

# HASHGACHA PRATIS

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



Parshiyos Titzaveh - Ki Tisa 5783 ■ Issue 109

## HEART TO HEART

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

### Mishlo'ach Manos

This story happened in the time of Rava. A poor, hungry man came and knocked on his door and asked him for a proper meal. Rava asked him, "What are you accustomed to eating?" "Fattened hens and old wine," the poor man answered.

In those times these foods were considered special luxuries, desirable and expensive. To eat such a meal on a regular weekday would be considered the height of extravagance. "Don't you think you're overtaxing people by making these demands of them?" Rava asked the man.

"What do you care?" the poor man replied. "Are you giving me from your own? I am eating from the Merciful One. What does the *passuk* say? 'Everyone's eyes look to You with hope, and You give them their food, each in his time.' It doesn't say 'in their time' (*b'itam*) but rather 'in his time' (*b'ito*). Hashem prepares for every person *his* food in the time that is fitting for *him*."

Just as the poor man finished speaking, Rava's sister appeared. This sister lived in a different city and hadn't seen her righteous brother for eleven years, and she brought along a special gift – a fattened hen and old wine.

Rava understood that this was all the hand of *hashgachah*, and he said, "How did something like this happen – why did my sister suddenly come with a fattened hen and old wine? This is obviously meant to be for the poor man."

And Rava gave him the hearty meal. When I learned this with the *mashpia* Harav Hatzaddik Reb Yisrael Meir Schloss *shlit"e*, he said: Let's think into this for a moment. Rava's sister didn't suddenly decide that morning that she would come visit him. She hadn't seen her brother for eleven years, and she was probably planning this trip for a long time and thought about how she could honor him and which gift to bring him. She cooked the hen for several hours and got hold of the wine that

had been aged in wooden barrels for dozens of years, especially for this visit. Thus, Hakadosh Baruch Hu had been preparing this meal for the poor man several weeks before he showed up at Rava's door and asked for the meal.

This is how it is with everything. When a Yid is in pain, he should know that Hakadosh Baruch Hu has already prepared the *yeshuah* for him, and with *emunah*, he will pull toward himself the *shefa* that is meant to come to him. This poor man was so sure that Hashem would send him his meal, that he sustained himself with *emunah*.

As Dovid Hamelech wrote (*Tehillim* 37) and Rashi explains, **Trust in Hashem** – and don't say: If I don't steal, and if I give *tzedakah* to the poor, then how will I sustain myself? **Do good** and then **dwel in the land** for long days and **be nourished by emunah** – eat and sustain yourself with the reward of the *emunah*. Since you trusted in Hashem and depended on Him to do good, you will take pleasure in luxuries – *tafnukim* – while relying on Hakadosh Baruch Hu. Yes, luxuries – not just bare necessities, but also things that bring one pleasure and joy, because Hashem provides everything – the needs of the body, the soul, and the emotions. Rashi is telling us that you will sustain yourself with the reward of your *emunah*. Although you will receive the reward for *emunah* in the World to Come, for the reward of all mitzvos is in the World to Come, in this world there is the *result* of the *emunah*. *Eemunah* is what draws down all the *shefa* and *yeshuah* that is prepared for a person. When a person is sure that Hashem will send it to him, He indeed sends it!

Hashem sends him *mishlo'ach manos*. He paves new paths and circumstances so that each thing comes to the specific place where it needs to come and to the person who needs it. He prepares sustenance for all his creations and satisfies every living thing with its desire.

## FROM THE EDITOR

### Reb Moshe's Secret

The ruler of a certain country was an evil, anti-Semitic man. The mere mention of his name made people tremble, and if not for Reb Moshe, the Jewish citizens would not have been able to hold out. Reb Moshe was wealthy and wise, and he was a wonderful lobbyist for the Jews. He dealt with merchandise from various countries, and the ruler would buy from him as well. Reb Moshe succeeded in forging good ties with the ruler, and these ties stood by him whenever difficulties arose, for he did everything he could to assist his Jewish brothers. Those in the know said the ruler would invite him from time to time to discuss with him the most important matters in the country.

