

# HASHGACHA PRATIS

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



Parshiyos Mattot Masei - Devarim 5783 ■ Issue 118

## HEART TO HEART

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

### The Good that Is Hidden Away

In Chapter 4 of *Shaar Habitachon*, Rabbenu Bachyai explains that there are seven areas in which *bitachon* is needed. Five of them relate to matters of this world, and two relate to the World to Come. When we do a mitzvah, we don't see tangibly how it works. The human eye cannot discern the light of *kedushah*, and we certainly cannot see the great reward awaiting a Jew who does the mitzvah. The reward is hidden away and unknown to us.

We are not capable, so long as we are in this world, of grasping with our physical senses the nature of our reward; it is hidden away, and this is why it is recommended that we say, based on the Rambam's instructions, "I believe with perfect faith that the Creator, *yisbarach Shemo*, rewards all those who fulfill His mitzvos."

Regarding this, Dovid Hamelech said (*Tehillim* 31), "How great is the good that You have hidden away for those who fear You."

How much emotion this *passuk* arouses! How much encouragement and joy it brings. A Yid toils here in this world, overcomes his *yetzer*, exerts himself in serving Hashem, and yet fortune does not always shine upon him. A person may daven and says *brachos*, guard his eyes, and toil in *avodas Hashem*; the battle is a difficult one, and people don't respect him for it. No one knows how hard he is trying. It is his own private "war."

Let us reflect on the words of the Midrash (*Tehillim*, *ibid*). "Rabi Abba bar Kahana said: Hakadosh Baruch Hu said to Am Yisrael: 'You hide [your actions that you do] for Me and I hide [My reward] for you. You hide mitzvos and good deeds, and I hide treasures filled with more than all the good in the world.'"

*Yiras Shamayim* is hidden away in a person's heart. Only Hakadosh Baruch Hu knows all of a person's thoughts, how much *kavanah* he invests in davening and in *brachos*, what he does at times when no one else sees him. Of course, there are mitzvos that one cannot hide, such as everything he does in shul, especially when he says things that we are commanded to say aloud. There are people who do *chessed*, and there is no escaping the fact that others will know about their deeds.

However, there is always the part that is hidden. One cannot know what a person is thinking or has in mind, what he adds quietly to himself, and how much he works on himself. How we have to thank Hashem for the ability to hide our deeds! The holy Ruzhiner Rebbe *ztk"l* said: Hashem did tremendous *chessed*

for us by enabling us to conceal our mitzvos, for otherwise, we would not "find hands or feet" (meaning, we would not be firmly established) in the World of Truth.

How many things people do in their homes about which no other human being has any idea! A righteous woman sends her sons off to *cheder* in the morning. Her husband went off to *kollel* or to bring in *parnassah*, and she stays to take care of the baby and give him everything he needs. He won't tell her thank you. He won't tell anyone what she did. With her *yiras Shamayim* and motherly love, she dedicates herself heart and soul to tend to all his needs. Only Hashem *yisbarach* sees her, how she prepares lunch and is careful about the laws of *kashrus*, how she takes care of the laundry and the cleaning. Hashem sees all her good deeds, the seemingly simple acts, with all the hidden *kavanos*. How great is the reward hidden away for her! She conceals her good deeds – and Hakadosh Baruch Hu conceals treasures packed with all the good there is in the world.

"The way that a person is treated corresponds to his actions." (*Sotah* 8b) A Yid gives *tzedakah* secretly, generously, and Hashem repays him with generosity from on High. *Yiras Shamayim* is hidden in one's heart, and Hakadosh Baruch Hu hides away reward for the World to Come. How many struggles a Yid has! How much he overcomes *bad middos* and the temptations of the *yetzer hara* when he is with his children and other family members. How much he keeps quiet when no one knows how he struggled to keep quiet. Conquering anger; girding himself with patience; accepting Hashem's judgment with love – in all these cases, he tells himself, "This, too, is for the good."

