

HASHGACHA PRATIS

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



Parshiyos Mishpatim - Terumah 5783 ■ Issue 108

HEART TO HEART

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

Ten Notches Above

There is an entire industry dedicated to saving us time. On one side of it, consumers decry how days are slipping past, how from the minute the sun rises, every second brings us closer to its setting; and on the other side stand people who brandish all types of proposals for how to shorten various processes so we can quickly accomplish the things we need to do.

In truth, these inventions and smart gadgets create new needs, and instead of time becoming more available, it becomes filled to capacity and pressured, filling the heart and mind more. So how, despite all this, could one clear away time for *hisbonenus*? One answer to this question is found in the beginning of *Shaar Habitachon*, where we are told that *if someone trusts in Hashem, his trust will cause him to clear his heart of matters of this world and dedicate it to matters of avodas Hashem*. He will invest less in what the world demands and thus will be more available for spiritual work.

Let us take a moment to think about this powerful statement. Rabbeinu Bachyai promises something very great – a gift that will grant a person more time! It is indeed worthwhile to work on strengthening our *bitachon*. By doing so, we receive the gift of a lifetime – a mind and heart that are available to do the truly important things!

This statement is proven time and again every day. We see that the physical needs of one who has very strong *bitachon* are taken care of easily. So long as a person hasn't learned and acquired *bitachon*, he is busy searching for ways to bring about different outcomes and events, speaking to this one or that one, trying in one way and another, repeating himself ten times in order to get what he wants, and more – all for the chance that perhaps he will succeed in achieving his desired outcome.

In contrast, the person who has made the effort to learn and acquire *bitachon* does *hishtadlus* in physical matters, and he calls whoever he has to call. And what if the person he's trying to reach doesn't answer him? He doesn't cry or feel pained; he leaves a message on the machine and knows that he has done his part. Instead of continuing to nudge the whole world, he sits calmly and says *Tehillim* patiently, learns, strengthens himself, and davens, and thus he acquires two worlds – he gains spiritual merits, while at the same time his physical matters will be arranged for him from on High in the best possible way.

Rabbeinu compares the *baal habitachon* to an alchemist – someone who transforms silver into gold and transforms inexpensive metals into silver.

If there were people who supported

themselves through this craft a thousand years ago, nowadays it is obvious to all when a piece of jewelry is made of faux-gold. Back then the alchemist might have sold his iron for the price of real gold. He invested pennies and made tons of money, and he was thus the object of envy of all the decent, honest people who worked hard to make a living.

Alchemy is but one example of types of work that are based on trickery. Today there are no longer alchemists, but there are other ways to earn easy profit through underhanded means.

When we learned *Shaar Habitachon* with Harav Hechassid Rav Yosef Fenster *zt"l*, Rosh Yeshivas Belz (who passed away on 22 Cheshvan of this year), he showed how Rabbeinu knew how to get to the core of a person's *nefesh*. As the holy Rebbe of Dinov said in his *sefer Bnei Yissaschar*, *anyone who wants to find healing for his soul should delve into the words of the expert doctor for healing illnesses of the soul, and that is the Ba'al Chovos Halevavos*. He knew how to enable a person to rid himself, step by step, of the things that deter him from hearing *mussar*.

An honest Jew may see his neighbor succeeding and think to himself, *Why do I have to be such a fool? Why don't I also play a few tricks and become rich?* In answer to this, Rabbeinu says: *The ba'al habitachon, in his peace of mind, expansiveness of heart, and few worries about matters of this world, resembles the alchemist*. You're not losing anything when you invest in *bitachon*; your gains are equal to those of your neighbor. The honest one may say: *If so why shouldn't I be like him?* To this Rabbeinu responds: *Not only do you gain as much as he does, but you are in fact better off than him in ten different ways*.

It is certainly worth investing in something that will place a person ten notches above the richest man in the neighborhood. Thus Rabbeinu clears away the stumbling blocks that deter us from learning *mussar*, and we can open the *Chovos Halevavos*, learn *bitachon*, and enrich our internal world. Unlike the alchemist, who is dependent upon certain tools and materials to make his trade successful, the person who strengthens his *bitachon* sees the realization of the words, "those who fear Hashem lack nothing." *Yiras Hashem* is inner work, the fruit of one's personal *avodah*. The trait of *bitachon* depends only on how much we invest in it. By strengthening our *emunah*, we will merit to receive, with His great mercies, all the great *hashpa'os* that Hashem showers upon us always, with *chein*, *chesed*, and *rachamim*.

