkah porch when he trusted in Chazal about spending for Yom Tov. I said it over at the Shabbos seudah that week, and my eight-year-old son summed it up, perfectly and wisely.

“When he showed he trusted in Hashem, he created an opening for his yeshuah!”

This led me to think about how I too, wanted something. All my neighbors had joined together and added another room onto their apartments some years ago, but I didn't have the 40,000<sup>₪</sup> necessary to make the addition. Thus in my apartment, there were cement pillars holding up the additional room of the apartment above mine, and nothing else. I never even thought of davening for this!

I had a new idea. On Motzei Shabbos, I sat down with my wife and said, “Let's have emunah that Hashem will send us the money for the new room, and that will open up a gate in Shamayim for it to come.” And we really believed it; it wasn't just words.

The next day, we got a call from the municipality offices. “We have a check for 14,000 shekels for you.” What was that all about? Ten years beforehand, they had made a mistake on our utility bill. I had attempted to get the money back, but gave up after a while. And now they were calling, out of the blue, to say they were giving it back to us!

Later that day, a family friend called to say hello. I told him the hashgacha pratis of the phone call I had received, coming right after our decision to trust in Hashem. This friend is well-off, and he asked, “How much more money do you need?”

I told him 26,000, gematria of Hashem's Name.

“You got it!”

And there it was, all 40,000 shekel, the next day! We didn't make any conditions with Hashem, or a time limit; we just trusted in Him with all our hearts and He delivered. He always helps!

(Bitachon Yomi, Tuesday, Parshas Vayakhel #120)

## The Sefer Torah

In our shul, we had only two kosher Sifrei Torah. There are more, but they're all possul. A few months ago, one of the members of the shul donated a new Sefer Torah ilui nishmas his father, so now we had three.

## The Missed Appointment

We were sitting in the bus to Yerushalayim from Beitar Illit, on the way to a doctor's appointment with our son. It was a very important appointment, and the boy was nervous about it.

It was called for 4:00, so we left at 2:30 to make sure we would be there with time to spare. Unfortunately, there was a lot of traffic that day, and when the bus finally crawled into Yerushalayim, it was already close to 4:00. I got off at an earlier stop and hailed a taxi. I didn't have money for the fare, but I told the driver I would borrow money when I got to the doctor's office.

Well, that idea didn't help, either. We continued to sit in traffic as the clock ticked mercilessly past 4:00, 4:05, then 4:10... I called the office and they told me the doctor would leave at 4:30. We didn't know if we would make it.

My son was almost in tears at this point; he was nervous to begin with about the appointment, and now we would have to come back another time. My wife tried to calm him down, telling him that it was all from Hashem, and that Hashem does only good things for us. She listens to the Kav a lot, so she is well trained in emunah and bitachon. After some time, he calmed down and echoed her words, that this must be the best possible thing that could happen, and we're in the loving hands of our Father in Heaven.

We finally got to the office, and the doctor had already gone home. The taxi ride cost 70 shekels, so I opened the car door to go borrow the money. Just then the driver started speaking to us.

Now, we had been talking in Yiddish to our son, sure that the taxi driver, with his shaved bare head, had no clue what we were saying. How surprised we were when he spoke in perfect Yiddish! His voice was cracking. “I'm already 44 years old. I grew up in a house where we spoke Yiddish, but I went off the derech when I was nine. I thought life is better 'out there,' but I can tell you – it's not. My life is so empty. There's no value to anything I do, and I try not to think much, it's too painful. But now – the things you were telling your son were so beautiful, so powerful! Such emunah peshutah, that we're in Hashem's hands and He loves us! What a wonderful way to live; what lucky people you are!” There were tears in his eyes.

Until now, we had to *believe* that this all happened for the best. Now, we *knew* why it happened – to make this wonderful Kiddush Hashem.

We went home, and then the phone rang. It was the taxi driver! “I want to tell you what I did after I let you off. I went to a shul – I felt I had to reconnect with Hashem. I davened for the first time in 35 years. I cried like a baby. The holy words of emunah that you said in the car touched me like nothing else ever did.”

