

HASHGACHA PRATIS

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



Parsh Balak - Pinchas 5784 ■ Issue 143

HEART TO HEART

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

The Mitzvah of Hafrashas Challah

Is it possible that Rabbenu Bachyai exhorts us to choose *tzaros*?! *Shaar Habitachon* focuses on the goal of giving every Jew the serenity of a *boteiach*, so that he has a life suffused with *simchah*, *emunah* and *bitachon*!

And yet, at the end of the fourth *perak* Rabbenu Bachyai tells us that a person who is worthy of Hashem's *chesed* in the World to Come is "one who would rather have pain than serenity."

We need to understand this. Regarding everything connected to matters of this world, Rabbenu Bachyai directs us to minimize our difficulties and not to search for difficult or extraneous work; his instructions are to try to earn our *parnassah* in the easiest way possible, and to trust that the Creator will provide for our needs.

However, regarding matters of the Next World, the view is completely different: When doing mitzvos, the advice is to invest in them and beautify them more and more. In this regard one should choose "pain over serenity." The point is not to choose tragedy, *chas v'challah*, but rather to choose difficulty and exertion. It is easier to buy kosher *mehudar* matzos, but one who wants to glorify the mitzvah will personally participate in baking the matzah. It may be more convenient to wear tzitzis that someone else tied, but there are many people who exert themselves to tie tzitzis on their own, and to fulfill the *gemara* that teaches that it is a greater mitzvah for him to do it on his own than to have someone else do it.

How many beads of sweat are collected when *Yidden* schlep boards in order to build a *sukkah*, how many *kochos* are invested in the effort to give and to help another, to share his burden, to help others ourselves, physically?! Sometimes a Jew lies down to sleep but when he hears that his parents need him or need his help, he overcomes his tiredness and travels to them. These exertions add up in a special account, and a person receives special reward for every bit of effort. People who do this are people who are choosing "pain over serenity"; they are choosing effort and exertion in order to do mitzvos.

You could buy ready-made challah in the grocery or bakery, but many *bnos Yisrael* prefer baking at home: They choose the best flour, and there are those who even buy regular flour and sift it, then take a large bowl and fill it with water, sugar, yeast, flour and oil. At every stage of the process they murmur, "*L'kvod Shabbos kodesh*."

The Chafetz Chaim wrote in the *Mishnah Berurah* that there is a hint to this in the *Parshas Hamann*. "Whatever you choose to bake – bake": one

should bake challah in honor of Shabbos. In the times of the Gemara there was an established custom to do so. The Chafetz Chaim wrote (*Biur Halachah*, *siman* 242) that due to our many sins, today many women have neglected this *minhag* and they buy challah from a bakery, and in doing so they detract from the *kvod* of Shabbos.

Nowadays, *nashim tzidkaniyos* know how to make the mitzvah of baking challah precious, and they ask the Creator to bring *brachah* into their dough, enable it to rise properly, and rest His blessing upon it.

Then comes the mitzvah of *hafrashas challah*. Rabbenu Bachyai wrote that this is the only mitzvah one does with dough! Women know that this is an *eis ratzon*, and when separating challah they beseech Hashem for all their needs. While kneading her dough, a mother asks that her Chaim'ke grow in Torah and that her *Yehoshua*'le learn well, that her *Meir*'ke learn how to read and get along with his friends, that her *Tzira*'le find a proper *zivug*, and that her *Mira*'le should feel good about herself and be happy with her lot. She braids the challah and asks for a *refuah sheleimah* for all the *cholim*, sprinkles sesame seeds and asks for *acheinu Beis Yisrael* who are in *tzarah* and in captivity. If the little ones are around, she gives them each a small piece of dough to make a small roll, and thus she is *mechaneich* them to invest in mitzvos as well.

Nowadays there are many options for getting things easily and conveniently and for pampering ourselves. The choice to invest in and work hard on a mitzvah is an inestimably wonderful thing. It's not just that at the end you'll have challah for Shabbos, but rather that the whole process of being busy with the mitzvah uplifts a person and brings him to a much higher place.

Regarding one who chooses to invest time and *kochos* in *hiddur mitzvah*, Rabbenu Bachyai says that he is worthy of Hashem's *chesed* in the World to Come

Thus, when a person strengthens himself in *emunah* and *bitachon*, Hashem gives him the opportunity to do more mitzvos *b'hiddur*, and for all this we thank Him and sing His praises.

