

# HASHGACHA PRATIS

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



Parshiyos Vayikra - Tzav 5782 ■ Issue 85

## HEART TO HEART

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

### Leave It To Hashem

A simple man walks along, a heavy load on his back. He drags his feet through the mud, grumbling to himself. Suddenly, a wagon pulls up and stops. The door opens, and the driver offers him a ride.

His eyes light up, and he gratefully clambers into the comfortable wagon. As they travel, the driver hears his passenger moaning and groaning. He turns around and sees the poor fellow bent over on his seat with the heavy load weighing down on his shoulders. "Why don't you put the package down?" asks the kind driver. "Why waste your energy?"

"I don't want to burden you," says the simple man. "You are doing so much for me by taking me, I don't want to add my load to the carriage's weight."

The Chafetz Chaim tells this parable to illustrate how ridiculous it is to worry. Some people think the mitzvah of hishtaldus has to take over your life, and feel uncomfortable burdening Hashem with anything extra. But Hashem carries it all anyhow, and in worrying we only harm ourselves.

The Gemara tells the following story (in Rosh Hashanah 26b; Megillah 18a):

The Sages did not know the meaning of the word *yehav* in the passuk "Cast upon the Lord your *yehav*," (Tehilim 55:23) Raba bar bar Chana said: "One time I was traveling with a certain Arab and I was carrying a load, and he said to me: 'Take your *yehav*, and throw it on my camel,' and I understood that *yehav* means a load or burden."

The Gra explains that the meaning of this passage is far from simple. The Sages were unsure about the extent of the obligation of bitachon. In the beginning they thought one must do what seems correct and then, leave the rest up to Hashem. If this had been true, the passuk should have read: 'Cast upon the Lord your needs,' not 'your *yahav*.' But when they saw that Raba, who should have rightfully paid the camel driver for carrying his load, getting the service – not only for free but being begged to do so, they understood that when Hashem decrees a burden should be removed, it will happen. People will even come and beg to do things for you, for free!

Chazal teach us in this passage that one must not depend upon his own facilities at all. Instead, he must place his trust in Hashem from the outset, as it is written in Mishlei (3:5) "Trust in the Lord with all your heart and do not rely upon your understanding."

When the Chassidim of Rabbi Mordechai of Chernobyl were on their way home after spending an uplifting Shabbos with their Rebbe, they couldn't stop reminiscing. "Never before have we experienced such an uplifting Shabbos," they sighed with content.

"Neither did I," commented the wealthy businessman in whose carriage they were traveling. They all raised their eyebrows in surprise. What did he know about *ruchniyus*? But the man told them the following story:

"When I went in to speak to the Rebbe after Shabbos, he asked about my daily schedule. I told him the truth – I wake up every morning very early. I go out to the marketplace, buy and sell merchandise, then I come home, recite the morning brachos and pray Shacharis. The Rebbe told me what I was doing was wrong. He said I should first pray, and only then go about my business. I told the Rebbe that changing my schedule wouldn't be so simple – all the merchants come early to the market. If I'd come late, everything would be gone, and I'd have nothing left with which to make a living."

The Rebbe answered with a parable: There was once a young man. For several years after his wedding, his father-in-law supported him. When it was time for him to stand on his own two feet, he went out to the surrounding villages and offered his services as a melamed. After many long months away from his family and home, he had earned enough money and was finally on his way home.

Shabbos was approaching and he was still on the road. He found a small roadside tavern where he could spend Shabbos, but where would he keep his money?

With much apprehension, he approached the innkeeper and asked him to keep his money in a safe place over Shabbos. The innkeeper gladly agreed. Despite his trepidation, the young man handed over his pack of money.

Shabbos passed uneventfully, and as soon as he made Havdala, the young man asked for his money back. The innkeeper handed him the pack of money, but the young man's face remained worried. He opened the pouch and began digging through the cash.

"What are you looking for?" asked the innkeeper.

"I had a small copper penny in here, and I wanted to make sure you returned it," answered the man. Only after he had found his copper penny did the worried expression leave his face, and he bid his host farewell.

"What do you think about that young man?" asked the Rebbe.

"I told the Rebbe that had the innkeeper wanted to steal his money he would have taken the entire pouch. 'Suspecting him of taking only the copper penny was ridiculous!'"

