

HASHGACHA PRATIS

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



Parshiyos Toldot - Vayeitzei 5781 ■ Issue 53

HEART TO HEART

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

The money is Already in the Safe

Our lives are constantly shifting. Just as night follows day, we prepare for the forthcoming stages of life. If we have small children, we know that they will soon grow up – and their expenses will grow as well. After school come Bar Mitzvahs and weddings, with all their accompanying expenses. And all this is aside for other foreseen and unforeseen expenses...

How can we look toward the future optimistically, especially if we're already struggling to make ends meet in the present?

The Chovos Helevavos (Ch. 4 part 2) teaches us that if we are a *"maskil,"* an intelligent person, we will be confident the money will come when it is needed. Yes, the money is not here yet, but it's ready and waiting for us in the most fortified and protected vault in the world.

Not only that, but Rabbeinu Bechaya adds that **"his reliance on what is in Hashem's hand is greater than on what is already in his hands!"** He's totally calm about the money he doesn't have yet in his possession, but less certain about the money that is already his. Why is this?

What Hashem gives him will undeniably be his. If Hashem sends money for the wedding expenses, that will definitely be the way he'll pay. Regarding the money already in his possession, on the other hand, it is possible that it will be lost, stolen, used for emergencies, or something else. Thus the best investment for money, and what will guarantee it forever, is to do mitzvos with it!

A person without bitachon could think that he's the one who's "making the money." This causes a lot of stress. It's then his responsibility to pay all the bills for everyone in his family, and all his children up to their weddings. That's a lot of money! Millions of dollars! How could he possibly earn so much money? He would have to work all day and night, and even then...

But the *maskil* looks at things differently. He also makes the effort to support his family, but he knows that it's not really him doing it. It's all Hashem! He's only an emissary. There's nothing to worry about! All the money, for now and for all the coming years, will be provided by Hashem. *"I have the silver and gold,"* says Hashem. Hashem is the greatest tycoon there is, and He is supporting us!

Not only is the *maskil* calm and confident about his future, Rabbeinu Bechaya continues that **"he will achieve honor in this world and goodly reward in the Next World!"** "Honor" doesn't mean necessarily that he will be a famous person, but that he will be blessed with an honorable life. He will have all that he needs, feel good about himself, have a good relationship with Hashem and his fellow man. And the Next World is beyond our imagination. He will come out ahead in both worlds.

May Hashem enable us to serve Him with joy, and to enjoy all His bounty all our lives!

(From shiur 116)

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

FROM THE EDITOR

Child of Emunah

"Do you thank Hashem for the incredible gift He gave you?" a friend of mine asked me one day.

"Sure," I answered. "I thank Him in my thoughts."

"That's not enough," he retorted. "Hashem has arranged for you to be His emissary, to spread emunah throughout the world. What a gift! You have to thank Him every day, out loud!"

I agree with him. Hashem has given me a huge gift! So many people say that Kav Hashgacha Pratis has significantly changed their lives. Baruch Hashem, there are many organizations today. Some inspire tefilla, others give out food and other forms of help and resources. There are medical referral agencies, and so much more...

Machon Shaar Habitachon focuses on the pipeline through which Hashem sends us all His *shefa*. Bitachon encompasses everything. Torah is centered on one principle, as expressed by the navi Chavakuk: צדיק באמונתו יחיה – A righteous man lives through his emunah. The Zohar tells us that Chavakuk was the miracle child of the Shunamis woman, born through the blessing of Elisha and then brought back to life by him. (See haftarah, Parshas Vayeira)

Chavakuk existed in the merit of emunah. His mother had faith in the power of the tzaddik's blessing that she would bear a child. When her son died, she went straight to Elisha. Her belief was wholehearted. Harav Michel MiZlotchov suggested that this is the reason Chavakuk was the one who elucidated this principle. He realized that emunah is the basis of everything – tefillah, health, parnassah, happiness. Everything! Thus, I would like to take this opportunity to thank Hashem for the incredible zechus He has given me.

מודה אני לך על כל החסד אשר עשית עמדי ואשר אתה עתיד לעשות עמי –

We thank Hashem for the kindnesses he has already done with us, and those He will bestow upon us in the future. How is it possible to give thanks for something we haven't yet received? Reb Boruch of Mezibuzh explains the following: If I have rightfully earned all the kindnesses received until now, then indeed, who knows if I'll be worthy of receiving any more? However, since I am aware that I have not earned anything, but rather everything Hashem has bestowed upon me is a result of his unending mercies, I can be sure that He will continue to do kindness with me.

