

# HASHGACHA PRATIS

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



Parshiyos Beshalach - Yitro 5783 ■ Issue 107

## HEART TO HEART

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

### Bitachon in Isolation

The world is divided into two groups: Those who live among people, surrounded by family, close ones, and friends, and those who live alone, in isolation, far from the hustle and bustle of life. Each of us belongs in one of the two groups, and sometimes we move from one group to the other. It can happen that a person generally lives with his family, but at some point he ends up in a strange place, and he is alone and isolated. Each person has a path that Hakadosh Baruch Hu has prepared for him, and there are all sorts of stops along the way. Sometimes we are in one group, sometimes in the other.

In Chapter 4 of *Chovos Halevavos* (where Rabbeinu Bachyai describes the third area of life where *bitachon* is necessary), Rabbeinu offers guidance to the people in the second group: If a person finds himself alone and abandoned, how does he navigate this situation in the proper way, with *bitachon* in Hashem?

Rabbeinu instructs us to think about two points, which we can utilize for growth. The first point is that we all live in this world, where life is limited by time. Eternity is in the Next World, which is our true home, whereas here, we are all essentially strangers. When a person finds himself alone, in a situation in which he feels uncomfortable, he should think about his pure soul, his holy *neshamah*, which was carved out from the *Kisei Hakavod* to come down and live in a world of impurity. This thought will inspire him to use this valuable time to build himself for all eternity.

The Torah teaches (*Vayikra* 25), "*For you are strangers and [temporary] residents with Me.*" When a Yid sells a plot of land, he must not sell it forever, but only until the *Yovel* (Jubilee) year, when the field will be returned to its original owner. This is so that the buyer will not become overly attached to the plot, so that he recalls that he is only a stranger in this world, and that he not invest in acquisitions that will last him forever rather than in temporal attainments. A day will come when he will leave everything behind – his possessions, his friends, and his family. On that day, his only personal possessions will be mitzvos and good deeds, whose value is greater than all the money in the world. When a person is isolated, this thought can become real to him, so that he can sense it tangibly.

The second point that Rabbeinu brings is

worth repeating again and again – twenty, thirty, perhaps even 180 times: Someone who is isolated should think: *This is one of Hashem's great favors to me.* Because he is now alone, he needn't worry about his family and the need to fulfill all sorts of obligations. No one is pressuring him and he is free to feel the closeness of Hashem Yisbarach without anything to disturb him. He is alone with his Creator, and there is no one else there.

When my mother *a"h* went through a period of difficult treatments, she was once hospitalized in isolation for several days, including Shabbos. She was totally alone; no one was allowed to enter, and food was passed to her via another room. She could not have a phone, because of her obligations, so she had no connection to the external world.

On the day she left isolation I came to visit her, concerned about meeting with my mother after the experience she had just endured for the first time in her life. I asked her, "How did these days pass for you, all alone?"

"I was not alone for a second!" my mother replied. "Hashem Yisbarach was with me!" She davened three times every day and said *Tehillim*; on Shabbos she sang *zemiros*, and her eyes welled up especially when she sang, at *seudah shelishis*, "*Yedid nefesh Av harachaman.*" "No human being was with me," she said, "but my good Father in Heaven was with me all the time. *Ki Atah imadi* – so close. *Yedid nefesh!*"

There was an additional room for isolation nearby, occupied by an irreligious Jew. How he complained, and how angry he was! He tried banging on the walls, demanding that they allow him to talk to people, to make calls, but to no avail. Those few days caused him to fall apart.

This is the difference between someone who strengthens himself in *emunah* and someone who doesn't. *Ima a"h* learned *Shaar Habitachon* with my father *z"l*, and her knowledge stood her in good stead when she was tested, to know and to believe that this isolation was in fact one of Hashem's great favors to her.

May these words serve as an *aliyah* for the pure *neshamah* of Mrs. Chavy Manchy *a"h* bas Reb Avraham *z"l*, who passed away on 20 Shevat, 5773. May her memory be blessed.