"Listen to what you are saying!" said the Rebbe. "Every night you entrust Hashem with your soul, and every morning, again, He returns it. You trust Him with the most precious thing you have – your life. And you still suspect he won't return your copper penny? You are afraid that if you take the time to pray, Hashem won't give you your food?"

"That very moment, I decided that, come what may, I would change my schedule. First prayer, then business."

The chassidim in the carriage nodded their heads in amazement. "Indeed, you gained much more than us this Shabbos!"

(An excerpt from lesson 55 on Sha'ar Habitachon)

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

## FROM THE EDITOR

### Brothers

Ukraine and Russia, top news.

A Yid came up to me and asked, "I can't stop thinking about it. What's my tafkid now with this war going on in the world? I realized that my job is to say Tehilim. There are so many Yidden in Ukraine. The Jews of Ukraine are estimated between one to three hundred thousand. Three hundred thousand precious holy neshamos! Precious only sons of the Ribbono Shel Olam!"

How true. You know how they say that a parent is only as happy as his most unhappy child? Think how much pleasure a father has when his other children pray and care about that single, troubled child! so doing they show the father, "He is one of us! He is our bother. We pray and care about him. We care about what You care."

So many children of Hashem Yisbarach are stuck there in Ukraine, under fire. They are in a state of very real danger. The Torah tells us that when someone's life is in danger, he is permitted to do anything he needs to do in order to save himself, besides the three cardinal sins.

Nobody is asking you to desecrate Shabbos. You aren't asked to raise millions, or open a field hospital. Just think of those brothers. Pray for them. Ask Hashem to protect them from harm.

There are Yidden there who don't even know how precious they are. They have no idea who they are, what their lineage is, that they are priceless children of the Ribbono Shel Olam. The goyim made them forget, but Hashem doesn't forget about them. He loves them, waits for them. He commanded us to do anything, anything in order to save their lives, because He wants them to live.

Reb Shlomo of Karlin used to say, "I would bless myself to love the greatest tzaddik the way Hashem loves the biggest rasha."

Hashem's love for us is greater and deeper than our ability to comprehend.

Rabbi Tzadok Hakohen from Lublin (Kuntress Sefer Hazichronos, mitzva I) writes: "These things are fundamental in strengthening the emunah: to believe that Hashem looks after him even at his lowly spiritual level just like he looks after the greatest of men, because all are equal before Him."

How much nachas Hashem receives when a Yid takes a Tehilim and says a kapital for the Yidden in Ukraine. In doing so, you tell Hashem: 'I believe You hear me and I pray for Your children, who, although they may be far from You, are 'all are equal before You.'

Let us pray the depth of our hearts that Hashem bring back those lost children and the majesty of Hashem's Kingship be apparent in the world with the coming of the Geula.

Good Shabbos Pinchas Shafer

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

# THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

## The Ultimate Teacher

One bright sunny morning in the middle of the year, I get a call from a local cheder principal asking me to come in and teach. "What happened? Why are you calling me just like that, out of the blue?"

"Don't ask," he answered. "The class's teacher left because he couldn't get along with them. I need you right now, pronto!"

I assumed the class would be challenging -- why else had their teacher left them just like that? But I agreed to try. The next day, I arrived in the morning and found it was true. Every kid came in with different ideas of having fun, one worse than the other. Their ideas came pouring in thick and strong, and I stood there, trying to teach amidst chaos, a jungle, the wild west, or any other metaphor you could imagine.

The first day passed, well, sort of. A minute before I lifted the receiver to tell the principal to find a different teacher, I thought about those children. They were only kids, and who is responsible for their learning? Who can change the way they behave? Only Hashem. So, I decided to speak to Him, ask him to help His children and myself, so I would have the wisdom and heart to teach, and for them to learn.

I davened in Hashem for the class and for myself, placed that class in Hashem's hands, and went to sleep calmly. The next morning, the kids were there with the same behaviors and chutzpah. I started telling a story, and somehow the kids calmed down and relaxed. They sat and started listening.

I was sure that as soon as the story would end they would go right back to their bad behavior, but I was wrong. When the story ended, I started teaching, and surprise of surprises -- they listened! And participated! I was amazed.

