

HASHGACHA PRATIS

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



Parshiyos Tzav - Pesach 5783 ■ Issue 111

HEART TO HEART

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

We Don't Say Tachanun

In this month, *Am Yisrael* is occupied with learning the section of *Shulchan Aruch* and the associated *sefarim* on 120 *simanim* dealing with thousands of *halachos* of Pesach, Yom Tov, and Chol Hamoed. There is so much to know and so much to do. There are *halachos* about mitzvos between man and his fellow, such as *tzedakah* and *ma'os chitin*; there are *halachos* connected to *tefillah*, to the tremendous *avodah* of burning the *chametz* and of *hag'alas keilim*, *halachos* about baking matzos and eating them, all the mitzvos of Seder night, and so much more. This is a month loaded with intricate mitzvos, *minhagim* and *chumros*; there are entire *sefarim* of *halachos* and *mefarshim* dedicated to it – thousands of *halachos* and multitudes of details.

How does the author of the *Shulchan Aruch* introduce these vital *halachos*? In the title of *siman* 429, he refers to the fact that we don't say *Tachanun* in Nissan. He writes: "We do not fall on our faces (*nefilas apayim*) all through Chodesh Nissan."

We would expect, following this title, to read about *halachos* connected to *nefilas apayim*, but surprisingly, the two paragraphs that make up this *siman* include 15 laws, only one of which is that we do not say *Tachanun* throughout the days of the month. The *siman* deals with *ma'os chitin*, with the fact that we don't say *Mizmor l'sodah* on Erev Pesach, and with other *halachos* connected to *tziduk hadin* and *taanis chalom*. Nonetheless, the title of the first *siman* that begins the series of *simanim* that detail the *halachos* of Erev Pesach refers only to the halachah that there is no *nefilas apayim* in Nissan.

This question is strengthened by the precise wording of the title. Although *Tachanun* is also referred to as *nefilas apayim*, the author does not write "We don't say *Tachanun*" in Nissan, but rather "We don't fall on our faces." Why is this so?

The author seems to be hinting here to an important principle, before listing the myriad intricate *halachos* of Pesach. If the heading had been, "We do not say *Tachanun*," we would understand that this halachah applies only to men who daven in shul. However, since the title is "We do not fall on our faces," the wording is an obligation for everyone – men, women and children; it warns us against "falling on our faces" throughout the month of

Nissan.

There are over a hundred *simanim* to learn and do, intricacies and *chumros* and many, many *halachos*. Therefore, the author begins by saying: Be careful, *rabbosa!* We are about to enter the month of Nissan. This is a wonderful month, a month of joy, a month of *yeshuah*. Before beginning the holy *avodah* of the month, pay attention to the title of the first paragraph: "We do not fall on our faces!" In this month there is no place for sadness, no place for anger, no place for complaints. Throughout the month, be enveloped in joy and gratitude, the joy of a Jew who is *zocheh* to do so many mitzvos. Be extremely careful to safeguard your mood. Don't allow the *chametz* to ruin your spirit; don't allow the *yetzer hara* to sneak into your home. *Simchah* and *emunah* are a condition and a basis for performing the wonderful mitzvos of this month. Prepare reservoirs of *emunah*; teach yourself to see everything with a "good eye," to accept the failures, to react calmly, to strengthen your *bitachon*. This is how we approach Chodesh Nissan. This is how we get rid of the *chametz* and let in the holy matzah. This is how we approach *Yetzias Mitzrayim*: with strength, joy, and enthusiasm.

Chodesh Nissan is the month in which *yeshuos* abound. At the end of *Sefer Michah* we are told, "Like the days of your exodus from Mitzrayim, I will show you wonders" and the Midrash explains, "Hakadosh Baruch Hu says: I will show the sons what I did not show the fathers." In *Shiras Hayam* it states, "He does wonder (*oseh peleh*)" – in the singular form, and in *Michah* we are told, "I will show you wonders (*ni'fla'os*)" – in the plural form. During *Yetzias Mitzrayim*, while there were many great wonders, only regarding *Makkas Bechoros* does it say that Hashem Himself performed it: "I and not an angel...I and no one else." In the future *geulah*, however, there will be many wonders performed by Hashem Himself.

May it be Hashem's will that we merit all the *yeshuos*, that we be *zocheh* to both a personal *geulah* and communal *geulah*, and that we clearly see the goodness of Hashem. May we be *zocheh* to bring *nachas* to the Creator *Yisbarach* with all our *avodah* this month, with joy and good feelings; *amen*.

