

HASHGACHA PRATIS

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



Parsh Shoftim 5783 ■ Issue 120

HEART TO HEART

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

One Who Is Trustworthy Remains Trustworthy

When it comes to anything related to a person's needs, Rabbeinu Bachyai teaches a fundamental rule in the beginning of chapter 4 of *Shaar Habitachon*: "The Creator's relationship to a person, regarding all [his needs], is absolute: No created being can decide or control anything without His express permission and decree."

The best example that displays this is in the medical field. When the Creator of *refuos* decrees that His creation will not feel well, *chas v'shalom*, the ill person has permission to go to a doctor in order to be healed. Likewise, if someone is going through some sort of difficulty, it is appropriate and correct for him to seek advice and to do things that will lead to relief. However, we are obligated to know and believe that all the advisors and advice, all the doctors and all the medications, are only the circumstances and reasons through which the Creator brought about the healing. A person can get the best possible advice from someone who loves him and whom he trusts; if Hakadosh Baruch Hu so desires, the advice will bring about the hoped-for result, and if not, then it will not.

The same applies regarding causing harm. If someone wants to harm his friend, all his plans will not work out for him if it is not the will of Hashem *yisbarach*. And if they do work out, then it was Hashem's will that the person suffer those *yissurim*, and the difficulties are brought about by one who is *chayav* – one who is, in some way, guilty.

In *maseches Avodah Zarah* (55a) there is a very interesting discussion regarding medical processes that people go through: A non-Jew named Zunin asked Rabi Akiva: Both you and I know that there is no substance to *avodah zarah* and that it is powerless. So I would like to ask, how is it that we see people whose limbs are badly injured, or they are weak with illness, and they go into a temple of *avodah zarah* and come out whole and healthy? How can this be explained?

Rabi Akiva answered him: I'll give you an example. There was once a man who was considered trustworthy by all his acquaintances. People would give him their money for safekeeping without witnesses, and he would always return the deposit in full. One person came regularly to deposit money with him, but [since he did not trust the man's honesty,] he always brought along witnesses to testify that he had given the man money. But one time he deposited money with the man without witnesses.

The trustworthy man's wife, who was very upset that this person didn't trust them, told her husband, "Let's deny that he deposited the money! He did not bring witnesses this time; let us claim that he did not give us money."

Her honest husband responded, "Just because this man does not trust us, should we ruin our

own reputation for being trustworthy? We'll give him back all his money, fairly and honestly!"

This, Rabi Akiva explained, is how it is with pain that a person experiences. Before the *yissurim* are sent to fulfill their mission, they take an oath in the Heavenly *Beis Din* that they will afflict the person on such and such day, and leave him at a certain hour [for example, through a particular doctor and a specific medication]. Now, when this sick man acts foolishly and goes into a house of *avodah zarah* [when the time came for his *yissurim* to leave him], his *yissurim* say: By rights, we should not leave him now. But then they reconsider and say: Because this fool is not behaving correctly, should we disregard our oath?! If we have to leave, we leave, even if it is in a house of *avodah zarah*.

However, there might be a situation in which the *yissurim* leave before their time, as it says in *Nishmas*: "And from many evil, trustworthy illnesses You enabled us to escape." Even though the illness is "trustworthy" to fulfill its oath and leave only at a specific time, the Creator of remedies can also heal a person before that time, if the person understands the message and does those things that are written in the *Midrash Tanchuma* (*Parshas Noach*): "*Teshuvah, tefillah, and tzedakah nullify the bad decree.*"

Middah tovah merubah – Hashem bestows His blessings more generously. While the *yissurim* are commanded to come on a specific day – such as sometime between the beginning of the day and the evening, they are sworn to *leave at a specific moment*, which they cannot delay under any circumstances.

Regarding this, Reish Lakish quoted the *passuk* in *Mishlei* (3:34): "He will mock those who mock Him, and to the humble ones He shall show favor."

The *letz*, the mocker and scorner, is someone who is not G-d-fearing, who views occurrences as chance happenings – he will see "proof" of the fact that his way is the correct one, and he will "succeed" in being healed in ways that are not kosher. He was a fool, and he remains a fool. If one chooses to act with impurity – they [in *Shamayim*] leave that path open to him.

