

HASHGACHA PRATIS

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



Parsh Beha'alotcha - Shelach 5784 ■ Issue 141

HEART TO HEART

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

Bad News Is Also for the Good

We already know what happened to Rabi Akiva's candle, his rooster, and his donkey. All of them were lost one dark night in the depths of the forest. After total darkness reigned, when the donkey didn't neigh, the rooster didn't call, and no candle lit up the night, bandits came to the nearby town and took everyone captive. Rabi Akiva was saved, and he told his disciples, "Everything Hashem does, He does for the good."

From childhood we learned that at the end of *Maseches Brachos* it says that a person is obligated to bless Hashem for bad news just as he does for good news, as we've often discussed. This time I'll bring the words of the Rambam, with particular emphasis on certain words. He explains that a person is obligated to accept bad news willingly and with happiness, **and to overcome his anger.**

There is amazing insight into human nature here. What does anger have to do with any of this? If you believe that Hashem does everything for the good, why would you be angry? It has to be that He is doing good to you. Yirmeyahu wrote (*Eichah* 3:38) that nothing bad comes from Hashem. The knowledge that everything is for the good helps us to accept reality willingly and with joy; but anger? Why would someone be angry? The truth is that there is indeed a connection. This is human nature. When something uncomfortable happens, when our plans don't work out, when we are harmed, shamed, or hurt in some way, our anger is aroused. Sometimes that anger is unspoken, when the reality hits us in the face. Sometimes a person is angry at himself: *Why did I do and say such and such?! What a fool I was! Why didn't I hurry?! How is it possible that I didn't think of that? How did I forget such an important detail?! And sometimes he's angry at others: Why did you spill it? Why didn't you look into it more? Why did you leave so soon? Why did you stick around? Why and why and why?!*

These difficult feelings translate into anger, sometimes against those closest to us, and not because we think they're at fault. The knowledge that Hashem does everything remains, but the pain is liable to burst out as anger, and then words are liable to emerge, words that we will regret a thousand times. In such a situation, notice that something difficult happened, that you're in the midst of a *nisayon*, and don't express your anger or frustration. Daven to your Father, Who is testing you, that you be *zocheh* to overcome your anger. Wait for your anger to pass and for your *mind* to move into that place where emotions are storming.

Rambam reiterates the words of the Gemara: A person should always be accustomed to saying

that everything Hashem does is for the good (*Brachos* 60a). Then he adds an interesting explanation: This is an intellectual matter, for people of intellect.

Anyone who has a clear mind understands that whatever Hashem does is for the good. The *chidush* here is that a person should examine things deeply in order to discern *how* everything turns out for the good. We're not talking to small children here; we're talking to mature adults who've seen a thing or two in life. We've heard stories from throughout history, in Torah and from *Chazal* – stories of tzaddikim and stories from life. How many times it is possible to see tangibly how the very thing we imagined to be so bad was in fact the greatest possible good! We don't have to bring examples. Every person can find them in his own life and in the lives of those around him. Nevertheless, we'll give some examples: A Yid lost all his money before the Holocaust. At the time it was a terrible *tzarah*, which caused great pain for his whole family and shame in the community. He declared bankruptcy and escaped to a place where no one knew him – to Eretz Yisrael. Today we know that this *tzarah* is what saved him. *Baruch Hashem*, he has reason to rejoice at many *simchos* for his grandchildren and great-grandchildren. A person was sick and could not participate in a certain event, and ultimately it became clear to him how good it was that he didn't attend after he heard what happened there.... These are just some small examples of benefits in the short term. And what about Yosef Hatzaddik, who was taken down to Mitzrayim and was subjected to the worst abuse, but that is what ultimately led to his becoming the ruler over millions of people?

These examples are mere drops in the ocean. All it takes is a little *seichel*, a little bit of thought. Did something unpleasant or uncomfortable happen to you? Did someone tell you *no* when all you wanted to hear was *yes*? Regarding your children's *gan*, *talmudei Torah*, yeshivos, seminaries, *shidduchim*, or *kollelim*? Regarding *parnassah*, a position, a job, neighbors, or a place to live? Say thank you to the Creator and Leader of the world, Who manages every detail in the world in the best possible way and Who protects you. How good it is that Hashem *yisbarach* knows everything from beginning to end!