(Excerpt from shiur 6 on *bitachon*; to listen to the shiur, press 4 after selecting a language, or dial directly: 02-301-1904)

FROM THE EDITOR

Shoes that Fit

A man walks into a shoe store, and the salesman offers him a pair of shoes that will possibly fit him well. The man refuses to try them on.

"I want shoes exactly like my friend's," he says. "I saw that his shoes fit him very well. Give me shoes exactly like his, in the same style and size."

Happy to have such easy work, the salesman hurries to bring the buyer the impressive box of shoes.

The man pays the full amount, feeling extremely pleased. Finally, he has shoes exactly like his friend's. He comes home and only then discovers that the shoes are three sizes too big on him, and when he tries to walk in them he falls every few steps.

He doesn't understand what the problem is. *My friend has the exact same pair of shoes and they are excellent for him, so why aren't they good for me too?*

The Be'er Mayim Chaim asks: How do we recite the blessing every morning, "Who has provided all my needs for me"? There are people who are lacking so many things; they want an apartment and they don't have one, they need more of an income and they don't have it, they want and want and don't have, and still they say this blessing each morning. How?

The answer is *emunah*. Someone who has *emunah* has everything, while for someone who doesn't have *emunah*, no matter how much he has it will not be enough. Yaakov Avinu said, "I have all (*kol*)" (*Bereishis* 33:11). On these words the Be'er Mayim Chaim explains that there is a characteristic of '*kol*,' whereby a person is content with what *he has*, which is worth more to him than all the money in the world. This person knows that Hashem provides him with everything that he truly needs, and he can wholeheartedly make the blessing "Who has provided all my needs for me." This is not a blessing recited in vain, because in truth, if there is anything that a person seems to be lacking, he does not really need it. Hashem knows exactly what each person needs, and He provides it.

Reb Naftali of Ropshitz (*Zera Kodesh B'ha'aloshcha*) asks how it is at all possible for a person with *emunah* to feel lust or desire for anything. A *baal emunah* knows that anything he seems to be lacking, he obviously doesn't need. He knows that if he needed something he would certainly have it.

We are told that the blessing "Who has provided all my needs for me" is said in reference to shoes. *Baalei Mussar* say that just as everyone understands that a person buys shoes that are the right size for his particular foot, so too one who lives with *emunah* wants only that which Hakadosh Baruch Hu determines he should have, for only in that way does he receive exactly what is fitting for him.

Good Shabbos Pinchas Shafer

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

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

North America 151-86-130-140 • In England 0330-390-0489 • In Belgium 0-380-844-28 • In Israel 02-301-1300
In 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

What Goes Around Comes Around

I am an *avreich* from Elad. About three weeks ago, I was in a difficult financial state. I live from hand to mouth, putting in one shekel, taking it out immediately, penny-pinching and waiting, putting off vital purchases, and making constant *cheshbonos*. On that day I had 800 shekels in my pocket, which I had been paid for a small job I had done. This was all the money I had. I met a friend and walked along with him, and I saw that he was holding 3,000 shekels, on the way to the ATM machine. "I have to pay my rent," he told me. "And this sum is enough?" I asked him. "As far as I know, in our area people pay 3,700 shekels." "True," he nodded, "but what can I do if this is all I have?" "I have 700 shekels here for you," I told him. I was happy to be able to complete the sum for him, and I took it out of my pocket. He knows I'm not rich, and he even has reason to suspect – and rightfully so – that my situation is quite the opposite, and therefore he did not easily agree to take the money. "You need it," he told me. "I have the money on hand now," I insisted. "Take it. When you have it, return it to me." He took it, not very happily, but because he had no choice; and I went home with only one hundred shekels and with a prayer that Hashem's blessings dwell upon that money. Three weeks passed, and I got stuck in my car somewhere on a road in the center of the country. When I checked, I found that the alternator – the part that keeps recharging the battery – had breathed its last. I called the auto repair shop and asked how much it would cost to replace it, and the response was 1,200 shekels. In my pocket I had exactly half that sum – 600 shekels, but it was clear to me that Hashem doesn't leave people stranded, and if He put me here, helpless, He would also take me out and ensure that I'd