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

North America 605-31-31-719 • In England 0330-390-0489 • In Belgium 323-369-6766 • In Israel 02-301-1300
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

In Need of Miracles

Reb Moshe is a wealthy man. I was riding in his car and thinking about how he was in a serious car crash and emerged unscathed. I mentioned that he really should make an annual *seudas hoda'yah* to commemorate the date of the accident. "Maybe sponsor it for the people who come to eat in our *mossad*," I suggested. "It is brought down that if you thank Hashem for one miracle, you merit to see many more miracles."

Reb Moshe wasn't impressed. "Thanks," he smiled lightly. "I don't need more miracles now."

Suddenly, a police car appeared out of nowhere and told him to pull over.

"You're driving in a lane for army vehicles. That's a fine."

Moshe tried to defend himself: There were no cars in the lane anyway. The policeman paid him no heed. He pulled out his pad to write a ticket. He drew his pen out of his pocket. Lo and behold, the pen didn't work. He tried writing repeatedly. No luck. The officer asked Reb Moshe for a pen, but Moshe said he had none. Not wanting to miss the opportunity, the officer stopped another car and asked the driver for a pen. Moshe motioned to the driver to refuse.

The officer let him go without a fine.

As we drove away, I turned to him, "Nu, Reb Moshe, are you not in need of miracles?"

Don't Lose an Opportunity!

My cousin had a difficult case of corona. He was on ventilation and anaesthetized. It didn't look good. We were all davening for him intensely.

His brother-in-law went to daven in a shul in Tel Aviv, where someone felt it his duty to publicly disgrace him:

"What are you doing here?" the man yelled. "You should be in *bidud* (quarantine) – your brother's sick! How can you place everyone in danger?!"

He went on and on, calling him some choice names. The patient's brother-in-law was embarrassed and hurried out of the shul. The guy had no idea what he was talking about – the brother-in-law was not required to go into *bidud*. He came home humiliated and upset, and told his wife about the incident. Later that day, his wife mentioned the incident to her sister, the patient's wife, who immediately asked to speak to her brother-in-law.

"You now have a special power to save my husband. Can you forgive the man who insulted you, as a merit for my husband?"

"Yes," he responded after some thought. "I forgive him with all my heart."

The Apartment

Until seven years ago, I lived in Yerushalayim. We had done renovations on our apartment and it was truly a beautiful place to live. The problem was, I was sunk in major debt and I couldn't think of any solution to pay it off, other than selling the apartment. As hard as it was to part with my *dirah*, in which I had invested so much effort the debts were just too much to handle. We could buy a home in a cheaper city.

So I looked around and found a nice apartment in Beitar. Now I could sell my apartment in Yerushalayim. How much should I charge for it, I wondered? I asked a friend, who told me that the price goes by square meter, which has a specific worth in my neighborhood. I made the calculation and the price of the apartment amounted to 2,487,000 ₪. That would be great – it would pay off all my debts.

I put up signs in a few shuls around the neighborhood, and hoped for the best. That day, I got a call from a young man who was interested in buying. He asked me why the price was so exact. I explained how I had made a simple calculation based on the worth of a square meter in my neighborhood. He was impressed with my honesty, and the fact that I wasn't trying to get any more money than it was worth.

He saw the *dirah*, and he liked it. He brought his wife and she liked it, too, but he said his father was paying, so his father had to see it too. The father came, examined the whole apartment, and said he is willing to pay in cash, but not more than 2.3 million shekels. That's the price he evaluated for it. I didn't know what to do – I was eager to sell it, but should I lose out on 180,000 shekels? Could I risk *not* selling it, though?

I decided not to sell. I told him that I needed every shekel I could get, and that was the price I had calculated. They left. Later, I was talking to my brother-in-law and told him what had happened. He thought we should check into the price again, and called someone he knows who lives in my area. The man said that my price was way too high. The apartment, in his opinion, was not worth more than 1.9 million!

Once he said that, I called back the couple who came to see it, and agreed to their price (2.3 million). That would have settled it, except his father suddenly became ill and had to travel abroad for treatment. He was there for over a month, and in the meantime, I was overwhelmed with my debts.