(Excerpt from shiur 122 in Shaar Habitachon. To listen to the shiur, press 4 after choosing a language, or dial directly 02-301-1904.)

## FROM THE EDITOR

### Stories that Sing the Praises of Hashem!

People tell such simple stories, stories that happen literally every day: They thought things would turn out one way, they got up too late or too early, their schedule was messed up, or their mess was reorganized. We aren't asking about the big dramatic stories, but about the small ones. Why do we encourage people to call the phone line to speak about every small thing that happens to them? It's nice that they were *zocheh* to see *hashgachah pratis*, but why make such a big deal out of it?

Several people have asked me this question. Why is it so important for people to publicize their stories? What's the point? What does it give us? What does it accomplish?

There's no need to discuss the tremendous benefit that the people telling the stories gain, because they themselves can testify to that. And there's no need to discuss the listeners, who were influenced specifically by the small stories of daily *hashgachah*, and their lives were transformed completely by listening consistently to the phone line.

We'll focus this time on the *nachas ruach* that the telling of these stories brings on High, the pleasure that our Father in heaven derives from each and every story related by every Jew, wherever he may be.

The holy *Zohar* teaches (*Parshas Bo*, p. 40b) that a person is obligated to publicize the miracles, and to recount before Hashem everything that He has done for him, and to thank Hashem for it. Why? If Hakadosh Baruch Hu knows everything that was and everything that will be, how does it benefit Him, so to speak, when we speak of His miracles?

The *Zohar Hakadosh* answers that when a person retells these demonstrations of Hashem's *hashgachah* in his life, his words rise up to *Shamayim*, and "all the multitudes of angels on High gather and see the miracles and give thanks and praise before Hashem."

The *Zohar* describes how "Hakadosh Baruch Hu gathers all the multitudes of angels on High and says to them: Go and hear the stories of My praise that My children are telling as they rejoice in My redemption." All the angels then respond by praising Hashem, Whose holy nation rejoices when He does miracles for them.

My dear friends, know that when a Yid calls the phone line and records a story of *hashgachah* in his life, Hakadosh Baruch Hu calls all the *malachim* and tells them: Listen to the story My son is telling right now. See how a Yid in this generation gives praise and thanks to Hashem, and glorifies My Name!

Do you have a story of your own? Tens of thousands of people from around the world have merited to bring joy to the *Pamalya shel Maalah!*

(To record your personal story of *hashgachah*, the direct number is 02-30-11-902.)

Good Shabbos Pinchas Shafer

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

You can also join the many Jews who have changed their lives, by calling:

North America 151-86-130-140 • In England 0330-390-0489 • In Belgium 0-380-844-28 • In Israel 02-301-1300  
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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

## “Work of the Heart” Before Going to Work

I am *zocheh* to live the life of an *avreich*, like so many other *avreichim*. My morning routine consists of organizing and sending off the children to their kindergartens and babysitters, followed by Shacharis, and from there to *kollel, bs”d*. My custom is to come to shul ten minutes before davening begins. I noticed that this is an extremely important time slot, which enables me to begin davening in the right frame of mind.

For two days in a row – Sunday and Monday – my daily routine did not go as usual. I got up a bit late, and the whole morning routine was pushed off. My wife works from home. She starts working early so that by noon she can complete the number of hours she committed to working. If she starts work late, she has to make up for the time in the afternoon.

I didn’t know what to do. On the one hand, I didn’t want to bother her; but on the other hand, if I took the children to their babysitter, I would arrive at shul just in time for davening, missing those ten minutes beforehand that are so important to me.

My wife saw me deliberating and said, “I’ll take the children to the babysitter. True, it’ll take a quarter of an hour, but it’s better that you start davening at your regular time.”

She did this for one day and then another. In the afternoons she had more work to do, and it wasn’t easy for her. On Tuesday, *baruch Hashem* I woke up at my regular hour and took the children myself. After Shacharis I noticed that someone had tried calling me from our home phone, and I called back.