I knew it wasn't me. It was Hashem who did it. It was His class. I thanked Hashem for the day, and asked Him to please continue this chessed with them and with me.

And it continued. The principals asked what I did, how I managed to change them so drastically. I told him it wasn't me -- it was Hashem. And when the parents ask me the same question I tell them the same answer -- Hashem did it.

## Focus On The Positive!

A few weeks ago, I was speaking to a close friend. He was heartbroken over his nephew who had left yeshiva and stopped keeping Shabbos. "What do you think I can do about it?" he asked. I told him that I had recently been listening to Rabbi Mendel's shiurim on the Hashgacha Pratis hotline. "He repeats again and again that you have to look for positive and talk only positive. Come, try to find something positive about your nephew, and with that you'll be able to bring him a yeshua."

"Positive? What positive can I find in him. There's nothing good in him," he replied in despair.

"You know what?" I said, "give me his name."

He gave me the nephew's name and I davened that he should do teshuvah. I said, "Hashem, this boy must have great potential. He must be very talented, and he can succeed and give You a lot of nachas. 'The greater the person, the greater his temptation,' and if he has such

## Better Job, Better Bitachon

My wife had a teaching position in a small-town school, an hour's ride from our home. She had a two-hour commute to work -- one hour there, and another back. Despite the distance, she liked her job; she liked the school; and the staff was warm and accepting.

The job was a long-term substituting job, and when it was finally over, the principal called her in and had a lovely conversation with her. She told her how much they'd enjoyed her, what a wonderful teacher she was, and how they would love to have her for future jobs. My wife left school that day optimistic, understanding she had a job waiting for her the next day.

The following day, when my wife arrived at school after the hour's commute, she was greeted by blank stares. "You came?" the principal asked surprised. "I'm sorry, but there's nothing for you to do here today. Nothing at all!" My wife was terribly disappointed. And hurt. Why had she been misled yesterday into thinking she had a job for today?

I came home that afternoon, only to find a dejected, disappointed, and discouraged wife. After consoling and empathizing with her, I told her about a shiur I had recently been hearing on the Hashgacha Pratis hotline that described just this situation. This was a test in emunah for us.

"Hashem is sending us a test, to help us grow in our emunah. He wants us to deepen our dependence on him, so we internalize that our parnassah doesn't come from employers, but only from Him." That day I had heard a lesson about Birkas Hamazon. I decided I would start paying more attention to the brachah. "Let us thank Hashem for the food He gives us, and then we can pray that it should arrive in even greater abundance, from Him blessed Hand."

Two days later, the phone rang. My wife lifts the receiver. "Hello, Mrs. X? I'm calling from a school right here in your neighborhood. We heard such wonderful things about you, and would be glad for you to join our staff. Right now, we need a substitute, but we'll be having a permanent job opening available soon, which we'd like you to take."

Just like that. Right around the corner, better hours, better pay. Just Birkas Hamazon.

## Worth Washing

A Yid from Beit Shemesh called with the following story:

"I learned that the holy Zohar writes that Hashem blesses one who recites Birkas Hamazon with joy and *ayin tova*, in a similar manner. These words really resounded with me. What more do I need? What an amazing brachah! Birkas Hamazon is recited after receiving food from Hashem. Rightfully, we should recite it with deep heartfelt gratitude. And Hashem? All He wants is to give us more! The thought made washing worth it, just to be able to bentch.

I gathered my family and told them what I had learned. Together we decided to take it up. Every time we ate, we washed our hands for bread and merited reciting Birkas Hamazon with joy and a positive attitude. And every time, before bentching, I told my family, "Let's bless Hashem for the food He gave us so beautifully.

Let's bench with joy and a positive attitude."

A few weeks later, we get a phone call from which we learned our name had been drawn in a lottery to receive an apartment at buyer's price -- 30% less than the market value.

This came to us as a total surprise. The raffle had been conducted two years ago, and our name hadn't been drawn then. We had completely forgotten about it. What happened now?

Seemingly, one of the winners had canceled, and his apartment required a new raffle. This time, our name was drawn.

The prize was even more valuable since the apartment's price had gone up about 20% in the last two years. We'd won an opportunity to buy an apartment at a 50% discount from its current market value.

That's how, with a positive attitude, as a total surprise, we got an apartment from Hashem.