Please daven and beseech Hashem for mercy for the *avreich* who was seriously injured in an accident in Beitar Illit,

Harav **Yitzchak ben Basha**, י"ו, ה'י,
son of Rav **Dovid Kletzkin shlit"א**

תזכרו למצוות

FROM THE EDITOR

Only Those Who Know How to Walk

People relate that specifically after working on and advancing in their bitachon, they are beset by additional *nisyonos* in *parnassah*.

"You promise serenity and peace, and I have no complaints against you," someone told me. "You're not the final word in *emunah* and *bitachon*...but you do make an impression of knowing what you're talking about. But since I've started working on *emunah* and learning *Shaar Habitachon* my *nisyonos* have only increased, and recently I was fired from my job. Tell me, how exactly does it work? It looks like the closer I come to *emunah*, the further I am distanced from it."

The question is a painful one.

But when we know the answer, then there is *chizuk* to be found within the difficulty itself.

The holy Rav Pinchas, the Baal *Hafla'ah*, explains in his *Panim Yafos* in several places (*Vayechi*, *Eikev*) the *passuk* in *Tehillim* (27:14), "Hope to Hashem, strengthen and fortify your heart, and hope to Hashem."

A person works and advances in *bitachon* and reaches a state of *kavei el Hashem* – "Hope to Hashem." He knows that only *Hakadosh Baruch Hu* can help him, and he turns only to Him. *Hakadosh Baruch Hu* then says: If this *Yid* wants to be uplifted, I want him to come even closer to Me.

Then comes the stage of *chazak v'yaamet libecha* – "strengthen and fortify your heart." *Hakadosh Baruch Hu* sends *nisyonos*, and the *Yid* has to strengthen and fortify his heart with *bitachon*. The *yetzer hara* – Hashem's messenger, tells him: Give it all up. You're just going backward all the time. You thought you'd start learning *Shaar Habitachon*, and see how many losses you have now. You took on more learning, and look what new *nisyonos* came your way. You decided to daven earlier, and suddenly foreign thoughts are interfering with your *tefillah*.

He tries to weaken us, but the truth is that the purpose of the *nisyonos* is to strengthen us even more, to train us and enable us to move up a class. Therefore, *Dovid Hamelech* repeats, *v'kavei el Hashem* – "and hope to Hashem." Don't listen to that talk. These are empty words. The truth is that this difficulty came to you specifically because you advanced, because your Father in *Shamayim* sees you and wants you to rise even higher. Don't think He's distancing Himself from you. It's just the opposite – from *Shamayim* they see your desire to come closer, and they're sending you challenges to prove your loyalty.

When a child doesn't walk, no thinking person will stand the child on his feet and tell him to walk, because then he'll fall and get hit on his head. When do we allow a child to fall? When he's already started walking a few steps, then he falls and gets up, falls and gets up, until he succeeds in walking on his own.

Hakadosh Baruch Hu sees our desire to rise, and it is precisely then that He wants to bring us even closer to Him.

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:

In Australia 613-996-1005 • 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

A Mother's Advice

I live in Yerushalayim and own an apartment in Beit Shemesh. I divided the apartment into two units, each of which I rent out separately, thus paying my rent in Yerushalayim as well as part of the mortgage. One day one of my tenants left, and a new one did not come. The apartment was empty for several months. I spoke to agents, advertised in the circulars...and the apartment remained empty.

One day, when my mother asked me how I was doing, I told her about the state of the apartment, which directly impacts my bank account. My mother told me, "I also rented out an apartment, if you recall."

I nodded. Yes, our parents have an apartment somewhere in the country, which they rent out. "Our apartment was empty too," my mother said, "until I decided to approach the chief Agent of the world. We promised to pay the agent's fee to Hashem, giving all the rent from the first month to *tzedakah*. Within a few days a new tenant arrived, and we gave the money to *tzedakah*. Take your mother's advice and do the same thing."

I took her advice and accepted upon myself to pay the agent's fee to Hashem, and indeed, within a few days a new tenant appeared, and I acted on my promise and gave the rent from the first month to *tzedakah*.