Thus Reb Moshe was the address for all lobbying efforts for the Jews. Torah giants and *askanim* would turn to him whenever hard times arose, and there were many hard times. Reb Moshe would involve himself intensely and help to avert the decrees.

Our story takes place on the blackest day those Jews had ever seen. The evil ruler seemed to have lost his mind. He decreed nothing less than open war against all the Jews, setting a date for the following month.

The *askanim* immediately called on Reb Moshe, but only then was the true depth of the *tzarah* revealed to them, as Reb Moshe seemed to have abandoned his people and joined forces with the enemy. He answered weakly that he could not help them, that they should seek help from someone else.

The *askanim* cried and begged Reb Moshe in every way possible for his assistance. They tried desperately to convince him to at least try to do something, but the man sealed his ears and closed his heart to their cries.

"We have no natural path to salvation!" the Rabbanim announced. "We have no one to turn to but our Father in Heaven!" They immediately declared fasts and *tefillos* in every city. "There is no one who will help us," they warned the Jewish citizens of the country, "other than Hashem *yisbarach* Himself!"

Indeed, Hashem did not reject the community's united *tefillos*, and the decree was cancelled.

But the memory of Reb Moshe's behavior remained. What had happened to him? How had he turned his back on them in this difficult situation?

The questions hovered until Reb Moshe called all the *askanim* to a meeting. "You should know," he told them, "I did not want to abandon you, but as per the instructions of a tzaddik of the generation, I had to act the way I did."

As everyone stood openmouthed in shock, Reb Moshe read to them the words of a renowned sage of that time:

*A difficult decree is hovering over Klal Yisrael, and I see that the only way out is the way of Esther Hamalkah, who called Haman to a meal in her chamber. It is explained (in masechos Megillah 15): Why did Esther invite Haman? Rav Nechemia answers that she did this so that Am Yisrael would not depend on the fact that they had a Jewish sister in the house of the king, and as a result they would hold back from begging Hashem for mercy. The Chasam Sofer (Kesubos 51) says that because of this meeting with the king and Haman, Am Yisrael thought she had converted to their faith, chas veshalom, and had joined forces with Haman. Esther was willing to degrade herself to this point so that Klal Yisrael would not depend on her.*

*Therefore, Reb Moshe, you are to keep quiet and hold back from helping them, because only then can there be a yeshuah for Am Yisrael.*

This is the secret of Purim, and the secret of all *yeshuos*. The more a person understands that he has no one on whom to rely other than his Father in heaven, the more likely the *yeshuah* will come.

Good Shabbos Pinchas Shafer

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

HASHGACHA PRATIS HOTLINE  
Yiddish, Hebrew, English.

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

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





# רוצים לזכות בשפע של ישועות...?

המתכון המנצח!

רבות מעידים שבזכותו

זכו לראות ישועות

קחו שותפות בהפצת אמונה וביטחון,

ותברכו בשנה של שפע; שנה של

פרנסה; שנה של נחת.

## מסלולים לתרומה

מקבל	קונה	נותן	
כל המשפחה בתפילה בתענית אסתר בכל ער"ח אצל בעל חובת הלבבות ובתפילה כל יום אצל רבני	זכות ב- שבועה גדולה של 10 בתי כנסת בהפצת העלון	260 ש"ח לחודש	עשירי קודש
כל המשפחה בתפילה המיוחדת בתענית אסתר וגם בכל ער"ח אצל בעל חובת הלבבות	זכות ב- שבועה של 6 בתי כנסת בהפצת העלון לכל חודש	156 ש"ח לחודש	קריה נאמנה
כל המשפחה בתפילה בתענית אסתר וגם שתי שעות בכל ער"ח אצל בעל חובת הלבבות	זכות בהפצת העלון בישוב של 3 בתי כנסת לכל חודש	78 ש"ח לחודש	חוט המשולש
כל המשפחה בתפילה המיוחדת בתענית אסתר אצל בעל חובת הלבבות	זכות בהפצת העלון ב- 2 בתי כנסת לכל חודש	52 ש"ח לחודש	טובים השנים

# התקשר עכשיו

## 02-6313742

או בעמדות נדרים פלוס ע"ש 'השגחה פרטית'

## THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

### Revealing That which Is Hidden

I live in Bnei Brak and learn there, and my yeshivah is right near the central *chatzer* of my Chassidus. When Purim would come around, I celebrated in every way possible – with my family, with the yeshivah, with the Rebbe and with the *chassidim*. I enjoyed all worlds and drew much joy and *hisromemus* from this great *eis ratzon*.