Thinking about this will bring us to thank Hashem and declare, "Everything that Hakadosh Baruch Hu does, He does for the good!"

May Hashem *yisbarach* help us, that we be *zocheh* to believe that in every concealment there is a great light hidden for our good. May He show us great and revealed *chassadim*; amen!

FROM THE EDITOR

An Explicit Promise from One of the Rishonim

Imagine being told that if you give two shekels to tzedakah every day, all your tzaros will be left behind – but literally. This is not a recommendation, but a promise. Who wouldn't do that? Now listen to this promise, which doesn't cost any money at all.

I met Reb Dovid Kletzkyn, and his face was glowing. I immediately thought, What could possibly gladden Reb Dovid if not some new discovery regarding emunah?

I had guessed correctly.

"I speak a lot about thanking Hashem in my shiurim," Reb Dovid told me, "but to this day I have never made such a discovery regarding recognition of Hashem and expressing gratitude to Him. An explicit promise from one of the Rishonim!" He showed me the words of the Radak, and all I could do was agree with him. These are the words of Radak on the passuk in Yeshayahu (43:7): "Everyone who is called by My Name, for My honor, I created him, I formed him, and I made him."

Radak explains that when a person recognizes that Hakadosh Baruch Hu created the world and created man and provided for his sustenance – this is the honor of Hashem.

Therefore, he says, a person needs to dwell on the creation of man and the perfection of his limbs, and how they were made with wisdom, and how his sustenance was provided for him from the day of his birth. This knowledge will bring a person to recognize his Creator and praise Him and thank Him, and this is Hashem's honor. Therefore, the passuk says, when Am Yisrael, created for My honor, dwell on My deeds and recognize My Oneness, it is a *din*, a law – an immutable fact – that I will take them out of galus.

A person should think about the wonders of creation, especially the creation of man, and give thanks for his eyes that see, his hands that move, his legs that walk, his heart that beats, his mouth that eats, his ears that hear, his nose that smells...and the list goes on and on, *baruch Hashem*.

Likewise, he should think about how Hakadosh Baruch Hu always provided for him – at times when he was not able to care for himself, and at times when he had the strength to do so – as a baby and as an adult, in his house and outside it, each and every day of his life.

When a person thinks about these two things – his health and his sustenance – and he breaks down the good into details, and dwells on the tremendous kindnesses that Hashem did for him through his healthy working body and his sustenance, and he says thank You for all this, then Hakadosh Baruch Hu says: It is a "din," a law, that I will take him out of galus, for this person is fulfilling the purpose of creation, and if so, Hakadosh Baruch Hu will take him out from all pain and difficulty and will bestow much shefa upon him.

May we be *zocheh* to only multiply the good in our lives, more and more.

Gut Shabbat Pinchas Shefer

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

HASHGACHA PRATIS HOTLINE
Yiddish, Hebrew, English.

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

In Australia 613-996-10005 • In South Africa 87-551-8521 • In Argentina 3988-4031 • In Ukraine 380-947-100-633

• Kav Hashgacha Pratis for women
(Yiddish and Hebrew) - Menu 4

THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

Exactly at a Quarter to Four

Fifteen years ago my parents bought us an apartment in Kiryat Gat. They paid the down payment, and I had to take a mortgage to pay the rest of the cost of the apartment. Several months passed between the time my parents paid the down payment and the time we received the keys to the apartment. During those months the price index went up, and I ended up having to pay an additional 40,000 shekels for the down payment.

Where would I get 40,000 shekels? I had nothing. The key was waiting, but the debt would not stay put. It would get higher and higher, and every week that I didn't pay, additional interest and fines would accrue, which I did not have the *kochos hanefesh* to handle. I didn't dare ask for money from our parents. They had already given me so much. I had no idea how we could even start putting together the money. 40,000 shekels seemed like a huge sum to me.