A short glance at the calendar showed me how precious our Birkas Hamazon is to Hashem. We'd won that apartment on exactly the fortieth day of reciting Birkas Hamazon with joy, gratitude, and *ayin tova*.

(Daily Bitachon, Wednesday, Vayakhel, 5782)

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## The World Stands on Him

When you find a shtender to pray or learn on in Meron, most people don't realize someone has to work hard to keep everything running smoothly. Those caring individuals work hard to keep the furniture in good shape, and when necessary, they buy new items.

Once, when it was time to buy new shtenders, one of the administrators asked one of the caretakers to please purchase larger-than-regular shtenders.

"Why do we need such large shtenders? What's wrong with the standard ones? People only come here to daven. What do they need large shtenders for?"

"Large shtenders are good for learning. People can place a Gemara and a Rashba on the shtender and learn comfortably."

The caretaker thought it was unnecessary. "Why spend so much money on large shtenders? Nobody needs them."

Just then, the two looked around and noticed a young bachur learning off in the corner. He had a gemara on the shtender in front of him and another sefer sitting on a chair nearby. "For him," the administrator said pointing at the boy. "For such a boy you need larger shtenders."

The caretaker still thought it unnecessary. "For one boy we need to buy such expensive shtenders?"

"Of course," answered the administrator. "The world stands on him!"

How did the argument end? You're invited to Meron to see for yourself... But the interesting part was the young boy's reaction.

When the conversation ended, the young boy came over to the administrator and told him, "The words you said touched me. You see, I've been having a hard time in yeshiva. I almost decided to leave, and as a farewell party I came up here to sit and learn. And here I was learning, perhaps for the last time in my life, when I hear you tell someone how the world stands in my merit. Because of what you said, I am heading right back to yeshiva. It feels like Rabbi Shimon bar Yochai himself sent me back to yeshiva. I never knew how important I was!"

The following Purim, the administrator met the boy collecting for his yeshiva. "You should know that the fact that I am still learning Torah is because of you," he reminded him.

a strong yetzer hara, he must have a very holy neshama. Please Hashem, let the light of his neshamah shine forth, and allow him to fulfill his spiritual potential..."

I talked to Hashem and tried to find positive things about this boy. While I don't have a personal relationship with him, I'm sure he is a precious Yid who has an important task here in this world.

I spoke to Hashem this way for a few days. Five days later, my friend called and told me, "Something unbelievable just happened! My nephew called and asked me to learn with him! This is following a year in which he hasn't open a sefer! This is the first time he is asking someone to learn with him."

The power of searching for the positive, thinking good thoughts. We have the power to change everything! Just choose the right pair of glasses and say those good words.

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## Whispering Wonders

I met my friend and neighbor on Friday afternoon after Minchah. He was excited to share the news of his daughter's recent engagement, and I wished him a heartfelt mazal tov. His daughter wasn't a spring chicken anymore, and it was an especially joyful occasion.

On Friday night, my daughters told me the story of the amazing shidduch. This daughter was one of the neighbor's three girls who had already come of age. The eldest was Leah, the second was Chana, and the third -- Sarah. The three observed that the acronym of their names was *lachash* -- whispering. The girls thought their delayed shidduch was linked to something related to whispering, and decided to refrain from speaking on their cell phones in the street as an added stringency in tznius.

A month and a half later, all three got engaged in the exact sequence of *lachash* -- first was Leah, next was Chana and last was Sarah. Hodu La'Hashem!

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## The Only Thing He Knew

Sixty years ago, my grandfather and his family left their affluent lifestyle in Persia and came to live in Eretz Yisroel. My grandfather's father wanted his son to go learn in a yeshiva, but since the boy, a thirteen-year-old, didn't know anything beyond the Alef Beis and the siddur, he wasn't accepted. But my great grandfather wouldn't give up. From one yeshiva office to the next, he traveled, begging his son be accepted. The negative answers didn't deter him, and he just kept on going.

One yeshiva agreed to meet my grandfather for an interview. My grandfather came in and the Rosh Yeshiva asked him about *kim lei b'draba minei* (a person who commits an act for which he is liable to receive two separate punishments, Jewish law will only allow him to be punished once, i.e., he will receive the more severe of the two punishments and be freed of the lesser punishment). My great grandfather was about to bury his head in shame at his son's ignorance, but the thirteen-year-old opened up and began giving a whole speech on the topic. The Rosh Yeshiva enjoyed it so much that he got up and kissed him on the forehead. "Welcome to our Yeshiva!" he exclaimed.