Four years ago on Purim, when I was almost twenty years old, I was deeply involved in *shidduchim*. My friends were getting engaged one after another, and I was awaiting my *yeshuah*. On that Purim I was planning to utilize the wondrous *segulah* that "anyone who puts out his hand is provided for," and I hoped that the *hashpa'os* of *simchah* in holy surroundings would lead to my *yeshuah*.

I prepared for Purim by learning about it in the holy *sefarim*, and on the night of Purim I experienced many hours of uplifting joy. I fell asleep after hours of singing and dancing, with the echoes of the *niggunim* still ringing in my ears.

In the morning I was awakened by the ringing of the phone. It was a long and stubborn ring. Someone felt it very important to wake me.

It was my dear father. He told me that my great-grandmother had passed away in Yerushalayim, and the *levayah* would take place that day, when she would be brought to Har Hazeisim.

This overturned all my plans. In Yerushalayim it wasn't Purim; it was a regular day, and now it was a sad day as well. I would be leaving the whole uplifting experience with my friends and the Rebbe, and going to a *levayah*, to walk quietly near the *aveilim* as we accompanied my great-grandmother on her final journey.

After davening and reading the Megillah, I left everything and traveled to Yerushalayim. It was a very long ride, with much traffic. The *levayah* itself lasted a long time, and the trip back was not short either. I arrived in Bnei Brak close to sunset and hurried to do the mitzvos of *mishlo'ach manos* and *matanos la'evyonim*. I drank a few cups of wine, doing my best to fulfill the mitzvos of *mishteh* and *simchah*, and the wine influenced me greatly. Slowly, my eyelids closed and I fell into a deep sleep.

Very late at night I awoke and discovered to my chagrin that I had missed out on Purim. I hadn't even participated in the *motzaei Purim tisch*. I hadn't experienced anything – not the *seudah*, not the *simchah* with friends, not the special *sedarim* in learning, and not the fiery *tefillos* of the day. Yes, I had done the mitzvos, but the atmosphere, the experience...none of this was mine. It hurt me that from the entire Megillah, I was left with only *hester* – concealment.

Three weeks passed. On the seventh of Nissan, my father told me that something was brewing with *shidduchim*, and within a few days, I was engaged. "I did not have to make inquiries about you," my father-in-law told me. "Your name was suggested several times," he continued, in answer to my unasked question, "but for some reason it did not seem right to me. Then, when the *levayah* of my grandfather's sister – your great-grandmother – took place on Purim day, someone in the family pointed you out as 'the *bachur* who was suggested for your daughter.'

"This made a tremendous impression on me. We know what Purim in Bnei Brak is like, and you left it all in order to give your great-grandmother her final *kavod*. I knew that a *bachur* like this is good stuff – one who could give up everything in order to honor his parents, and I was happy to take such a *bachur* as my son-in-law."

In retrospect, I know that on that day of Purim, not only was concealment my lot, but also *megillah* – revelation. At the most difficult time, my *yeshuah* began.

### Guaranteed Simchas Purim

I have been listening to the *shiurim* of Rav Berish Schneibalg for a long time. His enthusiasm is contagious, and I came to understand that the best thing for me would be to live with what Hashem sends me directly.

I threw out my credit card and erased my credit card details from the system that we were listed on, and I determined that from then on we would be dependent on nothing other than the kindness of the Creator *yisbarach* alone. No loans, no

## זוכים בישועות!!!

### מזל טוב

בשנה שעברה לפני פורים תרמנו הוראת קבע להפצת העלונים כדי לזכות להיושע בזיווג הגון. העברנו את השמות לתפילה מיוחדת על ציונו של בעל חובות הלבבות והוספנו בקשה שניוושע עד ר"ח ניסן.

הפלא היה שבערב שבת כ"ט אדר זכיתי להתארס ממש כמו שביקשתי. תודה לדי' שהישועה הגיע בזכות הפצת האמונה.

