

HASHGACHA PRATIS

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



Parsh Nitzavim Vayeilech-Rosh Hashana 5783 ■ Issue 122

HEART TO HEART

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

Who Will Live and Who Will Be Uplifted?

The integration of *bitachon* and *hishtadlus* means that we take action in order to gain *parnassah*, healing, *shidduchim*, and all the needs of people here in this world, and also to avoid things that cause loss of *parnassah*, health, and so on.

There are those who foolishly assume that they need not avoid danger, since everything was decreed on Rosh Hashanah. We say emotionally the stirring words of *Unesaneh Tokef*, where we announce, in 24 different ways, Hashem's strengths. It is He Who decides who will live, who will become rich, who by water...; everything is determined ahead of time. If so, these people ask, how does it help us to take safety measures? If I feel like riding on a motorcycle and making dangerous twists and turns, why shouldn't I do that? What was decreed will happen anyway, won't it?

No! It is completely forbidden to act this way.

In the beginning of Chapter 4, Rabbenu Bachyai brings extreme examples of irresponsible behavior, such as a person who says, "I'm drinking poison, and what will be will be"; or one who engages in battle with lions and wild animals willingly, and not because he was forced to do so. Such behavior is forbidden, he says, because it is Hashem's will that we consider the laws of nature and act accordingly. A person should staunchly avoid putting himself in a situation that is liable to cause him harm.

In this way we obey the mitzvah in *Parshas Va'eschanan* of "Do not test Hashem...as you did in the *midbar*." What was that test? It was after Bnei Yisrael crossed the Yam Suf, and Hashem brought them *mann* from the heavens to eat, but, "And the nation thirsted for water, and they tested [Him] and said, 'Is Hashem among us or not?'"

We are not allowed to test Hashem *yisbarach's* strength in making miracles. Ramban, at the end of *Parshas Bo*, explains that Hakadosh Baruch Hu already showed us His strength His and ability to control and override the system of nature, through the ten *makkos* and the splitting of the Yam Suf, and this and all the miracles and wonders done for Am Yisrael throughout the generations are sufficient for us to believe in Him with complete faith. Therefore, a person should not do mitzvos on condition that he will see *yeshuos* and all sorts of sweet things that we want and wait for. Even when his life is shrouded in darkness and there is no light, and he does mitzvos and good deeds and does not see his physical situation getting better, he should continue to trust in the Creator of all worlds.

There is only one mitzvah that enables one to anticipate seeing physical benefit, and that is the

mitzvah of *tzedakah*. As the *navi* Malachi said regarding *ma'aser*, "Test me with this." (When it comes to *tzedakah* it is permitted to say, "[I am giving *tzedakah*] so that my son will live.") But we still have to remember always that the reward for the mitzvos is not in this world; rather, today is the time to fulfill them, and tomorrow – in the World to Come – is the time to receive their reward.

In *Shaar Ahavas Hashem* (86) Rabbenu Bachyai brings the story of a *chassid* who slept in the desert, and his friend came over to him and asked him, "Are you not afraid of the lion?" The *chassid* answered him, "I would be embarrassed for Hashem to see that I'm afraid of something other than Him." How is it possible that Rabbenu is praising a *chassid* who slept in a dangerous place, and then he writes that it is forbidden to do so?

The *Pas Lechem* explains that in that incident there was no choice; he came upon a dangerous place against his will, so in that case he had to trust in Hashem that Hashem would save him, but to go in willingly, without any reason involving *pi-kuach nefesh* – that is forbidden. During wartime there were *Yidden* who ran off to the deserts and forests to avoid being caught by people who were worse than the animals of the field. There were those who jumped from the window of a moving train because they preferred endangering themselves rather than going to certain death. Under such circumstances they did the right thing, because they were trying to avoid the greater danger.

One who enters a situation of danger without a justified reason is called "a fool, a wicked person, and a crude spirit." A fool – because he is acting illogically; a wicked person – because he is transgressing the words of the *chachamim* and the mitzvah to safeguard one's life; and a crude spirit – because he trusts in his own merits, believing that he will be saved because of them. From where does he have the audacity to believe that he is so righteous as to be deserving of revealed miracles?! Even Moshe Rabbenu ran away from Pharaoh when Pharaoh wanted to kill him. Yaakov Avinu ran away from his brother Eisav, and Dovid Hamelech ran away from Shaul. These spiritual giants, with all their great merits, still did natural *hishtadlus* in order to save themselves. How much more are people like us obligated to do *hishtadlus* in safeguarding life!

May it be the will of our Father in Heaven that we be inscribed in the book of good life, *brachah*, *shalom*, *parnassah tovah*, good decrees and *yeshuos*, with good health and much happiness; *amen*.