FROM THE EDITOR

Light a Fire

You're in a wonderful place. There's a heavenly aroma, delicious food served on beautiful fine bone china, luxuriously upholstered chairs, and a breakfast filled with thousands of *sifrei kodesh* with gold-plated binding, ready to provide you with any knowledge you might desire. Everything is there, except for one thing: light.

This room is shrouded in total darkness.

Would you like to remain here for even another second?

Is there any chance that in this thick darkness you could enjoy any of the items in the room?

Only one thing is missing, but in essence, everything is missing. Bring in some light, even the dim light of a single candle, anything to enable you to see all the bounty and goodness. Bring in this one thing alone, and the reality will be completely transformed!

Bnei Yisrael were in the darkness of Mitzrayim, and within one moment, they went out into great light. In one moment Hakadosh Baruch Hu lit up for them the light of the *Shechinah*, and their whole existence was flooded with a great light of *emunah*. In one instance everything changed. We went out from darkness to light, from enslavement to freedom. We were lost in the *galus*, working nonstop for someone who had no interest whatsoever in our good, doing things meant to satisfy our enemy, who also gave us the feeling that our lives depended on his mercy. The minute the light of *emunah* shone, freedom came.

Rav Shimshon Pincus *zt"l* said that when a Yid says "*zeman simchaseinu*" on Sukkos, he isn't thinking about the *simchah* that there was in the *Beis Hamikdash*, but rather about the *simchah* that reigns now, on this Sukkos. The same applies to when we say on Pesach "*zeman cheiruseinu*." We are not referring to the *geulah* that we experienced back then, but rather to the freedom that we have right now.

Just as it was back then, so it is now; the light of *emunah* takes us out to freedom. A Jew serves his Creator, Who is good and Who does good, and he is *zocheh* to recognize through this that *everything* is for his good. He gets a glimpse of light that shines over his entire reality, and he is able to enjoy all the bounty that Hakadosh Baruch Hu sends him.

We are constantly seeing *Yidden* who have connected to the *Hashgachah Pratis* phone line and, although they may not have experienced miracles and wonders, they now live very different lives. Their eyes have been opened!

With Hashem's help, we have merited to expand our *emunah* initiative, and as Pesach approaches, we've already given out our first magazine for the entire family, a magazine that is completely light, a magazine meant to inspire the entire family to cry out, "Thank You Hashem!" – *Hodu LaHashem ki tov!*

Good Shabbos Pinchas Shafer

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

HASHGACHA PRATIS HOTLINE
Yiddish, Hebrew, English.

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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's Fine

Finding my voice incessantly hoarse, I went to see a renowned physician, who examined my vocal chords using a minuscule camera inserted deep inside the throat. The results were decidedly unpleasant. There appeared to be a mass on one of the chords. "Do you see this?" the doctor said, showing me the photo. "This is what is causing your hoarseness. It must be surgically removed."

"Is there no way other than surgery?"

"I'm an expert with dozens of years of experience, and I'm telling you, only surgery can help you." He was positive, and I left his office deeply concerned.

I told some friends about the results of the examination, and they advised me to get a second opinion. I scheduled an appointment with another doctor, whom I would see several weeks later; then, *b'rachmei Shamayim*, I had a thought: *Are you a non-Jew? Going from one doctor to the next for another opinion? Indeed, this is hishtadlus that must be done, but your work is not complete. Think like a Yid. Hakadosh Baruch Hu is talking to you. Listen!* I tried to listen. First of all, I started davening for a *refuah sheleimah* and asking Hashem that my voice return to its regular clear, ringing tone and that I don't require painful surgery. Aside from this, I thought about how the vocal chords are related to *shemiras halashon*. We have an entire *sefer* written by the Chafetz Chaim *zt"l*, and it seemed I needed to strengthen myself in this matter. I decided to start learning the *sefer* regularly. It was not easy, and it took some time until I found a *chavrusa* who agreed to learn with me. But I must tell you that the learning itself already gave me a good feeling. I was sure that soon I would see miracles and wonders.

My appointment to see the next doctor came around, and he did the exact same examination as the first one: local anesthesia and a minuscule camera inserted deep into my throat. Then he checked the results. He checked one vocal chord, then the other, and said to himself. "Everything's fine, everything's fine." He showed me the X-ray and summed up the results. "There is no problem."

"But I'm hoarse," I told him.