On the other hand, regarding a Jew who strengthens himself in *emunah* and *bitachon*, who lives with constant hope in Hashem's salvation, and who seeks to improve his ways, it is said, "and to the humble ones He shall show favor." The humble one will be shown favor from Above. And he who comes to purify is helped from Above, and his healing and *yeshuah* are near. May it be Hashem's will that in the merit of the constant *chizuk*, we are *zocheh* to all the *yeshuos* and to a *kesivah vachasimah tovah; amen.*

(—from shiur 85 in *Shaar Habitachon*. To hear the shiur, press 4 after choosing a language; or dial directly: 02-301-1904)

FROM THE EDITOR

An Empty Page? No Such Thing!

This time, I decided to surprise you with something different. (Actually, I try to do this every time). It's not easy to write the introductory remarks for every newsletter. It demands hard work and dedication. I need to think of an idea, to find sources, to write it up in an interesting, captivating way, and to give the material a professional editing. Even after all this, I can never be sure that the article is perfect. There will always remain a doubt as to whether our esteemed readers will appreciate a particular sentence or word.

I get feedback each time – some enthusiastic reactions that warm the heart, and some critique that helps me for future articles. This time, however, I am presenting an "empty page." I want you to stop and think about all the work and devotion that is required in order to bring you this content. Each word here is written after much thought, so that you gain new knowledge along with true stories.

I know what you're thinking. "An empty page? What is that supposed to be?"

And so, consider this:

People desire, plan, anticipate, and hope; but things might not go the way they want, and they'll feel that their lives are empty. But if we delve into this a bit we can see that it isn't true. From a different perspective we can see that life is full. Did you daven today? Did you learn today? Did you say a good word to a friend or a family member? Know that with these seemingly small acts you have created an entire world.

An old man complained about his ailing health and difficult life, and he asked the holy Reb Avraham from Kalisch zy" a to daven for him to pass away. The holy Rebbe told him: It is worthwhile for a person to live for eighty years just to don tefillin once, even in the way that you put on your tefillin!

Think about how many mitzvos you've done today, how many good things Hakadosh Baruch Hu has given us.

Sometimes we think life is empty and boring. But I want you to know that even within the emptiness, there is content. Proof of this is the article you just read. I told you I was presenting you with an empty page, but in the end, the words written here teach us something as well.

Life is never, ever empty. Life itself is an eternal "filler" – filled with content. We need only to find it, and to thank Hakadosh Baruch Hu for all the good that He has given and continues to give us.

Good Shabbos, Pinchas Shefer

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

HASHGACHA PRATIS HOTLINE
Yiddish, Hebrew, English

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

THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

Guarded Money

Eldad from the center of the country relates:

Shortly before Pesach, we found a blockage in our bathtub. Calling in a professional plumber is a big expense, and I tried to save the cost by calling my friend who somewhat understands these things. He listened to my request, and he came over to take care of the problem. He released the blockage, and all he asked as payment was 150 shekels.

I paid him and he left, but then I realized that he'd made a severe error: He had removed the entire pipe; instead of helping, he had made matters much worse. The water started flowing freely under all the tiles, and now we would have to repair the damage and put in a new pipe. I asked experts and plumbers what such work should cost, and it became clear that the lowest price possible was 1200 shekels. This seemed to be a harder-than-average job, because a lot of plumbers hemmed and hawed and told me they were loaded with work and could not come help me.

I complained to my friend. I told him about the damage he had caused me, and he argued with me and claimed that he was not obligated to pay for it. We almost went to *din Torah*, but *b'siyata d'Shmaya*, I stopped in time. I decided to let it go, with the *emunah* that one doesn't lose out from letting something go, and I anticipated Hashem's salvation.

Soon complaints started to come in from the neighbors about dampness in their walls. At that point I could not wait any longer. Moisture in the walls meant that the damage would only get worse and the cost would only grow, and what would I do then?