One day, while walking around in a daze over my situation, the thought hit me – maybe what I had done was considered *ona'ah*? It is forbidden to charge a sixth more than the actual price of something. If so, how could I take so much money from them? I went to speak to a Rav, who concurred that indeed, there was a bit of a problem. Although technically the prohibition of *ona'ah* doesn't apply to *karka'os*, there are different opinions about it. If I would have already been paid, I could have kept the money, the Rav said, but since I

had not yet received payment, I shouldn't take the money. He said I should speak to three mediators and see what they say.

I spoke to one, who said he knew the man who was thinking of buying the apartment; he had dealings with him before. He confirmed that the price I was asking was too high. I tried explaining to him that I had just done a lot of renovations and the apartment had many special features and additions. He agreed to raise the suggested price to 2.1 million. I called back the Rav and he said it's okay, then – for them to pay 2.3 is not considered *ona'ah*.

Then I remembered that I had told them my price was based on exact calculations. Now I knew that it was actually inflated. I decided to be honest and straight, and I called back the young man and told him what the mediator had said. I knew I was putting the whole deal into jeopardy, but I had to do it with honesty. He contacted his father and got back to me later that day with the update. His father was very impressed with my honesty, but now that he had heard the real price, he was offering only 2.15 million shekels.

What was supposed to do? I was in such a terrible financial situation. Every shekel was crucial. But if I turned him down, would I find another buyer? I thought about it, and concluded that I could trust Hashem to get me the money I needed. I told them no. I knew you don't lose out from being honest, and I strengthened my bitachon that Hashem would save me.

The next week, I saw an ad placed by a couple from England who were seeking an apartment. I called them up, and they came to see my apartment, but wanted to lower the price. Since the Rav said that 2.3 million was fine, that was my price. I politely told them that I needed the money to pay off my debts, so I could not go any lower.

Meanwhile, an agent came by and said he would like to advertise my apartment. I told him I wasn't interested in paying agent fees, but he said he would only charge the buyers, not the sellers. So I let him advertise, and then more people called up and came.

In the middle all this, the English couple called back, trying to settle on a price we both could agree on. I told him there were other people interested in it; he said he could offer 2.2 million. I still refused – I needed more money than that! He added another 50,000 shekels as his final offer. I said, "I don't mind, but I think I need more than that. Listen – if in the end it's enough for me, you can have it for this price."

Just then, a friend told me about an ad for a *dirah* in Beitar. I wasn't really thinking about that part of the deal, since I had already found an apartment for sale there. It got me thinking about checking it out more. I signed up for a listing of apartments, and found three that sounded promising. One of the owners wasn't very polite, the second didn't answer his phone. I went to look at the third.

It was exactly what I wanted! It was a beautiful apartment, and a lot cheaper than the original one I was planning to buy!

So in the end I sold my apartment for 50,000 shekels less than I wanted, but the *dirah* I bought was so cheap, I came away with 50,000 more than I was going to get with the very first buyer. I saw Hashem guiding me to the best possible result!

Baruch Hashem, we've been living in Beitar the past few years, and that challenging period is behind us. I am happy I withstood the *nisayon* of honesty. I saw actualization of the Midrash: "Hashem says, nobody listens to me and loses!"

A half an hour later, the woman got a call from the hospital that her husband had woken up and asked for his tefillin! They tested him and he was clean of corona! Today he is being released to a rehab center.

May he have a complete recovery. This is the power of forgiveness!

Just in Time

Usually I get up at around 7:00 on Shabbos morning and go learn until shacharis. It hard for me to get up earlier, since my seudah at night ends late.

On the week of Parshas Noach, my wife wasn't feeling well, so we finished the meal faster than usual. I went to bed early, and by 6:00 a.m. I was up and able to go learn. I walked through the quiet, deserted streets, enjoying the Shabbos peace.

Suddenly, I was horrified to see a boy standing on the roof of a building, right near the edge! The building had three floors, and there was no fence around the roof! Baruch Hashem, I was able to climb up to the roof and reach him. I spoke to him and helped him down.

Now I knew why we finished the seudah early the night before.

Don't Go in There!

I was born in Sudan. While most of the Jews there lived in one neighborhood, we lived some distance away from them. We were surrounded by gentiles, and had to hide our Jewishness from them. For example, when my brother was born, we were scared to give him a bris.

Though my parents knew very little about Yiddishkeit, one thing my mother always told us was that we were forbidden to enter gentile houses of prayer. She instilled in us that a Jew should never step foot into the Christians' churches and the Muslims' temples.

