

HASHGACHA PRATIS

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



Parshs Mattot Masei - Devarim 5784 ■ Issue 144

HEART TO HEART

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

He Is the One Who Gives Strength

At the end of *Sha'ar Habitachon*, Rabbenu Bachyai brings a story:

A *chassid* had a neighbor who was a skilled *sofer stam* and provided for himself with the salary he received for his work. One day the *chassid* inquired as to his neighbor's well-being, and the *sofer* responded, "All is well. *So long as I have my hand*, all is well."

That evening he had an accident and lost his hand, and he could not use it to write for the rest of his life. This was his punishment for the fact that he had placed his trust in his hand.

There is a major question on this story. Rabbenu Bachyai wrote several times that it is impossible to understanding the calculations of *Shamayim*, for our thoughts cannot possibly comprehend the thought process of Hashem.

When tragedy occurs, do we say, "I know why it happened to you. It's because you placed your trust in your own strength rather than in Hashem"? Obviously not. Our job is to take pity on the Yid and to support him in any way possible.

In order to understand how we are meant to learn this story, let us look at a story that related in the Gemara (*Pesachim* 57b, and also at the end of *Maseches Krisos*.) The story is told of Yanai the king, and his queen, who were deliberating which was a better cut of meat – meat from a sheep or meat from a goat. The king claimed that goat's meat was finer, while the queen said the better cut of meat came from a sheep. The discussion escalated to the point that the king and queen decided to call in an expert to hear his opinion.

They called the *kohen gadol*, Yissachar of Kfar Barkai, and asked for his opinion. He responded that the finer cut of meat came from a sheep. He didn't stop at merely expressing his opinion; he also motioned with his hand in contempt toward the king.

The king was angered by this slight to his honor. He viewed Yissachar as someone who was rebelling against his kingship. Immediately, he instructed that the *kohen's* right hand be cut off. The king's official approached Yissachar intending to serve him his punishment. In an attempt to lighten the decree, Yissachar bribed the official and convinced him to cut off his left hand instead of his right hand. This punishment was harsh enough as it was. Convinced, the official cut off the *kohen gadol's* left hand. Some time passed, and one day King Yanai saw the *kohen* Yissachar. He was missing his left hand, but he still had his right hand! The king became very angry and he said, "I gave orders to cut off the right hand, not the left hand!" He immediately demanded that his officials catch the *kohen* and cut off his right hand. Now Yissachar, who was already crippled and had left his exalted position as a result, was left with no hands at all.

To us it seems that Yanai's punishment is completely

disproportionate to the *kohen gadol's* deed, disgraceful as it was. *Chazal*, however, appear to think differently. Rav Yosef said, "*Baruch Hashem*, Who gave him his punishment in this world!"

Every Yid who learns only these lines is left wondering: Is this how we speak? When a Yid is experiencing difficulty, do we say, "*Baruch Hashem* that he received his punishment in this world"?! What about good *middos*? What about the *middah of chessed*? What about supporting a Yid during his time of difficulty? This is really incomprehensible.

But *Chazal's* words a few lines earlier clarify everything. The Gemara relates that Yissachar the *kohen gadol* would disgrace the *avodah* of the *Mikdash* by honoring himself; since it was unpleasant for him to have his hands be sullied by the blood of the *korbanos*, he would work with gloves. In so doing, he nullified the *avodas hakodesh*. The Torah states explicitly, "And the *kohen* shall take...and the *kohen* shall place..." implying that it is forbidden for there to be a *chatzitzah*, a separation, between his hands and the *korban*. Likewise, he transgressed the mitzvah of "*bal tosi'*" by adding two garments – two gloves – to the eight garments of the *kohen gadol*.

Therefore he was punished severely, and both his hands were cut off.

Now everything is clear. The *kohen's* hands were amputated not for the single display of *chutzpah* to a flesh-and-blood king, but rather for his continuous disgrace to the honor of the King of all kings, while working in the *Mikdash*.

A more careful look at this story reveals that Rav Yosef did not say anything directly to the *kohen*. He spoke only to his own disciples, in order to teach them how careful one should be with the *avodah* in the *Beis Hamikdash*. Likewise, regarding the *sofer* who lost his hand, our goal is not to pour salt on his wounds. Rabbenu Bachyai brings the story in order to teach us a lesson for our own lives. We should not place our faith in anything other than Hashem. When we succeed in any field, we should recall the Name of Hashem *yisbarach*. We should say, "*Baruch Hashem*," "*Hodu LaHashem*," and "*Chasdei Hashem*," for every success in life. He is the One Who gives us the strength to do and to accomplish. In so doing, we will merit to sanctify His Name in the world.