Some time later the tenant from the second apartment let us know he'd be leaving in another month. This time I'd already learned my lesson, and I accepted upon myself immediately to give the agent's fee to *tzedakah*.

A new tenant arrived right away. The apartment wasn't left empty for even one day.

A New Headlight

I imagine some of you readers are drivers, and I want to ask those of you who own a car: How significant are the moments when you get into the car, start the engine and prepare to drive?

I think this is a very significant part of the drive: Sometimes the door doesn't open, and sometimes it opens and doesn't close. Sometimes you discover the car is almost out of gas, and so on. You need a certain type of focused energy at this point in the drive.

Two months ago I started driving, and I somehow forgot to close the door. What happened? I hit the car that was parked next to me and broke its headlight. I know the owner of the car, and I knew it was my responsibility to pay for the damage. Later that day I called him and told him the story – "I broke your headlight."

"Ahh – it was you?!" he answered. "You should know that I'm doing a test for my car now, and they're not letting me pass because the headlight is broken."

This was serious damage. The car was not passing its test because of me. Me? Yes. I had forgotten to close the door, but my forgetfulness had been directed from on High.

I felt that this was truly a *nisayon of emunah*, and

Afraid of the Shot

I took my nine-year-old son to the dentist. There was no way I could have anticipated his behavior. We spoke about how we were going to the dentist, and the treatment, as you know, is not very pleasant. We spoke about the chair that moves up and down, about the smells and the sounds, and about the "tractor" that would enter his mouth. We explained how he would need to open his mouth very wide, and more.

We spoke of many things, but I forgot to mention the shot that the dentist would administer in order to numb his mouth.

I don't know if it would have helped if we'd have remembered. When my son saw the needle he got all riled up. No way was he willing to get this shot. *No way*. It would hurt too much.

The more I tried to calm him down, the wilder he became, and the dentist said he couldn't treat him. We left without his being treated, and with no other solution in sight. We were very confused. How would we take care of his teeth this way? In the meantime, we did nothing.

A while passed, and my son began to look very tired. We went to a doctor, who did some testing, and we discovered he had a certain illness. May Hashem send him a *refuah sheleimah*.

Now we understood that several months earlier, when we visited the dentist, the illness had already been present in his body, and the shot was liable to endanger his life! His strange behavior was in fact a true *hatzalah*. Had he sat nicely and gotten his treatment, who knows if there would have been a boy to treat later on!

While Hashem tested us with an illness, and we would have to undergo all its stages before he would hopefully be cured, we simultaneously see the tremendous *hashgachah pratis* and how Hashem safeguarded our child from harm.

Learning That Leads to Action

Lately I have been studying the topic of *hashavas aveidah* in depth. I dealt with many questions, such as: What is the *din* when you find an object with no sign of ownership? Does it matter what type of object? How much effort are you obligated to expend to seek out the owner? When you delve into this *inyan*, you see how much there is to learn and to do. In order to be *mezakeh* the *rabbim*, I also started to disseminate a pamphlet in my area which discussed one aspect of *hilchos hashavas aveidah* each time.

Last week my family and I went to a certain *yishuv* for Shabbos. We are part of a Yerushalmi community in which the *bachurim* wear *shtreimlach* on Shabbos, and when we went to shul in the *yishuv*, I saw my son wearing his regular hat rather than his *shtreimel*. "What happened?" I asked him, "Where is your *shtreimel*?"

"I don't know," he answered, confused. "I can't find it."

We searched for it inside and around all the suitcases, but the *shtreimel* was nowhere to be found.

The next afternoon before Minchah, they asked me to give a *shiur* in shul to the *mispallelim*. I thought to myself, What could I speak about? I'll speak about the topic I have been learning lately: *hashavas aveidah*.

I gave a *shiur* and was happy to note that the people were interested and were asking questions, and I saw again how important it is to talk about *hashavas aveidah*.

We went home after Shabbos without my son's *shtreimel*, and I thought about what to do. I called over my son and began questioning him. "Where did you last see the *shtreimel*?"

He strained himself to remember and said, "At home, before we left on Erev Shabbos."

His answer was no help at all, because the *shtreimel* was not in the house. Perhaps someone else in the family had put the *shtreimel* onto the minibus we took, or it was left in the bus stop at the *yishuv*. There was also the possibility that it was left on the van. With all these possibilities and more crowding my mind, I had no idea where to begin searching. Anyone I spoke to thought for a moment and then said, "No, I didn't see any *shtreimel*."

