

HASHGACHA PRATIS

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



Parshiyos Emor - Behar Bechukotai 5783 ■ Issue 113

HEART TO HEART

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

May the Omnipresent Save Me from Pizur Hanefesh

In the beginning of *Shaar Habitachon*, Rabbenu Bachyai praises the pious one who said, "May the Omnipresent save me from *pizur hanefesh*." This pious man was asked what he meant by *pizur hanefesh*, and he responded that it referred to a state of having money in many far-flung places. He did not want to be in a state in which he would have a lot of possessions in many different places – a chain of businesses spread all over the country, real estate in all sorts of cities and towns, investments in Israel and abroad, and worldwide business ventures to deal with and follow up on. He would need to check constantly that the people he hired were doing their work properly, and he would always have to protect himself from tricksters and thieves. In such a situation the mind cannot focus on any one thing. The person's thoughts are spread from one end of the world to the other, from investments in aircrafts to investments in drilling for petroleum. At any moment something could happen in one of the branches of his many businesses, and he would need to give an opinion, make a decision, investigate, or make a purchase. This is *pizur hanefesh*. The *nefesh* – the person's mind – is all over the place. When you talk to him about something that demands his full attention he is unable to give it to you, because at that very moment there are three emergencies that he needs to deal with.

Regarding this, our Sages say in *Pirkei Avos* (2:7), "The more possessions one has, the more worries one has"; the Bartenura explains this by quoting the words of the *chassid* who pleaded that Hashem save him from *pizur hanefesh*.

Similarly, the wisest of men states in *Koheles* (5:11), "Sweet is the sleep of the laborer, whether he has a little or a lot to eat." One who works for his livelihood plans his day with presence of mind. Upon completing his prescribed *hishtadlus* for his *pamassah*, he applies himself to *shiurei Torah*, family, and the needs of his *neshamah*. He can sleep peacefully, for he knows he has done what is expected of him, and he manages with whatever *shefa* Hashem grants him, which at times may be very little and at times may be a lot. In any case, he is not preoccupied with all sorts of concerns about money. In contrast, "the plenty of the rich man doesn't give him a chance to sleep." This means that the proliferation of possessions brings with it great worries. He cannot sleep at night, because tomorrow he has a meeting with a millionaire in the South and an emergency tour of his hotel up north, and he needs to

get hold of a few million, which he has, but he needs it in liquid cash for tomorrow. As a result of all these worries, he gets up every hour and is unable to sleep due to the sheer number of things he needs to do.

There is another explanation to this *passuk*: If someone eats too much, the feeling of satiety and fullness harms him and is accompanied by painful symptoms that disturb his sleep. Either way, we see that true wealth does not come from having a lot of money, but rather, as our Sages say (*Avos* 4:1), "Who is wealthy? The person who is happy with his lot." A person may have two million, but when he sees that his friend has three million, he is not calm. He does not truly experience his wealth; rather, he feels what he is lacking. In contrast, someone who has 2,000 shekels and is very happy with that amount, experiencing great joy, is the truly wealthy man, for he is happy with his lot. And he isn't lacking anything! He believes fully that when he needs more money, the great King will give it to him from His treasure-house on High. He does not worry about the future.

He who trusts in Hashem will receive the full benefit of his money. It's true that he doesn't rule over widespread business ventures, but the money that he has provides him with *pamassah*, for He Who gives life gives sustenance as well, and thus a Jew who strengthens himself in *emunah* has everything he needs.

Is it really impossible to make business deals with the proper perspective? Is it not possible to invest in several places and still live with serenity? Regarding this, the Alter of Novardok pointed out that the first five letters of the *aleph-beis* are all included in the word *de'agah* – worry, except for the letter *beis*. When the *beis*, which stands for *bitachon*, is inserted, then there is no worry.

It is possible to do business, and to live expansively, *bs"d*. Rabbenu discusses the situation of a Yid who has money, and he explains how this person should act and trust in Hashem. For this is the principle: to learn *Shaar Habitachon*, to review it again and again, and not to wait for a situation of difficult challenges; to listen to *shiurim* in *Shaar Habitachon* and to strengthen ourselves as a result. In this way we will be able to deal with all situations, be it a situation of narrow straits and difficulty, or one of wealth and *harchavah*. Everyone needs *bitachon*. May it be His will that we merit divine assistance and success in all the work of our hands; *amen*.