At the end of *Sha'ar Habitachon*, Rabbenu

Please daven and beseech Hashem for mercy for the *avreich* who was seriously injured in an accident in Beitar Illit,
Harav **Yitzchak ben Basha**, ״הי״,
son of Rav **Dovid Kletzkin shlit"א**
תוכו למצוות

FROM THE EDITOR

It Was a Good Thing I Failed

A Yid told me the following:

I thank Hashem with all my heart that I was informed that the promised 150,000 shekels would not arrive. I am truly excited as I tell you this story.

I raise funds for large institutions. It's complex work, getting the right people and meeting them at the right time that will open their hearts and their pockets. Among the potential donors, there was a Yid who promised me 150,000 shekels. When a significant amount of time had passed, I thought I should remind him of his promise. I tried to get hold of him a number of times, and one day I reached him and he told me: "Come at 6 p.m."

How could I come at six? That was my time to sit and learn. I set aside time for learning each day; how could I forgo it? On the other hand, I had been trying to get through to this man for so long, and finally he'd answered me. Perhaps the right thing for me to do would be to go to him? I fought with myself, finding rationalizations for each possible action, and finally I decided to go to the meeting at 6 p.m. When I reminded him of his promise, he told me, "Sorry, but I can't make good on my promise. Such a pity."

I left the meeting deeply disappointed, but after a moment I caught myself. Surely this was a sign from *Shamayim* showing me that it's a mistake to forgo set learning times in order to meet with a philanthropist. In fact, it's illogical to do so. You're in the midst of learning the Torah of the King, or speaking to the King; how can you interrupt that to go to meet with a human being of flesh and blood, who is also dependent on the King?

I thanked Hashem with all my heart that I hadn't gotten the money, and I davened for His help in raising funds for people who are learning Torah.

There is a happy ending to this story. Some time later I met that philanthropist again, and I told him, "Remember how you were upset that you couldn't give me the 150,000 shekels? So now don't give me that sum; give me more!" I was especially pleased that I was given a chance to correct my previous error. He told me to meet him at 6:30 p.m. I told him no! "At 6:30 in the evening I learn, so I will not be able to come."

We arranged to meet at a different time, and he sat with me and listened to all the details, and he made a nice donation.

Time and again I remind myself that all my fund-raising attempts are only *hishdadlus*. We are here in order to do the will of the great King of the universe, and there is nothing more important than speaking to Him and learning His Torah.

Gut Shabbat
Pinchas Shefer

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

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Yiddish, Hebrew, English.

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• Kav Hashgacha Pratis for women
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THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

What Can I Not Do?

Reb Zev from Beitar Illit relates: My daughter got engaged in the winter, *baruch Hashem*, and the *chasunah* was scheduled to take place in Chodesh Elul. I knew the situation with rental apartments in my area was really hard. There were no apartments to be had. Simply none. Every couple that gets married needs a miracle in order to find a small rental unit. People start paying rent several months before the wedding in order to make sure they'll have the apartment when they need it. This pressured me, and I thought, *What could I possibly do to ensure that our young couple would have their own apartment?* I came up with an idea: I would advertise, in every possible place, that we were looking for an apartment. My work would be so thorough that people of all ages in the neighborhood would know we were looking for an apartment. If so many people knew, there was a chance that some young couple about to vacate their apartment, or the owners of a rental unit, would call us. We put together an ad and printed hundreds of copies of it. *Tomorrow, with Hashem's help*, I thought, *I will give it out to the children in Talmud Torah. Each of them will show it to his parents, his parents to the neighbors, and the neighbors to their cousins...* This was my *hishtadlus*.

On the day I printed the ad I heard an amazing story: A Yid in Beitar Illit advertised that he had a unit to rent. On the day that he advertised he received a deluge of calls. The phone rang and rang until finally he answered. These were parents who wanted the apartment for their daughter. They asked to see it, and they signed a rental contract.

"I got so many calls," the landlord told them. "I wonder why I answered specifically your call."

"We know why," the father told him, and he related the following: "Up until a few weeks ago, we had an excellent *dirah*. The contract was already signed, but then we heard that there was a *kallah* getting married who still didn't have a place to live. We told the owner of the apartment that since we still had time until our *chasunah*, while this young couple had nowhere to go, we would let them take "our" apartment, and Hashem would help and would send us another apartment. And so it was. You answered specifically our call!"