In the same *midrash* it says, regarding the reward a person will receive, in the name of Rabi Abba bar Yudan: "You act according to your strength, and I according to Mine." What is the strength of a human being? What could he do? How far could he reach? With all his good intentions, his strength is limited, his intellect is limited, his abilities are limited. But the Creator of the world rewards a person not according to his limited abilities but rather according to Hashem's strength, which is an unlimited strength that provides for limitless pleasure, forever and always! May we be *zocheh* to receive all the good in the world; *amen*.

(Excerpt from shiur 83 in Shaar Habitachon. To listen to the shiur, press 4 after selecting a language, or dial directly: 02-301-1904.)

## FROM THE EDITOR

### A Success Story?

People often claim: You only tell success stories. Tell stories about things that didn't succeed as well!

So firstly, in our new Hebrew magazine, "*Hashgachah Pratis for the Family*," there is a permanent column for "non-success stories." In addition, you will now hear a fresh "non-success" story right here.

A Yid told me the following:

I have the *zechus* of being involved in *chessed* and *tzedakah*. From time to time, I initiate a big *tzedakah* drive, which demands, of course, lots of work, thought, meetings, and coordination. The potential donors have their own timetables, and I have to bend over backwards to get from one to the other, speaking with this one and meeting with that one, because, after all, what don't you do to help other Jews?

I made a rule for myself about having a set time for Torah study. Every day at 5 p.m. I go into shul to learn, come what may. Not only is my cellphone on silent, I don't take it into the shul at all, and the *only* thing I do there is learn.

One day I had to speak urgently with a Yid about a specific project. I had put a lot of hope into this conversation with him, and at 5 p.m. he called me and said, "Now I can talk to you." I wanted to tell him that I couldn't talk, because this is the time I dedicate to learning, but I could not withstand the temptation, and I went to his house. What can I tell you? I had only *ogmas nefesh* from the conversation. Not only did I not gain anything, I lost out. I asked myself how it was possible that had I exerted myself so much for the purpose of *tzedakah* and received such a response.

For a few days I walked around frustrated, until Hakadosh Baruch Hu enlightened me, making me realize that, essentially, I had not lost out; rather, I had gained. I had gotten a clear sign from *Shamayim* that my hour of learning is of immeasurable value, and I should not cancel my set time for learning for anything else in the world. No *cheifetz* – nothing, even any other mitzvah – comes close to the value of Torah learning. Here, Hakadosh Baruch Hu showed me that I did not gain anything from missing my set time for learning. This knowledge in itself is a tremendous profit!

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I was very excited to hear his words. *Mi k'amcha Yisrael!* Here is a Yid who knows how to say *thank you* for true and eternal profit. He feels that Hakadosh Baruch Hu wanted to guide him, and that's why He showed him, "I'm waiting for your Torah study; you are bringing Me *nachas* through it, my dear son. Don't give it up for anything!"

Good Shabbos, Pinchas Shefer

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

## Preparation for a Yeshuah

Rav Mordechai Kay from Lakewood relates: I was born in South Africa. For decades my family lived there, and we traveled to the U.S. from time to time. In the year 5727 my family traveled to the U.S., and the pilot was forced to make an emergency landing on the way. The plane landed at an anonymous airport in an isolated place, and the entire family – parents, children, and luggage – went into the terminal and waited for what was to come.

They waited and waited. No one came over to them and no one showed any interest in them; no one offered them a place to sleep, or food, or water – nothing. This was too difficult to bear. The little ones cried, the big ones complained, the hunger and thirst hit them, and my parents tried their hardest – not very successfully – to give each child what he needed. They tried to occupy them with stories and to watch them so they wouldn't play wildly or run too far, because of the danger. Without basic amenities, the children fell asleep exhausted on the terminal benches, waking up from every sound and anticipating the moment when they would be able to continue their flight.

A 24-hour nightmare ensued for all of them, at the end of which, two things occurred. First, finally, the alternate plane arrived to take them to their destination *b'shaah tovah*; and second, my mother, *shetichyeh*, promised herself: Come what may, she would never travel with this airline again! An airline that did not know how to take care of its passengers and left them to fend for themselves when the responsibility was theirs, was not fit to take her or her family anywhere.