Suddenly, I thought: It's been fifteen years that I've been giving *shiurim*, *baruch Hashem*, and just this week I gave a *shiur* on the topic of *hashavas aveidah*. I said, "Ribbono shel Olam, in the

On the giving end

My son, who is both talented and hard-working, was trying for years to find a suitable job in order to help him support his large family. His many efforts did not bear fruit. He worked in jobs and in places that did not suit him. Wanting his success, I decided to fund a new location for the dissemination of *emunah*, where the Hashgachah Pratis newsletters would be distributed. Incredibly, only a few days later my son found the perfect workplace for himself, work that pays well, and in his field of interest.

On the receiving end

Six months ago I started listening to the incredible content on the Hashgachah Pratis phone line. While previously I'd come across advertisements in the newsletter which said that listening to the phone line brings serenity and joy in life, I did not believe the advertisements. Now, however, I don't have to believe, because I feel and experience the tremendous benefits of listening. I recommend the phone line to everyone. Shimu utechi nafshechem – Listen, and your souls will be revived!

zechus of my *shiur* on *hashavas aveidah*, help me find my own *aveidah* – my own lost object!" Right afterward, I had a new idea to look for the *shtreimel* near our home, because it was possible that it hadn't come along with us at all. I went over to the owner of a store located across the street from my house and asked him if he'd agree to look through his security cameras to see if our *shtreimel* was there. He agreed, and started replaying the video on his security camera from before Shabbos. We spotted the *shtreimel* lying forlorn on the gate. A few minutes later the camera showed my neighbor passing by, looking at the *shtreimel* and taking it.

I called the neighbor and asked him about it. he said, "Yes, yes, I found a *shtreimel* on Erev Shabbos and returned it to its owner."

"Returned it? How? To whom?"

My neighbor explained that he saw our family name on the box. It is a common name. He called a Yid with the same name, who took the *shtreimel* in hand without looking into whose it was – who had lost a *shtreimel* that had his name on it.

We called this Yid, and it turned out that he still hadn't found the time to deal with this *shtreimel* that had landed in his house, and he was happy to return it to us.

The *shtreimel* was returned to my son, and I felt that not only did I receive a *shtreimel*, but I also received a great *he'aras Panim*, a Heavenly revelation, measure for measure. I am learning

hilchos hashavas aveidah, and Hashem returned my lost object to me!

Hashgachah at the Shilat Junction

It was late afternoon, and I was on my way from Yerushalayim to my yeshiva in Elad. The bus stopped at the Shilat junction, and I had to get off and go into the gas station. I imagined that the bus might continue traveling without me, but I preferred to get off.

On my way back to the bus, a young *bachur* stopped me. "Do you have tefillin?" he asked me. At that moment I was in a quandary: The bus still hadn't left the stop, and if I ran I could make it, but there was a Yid here who hadn't donned tefillin yet. I had no idea how this had happened to him, but if I didn't give him my tefillin right away, he wouldn't don tefillin that day, *chas v'shalom*. The feeling of *achrayus* for him overcame the urge to make the bus, and I allowed him to use my tefillin.

When he finished, the bus had long since left the stop. I stood there wondering what to do, and suddenly a car pulled up in front of me. There was a *frum* Jew behind the wheel. "Elad?" he asked.

I was truly excited. I saw how one does not lose out from doing a mitzvah. This was *he'aras Panim*, which gave me a sense of true closeness to Hashem.

Grandmother, Mother, and Daughter

My wife received a sweet note from my daughter's day camp regarding a special activity for mothers and daughters together. While she wasn't bored or looking for extra activity, my wife was happy to participate in something she deemed to be of educational value, and she marked down the date. In the meantime, it seemed that others thought this was a good date as well. The fact was that people who organized vacations for women chose the same date; and that her mother really wanted to go on vacation...with her. A few phone calls yielded the information that none of her sisters would be able to take their mother on vacation instead of her.

Now my wife did not know what to do. On the one hand, her mother wanted to go on a vacation with her, and on the other hand, there was a special activity for mothers planned for the same day in our daughter's day camp.