This story was like a red light for me. Suddenly, I stopped and thought about what I was doing. What was all this pressure I was under? Why all the big *hishtadlus* and grandiose advertising? I could see that in one call Hakadosh Baruch Hu can arrange everything. He doesn't need our help. He could give you an apartment when you do only simple, straightforward *hishtadlus*.

The Creator of the world gave you a healthy daughter, and fulfilled all her needs from the day she was born until today. Then he extended more chessed to you and sent her a shidduch. In the same place where the Gemara says, "The daughter of so-and-so to so-and-so," it also says, "The house of so-and-so to so-and-so." So what are you making a big deal about? Place your trust in the Creator yisbarach!

I immediately got up and did something. I took the whole pile of printed ads and tore them up, one by one. That's it – no papers and no big-time *hishtadlus*. I buried the original plans and cast my burden on Hashem.

Two days later, one of my acquaintances met me

Heavenly Mercy within Difficult Circumstances

Rav Dovid Kletzkin shlit"a gives the weekly shiur in Shaar Habitachon on the Hashgachah Pratis phone line. On Thursday of Parshas Chukas, he spoke in a voice filled with pain, yet saturated with emunah and hope. He related how his dear son, the avriech Reb Yitzchak ben Basha, was seriously injured in a car accident. May he live for many long, healthy years, and may Hashem send him a complete recovery. This was shiur number 362, or ן"ןן, which can stand for the words se'arah b'chassdei Shamayim, "A storm, [but] with Heavenly mercy."

Before Reb Dovid began the shiur, he planned to dedicate several moments at the beginning of the shiur to ask his listeners to daven and commit to fulfilling extra kabbalos for his son's refuah sheleimah. Indeed, a person can plan, but his words come from Hashem. Somehow, while asking his listeners to take on kabbalos, Reb Dovid started emphasizing the greatness of keeping quiet during davening and krias haTorah. The words spontaneously rolled off his tongue as he brought an example about a Shabbos aufruf, when women fill the ezras nashim and throw peckelach toward the chassan after his aliyah.

The problem is that as the women participate in the simchah with all their hearts, they also wish each other mazal tov and talk among themselves, to the point that one could think they are in a simchah hall and not in a shul.

This phenomenon, which, *baruch Hashem*, doesn't exist everywhere, needs to be corrected. Women are also obligated to maintain silence during tefillah and krias haTorah, and to respect kedushas beis haknesses. Clearly, it is important not to disturb the men, who are straining to hear the voice of the baal korei and to hear chazaras hashatz.

Reb Dovid described this sorry reality vividly, and concluded by asking anyone who could do something to correct this problem and to encourage his family members to do the same.

Reb Yisrael Meir listened to the shiur, his heart pounding. For six years he'd been listening to the shiurim – from the 6th of Tammuz 5778 to the 6th of Tammuz 5784, may he continue to do so in good health. And he has an agreement with his wife: Whenever there is something suitable for her to enjoy as well, from which to gain chizuk, he lets her know and recommends that she listen on her own. Thus, his wife has heard dozens of shiurim and hundreds of stories. The whole atmosphere in the house has changed. Rav Yisrael Meir felt he owed a debt of gratitude to the Hashgachah Pratis phone line, which brought the light of emunah and bitachon to his home.

"Listen to the last shiur," he recommended to his wife Rochel on Thursday night, and then he went out to the nearby beis midrash for Maariv and a shiur in Ohr Hachaim.

Rochel listened. She heard the pain, the emunah, and the request, coming from the depth of Rav Kletzkin's heart. The words impacted her deeply.

When Reb Yisrael Meir came home, she greeted him, and they discussed which kabbalah to take on as a result of hearing the shiur.

"After hearing many shiurim from Reb Dovid on the importance of being careful not to speak during davening and krias haTorah," Reb Yisrael Meir commented, "Baruch Hashem, I have been able to do this for several years, but I still allowed myself to speak between aliyos. Now I decided to maintain total silence in between aliyos as well."

Rochel related how at that moment she made a decision: For the next two weeks, she would not go to shul. On the upcoming Shabbos her youngest brother-in-law,

On the giving end

Recently, a lump was discovered behind my beloved granddaughter's ear. After a series of tests, the doctors expressed great concern and recommended a complicated surgical procedure. I immediately called *Machon Shaar Habitachon* and committed to donating a significant monthly sum toward the dissemination of *emunah*. To everyone's surprise, two days later the lump disappeared as though it had never been there, leaving only a small scar. The doctors were astounded, having no explanation for the surprising miracle.

