

# HASHGACHA PRATIS

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



Parshiyos Tazria Metzora - Acharei Kedoshim 5781 ■ Issue 63

## HEART TO HEART

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

### Thank You for the Pain!

Gratitude is an inseparable part of the trio – emunah, bitachon and thanking Hashem. We thank Hashem for past, present and future. For pleasant things, it's not hard to say thank you; the difficulty lies in thanking Him when things don't go the way we want. We're not talking only about little annoyances, like a paper cut or missing your bus. Some people are staggering under a crushing load of *yissurim*, like terminal illnesses, frozen bank accounts, or children thrown out of school. How can we thank Hashem for these kinds of things? How can we say "thank You" when we receive a final notice that our water will be cut off due to overdraft?

Yeshayahu Hanavi provides the answer to this. Of all the prophets, he gave us the most pesukim of nechama, comforting our anguished soul. The Midrash says this was because he accepted upon himself the yoke of Heaven more than anyone else (Tanna D'vei Eliyahu Rabba 16). We don't understand what this means exactly, but he accepted whatever Hashem did with him with simcha. The Zohar says that just uttering his name can bring yeshuos (Tetzaveh 179b); Hashem said, "Nobody loves My children more than Yeshayahu!" (Yalkut Hamakiri, Mishlei 30:10)

What is Yeshayahu's advice to us? אודך "I thank You, Hashem as You were angry with me; Your wrath will turn aside and comfort me (12:1)." The Gemara (Nidda 31a) explains this with a mashal: "Rabbi Yosef said: This passuk is referring to two people who embark on a voyage for business. On the way to the boat, they pass through a field of thorns. One man steps on a thorn and it becomes lodged in his foot. He is then unable to go onto the boat, while his friend makes it and sails away. He curses the thorn and the whole situation. Eventually

he finds out that the boat sank! Now, he changes his tune. He thanks Hashem for the thorn, which saved his life!"

This is the message of the passuk, and the lesson for us for all time. Hashem shouldn't have to bring disasters on others to cause us to feel His love for us! We should internalize His love for us without such things, and remember that everything that happens is for our best. During difficult times, we should try to think of this passuk, about how we'll eventually thank Hashem for every last detail. Sometimes we can see this ourselves, in this world.

This is the absolute truth – that Hashem does only good to us – and we have to keep repeating it so the emunah seeps in. That Gemara continues to explain the pesukim in Tehillim (72:18-19), "He does wonders on His own (*levado*); and blessed is His Honorable Name forever." *Levado* implies that even the man for whom Hashem performs a miracle doesn't know it! Only Hashem, the Master Planner, is aware of all the yeshuos He performs for us all the time.

Is everything going smoothly today? We have no idea how many problems, dangers, or pitfalls were decreed upon us, which Hashem decided to remove from our way! Our merciful Father watches over us and orchestrates endless yeshuos to help us along. So, when things aren't going as we'd like, even though we don't understand why or how it's good for us, we must keep repeating the concepts of emunah and bitachon. Then, we can even thank Hashem for the difficulties, from the depths of our hearts, honestly feeling His love for us, knowing that it is for the good. Whether a thorn in the foot, difficulty with shidduchim, trouble with health, parnassah, or children – it's all l'tovah!

(From shiur 196 in Shaar Habitachon)

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

## FROM THE EDITOR

### An Afikoman Gift

"Good idea," several acquaintances told me three years ago, when I wanted to start Kav Hashgacha Pratis, "but it's not going to work. Maybe it'll last a few months, but that's all."

Where they right? Was it an irrational move? Maybe. But three years later, we've seen tremendous hatzlacha and *siyatta dishmaya* every step of the way. Obviously, Hashem is guiding us and helping us along. A typical message on the Kav, recorded by Rav Yosef Meir Mashinsky from Beit Shemesh, follows:

As I was getting ready for bedikas chometz, some of my children were in the hallway outside our apartment with my one-year-old in his stroller. Somehow the stroller rolled to the staircase and went crashing down a flight of stairs! The baby was clearly injured and taken to the hospital while I did bedikas chometz. Following testing the following day, we were relieved to find that there was no internal damage. It was as if Hashem has placed a pillow on the stairs! I told my children that the best part of this story was how we handled it. Baruch Hashem we listen to Kav Hashgacha Pratis, and nobody was blamed, nobody got upset at anyone else. If not for the Kav, imagine what would have happened: I would have been yelling at everyone about how irresponsible it was to leave a stroller near the stairs, how you're not helping me if you can't even watch the baby for two minutes, and so on. Instead we davened, trusted in Hashem, and everything worked out just fine!