Twenty years passed, and the family flew several times – never with that airline. In the year 5747, my parents decided to move to the U.S. My mother spoke to a travel agent, who offered her a flight for half price, on that same airline.

"Never!" she answered, true to her decision. "I will not travel with that airline even if I have to pay triple the price. There's nothing to talk about."

A few days later, a tragedy was publicized throughout the world. The plane from that airline that departed from South Africa to the U.S. encountered a storm and crashed into the sea. There were no survivors. Another Jewish family was supposed to be on that flight, and "for some reason" the way to the airport was jammed with traffic, and the driver took an alternate route that lengthened the journey so much that the family missed the flight. Their *ogmas nefesh* was tremendous. The children and the parents had a really hard time dealing with the disappointment, especially because they didn't know if another flight to their destination would become

## To Each His Own Rooster

Rav Tuvya Freund *shlit"a* relates:

With the help of Hashem, our organization – *Shinena* – encourages people to learn Rambam. For several years, people have been *zocheh* to start and even complete the entire *sefer Mishneh Torah* of the Rambam in the framework of the organization, by learning the daily *perek*. Among those who joined the daily *limud* was the *avreich* Rav Yosef Greenbaum *zt"l*, one of the *kedoshim* who died in Meron *al kiddush Hashem* on the night of Lag Ba'omer 5781.

Reb Yosef was especially excited by the Rambam's words that he who learns *Mishneh Torah* will know the entire *Torah Shebe'al Peh*. Knowing the entire Torah was his greatest aspiration, and he was committed to the daily learning of the Rambam with consistency and utmost seriousness.

On 27 Elul 5780, about half a year before he ascended to *Shamayim* on the night of Lag Ba'omer, he left a message on the *Hashgachah Pratis* phone line, and this is what he said:

Today before davening I learned the fourth halachah in the seventh *perek* of *hilchos tefillah* and *birkas kohanim*, which is a section in *Sefer Ahavah*: "When he hears the sound of the rooster's call, he says the *brachah*...Who gives the rooster understanding."

The Rambam's opinion is that each of the morning *brachos* are to be said immediately after the action that expresses that particular goodness of the Creator, unlike the widespread *minhag* of reciting the *brachos* one after the other. I wondered whether it is at all possible to carry out this halachah according to Rambam's view. I live in a rural neighborhood in Haifa, and I don't recall ever in the past decade hearing the sound of a true rooster crowing at the break of dawn.

I completed my portion of learning before davening and left my home to go to the *mikveh*, to purify myself before *Shacharis*. Lo and behold, before my very eyes I saw a rooster meandering around. Yes! A real live rooster, complete with feathers and crown. He was coming in my direction and crowing his morning call for all he was worth.

This was not an alarm clock that sounds like a rooster, not an imitation, but a real live rooster. Immediately and emotionally, I made the *brachah* "Blessed are You Hashem...Who gives the rooster understanding," and I was *zocheh* to carry out the halachah according to the Rambam, which I had learned a few moments earlier.

This was a wonderful *he'aras Panim*. I learn a halachah and yearn to carry it out, and Hakadosh Baruch Hu arranges the conditions to carry it out, especially for me. I think this story contains a message for everyone. Sometimes a person sits and deliberates what to do and what steps to take. Sometimes he is interested in moving forward in some matter of *avodas Hashem*, but he is confused about how, practically, he will go about it.

If he truly yearns and asks, Hakadosh Baruch Hu will send him his "rooster." He will awaken him, arouse him and give him understanding and wisdom.

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This was the message from Reb Yosef *zt"l*, a free translation of the story that he left in Yiddish on the line on 27 Elul.

On the occasion of *Shinena's siyum* on the Rambam, we wondered what message we should bring to the people listening from all over the world. We chose to bring Reb Yosef *zt"l's* important message about Hashem's *he'aras Panim* to each person with his own individual "rooster." If you search, then you too will certainly find your own rooster.