(*Shiur* 16 in *Shaar Habitachon*)

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

FROM THE EDITOR

An Incredible Letter: The Song that Saved Me

In lieu of an introduction, I am sharing a touching letter I received on Sunday of *Parshas Tazria-Metzora*. The letter speaks for itself; no additional explanation is necessary.

It is a great zechus for me to be part of the Hashgachah Pratis phone-line family. I called you just now, though I realized it might be too early, but I couldn't wait. I wanted you to hear my voice, to sense my excitement, and to experience the feelings of my heart. Since I didn't get through, I will try, bs"d, to put it all into writing. Know, however, that much more than what is written here is written on the walls of my heart.

"The fifth – that it is not in the hands of any created being to harm or benefit, without permission from the Creator, yisbarach Shemo..." These are the words of the "Good Morning" song that is sung on the phone line every day, the song about the seven principles that the Chovos Halevavos brings. A powerful song, fundamental words that arouse inspiration, give us strength and empower us at every moment.

This past Shabbos I went through a terribly difficult nisayon; someone humiliated me in public in a way that I cannot describe. He was mekayem behiddur "malbin penei chavairo b'rabbim – one who turns his friend's face white [from shame] in public." He embarrassed me publicly in a most terrible way; my blood literally drained from my face and I turned white. I felt my neshamah leaving me; yes, my blood was spilled – I repeat – publicly! In the shteibel, right in front of all my closest friends.

But I didn't react.

Not at the time of the humiliation, and not throughout Shabbos, even when people tried to prod me to do so.

Nothing.

I repeated the above song to myself countless times, and I knew:

He did not do anything, he is not to blame, he is only a stick, he is only a messenger.

If he hadn't been given permission to hurt and harm, he could not have done anything.

It was from you that I gained the strength and ability to control myself. If the phone line had come to the world only for this one incident, dayeinu.

How much more is the good of the Omnipresent multiplied upon us when there are thousands of stories like this one!

How privileged you are to have merited to increase kevod Shamayim. May you continue to succeed!

We are now starting, bs"d, the sixth year of the Hashgachah Pratis phone line.

And now Hakadosh Baruch Hu has given us an additional gift – *The Hashgachah Pratis Magazine* for the entire family. Thousands of readers of the magazine testify that it brings peace and serenity to the entire family, giving them the unimaginable strength and power of *emunah*. How much thanks and praise do we owe Hashem for all His kindnesses! How much additional *tefillah* do we need in order to be *zocheh* to reach all the Yidden – literally – in the entire world! *Amen*; may it be so.

Good Shabbos, Pinchas Shefer

HASHGACHA PRATIS HOTLINE
Yiddish, Hebrew, English.

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 Australia 613-996-10005 • In South Africa 87-551-8521 • In Argentina 3988-4031 • In Ukraine 380-947-100-633

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

THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

Mercy within Judgement

My story took place nineteen years ago. My daughter was then two years old. May you never know of it – she became ill with cancer and embarked on a series of treatments – chemotherapy, surgery, transplants...and *Baruch Hashem haTov vahaMeitiv*, after a long process she was completely healed. Anyone who has gone through something like this will testify that we saw *hashgachah* so clearly above everything else.

I want to focus on a point that was most significant at the time, and that is the need for isolation. Treatments generally reduce the effectiveness of the immune system, and therefore, in conjunction with the treatments she needed regular checkups to determine how the immune system was functioning. When immunity is too low, the patient needs to go into isolation immediately, because if, *chas ve'shalom*, he becomes even slightly ill it can become deadly *lo aleinu*. Afterward, they wait for the immune system to recover, and then the cycle begins again. Since we knew the danger she would be in after a certain treatment, we asked the doctors to schedule it so that the child would not have to go into isolation before Pesach, and we would all be able to sit together on Seder night.

In general, that whole year of dealing with the illness was a very difficult time for all of us. The children were being taken care of helter-skelter, one week here, another week there. We anxiously anticipated spending Pesach together in peace, and we made every effort to make that happen. I want to point out a tremendous *chessed* that Hashem did for us, that throughout this time we did what we had to do without becoming hysterical. We saw Hashem's mercies and loving-kindness all the time, and He showered us with everything good. Although we had made plans with the doctors and a timetable for treatment, the plans were one thing, but the reality was something else altogether. Two days before Yom Tov my daughter's temperature rose and she was rushed to the hospital and placed in isolation. We immediately envisioned what was to come: a Pesach in which we would all be separated and spread out, my wife and I alternating shifts at the hospital, the children neither here nor there...what would be?