If you want to treat yourself to a big gift, listen to the Kav! There are wonderful shiurim, stories, and chizuk. The Kav is a way of charging our emunah batteries. A fine Jew I know commented how every kehilla has its own phone line for updates. Well, Kav Hashgacha Pratis is the phone line of Hashem! It spreads knowledge of Hashem throughout the world, increases emunah peshuta, teaches people how to live properly, and gives a person strength to deal with life!

We are living in trying times, and the Kav is a major source of chizuk to help us along and draw us close to Hashem. Spread the word, listen in, support the Kav and tell your friends about it.

"Am Yisrael will be redeemed only through emunah!"

Good Shabbos  
Pinchas Shefer

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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

## His Neshama should have an Aliyah

It was the night of 27 Adar. I had just finished Maariv in a shul in Beitar when a new, large sefer on the shelf caught my eye. It was the famous Teshuvos Shoel Umeishiv, reprinted in a beautiful new format. I took it down, flipped through it a bit, and enjoyed some of the chiddushim.

The next morning, I was checking the calendar and discovered that it was the yahrtzeit of the Shoel Umeishiv! From shamayim I merited to learn some of his Torah on his yahrtzeit. I'm used to listening to Kav Hashgacha Pratis, and that very day someone told over that the same thing had happened to him on the yahrtzeit of Rav Gershon Mikitov zy" a.

I sat down to try to find something to add to the shiur I had to give that day in yeshiva on Bava Metzia. I opened the Sdei Tzofim and started reading. And what you know? There was a piece from the Shoel Umeishiv on that Gemara! He himself wrote in the teshuvah, "Since today is the yahrtzeit of Rav Chaim Cohen, I'll write something in his name!"

How wondrous are the ways of Hashem, orchestrating lui neshamos for the tzaddikim on their yahrtzeit.

## Hashem put the Words in my Mouth

My father-in-law is Rosh Yeshiva of a unique institution in Yerushalayim for boys who are struggling with their Yiddishkeit. It's mostly for those already kicked out of other yeshivos or those who went off the derech, and now want to return. He has a special touch; he is able to find the positive in each person, and help to ignite his Jewish spark.

He once had a bachur from Los Angeles, who was still off the derech, and wasn't the least bit interested in anything the yeshiva was offering. My father-in-law asked him, "Why are you here, exactly?"

"Because my father sent me," was the reply.

"Well, I'm very sorry, but this is not the place for you, then. This Yeshiva is for people who want to grow in their Yiddishkeit."

The boy's eyes grew frightened. He asked for another chance. He got it. Nothing changed, and by then he was clearly making a negative influence on the others. There was no choice but to ask him to leave. The Rosh Yeshiva called him back into his office and told him the news.

The boy grew frightened again. "But... what will I tell my father?" He was obviously quite intimidated by his father, and was scared to disappoint him.

"I'll speak to him," my father-in-law said. He picked up the phone and called the father.

"This is your son's Rosh Yeshiva..." he began.

"Ohh. What happened now?"

That caught him off-guard. He caught the note of dread and weariness in the man's tone. The man was just waiting to hear the

## No Shadchan Could Offer This!

Shortly before Purim, Reb Chaim Meir Philip was showing Reb Dovid Kletzkin a paragraph in the Chasam Sofer explaining that the simcha of Purim derives from our emunah and bitachon in Hashem. As they were talking, an avreich came over to share his amazing story.

A few months ago, he went to daven by kevarim of tzaddikim. This year, there are guards in all these places regulating the number of people allowed in at a time. So when this fellow, Reb Shmuel, arrived there was a long line of people waiting to go in. He took his place and started saying Tehillim until his turn came.

Suddenly, he heard a ruckus from the head of the line. A man had walked right up to the gate and tried to enter! The guard stopped him, "Hey, you – there's a line here!"

But the guy was oblivious or just chutzpadik. "What line? Who needs lines? We came here to daven. We don't need guards!"

You can imagine how the guard reacted, and things were getting worse by the second. Everyone was watching, not knowing what they could do to intervene. Baruch Hashem, Shmuel had just been listening to Reb Kletzkin's shiur on Shaar Habitachon, shiur 141, which advises on how to deal with difficult people we meet, and describes the tremendous power of bearing insults and not returning them!

He walked over to the two arguing men and tried to calm them down. He told them that if they forgive each other, their forgiveness would have the power to bring great yeshuos. They weren't interested in his appeal. Each man sure that he was right. Shmuel tried again, and with tears in his eyes related that his friend was almost 30 and still single. "You can help him! Please, please, say that you forgive each other and give him a blessing."