משפחת ל.

### כהרף עין

אחרי חודשים שחיכיתי לתור לדרכון הגיע היום, ונסעתי מבית שמש למרכז. יצאתי מוקדם ובדרך הפתיעו אותי הפקקים הגדולים. מיד הבטחתי לתרום להשגחה פרטית והתחוקתי שהכל בהשגחה פרטית והכל לטובה. פתאום, מיד אחרי התרומה, הכביש נפתח והגעתי בזמן.

דוב ב.

### דירה נאה

לפני ר"ה לקחנו על עצמנו החזקת שכונה שתקבל עלונים כל חודש לזכות מציאת דירה וגם פרנסה בשפע.

והנה זכיתי לראות ישועת ד' עין בעין ממש. כעבור כמה חודשים זכיתי בדירה במחיר למשתכן בירושלים וגם הפרנסה התחילה להגיע בשפע גדול. הרגשתי שבזכות הפצת האמונה בעולם זכינו להיושע.

תודה, משפחת כהן

### מותיר אסורים

לקרוב משפחה שלי היה משפט מסובך ביום שני פרשת ויצא, ול"ע יצא חייב ופסקו לו שנה מאסר בפועל. ביום שני הוא נכנס לכלא והתחיל לרצות את עושו, והסבל של המשפחה כואב מאוד. החלטתי לתרום עבורו להשגחה פרטית. רק 3 ימים עברו, וביום חמישי פרשת ויצא, פתאום, למעלה מדרך הטבע, מודיעים לו שהוא משוחרר ויצא מהכלא בזכות האמונה.

### מחיר מצוי

הרבה חודשים חיפשתי דירה להשכרה באזור רוממה בירושלים ולא מצאתי. הבטחתי לתרום שכונה של 7 בתי כנסת להפצת האמונה, ואחרי כמה ימים כבר מצאתי דירה, אבל המחיר היה גבוה מדי. הוספתי עוד תרומה והמשכיר הסכים להתפשר על המחיר. סגרתי חוזה בזכות הפצת האמונה.

extra withdrawals, no more being in the red; only the open and widespread Hand of the Creator of the world. A week before Purim, there was nothing in the house. The question of where we would buy our needs for Purim, the meals and *mishlo'ach manos*, hovered over us, but we strengthened ourselves in awaiting Hashem's *yeshuah*. Each time my spirits fell and I almost caved, I would call the phone line to gain *chizuk*. Someone related there that he had sold some Megillos he had in a wondrous way, so he had enough for all his Purim expenses; but I had no Megillos, and nothing else to sell. I had no "hook" on which to hang my *yeshuah*, and on the final Wednesday before Purim I came to the sad conclusion that I was not a strong enough *baal bitachon*. Living with zero loans was too big for me. I was not calm, and I had no choice but to utilize the credit loans that the bank enables me to take.

There is no option near our home of withdrawing money using credit from the bank, so I decided to go to a store some distance away and do our Purim shopping there. I planned that, after filling the cart, while waiting in line to pay, I would go out and withdraw money from the ATM machine. This would be a bank loan; but what could I do, being that my *emunah* was not strong enough to have a miracle happen for me so that in the end the shopping trip would be paid for in a wondrous way?!

I am emphasizing this because my story comes to strengthen all those who, like me, are still on their way, only starting out along the path of *bitachon*, making an effort and trying to be *mis'chazeik*. My own limited *bitachon*, which was somewhat cracked and incomplete, was significant to Hakadosh baruch Hu, our Support and Redeemer.

I had already filled the shopping cart generously with all sorts of products, when my *chavrusa's* number showed up on my phone. "Do you want me to buy you salmon?" he asked. "I'm here in the store," and he mentioned the name of the store where I was shopping at the time.

"You knew I was here?" I asked.

"No. I just stopped in the store briefly to buy some ready-made food and help my wife, who gave birth recently, and then I decided to call you, after I saw that you called me earlier this afternoon."

"Ahh," I answered. I had called him to arrange to learn with him, but he wasn't available at the time, and just now he'd decided to call me back. "Well, if you're already here, perhaps you can take some of my things in your car?"