Eventually we came to Israel and were placed in a *yishuv* near Haifa. We lived in a dormitory where there was no hint of Judaism.

One day the people in charge of the *yishuv* arranged a trip around the area. Among the places we visited was – a church! I saw the crosses, and recoiled in disgust. My mother's warnings rang in my ears: A Jew doesn't go in there! The irony did not escape me. In Sudan, I was careful to avoid these places of impurity. Would I be compelled to enter this house of impurity while on the holy soil of Eretz Yisrael?

I was afraid to argue with the men leading us. I davened to Hashem to save me.

The organizer went into the building but came out a minute later. We would have to wait a few minutes, he told us. A half an hour later, he tried again. Again, there was some problem. After another hour, he gave up! They were very surprised that their plans hadn't worked out, but I think it was because of my tefillah!

My mother's efforts to raise us as Jews stood me well on that day. Her merit continued to help me, as Hashem guided me to return fully to Yiddishkeit. Baruch Hashem, today I live in Bnei Brak, married to a wonderful woman from Ethiopia.

Q's & A's

Q's & A's about emunah and bitachon

There is a person who is causing me a lot of damage, and he continues to do so even though he could stop. Do I have to forgive him? How can I be strong and refrain from hating him, which is forbidden?

Q #6

Y. H. C., Beit Shemesh

Most people who responded pointed out that he should really consult a Rav or Beis Din about his halachic rights. We are discussing the bein adam la'chaveiro aspect.

Speak it Out

Reb Dovid Leifer from Yerushalayim, and Reb Eliezer Cohen from Modi'in Illit: "דרכיך דרכי נועם – וכל נתיבותיה שלום" – the Torah teaches us ways of pleasantness. Most early authorities hold that the prohibition "do not hate your brother in your heart," applies to one who feels hatred in his heart and does not express it. You are allowed to speak out your angry feelings. That's the *eitzah* – tell him how you feel, in a polite way. That is not forbidden, and usually restores peace.

Be Strong

Reb Shimon Vichport from Monsey, Reb Michael Ulman from Bnei Brak, Reb Yitzchak Zev Daman from Beit Shemesh, Reb Yisroel Weinbach from Elad, and Reb Elisha Halevi from Tifrach: You should reflect on whether your being upset will help the situation. Sometimes a person doesn't realize what damage he's causing, so informing him of it might make him stop. If, however, saying something is not going to help, why bother? Work on your bitachon that everything comes from Hashem, and that no one can bother you in any way unless Hashem decides, and nothing He does is ever bad. **Reb Yitzchak Dov Friedman from Yerushalayim:** The Sefer Hachinuch explains the prohibition against taking revenge. A person should take to heart that everything that happens to him, good or bad, is caused by Hashem. If people bother or hurt him, he should know that his sins caused this to happen to him. Hashem decreed he should suffer in this way as an atonement. If he truly believes this, he will have no desire for revenge against anyone. It is his sins which caused him to suffer, and not the people who brought about his suffering. **Reb Meir Yechiel Hamburger from Yerushalayim:** It says in the Gemara in *Maseches Yuma* (38a), "Nobody can touch what is designed for his friend – even a

hairsbreadth." This applies to you, too. What Hashem wants you to have, you will get. I assume you are on enough of a level to hear the words of Rav Shteinman *zt"l*: A person's *shleimus* is expressed by his ability to be humble to others even when they take advantage of him. Rav Levovitz *zt"l* wrote in his *tzava'ah*, "Forgive, forgive, forgive!" This is all beyond the letter of the law, however. **Reb Yaakov Yosef Rosenberg from Brachfeld:** There's an amazing story in the sefer *Amudeha Shivah* (p. 122) about a man who was drowning in difficulty. He lost a lot of money, he was very sick, and his children gave him no nachas. Then he got embroiled in a messy din Torah. The other side hurled insults and spread slander against him. He sought chizuk from Rav Avraham Ginichovsky *zt"l*, who instructed him to try to be amongst those who "are insulted and do not insult others," and to daven that his opponent win! The man said he could not do such a thing. Apologetically, the Rav responded that this was the only *eitzah*. The man did as the Rav instructed him. In no time, he saw yeshuos in every area! His enemies finally left him alone, he recovered from his illness, he became wealthy, and his children repented! So, this is the advice for you: Daven for the person who is bothering you, think positive thoughts about him, and he will act nicer to you as a result.