I called my Rav and asked his advice. "What does a Yid who believes in Hashem do?" he asked me. And he responded to his own question: " 'For anyone who takes upon himself the yolk of Torah, the yolk of *derech erez* is taken away from him.' When does the afternoon seder begin for you?"

"The seder begins at a quarter to four, but practically everyone comes at four," I answered.

"You'll come at a quarter to four," the Rav told me. "Take it upon yourself to come to your afternoon seder on time, and not a quarter of an hour later."

That was the advice I received. A quarter hour of learning.

The next day I acted on the Rav's advice. I came on time to afternoon seder. The kollel was empty. Only I showed up, went over to my seat, opened a sefer, and started learning.

A minute later the rosh kollel came over, and he was duly impressed. "What a masmid! Kol hakavod that you came before everyone else!"

I was uncomfortable with the description he was attaching to me. It's not that I'm such a masmid. I wanted to fix his mistake, and I said, "I'm simply in desperate need of 40,000 shekels, and my Rav advised me to come to kollel on time."

The rosh kollel asked me a few questions, in order to understand how a young *avreich* needed so much money in one shot. Then he asked me to come to the bank with him, and he withdrew 40,000 shekels and gave it to me on the spot. "First of all, take this money and pay it immediately so the interest doesn't accrue."

I took it; I had no other choice. I gave thanks to

An Hour of Zechuyos

Generally, every day I get up early and rest in the afternoon. I have an old cell phone at home which is not active, and it serves as my alarm clock. It is set for 5:10 p.m., and I use it to get up on time from my afternoon rest, daven *Minchah*, and give a *shiuur*. This schedule worked very well. Everything went as expected. The alarm rang, I got up, and the *shiuur* was delivered on time.

Then, about a week before Rosh Chodesh Nissan, something strange happened to me. My alarm stopped ringing. While I still got up more or less on time, there were times when I overslept. I'm an organized person, and this problem with my alarm truly bothered me. The fact that I was late getting up caused me *agmas nefesh* and difficulty. How had this happened to me?!

I tried to understand what was happening. I asked around, and I learned that the problem was the changing of the clock. When a cell phone is active it automatically switches to summer time, but since my alarm is in an inactive cell phone, it doesn't switch to summer time automatically, and therefore my clock was ringing at 6:10 instead of 5:10. I had to reset the time manually.

I thanked Hashem that the problem was resolved.

The next morning, as every morning, I arrived in yeshiva for my job as a *mashgiach*. There I saw a good *bachur* named Shmuel Yehuda coming in late for the second day in a row. He looked very much like someone who had just gotten out of bed minutes earlier.

"What happened?" I asked him after davening. "Why are you late?"

"I don't know why, but my alarm clock didn't ring," he told me.

"Yesterday it didn't ring either," I pointed out evenly.

"Right." He was downright embarrassed. "I set it but it didn't ring, because I forgot to switch the clock to summer time."

That was enough for me. I stopped asking questions. I understood him perfectly, even though a full week had passed since the clock was switched. If my own clock had been working I never would have overlooked a *bachur's* being late one day after another, acting as though he didn't know that the summer clock had taken effect. But Hakadosh Baruch Hu arranged for my own clock not to change automatically, so I would feel what it was like to get up late because of a mistake that stretched for a full week, and so I believed it could happen to this *bachur*.

Thanks to my own mishap, the *bachur* had my understanding and empathy, which would truly help him to overcome the difficulty, *be'ezras Hashem*.

Everything They Didn't Pack Away

I live in Yerushalayim, and I work every day from 3:30 in the afternoon until midnight. Perhaps knowing this, you can understand how precious my learning time is to me.

On one of the days before Pesach, at 3 p.m. my wife got a call at home informing us that we could receive kimcha d'Pischa from a specific distribution. The neighbor related that he had a card for us, and with it we could pick up the package. "I just got the card today," the neighbor said, "and it says they're giving out the packages until 1 p.m. today. Now it's already 3, but if your hurry there's still a chance you'll be able to get yours." He then explained several more vital points: "The distribution takes place in one location for the entire city, so you need to come with a car. I don't have a car, so if you can possibly take my package as well, I'll pay you for the service."