"Gladly."

Soon he was standing right near me. I continued loading up the cart with everything we would need to bring the joy of Purim to the entire family, and at the end we got to the register. I had to change my plan of waiting at the regular registers and running out to withdraw money in the meantime, since my friend was in a hurry and preferred paying with his credit card at the express self-service register. "I'll pay for you," he told me, "and you'll transfer money to my account afterwards."

He swiped his card to pay 900 shekels, the total price of my purchases, and then he drove my bags off to my house. I stayed behind to buy a few more items for a bit over 200 shekels, using money I withdrew from ATM machine, as I had originally planned to do, and then I went home.

We celebrated Purim with joy and in good spirits, and with proper *mishlo'ach manos*, *mishteh*, and *seudah*.

On Purim day, my *kollel* gave 120 shekels to each *avreich*. My *chavrusa* took the money for me as well, since I was not there, and afterward he told me, "I took the money for you, so take that sum off of what you need to pay me back for the shopping trip." I agreed.

A few days after Purim I called and told him, "I want to repay the loan. I owe you 780 shekels."

"No, don't pay me. I owe *you* money," he responded.

"What?!"

"Somebody brought me 1,000 shekels to give someone who needs it, and I decided to give it to you. You already paid me 120, so I have to give you another 240 shekels."

That's how Hakadosh Baruch Hu sent me the cost of the entire shopping trip in honor of Purim. That's how He encouraged me along my way and showed me that He saw my efforts and my strong desire to cleave to *bitachon*.

*Yasher koach* to all the special people who record stories on the phone line. Your constant *chizuk* has resulted in this story.

## On the Day of the Yahrzeit

We are a group of friends who had been planning for some time to go to Europe to daven at *kivrei tzaddikim* there. For various reasons these plans were delayed again and again, until ultimately, in the week of *Parshas Va'eira*, the plans worked out. On 24 Teves we wanted to cross the border between



## מדורים מיוחדים:

### לראש המשפחה

[ סיפורים,  
ראיונות  
ומאמרי עומק. ]

### לעקרת הבית

[ טורים אישיים,  
מתכונים, מאמרי חינוך  
וסיפור בהמשכים ]

### לילדים ונוער

[ סיפורים  
ראיונות, חידות  
וקומיקס ]

# הכניסו את האור הביתה!

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"מגזין השגחה פרטית"

Hungary and Poland, and we were told that for this we needed to go through the Polish village Uhel. This village is renowned for the fact that the Yismach Moshe zy "a" is buried there. Since we were passing through, we decided to stop in and daven at the *kever* of this holy tzaddik.

Near his *tziyun*, between the *matzeivos* close to the *ohel*, was the *matzeivah* of the famous Rebbetzin Sara Arsah, the cook who prepared food for the tzaddik and his guests. She was a great *tzaddeikes* and was *zochah* to bear a son who lit up the world: Rav Hirsch Lasker zy "a."

Since I am her descendant, I decided to search for her *matzeivah*. The sun had already set, and it was difficult to see it in the dark. When I finally found the *matzeivah*, how amazed I was to discover that the date engraved on it was that very day – 25 Teves!

I called my friends over to say *Kaddish*, and then a wondrous instance of *hashgachas Hashem* was revealed. One member of our group was a *kohen* and could not complete the minyan, and as I was wondering what to do, a few *Yidden* came by, and together we completed the minyan for the saintly woman on the day of her *yahrtzeit*.

### Mishloach Manos from Heaven

A mentally unstable man went into one of the *batei medrash* in Yerushalayim. "I'm hungry," he called out. "Does anyone here have food?"

No one answered him. He looked all around, and when he realized that his announcement had impressed no one, he said, "If you don't give me food to eat, I will ask Hashem to do it." He began saying *Mizmor I'sodah*, with utter *temimus*, and as soon as he finished, someone entered the *beis medrash* with a bag in his hand and asked him, "Do you want to eat? I bought two portions, and it's too much for me."

It was so simple. He asked it of Hashem, and Hashem sent it to him. He went to wash his hands and eat the fresh, delicious food.