Fill the Children with Faith

Reb Dovid Kletzkin *shlit"a* relates:

Before I delivered my *shiur*, a Yid by the name of Sternbuch called me, and he said he had heard the last *shiur*, (*shiur* 289), where we spent a few moments speaking about the *ramban* at the end of *Parshas Bo* – the well-known *ramban* about the foundations of *emunah*. Rav Sternbuch related that he had just heard an incredible tale related to this topic. He told me the story, and he even gave me the number of Rav Greenblatt, the person who had told it to him.

I spoke to Rav Greenblatt, who first told me how, with incredible *hashgachah*, this story came his way.

A wonderful organization, called "*Shnayim Yomi*," has existed in America for the past three years. Its goal is to enable *Yidden* to learn the weekly *parshas hashavua* over the days of the week. Every day, someone gives a telephone *shiur* of two to three minutes, following the order of the *parshah*. On Sunday they begin the *parshah* and learn until *sheini*, the following day they learn until *shelishi*, and so on until Friday, when they learn two portions to finish the entire *parshah*. In addition, on Friday there are an additional five minutes of *mussar* learning, to end off the week with a *mussar* message connected to the *parshas hashavua*.

Four thousand *Yidden* have already joined this wonderful initiative. They listen daily to a *shiur* in English, accumulating knowledge of the *parshah* and gaining *chizuk* from it.

Two weeks ago, in preparation for *Parshas Bo* 5783, the organization asked Rav Greenblatt, who is *mashgiach* in Yeshivas Ohr Yerushalayim for American *bachurim*, to be the speaker for the *shiurim* of the upcoming week, to learn *Parshas Bo* along with all the listeners. Rabbi Greenblatt happily agreed, and throughout the week he invested his time in preparing and delivering the brief *shiurim*.

What did he say for the *mussar* message on Friday? He spoke about the well-known *ramban*, laying the foundations of *emunah*. He added that every father should speak at the Shabbos table about the foundations of *emunah* and explain them to his children as practical halachah.

The following Monday a woman called him, a resident of Sanhedria Murchevet in Yerushalayim, and told him emotionally, "You delivered a *shiur* throughout the week?! You spoke very well!" She identified herself as "Mrs. Miller," and it was clear that she had quite a story to relate:

On Friday Rav Miller and his wife, who are English speakers, sat at the table and listened to the daily *shiur*, and they grew very emotional. Rav Greenblatt's words reminded them of their son.

I heard the awe-inspiring story of the Millers' son from Rav Greenblatt, and I told him I wanted to hear it firsthand. Rav Greenblatt gave me the number of Rav Meir Eliyahu Miller, who filled in all the details. This was the story:

The Millers had only one son, Reb Tzvi Dov, who was a *talmid chacham* and was blessed with many talents. From the time he was bar mitzvah, he would read from the Torah each week and was an expert *baal korei*, besides being an excellent *melamed* of younger children. For about twenty years this son, Reb Tzvi Dov, taught young children Torah. Every year he taught them the end of *Chumash Bereishis* and afterward began *Chumash Shemos*. He taught the *parshiyos Shemos, Va'eira, Bo, Beshalach* and *Yisro*. They would finish *Yisro* at the end of the year, and the following year he would start over with the new *talmidim*.

As Reb Tzvi Dov was a *talmid chacham* and toiled in Gemara with *hasmadah*, aside from the hours he spent teaching, he felt that specifically the next *parshah*, the *parshah* that would be taught by the *melamed* of the next grade, required unique expertise. *Parshas Mishpatim* is the basis for large portions of *Bava Kama, Bava Metzia, Bava Basra* and *Sanhedrin*. Understanding the *parshah* well means understanding the Gemara, and that *parshah* contains topics that can be difficult for adults as well. Reb Tzvi Dov felt he was capable of teaching *Parshas Mishpatim*, and wanted a chance to explain this *parshah* to the children. He felt that teaching *Parshas Mishpatim* would give him much satisfaction and would also benefit the *talmidim*.