My wife answered, and she sounded excited. She told me that when she tried to start working that day, she encountered a problem with the system. She contacted the company, and they told her that for the next 48 hours their computers would not be working. As a result, they would have to give her two days of paid vacation.

She received those two vacation days after spending only two days making the extra effort to ensure that I could daven properly. She didn’t know at the time that she would get two days free, but Heaven had smiled on her, to show her how important it is to put in those extra ten minutes of preparation for davening, in order to strengthen our bond to the Creator of the world.

## He Commanded the Moon to Renew Itself

People living abroad have called us with dozens of stories, all talking about *Kiddush Levanah* for Chodesh Teves. This year the weather was especially difficult. From the beginning of the month, the nights were all cloudy. One day it snowed. The next day it hailed, and the moon was covered all the time, to the point that before Shabbos there was a *pesak* given that if the moon were seen on Friday night, one should sanctify the moon on Shabbos. A seventy-year-old Yid related that in Teves of this year it was the first time in his life that he had sanctified the new moon on Shabbos.

Someone from abroad related:

My story occurred on the Thursday beforehand, before the instructions were given to sanctify the new moon on Shabbos. I saw that I had not yet recited *Kiddush Levanah*, and if I wouldn’t sanctify the moon that night, there would not be another opportunity to do so again this month. This disturbed me greatly, and I decided to go to shul to daven for it. I went into the *beis medrash*, said *perek* 120 in *Tehillim*, and then turned to the Master of the World in my own language – Yiddish. I said, “*Ribbono shel Olam*, I came here especially in order to daven! Please allow us to see the moon so we can sanctify it. Please, Hashem, show me Your *chessed*!”

## A Tried and True Segulah

An *avreich* from Yerushalayim relates: Since the *Hashgachah* phone line opened up, my *chavrusa* and I have been speaking from time to time about *emunah*. On Erev Rosh Chodesh Kislev we traveled together to Meron, and we utilized the time to talk about *emunah*. He told me stories of *hashgachah* that had happened to him, and I told him stories of my own, and together we thanked Hashem for everything. And I also made requests. I requested a lot. I told my friend about my challenges in *parnassah*, how pressured I am and how hard it is for me, especially now when, *b’chasdei Hashem*, my daughter is engaged, and I had no idea where to begin arranging all the finances.

My friend listened and then started talking to me about the wondrous *segulah* of the *Sefer Hachinuch* – to say *Birkas Hamazon* with *kavanah*, looking at the words inside. He told me that this is tried and true; but I responded that it’s been several years that I haven’t washed my hands for a meal with bread on weekdays.

“From today onward, start eating *hamotzi* every day, and you will see blessing,” he told me.

I explained that I refrained from washing for bread due to a health problem that I had, but he did not accept my words. “Tell your *rebbetzin* to prepare small rolls, and at every meal eat one roll. Take upon yourselves that you and your *rebbetzin* will both say *Birkas Hamazon* every day.”

He was determined and sure of himself. He was confident that through *Birkas Hamazon* my *yeshuah* would come, and I saw how much he wanted to help me. But the idea seemed strange to me. It is difficult to change a habit of many years.

When I got home on Erev Rosh Chodesh, I decided it would be proper to go to the Kosel for Maariv. I suggested to my wife that she come as well, and thus I arrived at the Kosel plaza, where I “chanced upon” the *Hashgachah Pratis* newsletter from *Parshas Toldos*.

I took a newsletter; and what was written on the first page, in Rav Pinchas Shefer’s column? A story about a Yid who had difficulty with *parnassah* and decided to strengthen himself using the *Sefer Hachinuch’s segulah* – to say *Birkas Hamazon* with *kavanah*. He related that he saw how much it was helping him, and that he saw it as his obligation to publicize this in order to help others.

I saw this as a heavenly sign that indeed this is what Hakadosh Baruch Hu wanted from me. That very evening I spoke to my wife, and she agreed to bake small rolls the size of the *shiur* that obligates one in *Birkas Hamazon*.