A week later, he called again. “I started davening all the tefillos in shul. Then I went to a sefarim store and asked for a sefer on emunah. He gave me Shaar Habitachon of Chovos Halevavos, and I started learning it every day!”

(Bitachon Yomi, Wednesday, Parshas Vayakhel #121)

Usually we have three minyanim for shacharis on Shabbos. This year, Parshas Shekalim fell out on Rosh Chodesh, so all three Sifrei Torah were needed. The gabbaim forgot to roll them to the right place before Shabbos, and the Rav said not to do it at night, but in the morning, right before kriyas haTorah. Since the gabbaim had to roll them in a rush, they forgot which one was which. The new Sefer was supposed to be used for Parshas Shekalim, and another one for Rosh Chodesh. Instead, they rolled the new one to the Rosh Chodesh kriyah. The man who donated it davened that week in the second minyan, and that is when they rolled it to the place.

As they were rolling it, the oleh noticed a letter that didn't look right. It was supposed to be a nun-sofis, but looked more like a chof-sofis. He called over the Rav, who asked a child to read it. He read it as a chof. That was it; they closed up the Torah and put the gartel on the outside to show it was passul.

The donor, who was there at the time, felt very bad that his brand-new Torah was passul. A man asked him if they had run it through a computer check. He said that they told him they had. The other man suggested that they do it now, either way.

The donor listened to him and had it checked at a Sta"m center. You can imagine his shock and disappointment when the test showed that the whole thing was passul!

At least they discovered it earlier than it would have been. The kriyah for Rosh Chodesh is in Parshas Pinchas, and if not for them using it now, they might not have discovered the problem until they read it there, in the summer. This way, many dozens of brachos l'vattala were avoided.

(Monday afternoon, Parshas Ki Sisa, story #3 - #18240)



**לקראת חג הפסח - חג האמונה, יוצא מכון שער הבטחון במיזם חדש**

# מאירים

**אתה קונה את זכות המשלוח ב-15 ש"ח לחודש. ומקבל חינם 20 עלונים לחלוקה במעגל הקרוב אליך.**

20 עלונים שיאירו ב-20 משפחות, והם ימשיכו ויאירו אצל מכריהם עד שנגיע לכל יהודי בכל מקום.

## מרחיבים מעגלים

יש לך חבר בשוב מרוחק? בבית כנסת קטן? בשכונה צדדית? ספר לו על כך.

**הוא יספר לנו ששלחת אותו לפתיחת מוקד חלוקה, ואתה תיכנס להגרלה על מתנה ערכית ואיכותית.**

**אם בזכותך נפתחו חמישה מוקדים חדשים תקבל את המתנה ללא הגרלה.**

### המתנה:

המתנה הכי משתלמת למי שעוסק בהפצת אמונה היא האמונה בעצמה! הזוכים יקבלו ספר שמאגד את כל העלונים שיצאו לאור בתשע"ט - תש"פ. הסיפורים המרתקים, השיעורים המחכימים, החיזוקים מהחברים. הכל בכרך אחד מהודר ומלא השראה.



**מתנה שתשמח את כל המשפחה!**

**- 30 זוכים -**

**אתה עומד להיות זה שחייהם של יהודים רבים ישתנו לטובה בזכותך.**

**להזמנת משלוח צור קשר**

**במספר 02-5866-075 שלוחה 4**



# Q's & A's

Q's & A's about emunah and bitachon

We all know "everything Hashem does is for the good." If so, why should we ever daven when in pain? If the pain is for our good, why would we want things to be different?

Q #16

D.T.P., Moshav Chazon Yechezkel

## Hakadosh Boruch Hu Desires our Tefillos

**Reb Shlomo Shimon Rothman and Reb Yaakov Akiva Rabinowitz from Beit Shemesh:** Chazal tell us: "Rabbi Yitzchak said, why were the Avos barren? Because Hashem desires the tefillos of tzaddikim. (Yevamos 64a) We see from here that the tefillah is an end unto itself. Hashem wants to hear our voice in prayer and that's why He arranges situations which force a person to daven.