"Drink orange juice."

"And I don't need surgery?"

"Surgery? Why surgery? Everything is okay. Stay well!"

I am so emotional. Thank you to

Thanks for My Regular Income

I was so preoccupied, I could barely think about anything else. Soon the day would come when my credit card bill would be deducted from my bank balance. The bill was for several thousand shekels, and as much as I wracked my brains for a solution, I could not conceive of a way to get hold of the necessary sum.

The more I recognized my helplessness, the more I davened a helpless *tefillah* to Hashem from the depths of the heart, that He should help me. "Please," I begged, "show me that You rule the world. Give me money at the right time, so that I feel tangibly Your mercies and loving-kindness, and I promise that when the money comes in I will tell the story of it on the *hashgachah* phone line!"

That was my *tefillah*; I begged and promised, and the next day I called the bank and discovered that a nice sum of money had been deposited, more than enough to cover the credit card bill. I listened carefully to the exact sum and then realized that this is the standard sum that is deposited monthly in my account – it's just that this month it was deposited later than usual, at the last moment.

I said to myself: You are so ungrateful. Every month the regular sum is deposited, and you don't pay attention to it at all or give thanks to Hashem. Now that it came late, you thank Hashem for the fact that He caused you to forget about this income, so that you leaned only on Him and believed in him completely, prayed to him and placed your hopes in Him. The regular income you have is from Hakadosh Baruch Hu as well! How important it is to pay attention to it and give thanks for it.

Abba didn't know

My name is Eldad Buchris. I have a friend named Raz. He is a good *bachur* who has strengthened his commitment to *Yiddishkeit*. In the afternoons he learns Torah, and recently I saw him wearing the type of clothing that religious Jews wear. He told me an amazing story that happened two years ago.

On a Monday in Iyar 5781, Raz decided to go for a ride. He took his father's car and started driving. He was in a great mood – a bit too high, and the road seemed smoother to him than it actually was. On the way up the bridge in Givat Shmuel, he drove up onto the fence. *B'chasdei Shamayim*, it ended without casualties, except for the car, which was badly damaged. Only the car.

Only the car? His father's car was new and expensive, worth about 100,000 shekels, and Raz was not covered in the insurance. He didn't know whether he'd be able to fix the car to make it good as new, and even if he could, how much the repair would cost. Who knew what this would cost him – and not only financially. How would he tell his father what happened? How would his father react? What would his father do when he discovered the damage? Raz was terrified. Whichever way he looked at it, his situation was terrible.

What does a Yid do during times of trouble? He davens to Hashem. Raz drove the damaged vehicle home, returned it to the parking lot, and said nothing to anyone. He started praying to Hashem: "Please, Master of the world, save me, so that Abba won't know anything about the accident, so that he won't notice how the car was damaged. Please, don't let there be a fight, don't let my parents get angry at me. Please take care of this, I have no idea how..."

He stood there and begged and cried like that for a long time, talking to the Creator and Ruler of all with wholehearted *emunah* that indeed Hashem was listening to him and would certainly save him.

His father generally rode a motorcycle to get to his job in Petach Tikvah. That Tuesday he took his motorcycle, and he took it on Wednesday and Thursday as well. On Thursday afternoon he left the motorcycle in Petach Tikvah and took a bus home. The following day, Friday, he took the car, but he didn't notice anything amiss. He left the car in the parking lot near his workplace and returned home on his motorcycle.

On Motzaei Shabbos he received a frantic phone call. "Did you hear what happened?"

"What happened?"

"Don't you know? A bomb fell in Petach Tikvah, in the exact area where you work."



באמת
מדור שיתופי -
סיפורים אישיים
של נשים בנושא
השגחה פרטית

“And...?”

“And it fell right on your car!”

The car was burned and completely ruined, and the government paid him its value, according to the law of compensation for victims of terror.

People in the street were discussing the situation, talking about how we must do something, and how could terrorists shoot bombs from Gaza that reach all the way to Petach Tikvah? But Raz could not stop thanking Hashem for the great *chesed*. He knew the *raz* – the secret. He knew that Hashem had heard his *tefillos* and had sent the bomb there especially for him.

Take Ma'aser and Grow Rich

One day my wife realized that her gold *kallah*-watch was missing. She wracked her brains to think about where it could have disappeared to. She searched in every possible and impossible place and came up with nothing. The loss was painful to her – because of both the financial and the emotional value of the watch. Nothing could replace the watch she had received during her engagement.