### A Kosher Megillah at 10:00 at Night

Yisrael Lipshitz from Haifa writes:

Two days before Purim a granddaughter was born to me. With all the excitement and joy, I knew that I had to make sure the new mother would be able to hear Megillah in the hospital. I wanted to organize a minyan for 6 p.m., the beginning of Purim night, but the Rav of the hospital said he was already organizing a minyan for Megillah reading at 7:15.

Everyone was happy to hear this – the new mother, her friends, and all the neighborhood girls who wanted to do the mitzvah of the day. 7:15 came, but the *baal korei* failed to show up. Fifteen minutes passed, then fifteen minutes more. At a quarter to eight I told my son, the father of the newborn, that he should take my kosher Megillah and read from it to his wife.

He did as I told him, took the Megillah and went out to the hospital. He arrived exactly on time – exactly when the *baal korei* whom the hospital Rav had called arrived as well. My son relinquished his place to the *baal korei*, who read the Megillah to all the women present.

Now that he was already there, my son ate the Purim *seudah* with his wife. She asked about preparations for the *chag* and *mishlo'ach manos*, and she also asked if he had remembered to pick up the keychains. "The keychains!" My son grabbed his head with his hands. "I completely forgot about it!"

This son of my mine is meticulous about increasing *simchah* in the month of Adar, and Hakadosh Baruch Hu sends him all his *simchos* in that month. Not only

was a daughter born to him in the month of Adar, but three years ago he also had a son in Adar – the one who just a week earlier had his *chalaka*.

In honor of the occasion and in honor of *simchas Purim*, his mother had the *chalaka*-boy's picture printed on a keychain and attached it to the *mishlo'ach manos*. With all the preparations going on, they had forgotten to pick up the printed keychains.

My son called the owner of the business, who merrily invited him to come and pick up the keychains from his home.

It was ten o'clock at night, and most people had already heard Megillah and eaten their meal, when my son hurried to the building on Rechov Betzalel to take the keychains. He went up the steps, and suddenly one of the apartment doors opened and an elderly Yid asked, "Do you have a kosher Megillah?"

"Yes, yes, *baruch Hashem*."

My son was so happy to be able to give the man the kosher Megillah he had with him. "I wasn't feeling well, and I couldn't go out," the old man told him. "Now I feel up to reading the Megillah, and I was stepping out to look for a kosher one."

At the precise moment that the man opened the door, my son arrived with the kosher Megillah, which I had given him to read in the hospital. At first it seemed that his efforts had been extraneous, but in truth, the Megillah that he had with him was meant for that elderly Yid, so he would be able to fulfill the mitzvah of reading the Megillah.

My son gave the man the Megillah, went to the family of the storeowner to take the keychain, enjoyed *simchas Purim* with them for about twenty minutes, and then went downstairs to take back the Megillah from the man, a *maamin* for whom Hashem had arranged the entire series of events so that he would be able to fulfill the mitzvah of the day.

### When It Starts to Bother You

My *chavrusa* has a saintly sister. She takes care of the household needs amply and deals with *parnassah* while, *baruch Hashem*, her husband is occupied with Torah learning and *avodas Hashem*. She handles the entire financial burden, including the burden of debt. She always knows what comes in and what goes out. One evening she mentioned to her husband, "We owe 9,000 dollars."

She said it calmly, then went on with her business, but her husband the *avreich* was not calm. He had never imagined they had such huge debts. The next day he asked her, "Were you able to sleep at night?" "Why not?"

"Because we have a debt of 900 dollars."

Not nine hundred, nine thousand," she corrected him. This was not a debt that fell upon them all at once. It had accumulated. This *tzaddeikes* had not intended to involve her husband. She was hoping for the best and had not thought the matter would bother him so much. "It doesn't matter," he said. "A debt is a debt, and it is forbidden to have debts."

That very day, a relative from abroad called and told them that he had deposited 10,000 dollars into their account.