While we were planning the program with Reb Mendel Diskin and Reb Yaakov Gelbstein, the heads of *Shinena*, one the people who was there leafed through the Rambam's *Sefer Ahavah* and realized that on the tenth of Tammuz, the day slated for the gathering, we would once again begin the same daily chapter, the seventh chapter of *hilchos tefillah* and would once again learn the halachah: "When he hears the sound of the rooster, he makes the blessing...Who gives the rooster understanding!"

Thousands of participants in the *ma'amad hasiyum* heard Reb Yosef's story and were amazed by the *hashgachah pratis* that continues to this day. They all immediately learned the halachah together, as a *zechus* for the *aliyas neshamah* of Reb Yosef *zt"l*, and afterward his father, Reb Baruch Tzvi Greenbaum *shlit"a*, said



Kaddish for his son.

It was certainly not for naught that this *he'arah* from *Shamayim* came in the form of a rooster, who awakens Am Yisrael for Torah study. As it says in *Perek Shirah*, the rooster's crow is: "Arise, tzaddikim, and occupy yourselves with Torah, so that your reward will be twofold in *Olam Haba*."

## A Yeshuah in Two Steps

My friend Yehoshua related the following: *Baruch Hashem*, for several years I've been preparing for Shabbos early. On Wednesday, when we say the daily *shirah* of "*Lechu Neranenah*," I leave enough money at home to cover all the Shabbos expenses, so we can begin the shopping in honor of Shabbos *kodesh*.

This has worked well for a number of years, but last week I wasn't successful in getting the necessary sum. Our bank account held only a few solitary *shekalim*. I searched through every possible pocket, opened new and old envelopes, searched through my wallet and shuffled through drawers, and the results were all the same: Other than a few *shekalim* and *agurot*, I found nothing.

"We'll have it tomorrow," I said in answer to my wife's question, having no clue how tomorrow would bring better news than today.

Tomorrow came. Thursday's sun rose and set, and money – there was none.

"Tomorrow," I said again on Thursday night, my heart heavy. I had no idea how to get hold of the money. Shabbos was literally approaching. I didn't remember something like this ever happening to me. I am an organized person, but it seems that Hakadosh Baruch Hu tests organized people too.

On Friday, even if I wanted to forget what day of the week it was, I couldn't. The smells of good food cooking wafted from everywhere. My neighbors had already cooked the chicken and put up the cholent and the kugels, while in my home there were no eggs, no chicken, no fish, and no side dishes. I came home from *Shacharis* and closed myself in my room. I was in a state of real despair. I did not know what to do; then I remembered that there is only One, the One and Only, Who could help me, and He is my Father in Heaven.

I closed the door and said again and again, "*Hashem hu ha'Elokim, ein od milvado*." I repeated this *passuk* dozens of times with great *kavanah*, bringing down from my mind to my heart the concept that the Creator *yisbarach* did, does, and will do everything for all of His creations. Money is His, and He is the Sustainer and Provider of all. He gave me the mitzvah to prepare for Shabbos, and He would help us to do this mitzvah correctly, and we would be *zocheh* to bring in Shabbosas with *simchah*, wealth, and honor.

I don't remember how much time I spent behind that closed door, and how many times I had repeated the words of the *passuk*, when I heard a knock on the door of the room. My wife wanted me to open the door for her. "The *yeshuah* has come!" she told me with an amazed smile on her face.

I wasn't surprised. These past few moments I had worked on instilling in myself the knowledge that the *yeshuah* would certainly come, without a doubt, and therefore it was clear that some news would come, and the whole question was only what form the *yeshuah* would take.

"It happened in two steps, one after the other," my wife told me. "First of all, *mazal tov*, my sister's son and daughter-in-law had a girl!"

"*Mazal tov!*"

"My sister called a few minutes ago and asked if I'd already cooked Shabbos. I told her that, no, I had literally not started preparing anything yet. "So don't do anything," she instructed me. "You're going to get food ready-made, freshly cooked. I had a new granddaughter, *baruch Hashem*, and the *mechutanim* invited us for the Kiddush. They already arranged an apartment for us and asked us not to embarrass them by bringing anything along. They have ample food, and we should simply come.