He approached the *menahel*, explaining that he had a strong desire to teach *Parshas Mishpatim* and to uplift the *talmidim* through the *lomdus*. *Parshas Mishpatim* really belongs to an older grade, and he certainly didn't want the *menahel* to fire the *melamed* of the higher grade, who was an expert in *Parshas Mishpatim*...nonetheless, he was still asking.

The *menahel* did not agree. "There is 'order' in this world," he said. "After we finish *Chumash Bereishis*, we go to *Chumash Shemos*. We learn according to the *sefer: Shemos, Va'eira, Bo, Beshalach, Yisro*. Finished *Yisro*? Teach *Mishpatim*. Didn't finish? The next *melamed*

פרטים
יבואו...



מבית
השגחה
פרטית
המוסד
המורחב
לבית

will finish it.”

As a hired worker, Rav Miller obviously could not do anything against the will of the *menahel*; he accepted the *menahel's* response. Nonetheless, from time to time he would try again to ask for the opportunity to teach *Parshas Mishpatim*. But no, the *menahel* would not agree, and Rav Miller continued to teach his regular *parshiyos* successfully.

Eventually, a new *menahel* took over. This gave Rav Miller a new opportunity, and he made his request of the new *menahel*.

“Can you skip over such important *parshiyos*?” the new *menahel* asked.

“We’ll make them up,” Rav Miller responded, “at the end of the year, or with the next *melamed*. *Chas v’shalom*, we’re not taking them out of the *Chumash* curriculum. But I feel there will be much benefit in my teaching *Parshas Mishpatim*,” he explained.

They discussed it a couple more times, and Rav Miller suggested to the *menahel*, “Perhaps we can try an experiment: I’ll give a *shiur* in *Mishpatim*, and the *menahel* will come listen to the *shiur*. Afterward, we’ll test the boys on the material, and if they succeed – we’ll see what to do next.” The *menahel* agreed to the experiment. He came and heard how Rav Miller gave the *shiur*, was clearly impressed, and agreed to allow him to continue teaching the children *Parshas Mishpatim*.

Rav Miller taught slowly, giving great attention to detail, using all the *mefarshim* to bring the *parshah* to life for the children. The parents understood that the earlier parts of the *Chumash* would be made up afterwards. No parent disputed the *cheder's* decision; everyone was happy that the children were moving ahead and understanding *Parshas Mishpatim* well – one *passuk* and another, one week followed by the next.

Several weeks passed, and they still hadn’t reached *sheini*; and then it happened...

Rav Miller was standing in class and reading the *passuk* (21:14) “*Vechi yazid ish...b’armah...*” with the *trop*. The expert *melamed* explained to the children, “from My *mizbe’ach*, take him to be killed” – and in middle of his explanation he fell to the floor, unconscious!

Chaos ensued. They called for an ambulance, and Rav Miller was taken to the hospital, where it was ascertained that a vein has burst in his brain and that he needed great *rachamei Shamayim*.

Along with the *tefillos* for his recovery, the children could not be left without a *melamed*, and a substitute took over. He started teaching the *talmidim Parshas Shemos*. They learned about *Yetzias Mitzrayim* and *Krias Yam Suf*, as was the standard curriculum each year.

In the meantime, in the hospital, Rav Miller began to improve. Finally, to everyone’s great joy, he returned home. He needed time for rehabilitation and recovery. Following a stroke one does not return to work so quickly.

One day, when he was feeling better, his parents came to visit. He told them how, when he was in critical condition, he saw himself being brought before the *Beis Din* on High.

Up in *Shamayim* he saw the words of the *parshiyos Shemos, Va’eira, Bo, Beshalach, and Yisro*, all the holy words, and he heard a voice demanding of him, “Why did you skip over *parshiyos* of the foundations of *emunah* for the pure children, *tinokos shel beis rabban*? Who asked you to do this?!”

“These are the foundations of *emunah* for Am Yisrael,” the voice continued. “If you skip over them when teaching children, a part of their heart is missing! How could you do something like this?!” And they called him to a *din Torah* in the *Beis Din* of the Upper Worlds.