But the Ribbono shel Olam took care of this for us as well. After we received the news, the social worker came over to us and asked how we were planning to deal with it. "We don't know," we answered honestly.

"There's a villa nearby where you can

The Greatest Lawyer of All

Yaakov from Beit Shemesh relates:

About a year ago, the week before Pesach, I received a traffic ticket – a fine of 740 shekel. In addition, on the ticket was written that eight points would be recorded on my driver's record. I had no idea why this ticket the policeman had written was coming to me. I had not done what the ticket claimed. I always keep the laws of the Torah, and I am careful about my driving, in fulfillment of the mitzvah of guarding one's health. But this did not interest anyone. The minute there is a ticket, we need to take care of it, and if not, the punishment only gets worse. I appealed, but the appeal was rejected. I appealed once again, and this too was unsuccessful. After the third time, they told me that I had utilized all the opportunities for making an appeal. At this point, if I wanted the ticket to be cancelled, or at the very least not to have points recorded on my record, I would have to go to court. Obviously, it was advisable to take a lawyer.

I contacted an expert lawyer, who told me that representing me in court would cost me 1200 shekels – almost double the price of the fine. I did not think this was too much to pay, because the fine was the minor part of the story; the bigger problem was the points on my driving record. Every driver knows that the moment they give him points, he's in trouble.

I stopped and asked myself: What does Hashem want from me? No matter what happens I will have to pay – either the fine or the lawyer. It's not that I'm so attached to my money; I've covered much bigger expenses, but in this case it felt as though I would be throwing money into the abyss – should I give it to the lawyer or to the state? Imagine all the mitzvos I could fulfill with this sum of money!

The lawyer seemed too expensive to me, and I decided not to take him. Instead, I would take Hakadosh Baruch Hu as my lawyer! Yes, I would pay in order to make His Name great in the world, and He would be a good advocate for me. I called the donations department of the *Hashgachah Pratis* phone line and donated 540 shekels toward the dissemination of the newsletters in forty shuls.

Ever since I started listening to the phone line regularly, I've lived my life peacefully and don't get nervous, even when I found a parking ticket tucked under my windshield wiper. But now, after the donation, I was absolutely calm, and I prepared for the trial without any tension. After all, there couldn't be a better lawyer than the Creator *yisbarach* Himself.

I was scheduled to be in court at 10:30 a.m. That morning, I had a small *nisayon* deciding whether to go to a *beis medrash* that was somewhat further away, where they start davening a bit later after preparation for davening, as is my custom every day, or to go to the nearby *beis medrash*. I told myself: How is it that in anticipation of the court case, where there are people sitting there who don't know right from left, I'm anxious about coming on time and about behaving in a way that will not anger anyone, while for *Shacharis* I want to just "get by"? This case belongs to Hashem, He is the real Judge, and all the rest of them are only messengers to carry out the decree from Above. If I need to find favor in anyone's eyes, it is only in the Eyes of Hashem.

After this thought, I was able to daven calmly. Then, armed with *tefillah* and my contribution, I made my way to the courthouse, which was located in Givat Shaul. Upon arriving, I approached the official and showed him the document inviting me to court and asked him what I was to do now.

"Wait," he said; and I waited. I waited and waited, and no one called me. People went in and out, doors opened and closed, while I just sat there, not seeming to interest anyone.

"Excuse me," I said, approaching the official again. "I've been waiting for a long time. What's with my appointment?"

He replied, once again, "Wait," but this time he consulted with a higher-up, who in turn consulted with his higher-up. Finally he returned to inform me, "You have no court case today. The ticket has been cancelled."

I couldn't believe my ears. For several months I had been walking around with this ticket hovering over my head, and suddenly I hear that it's been cancelled; there's no more ticket. "And I don't need a note or some confirmation that the ticket has been cancelled?" I asked.

"Nothing," the secretary said. "Go home."

שהכניסו את
אור האמונה
והבטחון הביתה

הצטרפו
למשפחת המניינים

כל המצטרפים עד
סוף השבוע
יקבלו חינם את שני
המגזינים הראשונים
שחולק לאלפי המניינים
בחודשי ניסן, אייר

2
המגזינים
חינם

A tremor took hold of me. The Lawyer had done His part in the best possible way! The easiest and simplest way! Who would have believed that at the end of the day I would not have to pay even a penny and would not lose any points?! No ticket. No case. Nothing at all. I was saved! Completely!

The next stage was, of course, to put the story onto the phone line, the quicker the better. Let the listeners hear it fresh, hot off the press, to give thanks and praise to His Great Name.