My wife responded calmly that she would take care of the matter soon.

"Why soon? You need to hurry. It's already 3 o'clock, and I don't know what you'll have left to take if you come even later."

My wife listened to the neighbor's warning, but she still didn't rush to call me. She knew that until 3:30 I was learning with my son, and both my learning and our son's learning are very important to her. She didn't want to bother us, come what may. She also knew how important it was to get the package of kimcha d'Pischa, since we have, baruch Hashem, a houseful of children and many expenses. Nonetheless, she waited patiently for 3:30. She did not call a moment earlier.

At 3:30 she called me and told me about the package. I told my son, "Go and see if something's left. Take a shopping cart. Maybe there'll be just a few things left, and you'll manage without a car."

My son took the shopping cart and set out toward the place where the distribution had been taking place. When he got there he saw that they were starting to pack away all the products that were left. He showed his card and asked the organizers if he could take our portion from what was left, and they told him, "You can take anything we haven't managed to pack away yet."

There was so much! Several sacks of potatoes and onions, many vegetables, and treasures that every Jewish home is happy to receive for Pesach. My son gathered more and more. Now he needed a car. What to do?

A car arrived!

Yes, that's exactly what happened. Suddenly a van arrived, and the driver wanted to take

On the giving end

I bought a roof in order to build an apartment on it, and when it came time to begin construction there were many delays, and for a long time the matter was held up. I decided to donate toward the dissemination of emunah, and within two days everything worked out!

On the receiving end

I recently traveled to Europe, and on the way back I got stuck in traffic, which is how I arrived at the airport an hour late. When I was checking in I found that my suitcase was overweight, and they would not agree to put it on the plane without additional payment. I tried paying by credit card, but it didn't work. I wanted to pay by cash, but they wouldn't agree to take it, and thus I missed both that flight and my connecting flight. I must point out that I was calm throughout this ordeal. I did not get angry at anyone. This was in the merit of the words of emunah that I read in the newsletters and hear on the Hashgachah Pratis phone line. It was so nice that when the time came that I needed those words, they indeed came to me and helped me. Yasher koach.

boxes of oranges that were missing in his neighborhood of Ramot. My son asked if he could give him a ride to our home, which is located on the way to Ramot. "Pack everything into the car, and I'll take you all the way home," the driver offered generously. "How much should I pay you for the ride?" my son asked. "However much you want." My son paid only 50 shekels for the ride, and we received a lot more than we thought, with plenty to give out to others as well, all delivered straight to our home. It was the fact that he showed up later, and the zechus of my wife's refraining from disturbing our limud Torah, that brought all that bounty to us.

Hugging a Sefer Torah

Three years ago, a precious Yid by the name of Reb Yitzchak z"l passed away. He was a good friend of my father's shlit"a, and together, over the course of many years, they worked on disseminating Torah and kiruv in a certain settlement in Eretz Yisrael. They established a community there which they nurtured with devotion. Last Shabbos my father got up in the morning very excited. In his dream he had seen his friend Reb Yitzchak z"l standing near the window, his face glowing with joy, and he was hugging and kissing a sefer Torah in his hands. This dream was very clear. My father remembered every detail, and he thought a lot about the meaning of the dream. When my sister heard the dream, she said, "We have to tell Reb Yitzchak's children." My father met Reb Yitzchak's son, Reb Refael, who is himself a marbitz Torah and ba'al chessed, and he told him about the dream. Reb Refael was amazed. "Really?" he exclaimed. "Incredible!" In answer to my father's questioning expression he explained, "A while ago I went with my brother to one of the great tzaddikim of our times, and he asked us, "Why don't you have a sefer Torah written l'ilui nishmas your father z"l?" "We started talking about it in our family, and suddenly you came and told me about this dream. This is a tremendous chizuk for us to do something immediately. If the mere fact that we started talking about a sefer Torah brings Abba so much joy, then we will certainly make every effort, with Hashem's help, for the idea to come to fruition."