The Past is Past

Reb Shimon Dov Lifshitz from Yerushalayim: I see that you want to do the right thing. So you have to divide the situation into two parts – the past and the future. Regarding the past, it's over. There's no point in being upset over it. For the future, you can try to see what can be done to help things. Get busy trying to improve the situation, and you won't spend so much time being upset over it.

Question for next week

When I work on bitachon I feel calm and at peace. But sometimes when I see other people suffering, it's hard to be strong in my bitachon. What can I do about this?
Y. K., Beit Shemesh

To send in questions or answers: Leave a message on the Hotline at 02-301-1300 menu 3 ext. 5 (Yiddish or Hebrew) | Email: s023011300@gmail.com | Fax: 02-659-9189 - Until Sunday Parashat Vayitzta.

Replies must include your full name and city Names of questioners are printed with initials and city

Advice on bitachon

From the shuirim on the hotline

"He's a crook, a thief, a cheat – he has no clue what honesty is!" This is what I was hearing from the Jew sitting next to me, complaining about his brother. That's right, his very own brother! They grew up together, and now he says one grew up to be a crook and one is straight as a ruler. I was very disturbed. Is that how you talk about another Jew? In Navardok they taught that if you see a deficiency in someone else that itself is a deficiency in **you**. How can you see bad in a Jew? The Chassidic masters said that other people are like a mirror, reflecting your own problems. Rav Nachman of Breslov explained the passuk, עיד, He explained that speaking positively about a wicked man reduces his wickedness to the point that he'll do teshuva. There won't be a *rasha* here anymore. I took his advice, and I started speaking positively about the man's brother. "Nu," I said to him, "Your brother must have had many difficulties in his life. What could you expect of him? Thank Hashem you have had an easy life! You get along with people. Your brother doesn't have that blessing." Shortly thereafter, the brother changed his ways!

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

Enjoy the Compliment

Our thoughts have tremendous power. We can make the whole world do teshuva!

Let's think about this some more – If we can influence other people with our thoughts, for sure we can influence **ourselves**. So many people walk around feeling down. "I'm such a failure, I do so many bad things," they think all day long. Stop! That itself is a sin. Transform your thoughts into positive ones: "I'm so successful, I do so many mitzvos every day!" When someone says something insulting to you, you chew it over in your head all day long. You should do the same for compliments. Enjoy them! Accept the positive words and keep thinking about them. When Shimi ben Geira cursed David Hamelech, David said "Hashem told him to curse." If so then certainly, when someone praises us, we should accept it as a gift from heaven, meant to encourage us. What about mussar? Aren't we obligated to criticize ourselves? Well, the Alter of Navhardok explained, "Your table is greater than theirs; your crown is greater than theirs." In other words, by focusing on our *gadlus* we can go even further.

(From the shiur of Parshas Vayeira)

Rav Mandel's shiurim are broadcast on Kav Hashgacha Pratis weekly in all three languages - Hebrew, Yiddish and English Press 2 then 2 after language preference

Effects on Two Ends

On the receiving end

I would never have imagined that I'd be able to react as I have: I recently got fired from work, and I felt no tza'ar at all! I saw only the good; I was happy! Who will provide for me? He who has done so until now. Thank you!

N. P. Yerushalayim

We waited a long time for our daughter's zivug. We heard about many people who donated and saw yeshuos, so we donated, and baruch Hashem within 30 days our daughter got engaged!

Message left on the hotline

On the giving end

You, too, can be a partner in spreading emunah throughout the world, and merit the Zohar's promise of "children and grandchildren who are G-d-fearing and upright!"

Call now to the sponsorship hotline (9722) 631-3742 or donate by:

בעמדות נדרים פלוס על שם הבטחון	משלוח בדואר 5475 ירושלים	העברה לבנק לאומי סניף חשבון 902 57390056
---	-----------------------------------	---

SPONSORS

לעילוי נשמת הרה"ג ר' מאיר
בן הרה"ג ר' ישראל זצ"ל

The pamphlets were distributed in 40 shuls

through the sponsorship of an anonymous donor, as a merit to be blessed with children.

The pamphlets were distributed in 40 shuls

as a merit for a proper zivug

מזל בת ברוריה
יעל עליה בת ברוריה
הדיה בת ברוריה

Interested in distributing hard copies in shuls, stores, etc.?

Call the office at (9722) 586-6075

between 12 PM & 2 PM Israel time or leave a message anytime

Contact us to receive copy at B023011300@gmail.com