FROM THE EDITOR

In Every Place and in Every Situation, I Am at Your Side

My friend told me the following:

While traveling, I met a Yid named "Uriel." His face had special *chein* and dignity.

"What do I look like to you?" he asked, not waiting for a response. "Do you think I always looked this way? Really not! Up until two years ago I was in a terrible situation that you can't even imagine. It wasn't that I didn't know anything about keeping Torah and mitzvos; I came from a *chareidi* home. You don't know what type of *yissurim* I went through, what type of nonsense and imaginary pleasures I was involved in. I sunk from one level to the next, until I was in complete despair. My way of living could be summed up as 'eat, drink and be merry, for tomorrow we will die.' At least I would enjoy the moment, I thought. Painfully, I reached the depth of the abyss, *R"l*.

"One day I got a call from my father, *sheyichyeh*, and he told me, 'Uriel, your mother and I want to talk to you. Can you come home?'"

"What did I care? I would give them that respect. I went to my parents' home, they took me into a room, sat down, and started to cry. They cried and cried, the tears flowing from their eyes uncontrollably. They tried speaking, but they were unsuccessful. Not a word emerged from their mouths. A half hour passed. After this deluge of tears, my father finally succeeded in saying, 'My Uriel, my son, we called you only in order to tell you that wherever you are, in every situation and every hour, we are standing at your side. You have a father and a mother who love you. You are very dear to us, and if there's anything you want, you should come and ask for it.'" Uriel concluded his emotional story and said, "This was the line that did it for me. The endless love brought me back home, and look at me today."

We are now in the days of mercy and forgiveness. Tatte in heaven is coming down to us and telling us, "My dear children, I love you in every place and all the time."

The *gemara* in Rosh Hashanah (11b) equates the shofar of Rosh Hashanah with the shofar of Mashiach, and the conclusion is: From here we learn that we will be redeemed in the month of Tishrei.

Maharal explains that this is the secret of the shofar. "And this is because the shofar lets out a sound to gather the dispersed ones, so that all those who are dispersed will hear and will come to one place, and that is the *geulah*."

This is our redemption. Let us listen to the simple sound of the shofar, the sound that gives over Hakadosh Baruch Hu's message: "My dear sons, in every place and in every situation, I am at your side, and everything that you want from Me – come and ask for it!"

May we be *zocheh*, indeed, that this be a year of *geulah* and *yeshuah*.

Kesivah vachasimah tovah,
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

A Small Fracture at the Narrow End

I live in England and have served as a ba'al tokeia for many years, baruch Hashem. May Hashem help that I merit to continue being mezakeh Yidden with the mitzvah of hearing the shofar on Rosh Hashanah.

Each year anew I search for a nice, mehudar shofar with a nice, smooth shape, so that I will be able to blow clear, long and correct blows that pierce the ears and hearts well, and "arouse those who are 'sleeping'."

Throughout the year I am a melamed in a cheder. That year, the Talmud Torah administration cleared out a storage room where many items had lain for many years, and one of the melamedim discovered a beautiful shofar among those items. Its color was nice, its shape was mehudar, and its texture was smooth – exactly what I was looking for. Using this shofar, he showed the children the different sounds – tekiah, shevarim, teruah. When I saw the shofar, I asked him if I could try blowing it. I put it between my lips and blew, and its sound was clear and strong, pleasant like a violin, and touching the heart. I tried again and again, and each time I became more excited. This was a shofar the likes of which I hadn't seen in many years. "Can you give me this shofar?" I asked the melamed. "I will give you another one in its place."

The melamed agreed, and I took the shofar home. I discerned that on the narrow side, close to the end, there was a small fracture. This was not a problem; it could be fixed by fine sanding, and indeed that is what I did.

Interesting, I thought. How does a shofar break this way? It's a bit strange. I decided to check the shofar, to pass it through fire. I lit a candle, brought the narrow opening of the shofar close to the flame, and behold, the shofar melted – one drop after another, and with every drip it soundlessly announced: I am made of plastic! I am not a real shofar. A ram's horn doesn't melt from a few seconds near a flame.

I was amazed by how I had been duped. This shofar was cleverly fashioned to be a successful imitation of a real shofar. What would have happened if it hadn't occurred to me to try testing it with fire? I was liable to recite a brachah l'vatalah and to be machshil hundreds of

Answer Us During This Eis Ratzon, Answer Us

Rav Nachum Teitelbaum *shlit"á* relates:

A year and a half ago, before Pesach 5782, my older sister invited us, for the first time, to spend the first days of Pesach in her home. We agreed happily, since at the time my sister and brother-in-law had been married for over ten years and were still childless. I understood that my sister wanted to feel *v'samachta b'chagecha* and to spend the Yom Tov with my rambunctious children, who bring with them plenty of mess and action, joy and happiness. She also knew that *hachnasas orchim* is a *segulah* for having children, and she chose me to assist her in carrying out this *segulah*. We understood that it was the right thing for us to be happy with her on Yom Tov and to stay at their home for the night of the Seder.