Tefillin According to All the Shittos

My name is Yisrael Meir Gombo from Yerushalayim. Thirteen years ago I got a message from my nephew that he was making a bris for his son. I was very happy. I wished him mazal tov and decided to participate in the joy of the mitzvah. On Thursday morning I made my way to the beis midrash where the bris was supposed to take place, and lo and behold, there was no one there from the family. I looked this way and that, asked a few of the mispalleim if they'd met anyone dressed in Shabbos clothes, and each of them answered in his own way that he hadn't seen or heard about a bris that day. It seemed I'd made a mistake. The bris was to be on the following day, Friday. I felt very bad about the time wasted. I'd devoted almost an hour to a bris that wouldn't take place until the next day, but, I told myself, this is the will of Hashem, and this is how it needs to be. The next day I made my way once again to my nephew's bris. There I was received with respect as is appropriate for an uncle, and I told the father of the child, "You should know that this is the second time I'm coming to this child's bris. I thought the bris was yesterday, and I was here yesterday at this hour." My nephew was in a great mood, and he answered, "Actually, according to your opinion, you came on the right day. The baby was born after sundown. You, however, act in accordance with Rabbenu Tam, who holds that shekiah is later. And therefore it's considered as though the baby was born a day earlier and the bris should have taken place yesterday." We both laughed. I had come to the bris according to all the shittos, and the main thing was that the baby had his bris! Today this nephew called me. I made a small calculation and realized that this baby was becoming bar mitzvah. "Yasher koach," the father told me emotionally, and I had no idea why or what he was thanking me for. "Do you remember my son's bris? How you came on Thursday instead of Friday, and I told you that you were acting in accordance with Rabbenu Tam's shittah?" "Yes, yes." Of course I remembered. "You should know that if not for that joke back then, I would not have remembered today when my bachur was born. "And why is that so important?" I asked. "Because the question about when exactly the child matures into adulthood becomes very significant regarding tefillin. It is our minhag to first put on tefillin on the day of the bar mitzvah, and if he was born a day earlier, he needs to put on tefillin a day earlier. I asked a Rav, and he told me that the bar mitzvah bachur should put on tefillin a day earlier, so that on the first day when he matures according to Rabbenu Tam, he should not miss out on the mitzvah of laying tefillin." I was very emotional about this. Hashem plans the steps of man. Thirteen years ago I went, as though for naught, to a bris that wasn't, so that the father of the baby would laugh with me, and in the zechus of that conversation between us he would remember to put tefillin on his son on the day before his bar mitzvah. That's how he became bar mitzvah according to all the shittos.

the Creator of all and saw how the Rav's advice worked immediately. I then went back to kollel to learn, and the rosh kollel saw on my face how surprised I was, and also a bit confused. I would now have to return 40,000 shekels to him. "Pay me back 100 dollars every month," the rosh kollel told me. This calmed me down, but only a bit. A few minutes later he came over to me and asked, "Will you be able to return 100 dollars to me every month?" "I don't know," I answered him honestly. "You know what?" he suggested. "Learn with my son for half an hour every day, and this will be your payment!" This is a true story. I am only working on myself to remember that a quarter hour of learning is worth not 40,000 shekels but so much more than that. This was only a segulah. The real reward in the Upper World is awaiting us all.