At that moment Rav Miller understood, in another way, the words he had been in middle of teaching when he collapsed: “From My *mizbe’ach*” – because of a holy matter, “take him to die” – he is taken from here to the *Beis Din* on High.

In the *Beis Din*, Rav Miller claimed that it says in *Chazal*: “We do not punish unless we first give warning.” And he added that he had two points to make to defend himself. The first is that the change was made with the *menahel's* permission, and the proof to this is that for many years, when he did not have permission, he did not make the change. He is only a hired worker, and he was given permission to teach *Parshas Mishpatim*. And secondly, the change had already been cancelled. The children had already started learning *Chumash Shemos* with the new *melamed*, and so the matter had already been corrected.

He asked for life. And so his request was considered, and he received his life back. But – Reb Tzvi Dov told his parents – he understood that time was of the essence. He felt that each day was a gift of life that he was obligated to utilize. And thus he merited to live another six and a half years, during which time he finished *Shas* once again.

How important it is on High to convey the foundations of *emunah* to pure children, who accept the words with *temimus*! On Shabbos and on Yom Tov, the father says another sentence, tells another story of *emunah*...and children absorb and accept what they are told. When they see wholehearted *emunah*, and we add another *passuk* from the Torah, from *Nach*, or from the holy words of *Chazal* – anything we do to instill in them *emunah* – is something that will remain forever! It is not a one-time story; it enters into their very *neshamos*, to the point that if we left them lacking, there is a demand on High to know why. How important it is on High to strengthen *emunah*!

“Publicize this,” the father requested, and he asked that the *hisorerus* gleaned from the words be an *aliyas neshamah* for his son, Rav Tzvi Dov ben Rav Meir Eliyahu, who passed away three years ago, on 16 Teves, 5780, and is buried on Har Hazeisim.

May his memory be blessed.

be able to pay the necessary sum. I ordered a tow truck, through my insurance, to take the car to the shop. The tow truck made its way to my location with nerve-wracking slowness. The hours passed, and finally it arrived and took the car. As soon as we set out for the repair shop, my phone rang. It was my friend whom I had met three weeks earlier, the one to whom I had lent 700 shekels. It was exactly now that he had the money and wanted to return it to me. That’s how I had 1200 shekels to pay for the car repair, and even another 100 shekels to pay for a taxi home. The money I lent my friend in his hour of need was returned to me in my own hour of need.

The Fruits in This World

Reb Moshe relates:

On a Thursday, my father *shlit”a* told me that in the evening a group of *bachurim* from a well-known yeshivah would be coming to his home to be tested by him. I was happy for the *bachurim*, who would be *zocheh* to visit my father and see with their own eyes the face of a *talmid chacham* who is steeped in Torah, and I was happy for my father, who was *zocheh* to be a source of influence; but one thing worried me. While the house was lit up with the light of Torah study, the actual light in the dining room was quite dim. My father needed new light bulbs to ensure that it would be pleasant for the *bachurim* to be there.

I called my mother and told her I would buy new bulbs and also some food for the *bachurim* who were coming. My mother was very happy for the help I could give her, and she added a list of some items she needed at home. Since it was Thursday, I decided to utilize the time to do the weekly shopping for Shabbos for my own home as well. I filled the wagon first with things for my parents and afterward for my home, and when I came to the register to pay, a true *baal chessed* suddenly came into the market. He is a wealthy man with a good heart. He saw me paying for all the items and said, “I’m paying for this shopping trip!”

I saw tangibly how, with the mitzvah of *kibbud av*, one eats its “fruit” in this world, in addition to the principle reward in the World to Come.

אתה חייב
את זה
לבית שלך!

להתעצם,
ולגדול... ולגדול... ולגדול

כל הטוב
הזה
הולך בעז”ה

Q's & A's

Q's & A's about emunah and bitachon

The Mishnah Berurah (1:13) cites an explanation for the custom of reciting Parshas Hamann: "in order to show that excess hishtadlus does nothing." This seems to imply that a small amount of hishtadlus is necessary and that it helps. The question is, what is the measure of hishtadlus that one should do?