The phone rang. My family was calling from home to tell me that they needed money. In a Jewish home you need lots of money before Pesach, and I almost, almost thought, *What kind of behavior is this, to take 540 shekels out of my account, without making some sort of assessment of the family's expenses during this high-pressure time?*

I almost thought that. But I knew that one does not lose out from giving *tzedakah*, and that bringing merit to the public would not cause me a loss. I stood and davened to Hashem in simple words, asking Him to help me and send me money. And while I was standing and asking, I recalled that a businessman had taken a *mezuzah* that I had written and promised that when he sold it he would pay me. I called him and asked, "What's with the *mezuzah*?"

"Sold," he was happy to inform me. "I have 570 shekels for you."

At the end of the day I had everything: inner peace because the ticket was cancelled, and as much money as I needed. I did not lose anything. I only gained, because at the end of the story I was left with the *zechus* of disseminating *emunah* in the Creator.

Shabbos Necessities

When Reb Tzvi from Rechov Tzefania in Yerushalayim speaks of his long search for some radishes for Shabbos, he doesn't seem to realize that he is essentially telling the story of a wonderful, devoted father, who views taking care of his child as a task that was given to him from *Shamayim*, and who does every bit of *hishtadlus* in order to fulfill it in the best way possible. His desire, and his alacrity, to help and search more and more for the sake of a Jewish child, who is also his son, is a lesson that is itself worth so much. Let's listen to his story:

The only salad my son will eat on Shabbos is radish salad, so we try very hard to prepare this salad every week, even if there are other salads on the table. Last Friday my wife asked me to buy radishes. I went out to the nearby store and looked for radishes, but there were none. I went to another store, and there were no radishes there either. In the third and fourth, fifth and sixth stores I went to I got the same results. No store had the radishes I needed.

The seventh store – all sevens are beloved – was quite a distance from my home. I had never been there before, and getting there involved a twelve-minute walk. I was there to buy radishes, but an *avreich* who was standing there captured my eye. He had a can in his hand, which he was trying to purchase using food vouchers allocated to large families. With this voucher one can buy only basic foods such as bread, milk, and eggs; canned goods were not included on the list. As the *avreich* was standing at the cash register, I left the store – yes, once again without the radishes.

As I was standing outside, my wife called and asked me to buy something she needed right away. I went back into the store, and once again I saw the confused *avreich*, who wanted to buy a canned item worth 6 shekels and was unable to do so because his voucher didn't cover the cost of such cans. At that stage I felt a desire to do a mitzvah, and I went over to the seller and told him, "Take 150 shekels and tell that *avreich* that he can buy whatever he needs here for this amount."

I left the store immediately and did not see what the *avreich* did afterward. Several days later, I asked the seller what happened with those 150 shekels, and he related to me enthusiastically that the eyes of that precious *avreich* literally lit up. He called his wife to the store, and she spent the entire amount on Shabbos necessities. How happy I was to have had a part in the Shabbos of this *chashuveh avreich*!

On that Friday I headed home without the radishes, and a moment before I reached my apartment, I suddenly remembered a store that was located a minute away from my home. This was the eighth store, and as we know, eight is a number that symbolizes things that are beyond nature.

There in the store closest to my home, which "for some reason" had slipped my mind, the treasure was hidden. The store was loaded with radishes, enough for a thousand people, and *beshaah tovah*, I bought some for my son, the rare child who would be satisfied only by radishes.

On second thought, it seems that the treasure was really hidden in the seventh store, where Hakadosh Baruch Hu had led me in order to provide Shabbos necessities for someone who needed them. I am filled with thanks to the Creator of the world for giving me this mission and for the fact that I was *zocheh* to carry it out in such a wondrous way.

stay," the social worker suggested, and then she had our daughter transferred to a spacious apartment designated for patients hospitalized for very long periods of time. This apartment had a room for the patient, a music room, a game room, a huge yard and playground. All this along with an amazingly designed family room. A beautiful place where the entire family could be together! We accepted the proposal. The apartment was so large that we even invited guests to come stay with us, and we stayed there all the days of the Yom Tov! It was a Yom Tov of freedom in the full sense of the word. There was even a cleaning lady who came in to clean the apartment every hour or so, since everything had to be kept sterile.

This experience was engraved in our hearts as a very positive and enjoyable time, a type of compensation for the entire difficult time period. We thought going into isolation was a difficult decree, and at the end we discovered that specifically this was for the good.