I started the meal, washing my hands, and subsequently *bentching* Hakadosh Baruch Hu for all His *chassadim* and the goodness that He does for us always. Even before I tell you how much the *segulah* helped, I must say that the act of *bentching* is great in itself – to stop and set aside a few moments in order to say thank You for everything. This alone is a wondrous thing. The experience makes the effort worthwhile.

Less than two weeks passed, and a wealthy friend approached me. I know he has money, but I have never received large sums from him. He came over to me on his own and told me, “You’re going to marry off your child *iy”H*, right?”

“Yes.”

“Well, I have ten thousand shekels for you. When you need it, come and take it from me.”

I was stunned, and I thanked Hashem. But afterward, I thought that probably nothing would come of his generous offer, since by nature I am embarrassed to ask for *tzedakah*. I don’t feel capable of asking for “what’s coming to me” based on someone else’s generosity. But the next day it became obvious that my

One Bitachon - in Four Languages

Four different languages - Emunah in the Creator

Lashon Kodesh

Yiddish

English

French

New

friend had already thought about this. He approached me and said, "Listen, you don't need to ask for the money. Take the sum now, and use it for *hachnassas kallah*." And thus he pulled out a respectable bundle of bills – thousands of *shekalim* in cash. I was very emotional. I was really amazed. I saw how the gates of *yeshuah* had opened, and I decided to upgrade the *kabbalah* we had taken upon ourselves. On Friday, when all the children were home, I gathered them all and showed them the pile of bills equaling thousands of *shekalim*. I told them about my trip to Meron, about the *Hashgachah* newsletter, and about *Birkas Hamazon*. I spoke to them a bit in general about our financial state, and about the fact that, *baruch Hashem*, we were planning a *chasunah*. I asked them each to take upon themselves to read *Birkas Hamazon* with *kavanah* from a siddur. Understandably, we don't do mitzvos only for the *segulos*, and therefore I told them about the great *zechus* inherent in the mere act of thanking Hashem for all His goodness and *chessed*, together with the fact that this was a *segulah* for *parnassah* in this world. That Shabbos we were all inspired to say *Birkas Hamazon* carefully, with *kavanah*, from inside a siddur. The *yeshuos* came thick and fast. My wife, who had been unemployed, found easy and pleasant work. While the salary was not especially large, it was another income to help us out. I myself learn two *sedarim* a day in *kollel*, and I work in a certain field in the evening, in order to fulfill my obligation of *hishtadlus*. Until that time, it had not occurred to me to ask for a raise in salary, but when I saw the *shefa* coming down to us from *Shamayim*, I thought that perhaps I could try this as well. I asked for a raise, and the very next day I was told that I would receive a nice additional sum every month. One of the children took my words very seriously, and he started to work hard on proper focus during *Birkas Hamazon*. One day, his shoes tore in a way that he could no longer walk in them. I told my wife to take 250 shekels from a sum that I had prepared in order to return a certain loan, hoping to replace the money as soon as possible. She took my son to the shoe store, and they showed him several pairs of shoes. He tried on an excellent pair of shoes that fit him well, but he said, "I would want a different style." The seller looked at the box and said, "If you take these shoes that you're trying on now, you can have them for free." Obviously, this was enough to convince him to take the shoes. My son had only one question. "How is this possible? This is a store, after all, not a *chessed* distribution center." "It's very simple," the seller said. "There was a young boy here who bought the shoes, walked with them in the street for an hour, and then decided that they weren't comfortable for him. The problem was that he had already walked with them outside for an hour, and we don't sell shoes that have been used to that extent. His father told me I should give them to someone who needs them, so I made a sign on the box that these shoes are for free, and if you'd like, they can be yours." My son accepted the honor, and so on that very day my wife returned the money to me, to be used for its initial purpose. Another story happened with this same son, who had grown and needed a new suit. I saw a big advertisement for a well-known chain store having a half-price sale. I told my son, "This is an opportunity to buy you a suit for a good price." It was only when we reached the store that we discovered that the 50-percent reduction was only for a few different types of pants, while the suits were reduced by only 20 percent. Nonetheless, being that we had already taken the time to go there, we went into the store, and I saw several lone suits marked 500 shekels. I told my son that these were almost 50 percent off, because the price of a suit regularly comes to about a thousand shekels. "There will be an even greater *yeshuah*," my son said, and when we got to the register we found out that there was a further discount on the suit. Ultimately, we paid only 360 shekels for it. These are the stories that happened to us during the short time frame from Erev Rosh Chodesh Kislev of this year, all as a result of the tried and true *segulah* of *Birkas Hamazon*. All this is aside from the good feeling one gets from *Birkas Hamazon*, the *chizuk* garnered by the words and *bakashos*, and more than everything, the *zechus* of fulfilling Hashem's mitzvah with joy.