Later on, his father asked my grandfather, "How did you know to answer the question so well?"

"That is the only thing I know. You see, the day before, when I went to daven Minchah, there was a shiur going on in shul and I stayed to listen. It was about *kim lei b'draba minei* and I listened to every word. The speaker explained it clearly and I repeated that speech to the Rosh Yeshiva."

This open Hashgacha Pratis allowed my grandfather to learn Torah in a Yeshiva and go on to raise a Torah family with children and grandchildren who learn Torah and keep the mitzvos.

# Q's & A's

Q's & A's about emunah and bitachon

## Is working more hours to save up for later expenses, simchas, or retirement, an expression of lesser emunah?

Q #37

N.B. Yerushalayim

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

### Don't Worry About the Future

**Rabbi Yosef Naftali Leifer from Beit Shemesh:** I heard from Rabbi Eliezer David Friedman zt"l that there is no need to worry about preparing funds for children's future weddings. When the time comes, Hashem will send the money.

**Rabbi Nachman Goldberg from Yerushalayim:** Chovos Halevavos, Sha'ar Habitachon, chapter 6 describes a question one chassid would ask people: "Is it possible that Hashem will demand that you do today what you need to do tomorrow?" Everyone answered it was certainly impossible – nobody knows that he will even see the next day! "The same is true for parnassah," said the chassid. "Don't expect to have money for something before you need it."

### Who is Wise? He Who Sees the Future

**Rabbi Dovid Binyomin Zussman from Yerushalayim:** The gemara tells us (Niddah, 65a): "Once a person's teeth fall out and he has difficulty eating, his food diminishes accordingly." When one gets old and cannot eat, he has less food. The Maharsha understands from this gemara that one should prepare money for his old age. Hence, it is possible -- and even appropriate -- to do extra work and put away savings for future expenses.

**Rabbi Aharon Beifuss from Rechasim:** One of Rabbi Yechezkel Levenstein's grandchildren once quoted his venerated grandfather as saying that the expenses for marrying off children are beyond normally payable expenses. While one is obligated to save up towards it, he should only put away as much as he can, and not more. Hishtadlus requires careful judgement to determine if it is within the norm or beyond it.

**Rabbi Mendel Strauss from Bnei Brak; Rabbi Dovid Leifer from Yerushalayim:** As we all know, our efforts and results are two unrelated issues which are not dependent on one another. Here, too, one must only do the regular hishtadlus and leave the rest up to Hashem.

**Rabbi Yehuda Gweirtzman from Beit Shemesh:** Tzaddikim didn't do beyond what is necessary for

earning that day's expenses. But people must know themselves and their needs. One can, and should, do what he needs to earn enough money to cover his future expenses, provided he safeguards his regular Torah study, family time, and personal time. If the price for his added income is his sanity or peace of mind, it is beyond his call of hishtadlus.

**Rabbi Gamliel Hakohen Rabinowitz from Bnei Brak:** Who is wise? One who foresees what will be born. Future expenses should be covered by savings, not loans. However, one must ensure he also has enough food for his soul – Torah and mitzvos which will last him forever.

**Rabbi Yitzchok Sternfeld from Elad:** We never heard of a prohibition against earning money for future expenses, and it is certainly permitted. One must never forget, though, that what he is doing is only hishtadlus and the results are in Hashem's hands.

**Rabbi Shimon Rotman from Beit Shemesh:** A Gadol B'Yisroel taught me a rule of thumb: for obvious expenses, hishtadlus is permitted.

### The Earlier The Better

**Rabbi Yosef Dushinsky from Haifa, Rabbi Shalom Sofer from Bnei Brak:** The question is when his additional work hours are, and what price he is paying for them. Every person must make his own reckoning of his time, the price he is paying, and what Hashem wants from him.

### Question for Issue #87

I fail. All the time. For example, I plan on getting up early, and find myself waking up early but having no energy to get out of bed. Then I turn over and go back to sleep. Do I tell myself everything is divinely orchestrated, or should I criticize myself for not trying hard enough, because I always have the power of choice, and I failed?