"As you understand, I already cooked for Shabbos, and if you take the food from me, you'll be doing me a great *chessed*."

Of course I agreed, and we both thanked each other wholeheartedly. This was the first step.

And now, step two: I had just hung up from that call when the doorbell rang. I opened the door and found the deliveryman from the neighborhood grocery standing there, holding a carton full of goods.

"What's this?" I asked, and he said, "Every month we make a lottery for all the people who spent 500 shekels or more during the previous month. Whoever wins gets a delivery of the things he ordered the last time. This time you are the winners, and here is the delivery."

My wife told me everything that had happened in the past few minutes with great excitement. These were two unexpected occurrences that we could not possibly have imagined would happen. I thanked Hashem with all my heart and once again called aloud: *Ein od milvado!*

available. Within a few hours, however, their disappointment turned into great joy and thanksgiving for the miracle of their survival, when they heard that the plane had crashed into the sea. See how wondrous are the ways of Hashem! When my parents went through this nightmare in 5727, and the difficult experience became ingrained deep into my mother's consciousness, Hakadosh Baruch Hu was preparing the *refuah* and the protection for twenty years later, so they would remain alive.

## Answer with Thanks

A Yid from the U.S. relates: I had two sons in *shidduchim*. We went through several long years of waiting, filled with disappointments, ups and downs. Time after time, we gathered together the shards of hope and strengthened ourselves in anticipating a *yeshuah*.

What especially helped me was a wonderful *vort* from the *heilige* Reb Meir of Zhidikov *zy"ta*, the Imrei Noam. In *Parshas Chukas*, on the *passuk* "*Ali be'er enu lah* – Arise, well of water; respond to it," he brings the "*Mesorah*," which tells us that the only other time that the word "*enu* – respond" appears in *Tanach* is "*Enu laHashem b'todah* – Respond to Hashem with thanks." The Imrei Noam explains that sometimes Hashem answers us even before we cry out to Him, or hears us even while we are still speaking to Him.

This seems to be self-contradictory. When does Hashem answer – before we daven to Him, or while we are davening to Him? The answer is that sometimes a request made in *tefillah* is not answered because the prosecuting angels prevent the *tefillah* from rising up to *Shamayim*. However, when a Yid gives praise to the Creator of the world, and conceals his request in that praise, then, even while he is speaking, Hashem is listening to him. For example, when a person says "He creates *refuos*," He brings down a *refuah* for someone.

This *vort* stayed with me all the years. I would thank Hashem for giving me sons, and for all the positive things He blessed them with. Again and again I expressed my certainty that He Who gave me sons would send them their *zivugim*, and thus I gave thanks and praise and song from morning to night to the Creator of all worlds, for the sons I already had and for their *zivugim* which would certainly come to them.

Indeed, Hashem saw our pain, and my first son got engaged!

While we were still giving praise and thanks, feverishly preparing for the wedding with joy and thanksgiving, I noticed a wonderful *he'aras Panim*, truly a revelation from *Shamayim*, showing me that all the days up to that point Hakadosh Baruch Hu was with us and did not leave us alone even for one moment: The date of the wedding was set, unbelievably, for the *yahrtzeit* of the *Imrei Noam*, Reb Meir ben Reb Eliezer from Zhidikov *zy"ta*! And for what week? The week when we read *Parshas Chukas*! "*Az yashir Yisrael, ali be'er enu lah!*"

להכניס  
אמונה  
הביתה  
מאמר לאמא  
שרוצה יותר

צחוק  
בצד

לראות  
אמונה  
בעיניים  
ראיון  
שנותן כח

בחזית  
האמונה  
סיפור אישי

להתעמק  
מאמר עומק

שטח  
פרטי  
סיפורים אישיים על  
השגחה פרטית

ניתן להצטרף גם  
בעמדת נדרים פלוס  
תחת השם:  
"מגזין השגחה פרטית"