We were both upset, but we strengthened ourselves with the thought that everything Hashem does is for the good, and at the same time I recalled a story that Reb Chaim Kloft *zt"l* told.

A Yid came to him and related in distress that thieves had broken into his home and robbed him of all his silverware. He felt that Hashem was hinting something to him, and he was trying to understand what it was.

“I don’t know,” Reb Chaim told him. “Let’s try to figure it out. How do you handle *ma’aser kesafim*?”

“I don’t make much money,” the Yid said apologetically. “My income is so small, so each time I earn money I write down how much *ma’aser* I need to give, and when I have more, I’ll give the *ma’aser*.”

“You write it down, but you don’t actually give it – only when you’ll have more?!” Reb Chaim repeated. “If so, when you have more money, you’ll get back your loss.”

I felt that there was a reason that this story had suddenly surfaced in my memory. I decided to check into the matter, and I realized that I had received several sums lately for which I had not separated *ma’aser*. I immediately started organizing documents and paying up the *ma’aser*. I also found a debt I owed someone, and I repaid it. Within a few days the gold watch was found, *baruch Hashem!*

A Tombstone Speaks

My father-in-law is a grandson of the great tzaddik the Baal Tzror Hachaim, Reb Shmuel Shmelke ben Yosef Klein. He traveled to daven at the gravesite of his grandfather, where he discovered to his distress that during the war the *matzeivah* was ruined. He decided to replace it, but the problem was that no trace remained of the writing that had been engraved on the *matzeivah*, and he did not know where he could get hold of the original wording.

He searched and asked and tried to look into *sefarim* and documents related to the community, all for naught. But the *kavod* of the great tzaddik touched him deeply, and so, upon the advice of an esteemed *talmid chacham*, he composed a new *nusach* for the *matzeivah*.

My father-in-law hired a workman from near the cemetery and instructed him to build a new tombstone and write the new *nusach* on it. The craftsman did his work well, but on the way to the cemetery something happened to him that had never happened before: The tombstone broke.

“Make a new one,” my father-in-law said when he heard the strange story.

Once again the craftsman took up his tools, crafted a tombstone and engraved the words on it. And the same thing happened again. The *matzeivah* broke before he could put it in place.

My father-in-law did not give up. “Make a third *matzeivah*,” he instructed.

Around that time he went into a *sefarim* store in Brooklyn, and he happened to notice a newly printed edition of the *sefer Tzror Hachaim*, with enlarged print. He bought the *sefer*, looked into it, and found at the end of the *sefer* the life-history of its author, which concluded with the original wording on his *matzeivah*.

My father-in-law was excited. He immediately called the craftsman and told him to hold off on engraving the *matzeivah*. He would send him the original *nusach* very soon.

The craftsman received the *nusach* and engraved it properly into the stone. This time everything went smoothly, and the *matzeivah* reached its destination and now stands in place, testifying to the great tzaddik who is buried there.

the Creator of all worlds. I’ve received truly good news, and with praise and thanks to Hashem, I am hurrying to relate this story on the phone line, so that more people will learn from it – the more the better.

To Be with Ima

Life’s trials come along with sweet moments, specifically for the more difficult trials. My wife was hospitalized for several weeks, and I stayed home with my young child. I saw that he missed his mother, and I decided to make the effort to bring him to her. *Baruch Hashem* I have a car and was able to bring him. Throughout this period I took my son every day to see his Ima and receive her love, which is so important, and also to make her happy and give her *nachas*.

The day of the *yahrzeit* of Rachel Imenu – the eleventh of Cheshvan, which fell on Shabbos – was approaching, and I wanted to daven at her *kever*, although at the time it was very difficult to get in. One needed a special permit, and the list was already full. Despite this, after several attempts I succeeded, incredibly, in getting the permits, and I was able to stay there over the whole Shabbos.

I viewed this as Hashem’s treating me *middah k’negged middah*. I had exerted myself to bring my son to his mother every day, and Hakadosh Baruch Hu showed me compassion and brought me to Mamma Rachel.

The Right Conversation with the Right Person

I needed a sizable loan and was looking for a cosigner. I thought my friend would be able to sign for me, and I called him. Only when the call was answered did I realize I had been mistaken. Instead of calling my friend, I had called his father. The father asked me who I was and what I needed, and I apologized and explained that I had really wanted his son, my friend, and I did not want to bother him.

The father continued speaking to me, and we had a pleasant conversation.