I spoke to my mother, and she recommended wonderful experts – a grandfather and his grandson who do plumbing and installation work together. "They're good-hearted people," she emphasized, "and they'll

Yaakov from Bnei Brak relates:

Since, *b'siyata d'Shmaya*, we moved into our new, spacious apartment, which has a private entrance, we waited for an opportunity to host guests. With this goal in mind we tried to get hold of beds for a guest room, but we did not find any, so we decided to buy them. We went down to a store and ordered beds. They told us the beds would arrive by Thursday.

That week my brother-in-law and sister-in-law rented out their apartment for Shabbos, and we gladly invited them to spend Shabbos in our home, counting on the beds that would arrive later in the week. However, on Thursday, when we called the store to ask when the beds would arrive, they told us that they would probably not arrive until the following week.

"We'll try to get beds," I said. "There will be beds, with Hashem's help." I knew our guests did not have another place to go at this point, and Hakadosh Baruch Hu would certainly help us.

On Friday at 12 p.m., I went to the main entrance of the building, planning to ask the neighbors if we could borrow mattresses, and right there I saw a nice hi-riser bed with two mattresses. I assumed that the bed belonged to one of the neighbors, who gets hold of secondhand furniture from time to time, so I called him.

"What can I do for you?" he asked

"Does the bed in the entranceway belong to you?"

"Yes."

"Can I take the mattresses for Shabbos? I have guests."

"You can take the mattresses, and take the bed too. Take, take, no problem. If you need it, it's a sign that it was sent for you. You never lose out from doing *chessed*."

As soon as he finished talking I heard a dial tone. He had told me he was very busy.

This hi-riser was really a great piece of furniture, and thus we were *zocheh* to host my brother-in-law and sister-in-law happily and comfortably, and we all gained. I went to the store where we had ordered the beds, and they agreed to cancel the order. Everything worked out, and I was amazed by my neighbors' noble behavior.

Before Shabbos *Parshas Balak*, this same good-hearted neighbor told me, "The *Yid* who brought me the bed asked if I was enjoying it, and I told him I had given it to you – my neighbor the *avreich* who hosts guests. He could not understand how I had agreed to give up the bed at a time when I needed it myself. I told him, 'I brought the beds in on a Thursday night, and this *avreich* needed them urgently for Shabbos. I understood that they were meant to be his, and one never loses out from doing *chessed*!' This *Yid* was so impressed by the whole story that he told me, 'Okay, then I'm buying you new beds!'"

This is how I saw that Hakadosh Baruch Hu helps us all, with a chain of *gemilus chassadim*. We searched for beds because we wanted to do the mitzvah of *hachnasas orchim*, and the neighbor gave them to us because he wanted to do *chessed*, and the *Yid* who gave him the beds had the ability to give him beds again. *Ashreinu* that we were *zocheh* to be part of this chain of giving!

After I Decided

Rav Mordechai Malachi *shlit"z* relates:

Lately, Hakadosh Baruch Hu has presented me with several *nisyonos* in financial matters. The *nisyonos* themselves are opportunities. A life without *nisyonos* is a boring life. Did I get up early in the morning just so I'd be able to sleep well at night? I want to be someone who is constantly moving forward, learning and growing and coming closer to the Creator of all worlds.

One Thursday night I was sitting in front of a list of debts, all of which had to be paid very soon. I had no idea where I would get so much money, and I was trying to find sources of funding. In my mind I went through the people I knew, and then I remembered a friend who owed me a large sum of money. The due date for repayment of that debt had long since passed. Perhaps it was preordained, so that I would have the money now, when I so desperately needed it.

I called him up, and we had a friendly conversation; then I reminded him of the debt. I told him I needed the money and would be happy to receive it as soon as possible.

He totally missed the message. Instead of promising to repay the money soon, he started stringing together all sorts of sentences, the underlying message being that he was obviously not planning on paying his debt in the coming days.

The conversation ended uncomfortably.

Was this a friend?! Is this how one acts to one's friends?! I had stood by him in his time of difficulty, and he was turning his back on me when I needed money! Where was his honesty? Where were his good *middos*?! What sort of behavior was this?! This was not okay! I was angry. Yes, yes, I was very angry. This was not the way a *mensch* behaves.