N.G. from Yerushalayim

Q #60

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

A Person's Sustenance Is Determined for Him

Rav Chaim Zolaznik from Modi'in Illit: It is not proven that a small amount of *hishtadlus* helps. The truth is that *hishtadlus*, whether a little or a lot, does not help at all. A person's sustenance is determined for him according to *hashgachah pratis*; it is just that there is a decree from Hashem that a person needs to do *hishtadlus*.

The Measure of Hishtadlus

Rav Aran Atar from Petach Tikvah: See the *sefer Hineni Beyadcha* (p. 162 ff), where two approaches are presented. The first is that of the Ramchal and the Gr"a, that one should do *hishtadlus* only in the measure necessary in order to conceal the miracle. (**Rav Yisrael Zoloshinsky from Bnei Brak** points us to the *sefer Michtav Me'Eliyahu* [Vol. 1, p. 187] which explains this at length); and the second is the approach of the Ramban and Rabbeinu Bachyai, that a person needs to do what is within his natural capacity, but to know that he will not achieve his desire through this *hishtadlus*, but rather that everything depends on Hashem.

Rav Shimon Zeinworth from Beit Shemesh, Rav Nesanel Palabani from Ashkelon: In the *Mishnah Berurah* (156:2) it is explained that a person should examine the matter himself and see how much *hishtadlus* is absolutely necessary, for the desired end cannot naturally occur without it, and that is the measure of *hishtadlus* he should do.

Rav Yaakov Schlesinger from Haifa: In Chapter 8 of the *sefer Hamaspiq L'ovdei Hashem*, the correct amount of *hishtadlus* is explained at length, and it is: for absolutely necessary things like bread and food, a person may do *hishtadlus* to get a few portions of bread and food, and someone with a family needs to do more *hishtadlus*. See his words at length there.

Rav Shmuel Tzvi Eidelberg from Rechasim, Rav Nachum Wasserman from Beitar Illit: It is said in the name of the Chazon Ish that the measure of *hishtadlus* is like a nail banged into the wall. So long as it's going in, we continue banging, but the minute the nail becomes crooked, we stop immediately. Likewise with *hishtadlus*: So long as we do things in accordance with the *Shulchan Aruch* and don't do a crooked act, by neglecting to perform a mitzvah or doing an act of trickery, then it is still in the realm of proper *hishtadlus*.

Rav Avraham Yeshaya Cohen from Modi'in Illit: In the opening to *Shaar Habitachon*, Rabbeinu the *Baal Chovos Halevavos* explains that one who trusts in Hashem will look to do *hishtadlus* in the way that is least difficult and distracting, and thus he will have a good name and will

be free to perform his spiritual obligations and work on his *emunah*. He knows that his *hishtadlus* will not be the means of his gaining anything; it is merely a decree of Hashem *yisbarach*.

Rav Mordechai Scheinberger from Beitar Illit: In the *sefer Chovos Halevavos, Shaar Habitachon*, in the third *perek*, the author explains in great detail exactly which *hishtadlus* a person should do for his *parnassah*. See there.

Bitachon and Hishtadlus

Rav Aharon Beifus from Rechasim: Perhaps it can be said that the measure is: so long as he recalls that it is not his *hishtadlus* that brings him *parnassah*, but rather that everything is from Hashem. As soon as he forgets this and thinks that his *hishtadlus* is bringing him *parnassah*, that is a sign that he is doing more *hishtadlus* than necessary.

Rav Mani Darchi from Ramat Gan, Rav Yosef Dushinsky from Haifa, Rav Mordechai Glandor from Beit Shemesh, R' Yosef Astanbuli from Modi'in Illit, Rav Dovid Leifer from Yerushalayim: The measure of *hishtadlus* differs from one person to the next, and even for the person himself, it can differ based on his current level. Since everything depends on the amount of *bitachon* he has, if he is staunch in his *bitachon* he hardly needs to do any *hishtadlus*, as in the famous story of the Baal Shem Tov, who needed money, so he knocked on someone's window, and walked off. The man walked after him and asked if he wanted money and why he had walked off. He answered: I did *hishtadlus*, and that was enough. **Rav Yehuda Gewirtzman from Beit Shemesh** expressed this as follows: "As great as is the measure *bitachon*, that is how small is the measure of *hishtadlus*."