אלפי יהודים כבר יושבים  
ומתענגים על המגזין החדש  
ההושקע

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

02-6246845

# Q's & A's

Q's & A's about emunah and bitachon

I am a gabbai in a shul. Recently, we started up some new minyanim, and not all of them are established yet. This demands that I be on hand, either to complete the minyan myself or to call people to come and complete it. This takes a great deal of effort on my part, and therefore, I am deliberating whether I can say that I have done my part and the rest is simply to strengthen myself in bitachon that Hashem will help, or that I am considered someone who has started a mitzvah, and I must do whatever I can to ensure that the minyanim function without a problem. Q #69 —H.S. from Beit Shemesh

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

### Be Strong!

**Rav Yishai Mazlomian from Holon:** How fortunate you are, honored *gabbai*, that you are *zocheh* to be among those who bring merit to the public. There is no end to your reward! So long as the job of arranging and taking care of the minyanim is yours, you cannot let go of the responsibility with claims of *bitachon* and the like. Being that this is your job, shirking it would be called laziness, not *bitachon*.

**Rav Yisrael Weingarten from Modiin Illit:** It is related that Rav Yitzchak Gerstenkorn, one of the founders of Bnei Brak, once felt incapable of carrying out a huge task he had taken upon himself. He went to the holy Rav of Peshischa and asked if it was proper for him to let go of the project completely. The Rebbi answered that it was forbidden for him to give up. Since he was granted the ability to start it off, he has a divine assurance that he will be able to see this task through to its completion, and Hashem will help him and he will succeed.

**Rav Yisrael Rotman from Modiin Illit:** Good things are brought about through good people, and since you have this task, that is a sign from *Shamayim* that you've been chosen for it, and you have to do this heavenly work and see it through to its completion.

**Rav Aharon Beifus from Rechasim:** We have a legacy from our Rabbanim that *bitachon* applies only to what's connected to you personally. When it comes to the needs of others, the *middah* of *bitachon* does not apply; one needs to do whatever needs to be done for the benefit of others. This is especially true regarding the needs of the public.

**Rav Chaim Leib Matlin from Modiin Illit:** A shul is the House of Hashem, and the *gabbai* is serving Hashem. This should be the *gabbai's* perspective when trying to resolve his doubts.

Many of the respondents pointed out the words of the *Mishnah Berurah* (*Orach Chaim* 55:73): "What a great mitzvah it is for someone who lives in a small community to make sure that there is a minyan every day, so that the *tamid* (daily offering) will not be cancelled. *Chazal* teach that the first ten people [in the minyan], receive the reward of all those who come after them. How much more true is this for one who toils to gather them. And *Chazal* say that anyone who brings merit to the public will not stumble through sin."

### Parameters of the Job

**Rav Noach Gad Weintraub from Kiryat Gat:** This is not a question about the parameters of *bitachon*, but about the parameters of your job. Does your job as a *gabbai* demand everything you mentioned? If so, then if you don't

do these things, you are shirking your duty – and *bitachon* does not apply to carrying out your responsibilities. If the aforementioned matters are not a part of your job, then it is up to you to decide, keeping in mind that it has already been promised: "Regarding all those who deal with the needs of the public steadfastly, Hashem will reward them."

**Rav Yosef Dushinsky from Haifa:** When it is beyond your abilities and not part of your commitment to the community, you are exempt from doing it.

### No Pressure

**Rav David Leifer from Yerushalayim:** We find in *Chazal*: "Anyone who begins a mitzvah is told [from *Shamayim*] to complete it." Moreover, it is brought that "It is not for you to finish the task, nor are you free to neglect it." These two sayings complement one another. Sometimes we feel threatened by the daunting task of completing something, so we don't start at all. In answer to this, the *Tanna* says: Start, for you are not free to neglect it altogether. Moreover, the fact that you were inspired to begin a mitzvah is a sign that you deserve to complete it – so finish it. Thus, you should continue your efforts, as much as you can, and always remember that "It's not for you to finish the task," and all beginnings are difficult. The minyanim you are working so hard to set up will be a *zechus* for you for many years to come.