On the receiving end

I wanted to thank you for the wonderful biweekly Hashgachah Pratis newsletter. I read every essay, every story, and every word. It is truly like cold water quenching a weary soul.

I went through a very difficult time in my life, and I started suffering from panic attacks. I suffered a lot and was unable to get out of this cycle. After I started receiving the newsletter, it gave me chizuk and uplifted me, and I was able to find relief from these attacks.

Please continue this important project, which brings zechus and chizuk to people, strengthening broken hearts. May you be blessed from Above.

her husband's brother, would have his aufruf. And the following week, her chashuveh nephew, an older chassan, would have his aliyah. She knew how important her presence was, how her mother-in-law would be pleased if she stood nearby while they threw the peckelach, but she also knew the severity of speaking during krias haTorah. "I have no chance," she explained to her husband. "I can't see someone turning to talk to me and not respond. I like to speak to people and meet them, and this nisayon will be too much for me. I imagine people will later ask why I didn't come, and I intend to answer truthfully – that I decided not to speak during krias haTorah and tefillah, and that is why I stayed home."

She asked him when the tefillah would be over, so she could come only to the kiddush after Mussaf. "You have nothing to come for before 11 o'clock," her husband informed her.

On Shabbos morning her husband and sons left for shul, and the house was quiet. Knowing what a nisayon awaited her in shul, she preferred to daven at home, slowly and calmly. When she finished, it wasn't yet 11. She opened a Tehillim and davened for the complete recovery of Yitzchak ben Basha. Suddenly, she realized this name was familiar to her; it was similar to the name of her ten-year-old son. Her full name was Basha Rachel, and her son's name is Levi Yitzchak.

Levi Yitzchak! How many times had she mentioned his name, how many tears had she spilled for him! A sweet boy, he'd been suffering for several years from a heavy stutter. Sensing how his friends laughed at him and the adults were losing patience for him, he spoke less and less. He was like a mute, cast aside socially, lonely and in pain.

Rachel continued saying Tehillim for the refuah of Yitzchak ben Basha among all the other cholim of Am Yisrael, and she also asked for a yeshuah for her son, Levi Yitzchak ben Basha Rachel. Her kabbalah, she felt, was significant enough to bring more than one yeshuah. "Ribbono shel Olam," she burst out from the depth of her heart, "I took upon myself to fix my speech, to stop speaking and schmoozing about nonsense on Shabbos kodesh, and to refrain from desecrating the kedushah of the beis kenesses. In Your great mercy, please repair the speech of my son Levi Yitzchak!"

Eleven o'clock came. The kiddush was beautiful. Everyone asked why Rachel hadn't come, and they accepted her truthful response. Shabbos passed pleasantly.

And now, Rabbosai, listen to the simple truth:

On Sunday Levi Yitzchak returned from cheder, and his father Yisrael Meir noticed that his speech had improved a little bit. He was stuttering about 25 percent less! On Monday, both his parents discerned that Levi Yitzchak's speech was even more stable – another 25 percent less stuttering. On Tuesday as well, they noted significant additional improvement, and on Wednesday the miracle was revealed in all its glory: Levi Yitzchak was speaking fluently! He didn't get stuck even once! This is a simple truth that doesn't require any leap of faith; it is something you can see and hear. B'chasdei Shamayim merubim, Levi Yitzchak was completely cured of his stutter!

Reb Yisrael Meir got hold of Reb Dovid's personal phone number, called him up, and in the presence of his wife and his dear son, told him what had happened to them since the previous Shabbos. "Come, Levi Yitzchak," he said, calling his son over, "come and say a perek of Tehillim for the recovery of Yitzchak ben Basha, and let his father hear you."

Thus Reb Dovid heard the sweet voice of a ten-year-old boy, fluently reciting "Shir hamaalos, esa einai el heharim...", and not getting stuck even once.

While this story is being told, over two weeks since the accident, we have received the good news that Reb Yitzchak ben Basha's life is no longer in danger. He is still in an induced coma and on a respirator, and he needs tefillos and good kabbalos. Keep davening, keep committing to kabbalos. There is reward for all your efforts!

Toward the end of the shiur Reb Dovid recited the Mi shebeirach of the Ba'al Tosfos Yom Tov: May all the brachos and yeshuos descend upon those who safeguard their mouths during tefillah; amen.

and told me he'd heard about a young couple that was supposed to be leaving their rental unit at the end of Av, about two weeks before my daughter's wedding date. *Baruch Hashem*, we found an apartment for the young couple, and at exactly the right time, shortly before the *chasunah*. And so the young couple would start their lives in a house filled with *emunah*.