Finally, his selfless and impassioned words had an effect and the combatants made peace with each other. Shmuel gave them the name of his single friend and they blessed him to find his bashert and get married. He also had them tell one another their own names and give each other a bracha too! The incident turned into a beautiful Kiddush Hashem.

Shmuel went back to his place in line, and when he got inside the kever, he davened with all his heart for his friend. On the way out, he met an old friend from yeshiva, Meir, who complimented Shmuel on his peace-making efforts. Shmuel shared with him that he had asked them for a bracha for his single friend. Meir was amazed. Shmuel should have asked for a bracha for *himself*, since he didn't have any children yet, and yet, he thought only about other people!

"Wow, I'm jealous of your incredible middos tovos!"

Shmuel brushed the compliment aside. "Listen, maybe you have an idea for a shidduch for him?"

"A shidduch? What do I know about shidduchim? The only girl I know is my sister, who's 19 years old."

"Fine – let's work on it!"

"Whaat?! How could that be? They're over 10 years apart!"

"Who cares? So when they'll be old, he'll be 91 and she'll be 80. It's not so bad," he pushed on with a smile.

Long story short, within three weeks they were engaged!!

Shmuel was so overcome with gratitude at the hashgacha pratis that he made his way back to the kever where the

To listen to stories press

The Jews who listen to the Hotline can tell you:

yeshuah had sprouted, to thank Hashem. When he got there, he met the same guard as last time! He rushed over to tell him that the yeshuah had already come.

“Do you remember me?” he started.

The guard broke into a huge smile. “Of course! Thank you – I just got engaged this week too!”

(From shiur 194 in Shaar Habitachon)

## Hashem always Helps

This past Elul was a very difficult time for me. I was clear out of money. I could hardly buy food, and the Yamim Tovim were looming ahead of me. How would I pay the many costs of the coming month?

The answer was obvious – Hashem would help. But I was very nervous. I took advantage of a long bus ride to Yerushalayim, and I said Tehillim the whole time, with deep emotion and tears, beseeching Hashem to help me and to strengthen my emunah and bitachon in Him. After a while, I felt calmer.

That night was the next challenge.

I went to a wedding of a friend of mine. He happens to be a very wealthy man, and many of the other guests were, too. I sat at a table with men who could easily afford to send a few thousand shekels my way without even making a dent in their wallet. The anxious thought started creeping into my mind. Perhaps I could just go around and ask some of them for money? But I quickly dismissed the thought. I had tried that once, and was disappointed. I had learned that only Hashem could help me, and it was a waste of time to seek assistance from anyone else. I held my tongue, but it wasn't easy, I can tell you!

Suddenly, I met an old friend from school. Twenty years had passed since we'd last seen each other, and he didn't look like a ben Torah anymore. He'd made his fortunes, but lost some of his spiritual wealth...

He greeted me and asked what I was doing in life.

“What else?” I said, confidently, “I learn in the Mir.”

His eyes narrowed. “Do you really still believe in that kind of life?”

“Is there anything else to do in this world? Torah and mitzvos! Baruch Hashem,” I said it and I meant it. “Sure,” I continued, “it's hard at times, like right then, but I wouldn't trade it for anything. I know that I'm the most fortunate man in the world to sit in the Beis Hamedrash every day.”

My friend looked at me, struggling to absorb what I'd said. My few, heartfelt words had caught him by surprise, and he felt for the first time that he might be missing something in life.

A little while later, he approached me again.

“Listen, can we make a deal? You know, a Yissacher-Zevulun contract. I'll support your learning and share in your zechusim.”

“No problem,” I replied nonchalantly.

“Is 2000 shekels a month enough?”

“Sure.”

And Hashem sent the yeshuah, just like that, without me having to seek assistance from a human being!

For several months, he sent the money on time, and then it stopped. I really needed the money, but again, I resolved to turn only to Hashem, the Source of all the money in the world. Maybe that was the message I was being sent, that I had started relying on that money! So I said some Tehillim, and a few minutes later my phone rang. It was the donor, apologizing for missing the payments, and promising to send all 4000 right away.

Baruch Hashem, I had passed the second test, and Hashem hadn't let me down – He never does!

latest bad news about his son. The boy had been kicked out of many yeshivos, and the father suffered much *agmas nefesh* as a result. In that split second, my father-in-law realized that this may well be the final blow to the bachur's connection with Yiddishkeit, his father, and who knew what else. And as he puts it, Hashem put the next words into his mouth.