At five to ten that night I went to daven Maariv, and the sky was white with clouds. During Maariv I again asked Hashem to enable me to sanctify the moon. Immediately after Maariv the *shamash* entered and said, "There is a moon!" We went outside immediately and said *Kiddush Levanah* with great excitement. The joy was great, much greater than usual. Right after we said the *pesukim*, we burst out in excited dance, exactly as the Rema wrote, that the joy of *Kiddush Levanah* is like *simchas chassan v'kallah*. Several of the people there wondered, "How did this miracle happen?" And I said, "How did it happen? What's the question? I davened for it, and I believed that Hashem would answer my *tefillos*." A few Yidden who were standing near me said that they too had davened for this, and so we saw tangibly that Hashem showed us his *chessed*. We were *zocheh* to greet the face of the *Shechinah*. In the same way, may Hashem help us merit the great *kabbalas panim* of the complete *geulah*, speedily in our days.

### Blessed Is He Who Releases the Imprisoned

It is 5:30 a.m. I just completed a conversation with a *chashuveh talmid chacham*, who has already published dozens of *sefarim*, and he told me an incredible story: On Sunday at 2 p.m., a man sent his son, an *avreich*, to the buildings of one of the largest *chessed* organizations in the center of the country, in order to return the wheelchair that his grandmother had used. From there the *avreich* was planning to continue on to *kollel*, and after *kollel*, to return home. The *avreich* did not come home on time, nor was he home an hour later. As time wore on, his wife started to worry. She called him repeatedly, but she kept getting a message that his phone was offline, and she was getting frantic. She called her father-in-law, but he had no idea where his son was, and he was extremely concerned. At that point they called the police, who searched for the *avreich* in all the emergency rooms in the city, but they found no trace of him. Finally, at 2 a.m., the police suggested trying to track him through his cell-phone number. The search revealed that his phone had last shown signs of life in the building of the *chessed* organization. The police burst into the building, and when they heard sounds coming from the elevator, they understood that the missing *avreich* was stuck in the elevator. They hurried to release him. He had been stuck there for twelve hours! Emerging from his imprisonment, he thanked Hashem, Who releases the imprisoned, with all his heart. His family members asked him, "How did you survive in there? How did you hold up?" "First of all," the *avreich* said, I had a wheelchair. When I saw I was stuck, I opened the chair and sat on it. "Second, I could see a sign hanging on the wall of the elevator announcing that tomorrow a worker is coming to do a periodic inspection of the elevator. I told myself that I would not be stuck there for more than twenty-four hours; the inspector would come and release me, so I didn't have to worry. It was wonderful *hashgachah* that this notice was hanging there. "Moreover, unlike what usually happens when the elevator gets stuck, the light did not go off. I had a pen and a notebook. I took them out and wrote *chiddushei Torah*. "I see tremendous *hashgachah pratis* in this whole story. Closed up in the elevator without reception or food, instead of those hours becoming the nightmare of my life, they became uplifting hours. Blessed is He Who releases the imprisoned!" When I was discussing this with the *talmid chacham* who told me about the whole incident, he said, "See how a person is able to disconnect for twelve hours from all the matters of this world. Don't think that in order to reach this state one has to get stuck in an elevator – may you never be tested! Such a thing can be initiated from time to time, without causing anyone to worry, by letting people know in advance, and the power of *hisbodedus* enables a person to uplift himself.