Aah...a *mensch*. Nu, what did I tell you? Hakadosh Baruch Hu sends me *nisyonos* in order to uplift me. If I were stuck without money and without a borrower who was supposed to repay his debt, then I would have had to strengthen myself in *emunah* and *bitachon*, to make sure to stay calm, and to hope for Hashem's salvation, for He can do anything! That is not easy, but it is still easier than a situation in which there is a person in the middle, and it seems as though he is



to blame for the whole thing. I told myself: *So what if you found someone to blame – does that exempt you from doing the work that you have to do? What does it matter what the process is in this case? Hakadosh Baruch Hu is running His world, and He is transferring funds from one person to the next. If He wants, He will put it in my friend's heart to return the debt to me; and if He wants – the yeshuah will come about from a different source.* I made a determined decision that I would bear no grudge against this person. He would still be my friend, just as before!

I davened Maariv and asked Hashem to help me cover the debt, "and that I not get angry today, nor anger You," and I hoped for the best.

After Maariv this friend called and said, "Tonight you'll have the money!"

I had no idea what happened to him. What caused him to refuse in the beginning, and what made him pay me now? I saw clearly that Hakadosh Baruch Hu wanted to test me, and once I was *zocheh* to place my burden only on Him, He sent me His help.

The Power of Hisgabrus

I am a *bachur* in *vaad* 6. In some places it's called *Shiur daled*, and in others it's called *kibbutz*. Whatever it is called, it's a group of *bachurim* who are chosen to deal with the *nisayon* of waiting for their *shidduch*. In our *vaad*, from an original group of 170 *bachurim*, only 25 remain. Together we strengthen ourselves and each other in *emunah* and *bitachon*, and we occupy ourselves with Torah and *avodah*.

In the beginning of Tammuz one of my friends got married. This was a big wedding that took place in a very fancy hall, and a wide variety of gourmet foods was being served. I know that I have a *ta'avah* for food. I enjoy good food and am happy for opportunities to taste interesting things. I knew this type of wedding was a culinary festival, and I wanted to decide in advance how I would act there: Would I sink into eating and tasting everything, or would I remember that I am a *ben Melech*, that I had come to gladden my friend on his wedding day, not to gladden myself.

It's true that there's no sin in eating with great enjoyment what is served, but I felt that Hakadosh Baruch Hu wanted me to hold back and be strong, as the Ohr Yisrael, the *Yanuka* from Stolin *zt"l*, says: The *ikar Yid* – the main characteristic of a Yid, is his *hisgabrus*, his ability to overcome. Thus I resolved that at this wedding I would eat only the roll and the salads!

This was not an easy *kabbalah*. The delicacies were served generously and with much variety, very far above the standard, but I kept my mouth closed. I remembered the words of the *baalei mussar*, that before davening that the words of Torah enter my intestines, I should daven that delicacies *not* enter my intestines. I stuck to my *kabbalah*, and the *simchah* I experienced in my friend's establishing his own home was a complete *simchah* – spiritual and uplifted. This experience, of self-discipline and of partaking in a *simchah* solely for the purpose of gladdening another, accompanied me after the dancing ended. It accompanied me on the way to the dorm, and it went up the steps with me, where I met a friend from my *shiur*, a *bachur* who is the same age as I am. At 25, we are all in *shidduchim* – except for this *bachur*, because he has an older brother, 28 years old, who is still single. At that moment I felt I could accomplish something.

"You know," I told my friend, "I have the merit of *hisgabrus* now. I gave *nachas* to our Father in *Shamayim*, and I want to take this opportunity to *bentch* you."

Indeed, in *vaad* 6 it is a common occurrence that someone gets emotional and then everyone gets excited along with him. I made a big *mi shebeirach* for my friend's brother to get engaged soon, and all those present responded with a fervent "Amen."

Within two weeks of that night, the *bachur's* brother was engaged! The power of *hisgabrus*; the power of *simchah*; the power of true participation in another's joy!