**Reb Chaim Rosenbaum from Beit Shemesh; Reb Bentzion Ganzler from Haifa:** The way the world is set up, Hashem gives us only after we daven— see Rashi on Bereishis 2:5. Moshe Rabbenu was "heavy of mouth and speech," and the meforshim say that he could have been healed if he would have davened. Our job is to daven when faced with difficulties.

**Reb Rami Bozgallo from Elad:** Hashem makes us lack things so that we daven. Take what you're missing and turn it into tefillah. And then, once you daven, you have to know with absolute certainty that there's nothing to worry about; it's all ratzon Hashem.

**Reb Mani Darchi from Ramat Gan,** adds a simple and powerful mashal: The feeling of hunger exists so we'll eat. Hashem isn't "changing His mind" when we eat and don't feel hungry anymore! So too with every tzarah. The feeling of pain is there in order to cause us to daven.

### To See the Good

**Reb Nachman Goldberg from Yerushalayim; Reb Issur Zalman Ludmir from Ashdod; Reb Dov Beirish Shneerson from Elad; Reb Mordechai Malachi from Beitair:** We daven to see the good within the challenge. The Ksav Sofer explains the passuk in Tehillim "וְיִבְרַח יְיָ" – it's written with two "nun"s – that there are two reasons to thank Hashem for a tzarah. One's for the yeshuah, and one for the tzarah itself! If we do this, we'll merit to see the continuation of the passuk "אֲרֵאנוּ בְיָשֵׁעַ" – "אֲרֵאנוּ בְיָשֵׁעַ" – that we'll actually see how it was all for the good.

**Reb Mordechai Sheinberger from Beitair:** The Tanya says that this kind of goodness comes from the "World of hiddenness." (Perek 26) We ask to be able to see the good ourselves.

### To Come Close to Hashem

**Reb Yisroel Gross from Yerushalayim:** The Rambam says at the beginning of Hilchos Taaniyos that it's a mitzvas aseil from the Torah to cry out and blow trumpets for any tzarah that befalls the community. This is part of the teshuvah process, to cry out and realize that it was our sins which caused the tzarah. He ends off, "But if they don't cry out and instead say it happened by chance – that is cruelty, and causes them to continue their evil ways, and more

tzaros will befall them." Part of the goodness of a tzarah is that it arouses us to teshuvah.

**Reb Dovid Leifer from Yerushalayim; Reb Yair Chaim Ribni and Reb Yehuda Gewirtzman from Beit Shemesh; Reb Meir Cohen from Ofakim:** Tefillah means connecting. Sometimes, Hashem brings a tzarah upon us so that we'll daven and connect to Him more. It's like if a father wants his young child to come to him, he can take away his toy – then the child will come and ask him for it.

**Reb Mendel Strauss from Bnei Brak:** The Chasam Sofer once spoke at a seudas hodaah. He asked: Why should we thank Hashem for saving us from a tzarah, if He's the One who put us there in the first place? If someone hits you and then heals you, would you thank him? It must be, answered the Chasam Sofer, that the purpose of the tzarah was to bring us closer to Hashem.

**Reb Chaim Aharonovitz from Bnei Brak:** This is spelled out in Shaar Cheshbon Hanefesh as the tefillah of a certain tzaddik: "You know what I need and how I work; I did not tell You about them except for me to feel the vastness of my lacking and my trust in You."

### To Prepare the Vessels to Receive the Bounty

**Reb Yisroel Cheshin from Yerushalayim:** The Sefer Hishtapchus Hanefesh (Kuf) asks this question, and answers that until a person has yissurim he doesn't have the vessels to receive the good that Hashem wants to give him. Only after he goes through difficulties and davens to Hashem can he receive them.