The Professor Arrived While He Was Still on the Phone

On the eighteenth of Iyar, the night of Lag Ba'omer this year, the tzaddik Rav Yitzchak Moshe Tusk zt"l was *niftar*, after many years filled with *yissurim*, but also filled with Torah, mitzvos, and good deeds. Rav Yitzchak Moshe was a *yarei Elokim* all his life, and he safeguarded his mouth, his ears, and his eyes. The hospital was his home for many years, but nothing that took place between its walls was of interest to him.

Dozens of screens are to be seen everywhere in the hospital, and he would not give them even a passing glance, even when the screen was literally in front of him. We witnessed time and again how he would handle the *nisayon* with strength, day after day, hour by hour.

Years ago, Reb Yitzchak's vision started growing weaker and weaker. His medical file was thick as a book; he had so many ailments that he did not even have the strength to complain about the phenomenon that was threatening to cause his loss his vision.

One day there was an accident at home. Reb Yitzchak fell off his chair, flipped over, and cut his face near his eye. He was taken to the emergency room, and his nephew who had accompanied him asked the doctors to check the eye itself as well. "What for?" they asked him. "The wound was taken care of, and it has nothing to do with the eye."

"Please examine him," the nephew insisted. "I'm nervous about it. Please check his eyes."

The doctor on duty agreed, and he examined the eye. What he saw frightened him enough to cause him to immediately have Reb Yitzchak transferred to the ophthalmology ward, where he underwent thorough testing, with severe results. Reb Yitzchak was a hairsbreadth away from total loss of his vision.

The nephew called *askanim* to ask what to do. They all said the same thing. This case requires Professor X. He is the biggest expert in the field; don't settle for less. The problem is that there is a half-year's wait for his expert care.

In the meantime, while the nephew was making calls, the doctor in the ophthalmology unit literally did not know what to do. He could not leave the situation as is. So he went to call an expert, and by the time the nephew finished his urgent calls with the *askanim*, Professor X himself had arrived!

The professor examined Reb Yitzchak's eyes and declared that they must do surgery the following week and that he himself would do it. He would get special approval for immediate surgery on both eyes.

The nephew stood there, his eyes opened wide in amazement. While the *askanim* hadn't known what to do, here the sought-after professor was suddenly standing before him and offering the best possible treatment himself.

"How much will it cost?" the nephew asked in suspense.

"Nothing," the professor responded and hurried on.

Indeed, the operation was successfully completed. *Baruch Hashem*, Reb Yitzchak's vision returned to him and remained clear and sharp until his final day.

The deceased Reb Yitzchak Moshe ben Reb Yeshaya z"l did not leave any children. May this story of *chizuk* in *shemiras einayim* and *hashgachah pratis* be an elevation for his pure *neshamah*.

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Hashgachah Pratis in Sifrei Kodesh Hashgachah Pratis in the Sefarim Hakedoshim

Ribbono shel Olam, Help Us!

We can question whom the Mishnah is addressing when it says, "On what can we rely? On our Father in Heaven." Is the Mishnah speaking to all these sinners? There is something amazing to be learned here, and it is that despite everything, Chazal promise that even those Yidden who will be on the lowest of levels mentioned in the Mishnah will nonetheless bear the flame of emunah within them, so much so that they'll be able to carry out this command to rely only on our Father in Heaven. It is indeed a tremendous comfort for us, that our Sages z"l testified that we still have that ember of emunah in us. This is the point we could hold onto and beg: Ribbono shel Olam, please help us!

(Pisgamei Orais)

We Have No Strength Other than the Help of Hashem

The meaning of the Mishnah is that hashgachah will be the cause of our cleaving to Hashem. This is just like when a child is small and cannot do anything on his own – his parents are there to do everything for him, and afterward, when he develops and is able to care for himself, then, in accordance with his independent abilities, his father's help is diminished.

The relationship between Am Yisrael and our Father in Shamayim is the same. Precisely when the situation becomes so difficult that Am Yisrael will no longer have any kocho of their own, then the help and siyata diShmaya from Above will be greater. This is the meaning of Chazal's words, "We have no one on whom to rely but our Father in Heaven." In such a terrible situation, we need siyata diShmaya with every step, and we cannot do anything at all without special assistance from Above.