We can add another lesson to be learned from this story: The bachur who told the story knew how to evaluate his actions. He believed in his own powers, and through emunah in the words of our holy Rabbanim, his actions and words bore fruit.

Honesty and Truth

My friend, a Jew who was *mischazeik*, works as an air conditioning installer and repairman. One night my friend got an urgent call at 12:30 to repair an air conditioner. He knew the person who called him and decided to answer his call.

When he started puttering with the engine outside in the dark, the bushes surrounding the engine confused him. He mixed up the cables, and the compressor blew.

Now a war was raging inside him. The owner of the home did not understand anything about air conditioners, and he could tell him that the compressor had to be replaced. But he could also tell him the truth – that the problem had happened because of his mistake, and that he would cover the cost of the damage.

That short war ended in victory. My friend told the *baal habayis* that because of his mistake the compressor had burned out, and he would switch it the next day at no charge. The compressor would cost him about 800 shekels.

When my friend left the building he met his partner, who was sitting in a car. His partner told him that a few minutes earlier a Yid had told him that he had a spare air conditioner engine sitting dismantled on his window. He would be happy to give it away for free.

My friend immediately drove over, took the compressor, and went back to install it on the air conditioner that he was repairing. Within twenty minutes the matter was taken care of, and it didn't end up costing him anything!

It was amazing to see how the *nisayon* of whether or not to tell the owner of the house the truth was *only* a *nisayon*. What a joy it is to see such *he'aras Panim*: My friend did the right thing, gained a clear conscience, and did not lose out at all.

definitely want to help you."

I called them, and even though it was almost Erev Pesach, they came. Initially, they estimated the work would cost 1200 shekels, but after they started working, they realized that they would have to drill a hole in the wall to create a new water-supply point and to pull a line toward the main pipe. This would cost 3000 shekels.

I told myself that I am privileged to be an *avreich kollel*, and my money is especially safeguarded by Hashem. *Shekalim* belonging to an *avreich kollel* are a type of "*shekel hakodesh*." They weigh more, and I was confident that Hakadosh Baruch would certainly help. I thank Hakadosh Baruch Hu for the fact that during all the time the grandfather and grandson were working in my house I did not feel pressured, and when the thought entered my mind: *What will be? Where will I find the means to pay this big sum, and what's more, on erev Pesach?* – I immediately replaced it with the thought that my money is safeguarded, and Hakadosh Baruch Hu knows exactly how I will pay this.

When I asked them while they were working, "How much will this cost?" they responded, "When we finish – we'll talk."

For a full day they worked and drilled and put in and took out until finally, at the end of that long day of work, they finished the job. The new water-supply point was properly installed, and the water began flowing through the new pipe.

The grandfather and grandson washed their hands, straightened up, and stretched. To my query of "How much?" the grandfather answered, "400 shekels."

While I was standing openmouthed, not knowing how to react, he said, "From the start we decided to do good work and to ask you to pay only for the materials, and we haven't changed our minds."

I realized that this miracle was due to the fact that the entire time I remained strong in my *emunah* and did not lose focus from the awareness that Hakadosh Baruch Hu would help me.

להכניס
אמונה
הביתה

מאמר לאמא
שרצה יותר

הומור
בצד

לראות
אמונה
בעיניים

ראיון
שנותן כח

בחזית
האמונה

סיפור אישי

להתעמק

מאמר עומק

שטח
פרטי

סיפורים אישיים על
השגחה פרטית

ניתן להצטרף גם
בעמדת נדרים פלוס
תחת השם:

"מגזין השגחה פרטית"

אלפי יהודים כבר יושבים
ומתענגים על המגזין החדש
ההמשקע

השגחה פרטית לכל המשפחה
הצטרפו גם אתם התקשרו עוד היום ל-

02-6246845

Q's & A's

Q's & A's about emunah and bitachon

Is it proper for a person to want to become rich, and to do hishtadlus toward that end, or is he permitted to do only enough hishtadlus to cover his standard needs?

Q #70

—Y.G. from Teveria

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

What Should a Person Do in order to Become Rich?