This is a clear demonstration of the *mishnah* that teaches that if someone accepts upon himself the yoke of Torah, the yoke of *derech erez* is removed from him. So long as the debts did not disturb the *avreich*, they were not paid up, but the minute they disturbed him in his *avodas Hashem*, Hakadosh Baruch Hu sent him an immediate *yeshuah*. Hashem helps anyone who lives with Hashem with *yiras Shamayim* and *temimus*

# עולם מלא של ! אמונה

ב'מגזין' החדש והמרהיב לכל המשפחה

## העניקו למשפחתכם את ההזדמנות להתחזק באמונה

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החדש והעוצמתי  
32 עמודי צבע, מלאים במדורים  
מרתקים, גדושי תוכן וענין  
המבוססים כולם על סיפורים אמיתיים  
ומחזקים, כתובים ביד אמן ע"י מיטב  
הסופרים.



מבצעים והטבות מיוחדות  
לרגל ההשקה!!!



# Q's & A's

Q's & A's about emunah and bitachon

It is known that life is a series of tests, and our job is to pass them. It has already been explained that word nisayon means to uplift - through trials, a person is uplifted. Chazal say that there is no creation that Hakadosh Baruch Hu does not test. If so, what is the point of davening not to have to face a nisayon?

Q #61

-Z.K., Elad

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

## To Come Close to Hashem

**Rav Aharon Beifus from Rechasim:** The first principle in *tefillah* is that its essence and purpose is to come close to our Father in heaven. The purpose of *nisyonos* is to bring a person closer to Hashem. So it turns out that when we daven for spiritual things, the *tefillah* uplifts us and brings us closer to Hakadosh Baruch Hu. Thus, when we ask not to be subjected to *nisyonos*, the request itself shows closeness to Hashem, and then there is no need for the difficult *nisayon* to prove it.

## Not Them and Not Their Reward

**Rav Simcha Friedman from Nof Hagalil:** There are always two paths, or options, for a person to choose: One is the path of uplifting himself by serving Hashem of his own initiative, and one is the path of uplifting himself through *nisyonos* that Hashem sends his way. The nature of *nisyonos* is that they force a person to actualize great strengths from within, and they are thus intended to push him forward. But on the other hand, they hold an inherent danger, because it is not certain that the person will withstand them. Therefore, we ask not to be tested with a *nisayon*, but that we merit to move forward on the gentler path of *avodas Hashem*. Nonetheless, we accept with love all the *nisyonos*, knowing that Hashem in His goodness sends them our way in the belief that we will succeed in moving forward through them. **Rav Asher Donat from Bnei Brak** quotes from the *siddur Siach Yitzchak* by Harav Hagaon Rav Yitzchak Maltzan zt"l, one of the *talmidim* of the Gr"a: We daven not to be brought to a *nisayon*, because a *nisayon* is a growing experience for those who withstand it, but it is possible that, *chas v'shalom*, one will not withstand the *nisayon*. **Rav Yehuda Gold from Haifa** supports this idea with the famous story of the Dubno Maggid, who said to the Vilna Gaon: Is it a *chochmah* to be a *gaon* sitting in Vilna in his small room? And the Gaon answered him, "I don't want to take any chances."

**Rav Shmuel Dovid Shubaks from Ofakim:** This is like *yissurim*. On the one hand, we see in the words of Chazal that *yissurim* are "beloved" (*chavivim*), and on the other hand, we daven that Hashem erase, in His great mercies, all of our sins, but "not through *yissurim*

or severe illnesses...." and we can explain that we don't ask for illnesses *l'chatchilah*, because who knows if we'll be able to withstand them, but if they come, we need to accept them with love. Likewise, it is better *l'chatchilah* to try to distance ourselves from *nisyonos*, for who knows if we'll be able to withstand them, but if they come, we should accept them with love, and they will serve to uplift us.

**Rav Shimon Erlanger from Beit Shemesh:** A *nisayon* is not necessarily a challenge that soon ends and leaves you to move on to the next stage of the game. A *nisayon* might be very dark and bitter, and not always is it clear what is expected of us. During a *nisayon* we are in a frightening situation - will we rebel against Hashem or submit to His will? Who can guarantee for himself that he'll be able to withstand it? We make "fences" and boundaries so as not to come to such a situation. But if Hakadosh Baruch Hu brought us to it, then we need to see it as an opportunity to come closer to Him.

## There Is a Nisayon and There Is a Nisayon

**Rav Dovid Hollis from Yerushalyim:** The subject of *nisyonos* is a broad concept. There are some very difficult *nisyonos*, and it is better if they don't come.