**Rav Moshe Shmuel Yisraeli from Beitur Illit:** As I've seen with many new minyanim that are established, the main difficulty is in the beginning, and afterwards everything works out on its own. The effort in the beginning is worthwhile, considering the great gain that comes for many future years.

**Rav Uriel Ohana from Elad:** "Trust in Hashem and do good" – even when you are obligated to do something, you need to do it with *emunah* and *bitachon*. The main difficulty in this job is the worry and the pressure and the fear of failure. Regarding this, a person certainly must live with *emunah* and *bitachon* and not worry. But regarding the actual *doing*, you need to fulfill your obligation. **Rav Moshe Halevi from Yerushalayim** encapsulated this well: *Bitachon* does not come into play only when you cease your activities. Rather, all your activities need to be based on *emunah* and *bitachon*.

### Question for newsletter 120

Is it proper for a person to want to become rich and to do hishtadlus toward that end, or is permissible hishtadlus only in order to cover one's regular needs?

—Y.G. from Teveria

**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 Ve'etchanan

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

Do you want a wondrous *segulah*? Do you want the key to all *yeshuos*?

Here it is, right in front of you: Seeing only the positive.

What will be? Will it be good? Get used to thinking only about the good – the good there is now and the good that is yet to come. *Parshas Bereishis* describes the creation of the world, and we learn there that Hashem said eight times "*Ki tov*" – because the world is really good! Let us not ruin this by entertaining senseless ideas.

*Mori v'rabi* Hagaon Rav Ozer Schwartz *zt'l* would say that one needs to work on three things: A "good eye" – to see the good in everything; *bitachon* – to trust in Hashem that things will be good; and conquering bad *middos*. It is human nature to see the negative, and there are those who have a certain joy in categorizing themselves as *nebachs*; therefore, we need to conquer this *middah* and battle the tendency to see the negative, and to see only the positive, only good.

In every generation the *yetzer hara* renews his tactics.

The *yetzer hara* wants to destroy a person, to collapse his very foundations.

In our generation, the *yetzer hara* focuses on the tactic of negativity. He presents the negative perspective to the person, making it seem like

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

### Focus on Seeing the Good

everything is blacker than black. *Right now it isn't good, tomorrow it won't be good...* and that's how a person is destroyed from within.

This person was created for great things, to be a great person in *Am Yisrael*, and with these senseless words he destroys his entire future.

This is the *yetzer hara*! We need to wage an all-out war against it!

Not long ago, someone came to me and told me that he was struggling with many problems – problems with his children and problems with *parnassah*.

I gave him tried and true advice. I told him to try to see the positive in everything. I added that he should carry out a *bitul hadinim* – a nullification of judgments, in his home, and this is what he did. He bought a pack of chocolate, and the whole family sat and ate the chocolate, and everyone said: The *dinim* have been sweetened, and from now on things will be only good!

And indeed, that is what happened. Within a short while his *mazal* improved.

There was another person who wanted a driver's license. He is about fifty years old, and though he tried a number of times, he had not succeeded in passing the driving test.

Upon hearing several of my *shiurim*, including this good advice, he started to focus on only the positive, and within a short time he had his driver's license!

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

The moving niggun of the "seven conditions" that plays on the phone line every day gives me a lot of *chizuk*. The words pierced deep into my heart, my head, my mind. Instead of letting us sink into the mud of all the difficulties that surround us, this song gives us strength, *chizuk*, encouragement, hope, and *bitachon*. *Yasher koach*.

I want to share exciting news with you: In the month of Elul 5782, I took upon myself to support the dissemination of the pamphlets in a whole neighborhood, as a *zechus* for my 30-year-old daughter to find her *zivug* speedily, and now, just this past month, she got engaged. *Hodu laHashem ki tov!* Now I am taking on another year of supporting the dissemination of the pamphlets in this neighborhood, as a *zechus* for the next daughter in line.

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!"

Call now to the sponsorship hotline (972) 631-3742 or donate by:

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