Rav Moshe Halevi from Yerushalayim: The question is not whether it is permitted but rather whether the *hishtadlus* helps or not. It is brought in *maseches Niddah* (16b) that from the time a person is formed, it is decreed whether he will be poor or rich. But *Chazal* say (*Niddah* 70b), "What should a person do to become rich? He [Rabi Yosi ben Chanina] said: He should engage in a lot of business and should be honest in his business dealings. They said to him: Many [people] did this and were unsuccessful! Rather, he should daven to the One to Whom all riches belong."

The Me'iri explained that this refers to someone "whose heart pulls him toward wealth," and thus this is the proper advice: One should do spiritual *hishtadlus* and pray to the One to Whom all riches belong, because practical *hishtadlus* does not help with this.

Rav Aharon Beifus from Rechasim: Wealth is a gift from *Shamayim*. Sometimes, with excessive *hishtadlus*, a person loses what he already has. The *Daas Zekeinim* explains (*Bamidbar* 32:1) that as much as a person works and makes business, traveling far and wide and trying to force wealth to come to him, even crossing deserts and climbing mountains – none of this will make him wealthy.

Rav Yishai Meiselman from Beit Shemesh: *Chazal* teach (*Moed Katan* 28a): "Life, children and sustenance are not dependent on merits, but rather on *mazal*!" We learn in *maseches Taanis* (25a) that Rabi Elazar ben Pedas experienced great difficulties with *parnassah*, and Hakadosh Baruch Hu told him, "Would you like Me to recreate the world, and perhaps then you'd be born at a propitious time?"

Rav Yehuda Gewirtzman from Beit Shemesh: There is "good wealth," which comes from the Creator of the world, and it is accompanied by peace and serenity. In contrast, there is "bad wealth," which comes from hard work and fear. Therefore, a person should deal with *parnassah*, but not at the expense of his inner peace or the inner peace of his family members. If he can become wealthy in a good way and help others, that is a wonderful thing. **Rav Yitzchak Ezra Cohen from Beitar Illit** adds: *Hishtadlus* is a curse. If you want the blessings of Hashem, don't deal with the curse, but rather place your burden on Hashem, and do good to others.

He Has One Hundred, and He Wants Two Hundred

Rav Avigdor Rosenthal from Bnei Brak: The desire to become wealthy comes from the desire to live "the good life." But does wealth truly guarantee a good life? The answer is no. In fact, it is usually exactly the opposite. Many wealthy people are not living lives of serenity. They are under constant pressure to earn more and more money. *Chazal* tell us, "One who has a hundred wants two hundred, and one who has two hundred wants four hundred." The more money and possessions a person has, the greater is his desire for wealth. This teaches us that wealth is not found in money; it is found in other things, and as *Chazal* say, "Who is rich? He who is happy with his lot."

Rav Noach Gad Weintraub from Kiryat Gat: It is appropriate

ate for a person to live with inner peace and to depend on Hashem to give him *parnassah* expansively and respectfully. The test of wealth is not an easy one. As it says in *Koheles* (5:12), wealth is often harmful to the one who has it.

Rav Mendel Strauss from Afula: The answer to this question is stated explicitly in the words of the *Baal Chovos Halevavos* in *Shaar Habitachon* chapter 4. To summarize his words: The proper way is for a person to occupy himself with whatever abilities Hashem gave him, enough for his sustenance. If it was decreed for him that he have more than his basic needs, this addition will come to him without exertion on his part. And if it was decreed for him that he have only enough for his most minimal needs, then even if all the creations in *Shamayim* and on earth try to bring him more, they will not be able to, no matter what they do. **Rav Shlomo Shisha from Beit Shemesh** adds: The words of the Chazon Ish are well-known, that the degree of *hishtadlus* a person needs to do is in accordance with his level of *bitachon*, and practical *hishtadlus* does not help a person become wealthy. Therefore, he should increase his *bitachon* in Hashem and believe fully that if wealth is meant to be his, it will come to him without any *hishtadlus* on his part. **Rav Dovid Elbaz and Rav Mordechai Novrotzky from Beit Shemesh** bring the words of the Chafetz Chaim, from *sefer Chafetz Chaim* (Introduction, *mitzvas aseh* 12) and the *Mishnah Berurah* (156:1): One should do only enough *hishtadlus* for his *parnassah*, and he must beware of the temptations of the *yetzer*, which tempts him to try to seek more than that.