The Power of a Perek of Tehillim

After covering the kitchen counters, I discovered that I was missing one plastic sink. What's the problem? You go to the store and buy it.

I got to the store and asked for a standard-sized sink insert. "There isn't any," the seller told me. "I only have large and small."

I tried another store and received the same answer there as well. By the time I reached the third store I was completely baffled. A pile of large sinks and a pile of small sinks greeted me, but the size I needed wasn't there. This seemed to be the size most in demand, and by this time all those sinks had been sold.

"What do you suggest I do?" I asked the seller. "I suggest that you say a *perek* of *Tehillim*," was what the seller could answer me.

I took his suggestion seriously and said a *perek* of *Tehillim* with *kavanah*. I asked the Creator, Who can do anything, to provide me with a sink that would fit properly for my kitchen for Pesach.

I had just finished my words when my wife called and told me she was in the Batei Ungarin neighborhood and needed my help urgently with a technical matter. I ran over there and took care of what she needed, and while I was there I saw that in the nearby store, outside, stood one solitary sink in the exact size I was looking for.

"Can I buy this sink?" I asked.

"Sure," the seller replied.

"You should know that I'm getting this sink through a *perek* of *Tehillim*," I told the seller. "I was in three stores and didn't find one."

"Then you should know that your *Tehillim* worked," the seller said with a smile. "The sinks in this size were sold out two days ago, and just about a half hour ago someone came to return the sink, since he realized after he bought it that he doesn't need it."

Thus with the power of *tefillah* I was *zocheh* to a kosher kitchen for Pesach.

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את שני
המגזינים
הראשונים
חינם!

הצטרפו
עכשיו
וקבלו

למה

לחכות עד שכבר לא ניתן
יהיה להשלים את כל מה
שפטפתם



Q's & A's

Q's & A's about emunah and bitachon

There are many people who live with an organized financial plan. They anticipate what their income will be and adjust their expenses accordingly. I want to know whether this shows a lack of bitachon, because a person should do as much hishtadlus as he can, and he needs to depend on Hashem to fill in the rest; or is having a financial plan the correct way to live?

Q #63

—Z.A. from Bnei Brak

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

Financial Planning

Rav Moshe Grossman from Bnei Brak: Who is greater than the Chafetz Chaim ztk"l, who was a gadol in emunah? In the *Biur Halachah* section of his *Mishnah Berurah*, he declares that the halachah is that a person needs to keep track of his budget. He writes that it is "a sharp rebuke to the people of our generation" that many people do not realize how to act regarding their expenses at home, and regarding distancing themselves from things that are extraneous. He goes on to say that this negative behavior has tripped up so many people, ultimately leading a person to theft as well as to embarrassment and humiliation.

Rav Yehuda Gewirtzman from Beit Shemesh: Our Sages teach that a person should provide for his home by making an accounting of expenses and income, as Rashi (*Chullin 84b*) explained the words of the *passuk*, "Good is a person who...handles his possessions properly" – He provides for himself according to his ability and not based on all the desires of his heart. As we know, businesses that are managed without constant balancing between expenses and income are liable to collapse financially.

Rav Aharon Beifus from Rechasim: A person needs always to see that there is a balance between his needs and his financial abilities. In *Pirkei Avos* (2:8-9), our Sages enumerate several concepts and their contrasts. Rabi Shimon said, the correct path in life to which one should cleave is to "foresee the future," and, he says, the evil path from which a person should distance himself is to "borrow and not repay." This probably does not refer to someone who borrowed money initially without planning to repay it, for such a person is a thief. Rather, it refers to someone who does not foresee the future. He lives without an accounting and borrows money without any calculation. From here we see that there is an obligation to live with an orderly accounting of expenses and income.

Rav Nesanel Kruschevsky from Yerushalayim: It is known that a person needs to do *hishtadlus* for his *parnassah* according to his needs and expenses, and this is explained at length in the *Sefer Derech Mitzvosecha*, in the *Beis Halevi* on *Parshas Miketz*, and elsewhere. And this is possible only through keeping an exact accounting of expenses and income. This shows us that specifically a *baal bitachon* needs to be careful about keeping an account of his income

and expenses. On the other hand, we find from the *talmidim* of the Baal Shem Tov that making an accounting limits the bounty from on High.

Rav Nesanel Shaulzohn from Beit Shemesh: Rabbenu Yonah explains that a person who loves his money safeguards it, asks advice about spending it, and makes an accounting of all his expenses in order to be able to do good things with his money in the proper place. This is a person whom Rebbi described as doing "all that is to the glory (*tiferes*) of people" (*Avos* 2:1).