Hashgachah Pratis - the newsletter that brings people closer to their Divine

Let your acquaintances and neighbors, father, grandfather, brother, and relative know. Today there is bitachon for everyone, in his own language.

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Contact us to receive copy at [B023011300@gmail.com](mailto:B023011300@gmail.com)



# Q's & A's

Q's & A's about emunah and bitachon

I try to strengthen myself in bitachon, and it is already ingrained in me that everything that is coming to me - will come. Recently, though, I had an incident where a childless relative told me he wanted to bequeath all his possessions to me, and he asked me to arrange the matter legally. For a specific reason, I did not do as he asked. Time passed, and somehow, the inheritance was given to someone else. I am pained by this story, and I ask myself: Did I lose out due to my lack of hishtadlus? Or should I think that if Hashem had wanted me to receive the inheritance, I would have received it, and the fact that I did not is proof that this was not the will of Hashem, and no hishtadlus would have helped me? **Q #59**

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

## Before the Decree and After the Decree

**Yasher koach to the many respondents who answered along the same lines; may each of them be blessed:** The answer can be divided into two parts.

One, regarding the past: What was, was, and a person should believe that anything that was set aside for him would have come to him even without *hishtadlus*, and no person can touch even a hairsbreadth of that which is set aside for his friend. If it was decreed in heaven that this inheritance is not yours, then even if you had invested effort, those efforts would have come to nothing. In the well-known words of Ramban: "The decree [from Above] is truth, and diligence is falsehood." This thought, however, doesn't negate recalculating for the future and arriving at conclusions. In the future, one should not hold back from doing the necessary *hishtadlus*. While the human mind has a hard time accepting such a dichotomy, this is the truth and this is what we believe.

**Rav Noam Moskowitz from Haifa** quotes a beautiful statement about this in the name of the **Baal Hasulam ztk"l**: Before taking action, a person should say, "If I am not for myself [i.e., if I do not act on my own behalf], who is [i.e., who will do it] for me?" and should do *hishtadlus* to the best of his ability, but after he has taken action, he must remember, "and if I am [acting] by myself, what am I?!" - that in truth he does not have the ability to do anything, for everything is from Hashem.

## Lead Is Poured into Him

**Rav Avraham Aryeh Elefant from Beit Shemesh** quotes from the *sefer The Complete Writings of the Chafetz Chaim*, which says, "And my father z"l once told me that it is not correct that we pass judgment on the poor, and that people say, 'The poor are lazy and wish to live off of others.' Truthfully, they are not at all to blame, as our Sages say that before a person comes to the world it is announced on High that so-and-so is rich and so-and-so is poor. In order for this announcement to come true, one person is given a lot of energy so that he is able to make a lot of money, while the one whose destiny is to be poor is given heavy limbs and a heavy spirit, and a great lethargy makes him "heavy" - as though lead was poured into him - to the point that he will choose to eat dry bread and sleep on the ground." These words apply to our matter as well. *Min haShamayim*, you were given all sorts of excuses not to take care of the legal matter of

the inheritance, and thus it was given to someone else. **Rav Moshe Yitzchak Leberecht from Yerushalayim** explains similarly that the *Hanhagos Yesharos of the Baal Shem Tov* states that a person should never be pained by something he thought about doing and was not able to do. He should believe that it was Hashem's will that he not accomplish this thing. If Hashem had wanted it to happen, He would have helped him bring it to its completion.