**Reb Eliezer Zushia Gudelevsky from Yerushalayim:** In Kochvei Ohr (Breslov) it says that tefillah "redeems" a tzarah and transforms it into goodness.

**Reb Yosef Wargazi from Yerushalayim:** Sometimes a tzarah saves us from an even bigger problem. Rabbi Akiva's chicken and donkey died and his candle went out, but that saved him from being captured by bandits. We daven to be saved both from these "good" type of tzaros and from the bigger problems as well.

**Reb Dovid Yisroel from Beit Shemesh:** We have to balance the two – to daven for a yeshuah and at the same time to believe that it's all for the good, and to accept the tzarah with joy. It doesn't seem logical, but is how Gedolei Olam acted.

## Question for the issue 64:

Are emunah and bitachon the same thing? If someone has bitachon, does that automatically mean he has emunah, and vice versa? Or, are they independent? R.S., Beit Shemesh

To send in questions or answers: Leave a message on the Hotline at 02-301-1300 menu 3 ext. 5 (Yiddish or Hebrew) | Email: s023011300@gmail.com | Fax: 02-659-9189 - Until Sunday Parashat Shemini

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## A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

Many people complain that they tried learning Shaar Habitachon, but it didn't help. They still feel anxious and they still haven't received their yeshuah. The answer to them is the response heard in Navardok: If it didn't work, it means you didn't try enough! If you learned for an hour, try learning for two hours. Keep going over it, and in the end it'll work.

I'm talking from experience! I did this many times and baruch Hashem it helped me amazingly. Once, I needed to have an operation, and I consulted with my Rebbi, Reb Ozer Schwartz zt"l, who said, "The rule is, bitachon is better than an operation! If you strengthen your bitachon, it will be as if you had the operation." This certainly applied to internal problems, since the Ibn Ezra says that such miracles are easier to come by because they are anyway hidden from the eye.

My advice is to keep on saying, all day long, "I trust my Abba, I trust my Judge, I trust the Borei Kol Haolamim." When we can accept yissurim with love, and quiet that instinctive opposition, we become enveloped with calmness and tranquility. All the stress washes away – and then the yeshuos come! The Shomrei Emunim says a frightening thing. Even

Excerpts from the popular shiur by Harav Yehuda Mandel shlit"l from Lakewood

### You'll Get There!

if a person suffered a lot in this world, it may not help erase his sins and he'll still need Gehinom. Why? Because he didn't say "I accept the yissurim." Without that, they don't atone for his sins! We really have to work on this.

As Rav Zundel miSalant would say, every delay is for the good. If the bus is late, there's traffic, a long line – it's all for our good. But you have to accept them with simcha and thank Hashem for it! That will bring all kinds of hashpo'os tovos.

And to answer the original question, just strengthening oneself in bitachon is already a great thing. We have from the Brisker Rav and the Alter of Slabodka, that just working on bitachon is very, very choshuv even if you don't get to where you wanted. This is like the Rambam's statement, "You should know that there is nothing that lasts forever except knowledge of the Rock of the World." (Hilchos Mezuzah) When you go to Olam Haboh, you don't take your wife, your children, your money, or anything else. What do you bring up there? Closeness to Hashem! Learn bitachon, and get close to Hashem!

(Monday Parshas Vayakhel, 5 minutes of bitachon)

Rav Mandel's shiurim are broadcast on Kav Hashgacha Pratis weekly in all three languages - Hebrew, Yiddish and English

## Effects on Two Ends

On the receiving end

We always got very stressed out before Pesach. The many purchases, trying to clean, the balagan at home. My kids would ask why they have to suffer...

Now, I feel like I really left Mitzrayim. I can't believe it, but listening to Kav Hashgacha Pratis has changed my whole life. Our home is calm and happy, and even the days of Erev Pesach have become very pleasant!

Anonymous

I was having complications with my mortgage. I pledged to sponsor 40 shuls if I have a yeshuah. Baruch Hashem the problem cleared up right away!

A. W., Yerushalayim

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