Going with her mother was *kibbud horim*; going with our daughter was investing in *chinuch*. Her mother would understand; our daughter was less capable of understanding. Her mother needed the vacation desperately, and there was no way for her to go without her daughter at her side. Our daughter was still a child, with many other opportunities ahead, to make up for the lack.

My wife deliberated back and forth between her responsibilities to her mother and to her daughter, and then she simply turned to Hashem with a heartfelt request: "Ribbono shel Olam, lead me to the right decision."

In the meantime, she did nothing, and hoped for the best.

The next day the *yeshuah* came: The day camp sent a notice informing us that they had pushed off the special activity for another day.

This was incredible! The feeling was: You daven to Hashem, and He answers! "For Who is like Hashem, our G-d – whenever we call out to Him!"

succeeding in this *nisayon* required that I take responsibility for the damage without balking. "Fix it," I told him, "and I'll pay for it." How much could it possibly cost? It was just a headlight, after all.

Minutes later the driver called with bad news: "I asked at the mechanic how much a new headlight would cost me, and he told me 8,000 shekels!"

My mouth dropped open. Eight thousand shekels! Why couldn't he get a headlight for a more reasonable price?! The driver understood me and said, "I'm willing to wait a bit. Maybe your car insurance will cover the cost." I called the insurance company and was told that I could get a new headlight for 5,000 shekels.

Nice – I would save 3,000 shekels, but 5,000 shekels was also too much. I did not panic, because I constantly listen to the *Hashgachah Pratis* phone line, and I knew that everything is from Hashem and that He would certainly help me. I davened to Hashem and started looking into the cost of buying the headlight myself, without the company. The cost was a bit lower; it came to 2,000 shekels.

This too was beyond my means.

I said, "Ribbono shel Olam, I see You want me to spend money. Please, if it was decreed that I must spend money, let it go to *tzedakah*." I gave a respectable sum to *tzedakah*, and then I continued looking into things.

A short while later someone told me, "Perhaps the owner of the car has headlight insurance?"

"Why would he have it? And if he had it, he would have tried to use it already!"

"Ask him anyway."

I asked. The driver told me, "I have headlight insurance, but I suspect that if I use it, it will make my insurance premium be even higher than it is now."

I asked him to check with his the company if perhaps there was a chance of getting a new headlight with no consequences, and several moments later he called me back happily. "I can get the new headlight without the cost of my insurance rising, and my deductible is only 200 shekels!"

This was truly exciting – to see how Hakadosh Baruch Hu listened to my *tefillos* and saw my act of *tzedakah* and saved me from losing out even more! This was truly a beam of light in my life!

D.I.Y. Extermination

In our first apartment, there were many insects and small bugs that infested our *sefarim*, and that's why we moved. I gave all my *sefarim* in for an expensive extermination process using gas, but even after all this *hishtadlus*, we discovered these miniature enemies in our new apartment as well. I called an exterminator, but a year later the bugs were back – small and terrifically annoying.

My wife decided to try a new strategy. Every time she cleaned the house, she said "*Mizmor I'sodah*" as thanks for the fact that she didn't meet up with any insect. And if she did see one, she said *Mizmor I'sodah* for the fact that there was only one and not more.

She started doing this consistently, and then someone recommended that she try using fly-repellent spray. It worked – the spray got rid of those insects! *Baruch Hashem*, the insects disappeared, but the *minhag* remained: We give thanks and praise to Hashem for our clean, insect-free house. *Hari'u laHashem kol ha'aretz!*

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 נדריים פילוס
משלוח 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

Hakadosh Baruch Hu Provides for the Needs of Those Who Serve Him

And this applies not only to *Shevet Levi*, but to every person whose spirit inspires him to ignore the things that interest other people, and to separate himself and dedicate himself to stand before Hashem, to serve Him and to know Him. He then becomes *kodesh kodashim*, and Hashem will be his portion forever and ever, and his needs will be provided in this world, just like the *kohanim* and *levi'im*.