Editor's note: Everyone has to ask his Rav about the practical halachah regarding this matter, for often, lack of *hishtadlus* comes from laziness, and sometimes from a lack of *emunah*. Each person needs to act in accordance with the Mishnah, "Make for yourself a Rav."

Question for newsletter 110

Regarding the fact that a person is obligated to bless Hashem for the bad just as he blesses for the good, is it proper to bless and thank Hashem for the pain of another person? This applies on a practical level, such as if there is an older girl who is awaiting her shidduch. The girl herself has the right to give thanks for this difficulty that she has, but her parents share their daughter's pain. How can they give thanks for the pain that their daughter is suffering?

R.S. from 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 Titzaveh

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

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

A Fire of Holiness

In the mitzvah of *machatzis hashekel*, we find that everyone is equal; whether rich or poor, a person needs to give a half a shekel. The rich man cannot give more, and the poor man cannot give less.

It is human nature to want to glorify mitzvos, to do more than the law obligates. With this mitzvah, however, this desire cannot be expressed, for one is only permitted to bring half – not more and not less, and there is no place to glorify the mitzvah by adding more.

Rashi explains that Hakadosh Baruch Hu showed Moshe a type of coin made of fire, weighing half a shekel, and He told him: This is what they should give.

Perhaps it could be said that Hashem was hinting to Moshe that if a person is in possession of fire, his heart will not be pained by the fact that he cannot glorify the mitzvah by adding more. When you possess fire, you feel good with what you do and how you do it. What is this fire?

On the *passuk*, "And the house of Yaakov will be a fire and the house of Yosef a flame, and the house of Eisav will be straw," my master and teacher Reb Gershon Leibman zt"l would say: Fire refers to the study of *mussar*. A flame refers to the learning of *mussar* with inspired enthusiasm. Through this, we burn down the house of Eisav, which is a reference to the *yetzer hara*. *Mussar* is the fire that lights up a person.

A *talmid* of Novardok was once asked why they did not speak about *taavos*—desires—in Novardok. His answer

was: *Mussar* is a fire that burns away all *taavos*. One who studies *mussar* is called a holy one.

When the fire of *taavah* burns, the fire of anger bursts out. A holy fire – the fire of *mussar* study – puts out an impure fire.

This is especially true of the *sefer Chovos Halevavos*, written by one of the *Rishonim*. The Chafetz Chaim said regarding the *Rishonim* that each word of theirs is *kodesh kodashim* – holy of holies. The words are written with a holy fire. One who learns them breathes into himself a holy fire of love for Hashem, happiness, and *chiyus*. This is especially so if you learn it with a *niggun*. How much elevation this brings! It is a fire of holiness to battle the fire of *taavah*.

When we learn *mussar*, even for just a few moments a day, it influences the entire day. The *mussar* enters the heart and transforms the person.

It is known that the *Chovos Halevavos* opined that a person should put aside most of his time for learning *mussar*, but giants like the Chasam Sofer and many others have discussed this and disagreed, as they determined that most of the day should be set aside for learning *Shas* and *Poskim*. But what should someone do if he has already learned *Shas* and *Poskim*, and still, a fire of *taavah* and bad character traits burns in him? Certainly it is incumbent upon him to learn *mussar*.

Take this elixir of life, and you will benefit spiritually and physically.

Rav Mandel's shiurim are broadcast on Kav Hashgacha Pratis weekly in all three languages - Hebrew, Yiddish and English

Effects on Two Ends

On the receiving end

I wanted to thank you for the excellent newsletters; I wait with anticipation all the time for the next one, and I read them eagerly. Reading the newsletters gives me strength to live with emunah and bitachon. As you defined so well in newsletter #105, this is a type of "immunity without side effects," a true guarantee for a calm and peaceful life. Yasher koach! Just keep going!

Our daughter had a severe medical issue. For her merit, we contributed toward the dissemination of the Hashgachah Pratis newsletters in order to spread emunah in Hashem's salvations. And indeed, Hashem's salvation came like the blink of an eye. Hodu LaHashem ki tov – our dear daughter recovered.

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:

במעמות דרים פלוס על שם שער הבטחון	משלוח בדואר ל.ת.ד. 5475 ירושלים	העברה לבנק לאומי סניף תשבון 902 57390056
--	--	---

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

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