After we finished, I called my friend and told him I was looking for a cosigner for the loan.

That gemach?! He won’t take my signature,” the friend responded. “He has strict criteria about anything connected to cosigners. But you know what? They know my father, and if he signs for you, they’ll definitely give you the loan.”

At that point I already knew his father, and he even knew me. After the pleasant conversation we had, under circumstances that had been brought about through *hashgachah pratis*, I felt I could ask him to cosign.

He willingly agreed, and I had no problem getting approved for the loan.

להכניס
אמונה
הביתה
מאמר לאמא
שרוצה יותר

צחוק
בצד

לראות
אמונה
בעיניי
ראיון
שנותן כח

בחזית
האמונה
סיפור אישי

להתעמק
מאמר עומק

שטח
פרטי
סיפורים אישיים על
השגחה פרטית

בחזית
האמונה
סיפור אישי

ניתן להצטרף גם
בעמדת נדרים פלוס
תחת השם “מגזין
השגחה פרטית”

אלפי יהודים כבר יושבים
ומתענגים על המגזין החדש
ההמושקע

השגחה פרטית לכל המשפחה
הצטרפו גם אתם התקשרו עוד היום ל-

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Q's & A's

Q's & A's about emunah and bitachon

Regarding the promise that a person can borrow money for Shabbos and Yom Tov expenses, and Hashem will repay the money: What is the proper measure of this? Can a person purchase his Shabbos and Yom Tov needs for thousands of shekels when his monthly income amounts to just 2,000? How does one estimate the proper amount?

Q #62

-N.B., Beit Shemesh

Disclaimer: All opinions mentioned here are presented for discussion only. For practical ruling, please consult with your Rav.

He Borrows and Repays

Rav Aharon Kramer from Modiin Illit: It seems from many *pesukim* that this is not referring to sweeping permission to borrow money irresponsibly, without budgeting, and it is said of someone who does this that "the wicked man borrows and does not repay." Only when he anticipates enough income is he allowed carry out *Chazal's* dictate (as if Hashem said) to "borrow – on Me" and if he does not expect to be able to repay the loan, he should "make his Shabbos like a weekday." (See more in *Shulchan Aruch Orach Chaim* 242, with *mefarshim*.)

Rav Yishai Abud from Tel Zion: In *Piskei Teshuvos* it is brought in the name of the Eshel Avraham from Butchatch that borrowing money for Shabbos needs refers specifically to Shabbos expenses for basic food and drink, but one should not borrow money in order to buy delicacies and luxuries. The same is brought in the name of Rav Nissim Karelitz and Rav Elyshiv – the *heter* applies to buying what one is accustomed to eating every Shabbos.

Rav Baruch Weider from Beitar Illit: Even when there is a *heter* to borrow, it obviously has to be with an accounting. One should not waste money for no reason. For example, a person needs to buy from a store where his purchases will be less expensive, and so on.

According to the Measure of His Bitachon

Rav Yosef Miller from Bnei Brak: If we examine the words of the Gemara, "Borrow – on Me – and believe in Me, and I will repay," we see that there is a basic condition here of "believe in Me." A person is permitted to borrow only when he believes fully that Hashem will repay.

Rav Dovid Leifer from Yerushalayim: The Tur relates that he was pressed for money and asked his father, the Rosh, whether he should borrow from others or should make his Shabbos like a weekday, and he writes that his father "did not give a clear answer." Many wonder about this, because there is no other place in the Tur where his father the Rosh's halachic verdicts were not clear and sharp, but it is possible that this is instruction for generations for the public, and it implies that one should not *passen* clearly about this, because it depends on the measure of a person's *bitachon*.

Rav Yehoshua Cohen from Yerushalayim: The answer depends on the measure of one's *bitachon*, as brought in the *Sefer Toldos Yaakov Yosef (Parshas Naso #17)* in the name of the Maggid of Mezeritch. There are

different levels of *emunah*, and each person must act in accordance with his own level of *emunah* and *bitachon* in Hashem *Yisbarach*. If someone has such a high level of *emunah* that he genuinely believes that Hashem will repay the money he borrows for the sake of *oneg Shabbos* and *oneg Yom Tov*, then Hashem will certainly repay the loan for him, as the Gemara promises. But someone who is not on this level of *bitachon* and doesn't want to borrow from others, since he does not believe he will be able to repay it, and he says, "Didn't *Chazal* tell us to make your Shabbos like a weekday rather than becoming dependent on others?" – then indeed this is what he needs to do according to his understanding. A person who depends on the money he currently has is indeed told to "make your Shabbos like a weekday," while someone who relies on *emunah* is told to "borrow – on Me, and I will repay." The litmus test to determine where you stand is to imagine that you had money and a poor man asked you for a loan based on *Chazal's* promise that Hashem will repay it. How much would you be willing to give him?