**Rav Moshe Shefer from Beit Shemesh:** In the *Shelah Hakadosh (Parshas Vayeira #24)* it is explained that there are two types of *nisyonos*. One is a *nisayon* whose purpose is to uplift the person. The second is a *nisayon* that comes because of the provocation of the *satan*, and it is regarding this type of *nisayon* that we ask that it not come out our way.

**Rav Shalom Miller from Beit Shemesh:** It is said in the name of *tzaddikim*: In the *tefillah* we say each morning, we ask that we not be brought to *nisayon* or to *bizayon* (disgrace)." We are asking not to be tested with a *nisayon* that will bring us to failure and embarrassment.

## Question for newsletter 111

Regarding the promise that one can borrow for Shabbos and Yom Tov expenses and Hashem will repay, what is the extent of this? Can a person buy his Shabbos and Yom Tov needs for thousands of shekels when all his monthly income comes to only 8000 shekels? How do we figure out the proper amount?

**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 Vayakhel

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

The *sefer Orchos Chaim LaRosh* (ch. 1) teaches that a person should believe in Hashem with all his heart and believe in His *hashgachah pratis* - that "His Eyes roam all the land, and His Eyes see all the ways of man, and He sees into the heart and inside of a person." His words seem to imply that belief in *hashgachah pratis* is part of the mitzvah of *emunah* in Hashem.

Life is inundated with difficult *nisyonos*. As believers in *hashgachah pratis*, we know that all of this is from Hashem. Although our limitations do not allow us to see the reasons for things, sometimes the future lights up the past for us. With the passage of time we see that all the difficulties, down to the smallest detail, were preparation for the good that Hashem showered upon us. This is what we find in the Purim miracle - Vashti's death and Esther's being taken to the house of Achashveirosh...so many details in the Megillah were terrible *tzaros* for Klal Yisrael when they occurred. But when the story reached its end, they saw that every detail along the way was in fact a preparation for the *yeshuah*.

The Chasam Sofer teaches (*Toras Moshe, Ki Sisa*) that this is the way it is with all the events that happen to a person. The difficulties and trials are only one chapter in the *megillah* of good, and when we believe that it is all from Hashem, we earn

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

## Believing in the Good

tremendous reward for this *emunah*. He writes that "before the plans of the King are carried out to completion, we don't understand; we just believe, without a doubt, that these events are not for naught [although] the purpose of the events is concealed from us. And this *emunah* is a great favor for us, for we receive reward for this *emunah*."

This is how he explains the *passuk*, "And you will see My Back, and My Face will not be seen." "And you will see My Back" - in retrospect, after the event takes place, you will see and understand why it happened, but before the whole series of events is complete you will not understand it. This is the meaning of the words "and My Face will not be seen."

Nonetheless, we daven to Hashem that the good that is coming to us will come as revealed good and will not seem like bad at all, as the holy Rav Elimelech said: Even if Hashem *yisbarach* does something to a person that seems to be bad, everything is for the person's good; yet Dovid Hamelech requested, "with Your abundant *chesed*, answer me with Your true salvation" - he asked for Hashem *yisbarach* to bring the *yeshuah* through total *chesed*, and not through what appears to be bad.

May we all merit to see revealed *chassadim* all of our days, *amen*.

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

Lately we've been strengthening ourselves greatly in bitachon, in the merit of these wonderful newsletters. We cancelled all our credit cards even though we didn't have much cash, and I also strengthened myself in saying Birkas Hamazon carefully. After a short time, we saw a *yeshuah* that was beyond nature. Therefore, as hakaras hatov to Hakadosh Baruch Hu and his loyal messengers, I would like to donate a sizable sum for the dissemination of emunah. May we merit to bring the light of emunah to more people, and I bless you that the Shechinah will rest on the work of your hands.

I was in shidduchim for a long time. I felt that I couldn't take it anymore. I saw the hashgachah pratis newsletter and decided to donate 40 newsletters. Baruch Hashem, with boundless *chesed*, I was zocheh to get engaged within a short time to the bachur I had davened for. There are no words to thank you for all your work! Continue to light up the world!

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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