S. A., Yerushalayim

**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 Shemini

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

## A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

Rabbi Yissachar Ber of Radshovitz, the famous tzaddik, told the following story:

When I was young, I often went to visit my holy rebbe, Rabbi Elimelech of Lizensk. Once, I was standing together with several other students, when we noticed a group of very tall men arriving at the Rebbe's house. They walked quickly into the house, but due to their tremendous height, they were forced to bend their heads at the door. As soon as they entered, the Rebbe closed the door, and we couldn't catch a glimpse of their faces. A short hour later, they exited the house as fast as they had entered, and disappeared. This seemed very strange, and we decided to ask the Rebbe about it.

"When I saw that most people couldn't concentrate on their prayers properly because of their worries, I thought to compose a short prayer with a new, comprehensible text. The Anshei Knesses Hegdola – the men of the Great Assembly – who composed all the prayers, sensed this and came to request that I not change anything -- not a single word of prayers should be removed. I asked them for an alternate suggestion, and they told me to compose a prayer to be recited before praying, which would help those who find it hard to concentrate on the entire prayer."

And so, the Rebbe composed his famous prayer in which we ask Hashem: "Place into our hearts appreciation for the goodness of our fellow beings. Let us not seek to find fault with them."

These words carry meaning beyond their simple understanding. Rabbi Shimshon Pincus zt"l explained that sins between a man and his fellow include sins between man and Hashem. The passuk in Mishlei reads: "Do not forsake your friend and your father's friend" (27:10). "Your friend" refers to Hashem, who is the Friend and Ally of Am Yisrael. In this prayer, we pray that Hashem allow us to

## Excerpts from the popular shiur by Harav Hatzaddik R' Beirish Shneebalg shlit"א Appreciate the Good

see the good in Him. We pray to merit seeing the value and goodness of every difficulty, rather than the flaw in the situation.

This positive mindset generates positive side-effects. Chassidim tell us that finding the good in every challenge sweetens the challenge at its root. Even if it was meant to be negative, it will become positive.

The Chasam Sofer explains the passuk (Shemos 33:23) "Then I will take My hand away and you will see My back." Positive aspects of a challenge are only comprehensible in hindsight. Moreover, the dictate to try to see the positive is in actuality the purpose and reason of everything that comes our way! Every nisayon challenges us to see the positive.

The following story illustrates this point clearly. When the Chasam Sofer was a young man in Mainz, he met a French soldier who was part of the battalion that conquered Mainz. The soldier lived with the Chasam Sofer in the same apartment and wanted to learn from him. In return, he offered to help with the cleaning, laundry, and maintenance. The Chasam Sofer couldn't refuse, because the soldier belonged to the conquering army. And so, the Chasam Sofer taught the soldier Torah. Years later, when the Chasam Sofer served in the rabbinat, two Jewish merchants were caught and charged with illegal sale of firearms. Since they were members of his community, the rabbi was held responsible for their actions and included in the charges. When he was brought to court, the Chasam Sofer saw that the judge was that same French soldier, his roommate from long ago. Thanks to their old relationship, the Chasam Sofer was able to save himself and his congregants. A chance, causal relationship became the cornerstone for his salvation.

The shiurim of Harav Shneebalg are delivered weekly in Yiddish and Hebrew alternatively. Dial 2 then 3 (after language preference)

## Effects on Two Ends

On the receiving end

My name is Yehuda. In the last newsletter you ran a story about not talking during davening. It really inspired me. I was in the middle of a shidduch, and I took upon myself not to talk during davening and to tell others about it. Additionally, I pledged to cover the cost of publishing and distributing newsletters for 50 shuls if I'd get engaged. Now, a few minutes before my engagement, I am excited to fulfill my promise. Enclosed is my donation.

My name is Dovid, and I enjoy the story extension on the Hashgacha Pratis hotline. What's special about it is the real stories – seeing that it happens not only in the books but in real life is so inspiring! I am now in the middle of moving and incurred debts. The stories I hear on the line inject me with energy and inspiration. It gives me so much inspiration to hear again and again about emunah, bitachon, Hashgacha Pratis and Hashem's love for us. It makes emunah real – not something that exists only in the books.

On the giving end

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

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