(Divrei Yoel)

Special Hashgachah in the Final Generation

What the Mishnah described here is not a yeridah but rather a situation in which all the pillars of the world have collapsed

– the collapse of financial and social life, of family life, of law and ethics. It's incredible how Chazal saw this with their ruach hakodesh two thousand years ago with such clarity, and with our own eyes we witness how this is taking place. But even in this situation we can rely with total bitachon on our Father in Shamayim. He Who saw the future from the beginning of time is close to this generation as well, and even more, this final

generation will merit special hashgachah and siyata diShmaya.

(AleI Shur, part 2)

We Have No One on Whom to Rely but Our Father in Heaven

During *ikvesa diMeshicha* – toward the end of the *galus*, before the coming of Moshiach, *chutzpah* will be rampant and inflation will peak; the vines will produce fruit, but the price of wine will be inflated; the government will become heretical; there will be no one who can rebuke; the meeting places of the wise will be converted to homes of immorality; the Galil will be destroyed and the Golan will be desolate; people who lived on the borders will wander from city to city and no one will care for them; the wisdom of the Torah scholars will be despised; those who fear sin will be disparaged; there will be no truth; youths will humiliate the elderly; the elderly will be forced to rise before youths; sons will insult their fathers; daughters will rebel against their mothers, and daughters-in-law against their mothers-in-law; the members of a person's household will be his enemies; the generation will have the appearance of a dog; sons will have no shame before their fathers; so, on what can we rely? On our Father in Heaven.

(Sotah, 49b)

Emunah Exists in Ikvesa DiMeshicha as Well

The truth is that during this time of *ikvesa diMeshicha*, everything is null and void. All this is true, but we need to remember and know the end of the mishnah – that we have no one on whom to rely but our Father in Heaven. He exists – the Creator of truth exists forever. Emunah exists

one of the things that will never be diminished. Emunah exists forever, in all situations; this is what we are sure of. Our Father in Shamayim remains here for us, and this is what we can rely on.

(Deah Chochmah Umussar)

Despair – A Big Mistake!

The gaon the Nefesh Hachaim z"l says regarding the end of this mishnah that the mishnah is informing us of the curses that will come about during *ikvesa diMeshicha*. And the gaon says that the final words of this mishnah are also a curse, and in fact a greater curse than those that precede it. It implies that yirei Hashem will despair of battling the wars of Hashem, and this is a big mistake. The passuk screams out to us: Tenu oz l'Elokim – "Give power to G-d!

(Kovetz He'aros, by Rav Elchonon Wasserman Hy"d)

A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

Chazal say: In every generation that the Mikdash is not rebuilt, it is as though it was destroyed in that time (Yerushalmi, Yoma 1:1).

The significance of these words is that the sins that caused the destruction of the first and second Beis Hamikdash still exist, and only repairing them will bring about the building of the third Beis Hamikdash. If so, we should identify and repair these sins in order to merit the building of the Beis Hamikdash and not, *chalilah*, be counted among those who destroyed it.

The destruction of the second Beis Hamikdash was caused by baseless hatred (Yoma 9b). At first glance it seems that this sin does not exist today. Does anyone hate his friend for no justifiable reason? Even if hatred exists, it usually stems from some sort of cause.

But Chazal compared our generation to the generation of the Churban, hinting that the sin of baseless hatred still exists. If we don't discern it, it's possible that this is because we have a mistaken understanding of the concept. Therefore, we must understand the meaning of baseless hatred in order to identify it and repair it. A person is obligated to cleave to Hashem at all times, to believe and recognize that everything that happens

in his life is from Hashem. Therefore, when a person feels hatred toward his friend, even if it seems that there is a justifiable reason, this is in fact baseless hatred – because the hatred is not directed toward the real cause, but only toward Hashem's messenger.

The Way to Rebuilding the Beis Hamikdash

We learn that the sin of baseless hatred means a lack of emunah, and because of this the Beis Hamikdash was destroyed. This lack still exists today, and by strengthening our emunah we will also eliminate any feelings of hatred we might harbor toward any person. This is what we are taught in the sefer Me'or Einayim (Parshas Devarim): " 'All her pursuers caught up with her between narrow straits.' Why did all those who pursued Am Yisrael catch up with them? Because they were "between narrow straits." Their consciousness had fallen to smallness and narrowness. This will remain so until the land will be filled with the knowledge of Hashem and the complete geulah will bring the proliferation of daas." Through knowing Hashem in all our ways and through all the events that happen to us, we will see the comforting of Tzion and Yerushalayim speedily in our days; amen.



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