Go and Find It

B'sha'ah tovah I concluded my learning of safrus and began writing. This is a profession with unique significance – to be responsible for the writing of a sefer Torah, the writings of Hashem! The feeling that my fingers have the power to do good and to glorify the Name of Hashem yisbarach in the world caused me think about how to use this ability in order to do something that would also benefit neshamos in Am Yisrael. I recalled my aunt, a"n, who had donated a sefer Torah to one of the shuls in Yerushalayim, and I decided to do something for her neshamah – to examine the sefer she had donated and to repair it. I went over to the gabbai of the shul and asked him, "Where is the sefer Torah my aunt donated?" I told him her name and her father's name. "I have no idea," the gabbai answered. "There are many sifrei Torah here, and I don't know which of them your aunt donated." I thought to myself, If I were to drop my plan now, it would show that I wasn't serious. Even though I believe that the best thing would be to repair specifically her sefer Torah, if I repair a sefer Torah that someone else donated, that would also be a good deed, and if I intend that this be for the ilui neshamah of my aunt, then indeed it will do her good. I took a random sefer Torah of the many in the aron kodesh and started to review it and repair it, line by line, one sheet of parchment at a time, one parshah at a time. I continued working through the whole sefer until I reached the last words, "I'einei kol Yisrael," and then my eyes beheld something incredible: Right there on the eitz chaim, which was revealed after I had rolled out the last sheet of parchment, was engraved the names of my aunt and her father! Hakadosh Baruch Hu had prepared the very sefer Torah that my aunt donated, the one I had wanted to repair. She was zocheh, and the sefer Torah she donated was repaired l'ilui nishmasah.

Seize the Opportunity

At this time, this special newsletter is available in English in digital form only. If you would like the unique privilege

of having it printed and made more available to the general public, please contact us at

9722-6-313-742

נעם דו אויך א חלק אין די באוועגונג אויסצושפרייטן אמונה איבער די וועלט

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 (9722) 631-3742 or donate by:

בעמדות נדרים פליס
מלוח בדואר
העברה לבנק לאומי
טניף 902 | חשבון 63137390056 ת.ד. 5475 ירושלים
ע"ש השגחה פרטית

Hashgachah Pratis in Sifrei Kodesh

Hashgachah Pratis in the Sefarim Hakedoshim

Emunah Encompasses the Entire Torah

This implies that a person who has emunah fulfills the entire Torah.... Emunah means accepting Hashem's G-dliness and His uniqueness and the yoke of His Malchus, as we were commanded in the parshah of Krias Shema, which refers to the entire Torah. This is the meaning of, "And a tzaddik shall live through his emunah." As the passuk says, vachai bahem – one should do all the mitzvos "and live through them."

(Ritva)

that one should truly believe in Hashem and in His Torah. And we receive our emunah from our Fathers, from one generation to the next, all the way back to the first generation that saw Yetzias Mitzrayim with their own eyes – all the miracles and wonders, and the holy ma'amad of Kabbalas haTorah, which took place with great publicity, before 600,000 men aged 20 and over, and everyone then achieved the highest level of prophecy. At Yam Suf they said "zeh Keili v'anveihu," and Chazal say that a maidservant was able to see that which Yechezkel Havi did not see. And afterward, at Kabbalas haTorah, Hashem spoke to them Face-to-face, as it says (Devarim 5:4), "Face-to-face Hashem spoke to them." And in the merit of this emunah our Avos were redeemed from Mitzrayim, as Chazal teach. And thus it will also be during the final geulah, which will be in this zechus, as it says (Hoshea 2:22), "And I will betroth you to Me through emunah." But in order for the foundations of emunah to be strengthened in a person, he needs to constantly strengthen himself in Torah learning, and through this he recognizes the Creator of the world.

(Chafetz Chaim on Aggados, in the appendix to Shem Olam)

Emunah Ensures Eternal Life

All the mitzvos are based on emunah, as Chazal say: Chavakuk came and based all [the mitzvos] on one principle, as it says (Chavakuk 2), "And the tzaddik shall live through his emunah." And Shlomo Hamelech said the same (Mishlei 28:20): "A person of faith is full of blessings."

Why did Chazal quote Chavakuk and not Dovid Hamelech in order to support their statement? They could have said that Dovid came and placed all of Torah on one principle, as it says (Tehillim 119:86), "All Your mitzvos are emunah." But Chazal based it on Chavakuk because he used the word "yichyeh" – with emunah, a person can be zocheh to life in Olam Haba. Since Dovid did not mention anything about reward, they based it on Chavakuk and not on Dovid. Yichyeh is referring to life in the World to Come, which is real, eternal life. This was not said regarding the brief, physical life in this world, but rather the eternal life of the World to Come.