Bitachon within One's Accounting

Rav Moshe Yaakov Raz from Tzfas: An organized listing of expenses and income is part of necessary *hishtadlus*. Moreover, it strengthens *emunah* and *bitachon*, as one can then see tangibly how Shabbos and Yom Tov expenses are not part of the *cheshbon*, and how, *bs"d*, during pressured times unanticipated income comes in.

Rav Shlomo Rotman from Modiin Illit: Living without a financial accounting is a reckless life and has no connection to *middas habitachon*. Although we believe in Hashem, Who gives us all our expenses, we are nonetheless obligated to safeguard our money and use it judiciously.

Rav Shmuel Eliezer Weiss from Haifa: There is no contradiction between this behavior and *bitachon*. Living with an organized *cheshbon* is a must. At the same time, one should remember that Hashem is the One Who gives us the strength to do anything, and everything we have is only from Hakadosh Baruch Hu.

Rav Mordechai Yehuda Rothstein from Bnei Brak: When a person lives with a *cheshbon*, he knows what he is lacking and he asks Hashem and merits that his *tefillah* is answered, and thus his *emunah* and *bitachon* are strengthened. In general, a Jew is obligated to live with a *cheshbon*. When there is no accounting for physical matters, then there is no accounting for spiritual matters either.

Question for newsletter 115

I am a kollel avreich and my wife is the main breadwinner. Recently she lost her job. After searching for a long time, she found a job with a lower salary that does not cover all our expenses. My question is, after having done everything in order to find work, have we fulfilled our obligation of hishtadlus or do we need to continue searching for something better? —H.Y. from Beit Shemesh

To send in questions or answers: Leave a message on the Hotline at 02-301-1300 menu 3 ext. 5 (Yiddish or Hebrew)

Email: s023011300@gmail.com | Fax: 02-659-9189 - Until Sunday Parashat Bamidbar

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

A *baal emunah* who knows that all his money is a gift from *Shamayim* will guard each and every penny. He knows that Hakadosh Baruch Hu cares about *Am Yisrael's* money, and therefore we, who have received money from Him, need to care about our money and to safeguard it so it is not wasted unnecessarily.

In the halachos of *nega'im* in the home, we find that before the *kohen* comes one needs to remove all the utensils from the house. This is done to ensure that when the *kohen* comes and might declare the house, along with everything in it, impure, those utensils that cannot be purified will not be lost to their owner. The Ohr Hachaim asks: A home becomes *tamei* only after a *kohen* declares it to be *tamei*, and thus there is time to take the utensils out of the house before the *kohen* declares the house impure. Why do we need to clear the house before he even arrives?

The Ohr Hachaim answers that because the whole process is done quickly, one might forget the unimportant items. Hakadosh Baruch Hu cares about these things as well, even the small vessels

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

Valuing the Gifts from Shamayim

made of pottery or clay, which cannot be purified. Pennies add up. When a person values every penny, then eventually he has a sum that is sufficient for all his needs. And the opposite is true as well: When someone makes light of pennies, those pennies add up to large amounts of debt.

While living in accordance with *emunah* requires much effort, both in thought and on a theoretical level, there is also a practical *avodah* – to realize that everything we have in hand is a heavenly gift. Valuing each and every penny we have is a sign that we are true *ma'aminim*.

And true *emunah* brings with it great *shefa*; as the chassidic masters have taught, the word *emunah* is related to the Hebrew term that means pulling or drawing out. Through genuine *emunah* a person draws to himself *yeshuos* and heavenly bounty. May Hashem help us to live with *emunah* and the merit to receive great bounty, not through the gifts or loans of people, but only directly from Hashem's holy Hand; *amen*.

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

Some time ago I left a message with a story about a great miracle that happened to me. The truth is that I did not know the great power of telling over a story, but after hearing reactions from friends and acquaintances who told me about the great *chizuk* they had from my story, I was strengthened myself. Yasher koach to all those involved in this initiative, and yasher koach to all those who left their stories on the phone line.

One of the gedolei hador sent us a sum of money to be used for the dissemination of these newsletters. This great person told us that the sum was given to him as *pidyon nefesh* for a young man who had veered off the path of Torah and mitzvos, in the hope that he will be aroused to teshuvah. This gadol wrote that "the merit of disseminating *emunah* will help him, with Hashem's help, to do teshuvah."

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:

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