Rav Aharon Beifus from Rechasim: The wording of the *gemara*, "borrow – on Me," needs explanation. Why is this referred to as a loan and not as money that you take on Hashem's account? We can say that this is in order to show us the parameters of the promise. The amount of the loan should be based on how much he relies on Hashem to repay it for him. A person who has more *emunah* can borrow a lot, and a person who has less *emunah* must borrow less.

To Make Shabbos Pleasant

Rav Gamliel Hacohen Rabinowitz from Bnei Brak: If the goal is indeed to bring honor to Shabbos and make it pleasant, then indeed, he can take a loan, but if his goal is also to fulfill his own desires, then he is forbidden to borrow, as is explained in *sifrei Chassidus*: "Borrow – on Me" means that if the loan is fully for Hashem, then Hashem will repay it. But if it is for *your* Shabbos, then it says, "Make *your* Shabbos like a weekday."

Question for newsletter 113

Many people are accustomed to living with an organized financial plan and accounting. They anticipate their income and calculate whether it is appropriate, relative to their expenses. Does this show a lack of *bitachon*, because a person should do his *tadlus* as much as he can, and he needs to depend on Hashem to fill in the rest, or is this proper behavior?

–Z.A., Bnei Brak

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 Tazria-Metzora

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

Pesach is coming. On this Yom Tov *Am Yisrael* left Mitzrayim. In the *sefarim hakedoshim* it is brought that *Yetzias Mitzrayim* wasn't a one-time occurrence; rather it is a recurring event throughout the generations. This can be seen from the *passuk (Bamidbar 23:22)*, "The L-rd Who takes them out (*motzi'am*) of Mitzrayim." We would think that it should have said "Who took them out" (*hotzi'am*), in the past tense, rather than the present tense (*motzi'am*). This is proof that Hakadosh Baruch Hu has continued taking *Am Yisrael* out of Mitzrayim, as is still doing so today.

How does this apply to us today? We are not in Mitzrayim, and even someone who lives in Egypt today is not enslaved there in the *galus*.

While the exile in Mitzrayim in those days was a physical enslavement to Pharaoh, today there are other forms of enslavement. We are enslaved to the pharaoh who is the *yetzer hara*. We are in Mitzrayim, which literally means a narrow, constrained place. We feel constrained in our circumstances.

As opposed to that time when the people were enslaved in Mitzrayim, when there was no way for

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

Freedom All Year Long

them to go out until the time for the *geulah* came, today a person can redeem himself at every moment from the yolk of *galus*, from the constraints and the enslavement to the *yetzer hara*. We have the ability to do this especially during Pesach.

We have discussed many times how a person pushes off the *shefa* that Hashem wants to give him. During these days there are many expenses; the needs of the Yom Tov cost a lot of money. Alongside this, there is a great heavenly *shefa* that descends, so that everyone can celebrate Yom Tov expansively. However, before the bounty comes, people are put to the test. For example, here and there the *yetzer hara* might tempt them to take loans in order to cover expenses. If we withstand the *nisayon*, the *shefa* will come down in dignified ways, in cash, without loans.

May it be Hashem's will that we merit to go out of our personal Mitzrayim and to celebrate the Yom Tov of Pesach with the ultimate *geulah*. May we go up to Tzion with joy and partake of the *korban pesach*; *amen*.

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

I want to thank you from the depths of my heart for the phone line, which simply revitalizes me. It literally gives me *chiyus* during both difficult and happy times. This is our lifeline to cling to in the maelstrom of life and *nisyonos*. How fortunate we are to have this incredible phone line. Thank you to all those who manage and contribute toward it.

Before Rosh Hashanah I committed to a monthly donation toward the dissemination of these newsletters as a *zechus* for my sister to get engaged. Indeed, the *yeshuah* came quickly; she was engaged right afterward and was married before Purim. Hodu LaHashem ki tov, ki l'olam chasdo!

On the giving end

You, too, can be a partner in spreading *emunah* throughout the world, and merit the Zohar's promise of "children and grandchildren who are G-d-fearing and upright!"

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