(Rabbenu Bachyai, Kad Hakemach, entry Emunah)

What Is Emunah?

This refers to emunah in the Oneness of Hashem, and [according to another opinion] this refers to believing and knowing that everything comes from Hashem and through His desire, and not attributing anything to one's personal merit or to one's own power.

(Yefei Talmud, Rav Yitzchak Palagi)

Through Limud Hatorah One Strengthens Emunah

The main foundation of everything is emunah.... This means

Emunah
Chavakuk came and based all [the mitzvos] on one principle, as it says (Chavakuk 2:4), "And the tzaddik shall live through his emunah"
(Makkos 24a)

Emunah Is a Great Principle for Improving One's Middos

The Alter of Kelm z"l would say: Since Chavakuk was one of the last nevi'im, he based the fulfillment of the entire Torah on one principle, which is emunah. That is where everything lies. When a person is zocheh to acquire a bit of emunah, he is zocheh to everything, because emunah is the main thing. All the middos are based on emunah, and the one who believes fully in Hashem is a baal middos tovos, for emunah produces good middos; and likewise the opposite – a person with bad middos is very far from emunah, for his middos prevent him from having emunah.

(Ohr Yechezkel, unit Emunah)

All Sensible Reasoning Comes from Emunah

According to the greatness of one's emunah and the implanting of emunah in his heart, and according to the recognition of the heart, all upstanding intellectual reasoning and love and fear of Hashem come, and therefore Chazal say, "Chavakuk came and based all [the mitzvos] on one principle."

(Yesod Ha'avodah 2:3)

A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

The newspaper headlines are flooded with wars, bloodshed, terror attacks, fatal car accidents, natural disasters such as earthquakes and huge fires, new plagues spreading rapidly, and illnesses that have no cure.

I am always shocked by this – are these the topics that genuinely interest us? Is this the reality that we truly want to live?

Instead of focusing on tragedies, why shouldn't we choose to value the fact that millions of people get up each morning healthy and whole, to focus on the beautiful creations of Hashem, the breathtaking views that surround us, the essence of life, our ability to act and do and feel.

Perhaps we cannot fix the entire world, but we can certainly fix ourselves. Why are we stuck with so many negative thoughts about ourselves?

We think, "Oy, I don't learn so much like so-and-so does!"; "My children are not so refined or such tzaddikim as the children of so-and-so are"; "Perhaps I davened, but certainly not like I should have"; "I don't do enough chessed; I don't smile enough." How much energy do we waste

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

Don't Be Complainers

on such painful thoughts?

In Parshas Beha'alozecha we learned about the misonenim, who spoke "evil in the Ears of Hashem," and then we bring this sin into our own homes!

Anyone who has the tendency to complain about himself must work on this, even if he has to lie to himself! He should focus on his own merits – every small merit that he finds for himself. When a person thinks about how unsuccessful he is, he locks out every possibility for success. Therefore, we need to act in accordance with the words of Rambam (Hilchos De'os 2:2) and go to the other extreme: One should exaggerate and even lie until he feels good about himself. And in truth there is no lie here – for each person has tremendous strengths, and every small strength that he has cannot be emphasized enough; its value is truly endless – and therefore we need to exaggerate it and find great joy in it.

Make sure you verbally express all the positive thoughts you have! Every joyful word you say is a mitzvah, which creates a good malach who will stand by you!



Listen in to the line And you'll get it

**Hundreds of
thousands the
world over
have transformed
their lives into an
oasis of peace and
serenity.**

**Call the
hashgacha
pratis phone-
line and feel
enveloped
by peace and
serenity.**

**Called from Israel
,+972-30-11-300
U.S
,151-86-130-140
England
,0-330-3900-489
Belgium
,0-380-844-28
Regina
,31-840-398
South Africa
,8755-18-521
Ukraine
380-947-100-633**