Wealth and Honor

Rav Yosef Dushinsky from Haifa: It is permitted to want, and one needs to pay attention to this desire – to investigate and consider: *Why do I want wealth?* If it becomes clear to him that his goal is to attain honor or control over others, then the desire is improper. However, if his goal is to increase Torah and *chesed*, then the desire is a positive one. Regarding *hishtadlus*: If *hishtadlus* in this matter does not affect his *avodas Hashem*, then it is permitted and proper. **Rav Ahraon Schick from Bnei Brak** adds that obviously the *hishtadlus* must be proper and honest, and one should not be among those who endanger their money and the money of others in dubious business dealings.

Rav Elad Shalit from Modi'in Illit: When a person feels a strong inner need for wealth, he is allowed to do *hishtadlus* for it, as he would do for any other needs.

Question for an Upcoming Newsletter:

It is customary that when marrying off daughters one gives a larger sum of money than when marrying off sons. My question is: Is it proper to say that I am not giving a larger sum for my daughter's marriage, and trust in Hashem that she will find a proper *zivug* quickly nonetheless? Or perhaps, if I'm already relying on *bitachon*, I should commit to giving a large sum, and trust that Hashem will give me the sum that I committed to?

—A.S. from Bnei Brak

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 Balak

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

In Parshas Re'eh (Devarim 14:1) the Torah commands: "You are sons of Hashem your L-rd; do not mutilate yourselves." The word *tisgodedu* refers to a scratch or a wound, meaning that it is forbidden to hurt one's body with a scratch or a wound as a sign of mourning and pain over a dead person. *Chazal* (Yevamos 13b) explain this passuk as referring to *achdus*: "Do not form separate groups" (*agudos*) – in one city there should not be two leaders who contradict each other; rather, everyone should be united under one leader.

We can combine the two explanations of this passuk and say that the Torah is hinting to us the dangers of *machlokes*. When we do not act with *achdus*, it is as if we have an open wound.

Sometimes one has hatred in his heart for another. This hatred may be justified: The other person hurt us severely, and it is very difficult to let go of the hatred that developed as a result. But it is important to remember that the hatred

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

Machlokes – a Dangerous Thing

hurts not only the person who hurt us; mostly, it hurts us. It cuts into our living flesh and causes our souls to be irreparably wounded. These feelings of hatred are so strong that they can destroy a person.

Even if you are justified – the truth is with you, and the other person hurt you and belittled you – it is very worthwhile to try to forgive him. It's not easy, but it's important. In this way you will live a peaceful and a more wholesome life.

"You are sons of Hashem, Your L-rd."

People of the world say: "Stand up for your rights! Fight until you get what you deserve!" But we know that "Who is strong? One who conquers his evil inclination." Strength and true joy belong only to those who know how to give in! When you give in, then you are a son of your Father in *Shamayim*, Who prides Himself in you.

It is not easy to reach this level, but by learning a lot of mussar and by combining *bitachon* and *hachna'ah*, we can achieve this.

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

Effects on Two Ends

On the receiving end

I want to thank you sincerely for the tremendous *chizuk* I get from listening to the phone line and reading the newsletters, and especially, recently, from the new magazine. The *chizuk* I heard on the phone line was beneficial to me during a long and difficult stage when I was waiting to find my *zivug*. After I was married, *baruch Hashem* (my wife and I were both 27 when we got engaged), I found out that my wife too gained *chizuk* from listening to the phone line all these years!

My husband needed a kidney transplant, but a donor was not to be found. I made a single contribution toward the dissemination of these newsletters in a whole neighborhood, one time. The minute I completed the call making the contribution, I received a call with the news that a donor was found for my husband! I would now like to become a partner for a full year as a *zechus* for my husband, for his transplant to succeed and for him to have a *refuah sheleimah*.

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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