It was a wonderful Shabbos and Yom Tov. We enjoyed a special form of hospitality. My brother-in-law and sister created a good, warm atmosphere throughout the day. They were understanding of my children's rambunctiousness and of the traces of mess they left behind. We sang uplifting *zemiros* together on the night of the Seder and during the day's *seudah*. At the culmination of thirty hours of hospitality, we prepared to leave with a warm feeling in our hearts. Standing in their doorway, we blessed them from the depth of our hearts that they be *zocheh* to a *yeshuah*, so that their home would no longer be so silent, and that they would no longer need to bring guests only so that there be someone to make noise.

When I left my sister's house I was feeling deeply the desire to see their home filled with *zera beirach Hashem*. Up until then I would mention their names at every opportunity and every time I davened at *kivrei tzaddikim*, and from time to time we would do some sort of *segulos* in the family, but we had somehow grown accustomed to their situation. The pain notwithstanding, you could say that we had gotten used to the idea that they needed a *yeshuah*, and their situation was a sort of a fact of life that did not arouse so much pain in us, for this is the way of the world.

Now, after visiting them at home and seeing everything firsthand, I felt the deep gap between my happy, noisy family and their empty home. I felt such compassion for them! I wanted with all my heart and soul to see them have a *yeshuah*. On the way home I asked the Creator of all the worlds to lead me in the proper way. "Ribbono shel Olam," I begged, "I don't know what I am to do in order to bring about a *yeshuah* for my sister and brother-in-law. Please, lead me to do what You need me to do, to what *chizuk* I am to take upon myself, or which *tefillah* I am to daven. Please, Hashem, save me! Open the gates of mercy and *ratzon* and be *mezakeh* me to bring about a *yeshuah* for my dear sister."

That was my *tefillah* from the depth of my heart, and wondrously enough, the next day I was answered. *You asked – you received.*

As is the custom in many communities during the days of Chol Hamoed, in our shul in Bnei Brak they bring speakers to deliver *shiurim* on various subjects in Torah, halachah, and *inyanei d'yoma*, to uphold the injunction of our Sages that the Yamim Tovim were given so that Am Yisrael be occupied with Torah.

I participated in the *shiurim* as well. During one of the *shiurim* a question came up; someone interrupted and shouted out something that contradicted what the speaker was saying. Another listener tried to quiet him down, a third one tried to compromise, and a bit of a tumult ensued. Suddenly, the speaker lifted his voice, directed his gaze at me, gave me a sharp look, and spoke harshly to me. I felt as if he was pouring boiling water over me. I'd had absolutely nothing to do with the whole thing. I hadn't interrupted him and I hadn't said anything afterward either. He mistakenly thought I was at fault. I have no explanation for his behavior other than that Hakadosh Baruch Hu heard my *tefillah* and brought this shame upon me. These were not simply *bi-zyonos*, and while it was taking place there were at least 250 people looking at me. Nothing like this had ever happened to me before, and I had never before heard a Yid speak the way he was speaking. There was no point in my trying to justify myself and explain that I hadn't opened my mouth at all. I saw that anything I would say would only make things worse. The only thing that could save me would be if the floor beneath me would open up and swallow me immediately.

But the floor remained just as it was, and I couldn't leave the *beis medrash* either, since doing so would create additional unpleasantness. I waited for the *shiur* to end, they said *Kaddish d'Rabannan*, and during the *Kaddish* I made my way outside to avoid meeting anyone. I hurried home, happy that the house was empty. My wife had gone out with the children to visit her mother, and I went into the bedroom, insulted, exhausted and in pain, to recover from that degrading spectacle.

It was *hashgachah pratis* that this happened in the year 5782, after four years of my listening to the *Hashgachah Pratis* phone line, which was launched in 5778. If this



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had happened before it was launched, there is no doubt that I would have reacted differently. I was liable to sink into deep pain and blame, and who knows how I would have emerged from the story, but as someone who had listened attentively to the phone line for four years, I was well aware that there was no possibility for anything or anyone in the world to cause benefit or harm to himself or another if it is not the will of the Creator.