“Oh, nothing bad. I just wanted to call to tell you how much we enjoy having your son here. He's doing great, advancing very well. You should have a lot of nachas!”

And he ended the conversation and hung up.

The boy was staring at him in shock. “Why did you say that?!”

That question rang in his ears over the coming months, as the newfound inspiration indeed prodded him to live up to those compliments. Baruch Hashem, he finally found his place in Yiddishkeit, and now is happily married and sets aside time every day to learn Torah.

In a spectacular moment of hashgacha and chessed Hashem, a few words changed his life and his future generations!

## Reb Yeshaya's Shidduch

My name is Yom Tov Klein and I live in Ashdod. One late night in Kislev this year, I wanted to call someone, but by accident punched the wrong name. I was surprised to hear the voice of a friend of mine on the line, and apologized for the late hour.

He wasn't bothered at all. He said, “Tell me, when do you go to Kerestir?”

I had been there before, on the yahrtzeit, the 3<sup>rd</sup> of Iyar. I thought for a minute, and told him I might go the next time a trip was offered. My friend said he was trying to get enough people for a flight, and I agreed to join if he would.

And so I found myself preparing for a trip to Kerestir, scheduled to leave Israel on the 8<sup>th</sup> of Shvat, because of a mistaken phone call!

The night before the trip, the members of the trip drank l'chaim together, wishing each other blessings and yeshuos. The next day, we were off to Budapest. We first davened at the kever of the Yismach Moshe, and then continued on to Kerestir. Following breakfast we arrived at the tziyun. Isaid all of sefer Tehillim. I also davened to find a shidduch for my daughter, while standing near a man whom I later found out was davening for a shidduch for his son. He requested that his son's wedding take place within a month...

On the flight back, the man sat in the seat next to mine. We started schmoozing and told each other about the child we had in shidduchim. We were not really the same kind of families, but we had nothing else to talk about. The man's bochur was also on the trip.

After we came back, the man contacted his shadchan and asked about me. The shadchan was surprised, because the day before he had thought of the idea, when we were davening in Kerestir!

I also called my shadchan and brought up the idea. He actually didn't think we'd be interested, but because we spoke on the plane we wanted to try it. Indeed, if we hadn't met, we wouldn't have agreed, but Reb Yeshaya arranged the shidduch!

*Bisiyatta dishmaya*, three weeks later, we made a vort!

# Q's & A's

Q's & A's about emunah and bitachon

## The more Effort, the Better

**Reb Yehoshua Cohen and Reb Menachem Gross from Yerushalayim:** Ruchniyus is different from material needs. Ideally, we should get our material needs automatically, like all the animals. Due to the sin of the eitz hadaas, it was decreed that we have to work in order to eat bread. The fact that the need for hishtadlus is only a decree, however, means that we can suffice with only a little bit of effort, and the result is not dependent on the effort. Ruchniyus is different. Spiritually, we have to try our best and put in as much effort as possible. That's what Hashem wants from us. In the spiritual realm, the results *do* depend on the hishtadlus.

**Reb Shlomo Zalman Baum from Beitar Illit** found a hint to this in a passuk: It says in Tehillim, ועמך, ושמיעו ומי לי בשמים (פרק עג) לא חפצתי בארץ. This can refer to the Mishnah in Avos, "If I am not for myself, who will be for me (מי לי)?" This applies to things in the "shamayim" – to spiritual matters, for which I have to expend maximum effort. For material things, "ba'aretz," however, I have no desires or aspirations to excel. Rav Bunim M'Peshischa explained that "ישמח לב מבקשי השם" implies that even *seeking* Hashem is part of avodas Hashem and should be done with simcha.

**Reb Yisroel Moshe from Yerushalayim:** The Gemara in Chullin (89a) explains that "האמנם אלם (ב) תהלים נח, ב) "האמנם אלם" (פרק עג) "לא חפצתי בארץ" can be homiletically understood to imply that a person's "umanus," profession, should be "ilaim" – silence. Perhaps we can say that this silence applies to the study of Torah as well? The answer is no, since it says "tzedeq tidabeirun" – speak of righteousness, words of Torah. The Viznitzer Rebbe, the Ohev Yisroel, explained this silence as implying that a person is relying on Hashem. (אלם stands for מחסי אלם) However, when it comes to Torah matters, one should speak and do all the effort you can.