(Mishnah Torah l'haRambam, Hilchos Shemitah V'yovel, perek 13:13)

Those Who Involve Themselves in Torah Need No Hishtadlus

It is understood from this midrash that the main reason [the *kohanim*] merited the 24 matnos kehunah was that they feared Hashem and anticipated His kindness, meaning that they stand before Hashem to serve Him, and they cast off from themselves the yoke of those things that interest other people. Thus it is a given that without any effort expended on their part in the natural realm, Hashem will provide for all those who do the same – “For I, Hashem, have not changed” (Malachi 3:6), and “Hashem’s Eyes are focused on those who fear Him, who anticipate His chessed” (Tehillim 33:18), to give them their needs without any hishtadlus or effort on their part.

(Madreigas Ha’adam, Saba Minovardok)

Angels Provide for All His Needs

“She shall be like the ships of a merchant” (Mishlei 31:14). The word ships is in the plural, because any talmid chacham who does not know how to respond regarding any place [in Torah] about which he is asked is not worthy of sitting in the Sanhedrin or as a rosh yeshivah. The passuk continues, “she will bring her bread from afar” – he knows how to bring proofs from

one masechta to another. What caused this? As the perek of Eishes Chayil states, “And she arose when it was still night”; “her light will not go out at night.” He sits and learns all night like a merchant ship [which travels throughout the day and night]. Thus Hakadosh Baruch Hu provides for the needs of all those who involve themselves in Torah day and night. Just as when a merchant is doing well, Hashem sends angels to come and sell and buy from him, so when a person learns Torah constantly, Hashem sends angels from afar to bring him his needs. Thus his Torah is called “bread.”

(Sefer Chassidim 309)

The Burden of Earning a Living Will Be Lifted from Him

There are two reasons Hashem obligated a

person to go out to seek ways to get his sustenance and all his needs: One is that since wisdom and the nefesh obligate a person in avodas Hashem, Hashem tests humanity with the seeming lack of sustenance and the consequent desire to provide for oneself in the natural way...and the second is that if a person would not need to exert himself and run after his food, he would rebel and pursue sin, and he would not pay attention to how much he is obligated to repay Hashem for all His goodness to him.

And if a person strengthens himself in avodas Hashem, and chooses to fear Him, and trusts in Him regarding all matters of Torah and the needs of this world, and he avoids improper behavior, and he longs for good middos – then the need for difficulty and exertion in seeking sustenance will be removed from him, since both of the aforementioned reasons will not apply to him...and Hashem will give him his needs without exertion or effort; as it says, “Hashem will not allow the righteous to feel hunger” (Mishlei 10:3).

(Shaar Habitachon, perek 3)

A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

The tzaddik Rav Yaakov Yosef Herman zt”l was a pioneer of the Torah world in America. His grandson once asked him: “Saba, what is unique about you?” His grandfather responded with a question: “What do you think about when you walk in the street?”

“I think about my business and my needs,” the grandson replied.

“Therein lies the difference between me and you,” Rav Herman told him. “When I walk in the street, I think about how I could give nachas ruach to Hashem yisbarach!”

This is an example of someone who is connected completely to Hakadosh Baruch Hu.

On the other hand, it is related that a very good bachur once very much wanted an expensive watch. His desire was so strong that he decided to work a bit in order to make enough money to buy the watch. After the watch was in his possession, he wanted an expensive suit, so he continued working. Eventually, the bachur left yeshivah, and after that his level of ruchniyus deteriorated to a very low place.

This is an example of someone who is not seeking a connection to Hashem yisbarach, who is thinking

only about himself.

The foundation of Yiddishkeit is to desire and search for ways to come closer to Hakadosh Baruch Hu and to do His will.

A person is rewarded for the very act of seeking out Hashem, as it says, “And the hearts of those who seek Hashem will find joy.” Malbim explains that in general, a person who seeks something will not be happy unless he finds what he is seeking, since he is unsure whether he will actually find it, and because he still hasn’t reached his goal. When it comes to seeking Hashem, however, “The hearts of those who seek Hashem will be happy.” This is because there is no doubt that they will achieve their desire, and also because the very act of seeking Him is itself the realization of the goal, for it is not possible to “catch up with” Hashem; one can only seek Him, and this itself is the goal.

This is a principle for life: We need to make time to speak to Hakadosh Baruch Hu and to thank Him in our own mother tongue, and to beseech Him to be our main Chavrusa, our yedid nefesh Av harachman. If you do this, your heart will be happy and you’ll be matzliach in all your ways!

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

Seek Out Hashem



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