## The Cause and Effect

**Rav Yaakov Fischer from Ofakim** quotes the words of the **Beis Halevi (Parshas Mikeitz)**. From his words we can learn that it is not lack of *hishtadlus* that caused you to lose out, but the decree of the Creator that caused a lack of *hishtadlus*. In short, everything in the world has a cause and an effect. If someone bought merchandise and earned a large sum of money from it, human logic says that purchasing the merchandise was the cause, and it brought about his earning this sum of money. But in fact this is a mistake - it wasn't the merchandise that caused the profit; rather, it was decreed in heaven that he earn profit, and therefore it was brought about that he buy merchandise. So in truth, the profit is the cause and buying the merchandise is the effect.

**Rav Mani Darchi from Ramat Gan:** Hashem showed you that your *bitachon* is still not perfect, and He gave you an opportunity to work on it. As a person who is working on *bitachon*, you should have understood that there is no reason in this world that held you back from arranging the matter of inheriting the possessions - Hashem Alone is the real reason. If this understanding was ingrained in you, you would not have any questions. **Due to space constraints, we could not print the variety of answers that came in, and we apologize to those whose words were not printed.**

## Question for newsletter 109

It is known that life is a series of trials, and our job is to withstand them. It has already been explained that the word *nisayon* means to uplift - through trials, a person is uplifted. Chazal say that there is no creation that Hakadosh Baruch Hu does not test. If so, what is the point of davening not to have to face a *nisayon*?

-Z.K., Elad

**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 Mishpatim

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

When a person chooses the path of *emunah* and *bitachon*, the first challenge he encounters is fear. He is engulfed by tension as thoughts about the future assail him. What will be? How will we manage?

We need to find a way to rise above these feelings, because fear and tension prevent *shefa* and block one's path to a life of *emunah* in the shade of the *Shechinah*.

Many will testify that during their initial steps on the path of *emunah* and *bitachon*, when they began to understand their own insignificance, when they saw they could not save themselves, they called out to Hashem to save them from their pain, and they saw salvation immediately. The Ohr Hachaim Hakadosh reveals the secret of this in his commentary on the *passuk (Tehillim 118:5)*, "From narrow straits I called out to You..." When one calls out to Hashem from "narrow straits," when *tefillah* comes from pain, it is accepted immediately.

During these weeks, we read in the Torah about the hard labor the Jews suffered in Mitzrayim, and their subsequent redemption. In Chassidic literature it is explained that more than physical

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

## Tefillah Brings Yeshuah

labor with bricks and mortar, there was *shibud hadaas* - an enslavement of the mind; the spirit was depressed and their lives were embittered. Pharaoh commanded that they not be given *teven*, straw, and his goal was that Am Yisrael be preoccupied with thoughts of finding straw: *What will be? How will we get hold of teven?* He knew that the tension and fear for the future would be the greatest *shibud* of all.

But Moshe Rabbeinu came with the spirit of *emunah*. He told them, as Hashem had commanded him, that Hashem was with them in their pain, and that Hashem had sent him to redeem them. He instilled in them the belief in the coming redemption. With this power it was possible to take them out of Mitzrayim.

In this final *galus* as well, we need to emerge from the *galus hadaas* - the fear and anxiety that cause a person to lose his mind; to cry out to Hashem and ask Him to take us from darkness to light. In this way we will each merit our own personal redemption, and very soon the national redemption, with the coming of *Moshiach tzidkeinu*.

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

I want to thank you very, very much for the Hashgachah phone line. About a month ago I became acquainted with the phone line, and since then I have been listening every single day. I can testify that it truly transformed my life. It made me calm and brought me to true *emunah*. The interesting thing is that I started to see kindnesses and *yeshuos* every step of the way: We had difficulty with *parnassah*, and we saw a *yeshuah*. Likewise, my son had a difficult medical problem, and *baruch Hashem* we found the solution. Thank you! May you continue to be *mezakeh* the rabbim.

Almost a month ago, I donated a sum of money for the dissemination of the Hashgachah Pratis newsletters, as a *zechus* for my two dear sons to find their *zivugim*, as well as for the *refuah* of Yonah ben Sara. I am happy to inform you that not even a month has passed, and both of my sons got engaged, and Yonah ben Sara has recovered, *baruch Hashem*. *Ein od milvado!*

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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