**Reb Shlomo Shimon Rothman from Beit Shemesh:** There's a story with the Brisker Rav. One year before Sukkos, someone sent him a very *mehudar* esrog from Morocco, which was unfortunately held up at the

## We learned that you shouldn't do too much hishtadlus. Is this true also for spiritual endeavors, like kiruv rechokim?

A. S., Ashdod

Q #17

border. Although he pursued every lead and tried every connection to get a hold of it, Sukkos came, and the esrog still hadn't arrived. He had another esrog, which was not as *mehudar*. Even on Hoshana Rabba he was still trying to get hold of the more *mehudar* esrog, up until the day ended! This shows how one should do maximum hishtadlus for ruchniyus.

### The Limits of Hishtadlus

**Reb Moshe Rona from Modiin Illit:** I asked my Rebbei and he told me that his Rebbeim taught him that in ruchniyus, the minimum requirement is to do the maximum possible!

**Reb Noach Gutman from Yerushalyim:** In ruchniyus as well, success is not really dependent on our efforts, but is from Hashem. However, you have to make sure you did the utmost you could, and even above your abilities.

### It Depends

**Reb Chaim Horowitz from Ashdod:** If you're talking about mitzvos you have to do, you have to do everything you can to fulfill your obligation. But for *eisek b'tzorchei tzibbur*, the effort is not connected to the result; just do what you can.

### Hatzalas Nefashos

**Reb Dovid Leifer from Yerushalayim:** The question was about *kiruv rechokim*. Chazal say, "It's worse to make someone sin than to kill him." It then follows that if you save someone from sin, it's like you gave him life! And, "Anyone who saves a Jewish life is like he saved the whole world" (Sanhedrin 84). There is no limit to the hishtadlus necessary when it comes to saving life!

## Question for issue 65

I have strengthened myself very much in emunah and bitachon. I know everything that happens is from Hashem and for the good. But sometimes a person does something irresponsible that causes him to suffer, like in shalom bayis and chinuch. Can a person then deflect responsibility and say it's all from Hashem?

Y. M., Modiin Illit

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 Emor

Replies must include your full name and city Names of questioners are printed with initials and city

## A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

Before Pesach, there are many expenses. When one family's fridge broke down on erev Pesach, the timing was awful.

This family had decided to stop their vicious cycle of loans, and the father had refrained from using credit cards for several months. This new challenge, however, seemed impossible to surmount. How can you live without a fridge?

The father thought for some time and came to the conclusion that if Hashem had provided for him until now, He would continue to do so. He ordered the fridge and trusted that Hashem would send him the money for it.

A few days later, when the fridge was slated to arrive, the money arrived as well. Someone suddenly repaid a loan he had owed the family for a long time. The sum was the exact 5000 shekel needed for the fridge! This story cannot serve as a model for proper behavior, since it is forbidden to buy something you don't have money for. However, it demonstrates the incredible power of emunah.

I have heard thousands of such stories from people. I can personally attest to wondrous examples of Hashem's guiding Hand. He does not forsake His children, and his bounty is unlimited.

Pesach is the Chag of Emunah. We consume matzah, the "bread of emunah." How so? Making chameitz requires a lot of effort— we wait for the dough to rise, add other ingredients, and bake it for a while. Matzah, on the other hand, is nothing but flour and water, placed quickly into the oven. Thus after

Excerpts from the popular shiur by Harav Hatzaddik R' Beirish Shneebalg shlit" a

### There's no Limit

consuming matzah, we are more ready to internalize the concepts of emunah.

On Seder night, we recline like free men, while eating matzah and marror like slaves. How do we understand this paradox?

The sefer Ohr Hameir says that in every generation and time, new explanations can be formulated. In our times, for example, we see destitute people who live like wealthy men, buying without the slightest thought, while rich people may be very careful with their spending. It is often difficult to discern who is who! In this way, there are those who enjoy life like "free man," and at the same time suffer the side effects of "matzah and marror" because they can't actually afford it.

The galus in Mitzrayim was a galus of da'as. This implies that they were not able to think properly. The arduous labor left no time or energy for proper thought. It was only once they had a chance to compose their thoughts that they cried out to Hashem and were saved.

So too in our days, there are people enslaved to a modern-day Pharaoh, people who are unable to think, and to use proper reasoning regarding their financial affairs.

May we all live with the message of the matzah, rely on Hashem with complete emunah, and merit to emerge from our personal Mitzrayim and galus.

**NEW! Leave your questions and comments for Rav Shneebalg shlit" a. Press 2 > 3 > 3 after language preference**

The shiurim of Harav Shneebalg are delivered weekly in Yiddish and Hebrew alternatively. Dial 2 then 3 (after language preference)

## 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

On the giving end

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