I stood there and said that I forgave the speaker, I thanked Hashem for the *kapparah* of my sins, and asked that indeed I would be *zocheh* to complete forgiveness from on High. Dozens of stories that I had heard and read in the newsletters came to mind, and the deep acknowledgement that the shame was the best thing that could have happened to me was revealed in all its glory. I placed my right hand on the mezuzah and turned to the King Who hears all *tefillos*, Who knows all that our hearts hold and all our thoughts, with words from the depth of my heart, words I never would have believed I had the strength to say. I said that now my heart was warm to help assist my dear sister and bring about a *yeshuah* for her, and therefore I was begging Hashem to grant her living offspring. I whispered and begged and pleaded and begged, and *v'chol ma'aminim* – “all believe that He responds to whispered prayers.”

Then some fear rose in my heart. *Perhaps tomorrow the yetzer hara will come and cool me down from this excitement*, I thought, *this great ability to be accepting of shame, and then, chas v'shalom, there would be a blemish in the brachah I gave my sister. What should I do?* I called the *Hashgachah Pratis* phone line and pressed 242 – these are the numbers you need to press to bring you directly to the last recorded *shiur* in *Shaar Habitachon*. And behold – *hashgachah* within *hashgachah*! For a Jew who wants to be strengthened in *hashgachah*, there was a story told from the previous Erev Pesach, 5782, about a Yid named Reb Yechezkel Bracher, a *chazzan* who was invited to a shul abroad for the Shabbos of *Parshas Parah*, to sing in honor of a Shabbos *sheva brachos*. There was an old man there who felt this *chazzan* had taken his place, and he shamed him publicly several times in the middle of the *tefillah*, and he also told him loudly, near the *bimah*, that it was fitting and proper that he had shown up for *Parshas Parah*, since it was appropriate to call him a “*parah adumah*.” While he was still blushing, an *avreich* who was davening in the shul, Rav Mordechai Tzvi Green, came over and pleaded with him to forgive the old man and be *po'el* a *yeshuah* for a family member who had been married for seven years and was still childless. The *chazzan* blessed him wholeheartedly, that in the merit of his forgiving the elderly man for the shame he had caused him, the *avreich* from the Berger family would be *zocheh* to have children.

Back home, he told his wife everything that had happened to him, the “*parshas haparah*.”

His wife said, “And how about not ignoring your own flesh and blood? Before you daven for a Yid you don't even know, pray for our relative, a *bachur* who's close to thirty who needs a *shidduch*!”

“The shame was so great,” Reb Yechezkel answered her, “that it can be divided among several families. May this relative of the *mispallel* and also our relative be *bentched*, and may our relative find a fitting *zivug* speedily.” He davened for him as well, and indeed both of the *brachos* were fulfilled completely. A few weeks later the *bachur* was engaged, and a year later, on *Parshas Parah*, Reb Yechezkel was invited once again to that same shul abroad, with an additional invitation to participate in the *kiddush* in honor of the birth of a daughter to the overjoyed Berger family.

This story I heard on the *Hashgachah* phone line strengthened me with the confidence that I had acted correctly and enabled me to understand that this was a wonderful *eis ratzon*. Just as Reb Yechezkel had *bentched* two people and they both had a *yeshuah*, I too could utilize this *eis ratzon*. I recalled a relative of my mother-in-law's, a 40-year-old woman of great dignity who had not yet established a home, while all her younger siblings had already built homes of their own. I davened for her to find a suitable *zivug*. I also asked for another relative who lived nearby, who over the course of eight years had only one daughter, that he be *zocheh* to a son, and I asked for myself as well, that I be *zocheh* to be *marbitz Torah* to *talmidim*, and thus to actualize the strengths that Hashem granted me.

I promised that when my sister would see a *yeshuah* and the rest of the *yeshuos* would occur, I would publicize this story on the *Hashgachah* phone line, in order to strengthen more *Yidden*, just as I had been strengthened by the stories told on the line.

I am now making good on my promise. On Erev Pesach of this year, almost a year after the incident, my sister came home with a treasure in hand, more precious than pure gold – a healthy daughter; may she give them *nachas* for many long, good years. In the month of Nisan, a good proposal came up for my mother-in-law's relative, and the *shidduch* was closed, *b'sha'ah tovah*, and the wedding has already taken place. In Chodesh Adar 5783, the relative who lives near me was *zocheh* to make a bris for his son. I as well, without any effort on my part since that *tefillah*, have been called to be *marbitz Torah* to *talmidim* in a *yeshivah l'tze'irim* since Elul of 5782. May Hashem help me fulfill my job faithfully, for the greatness and glory of Torah.

I thank Hashem for His great *chesed*, for the bitter shame and the sweet ending. May we all be *zocheh* to see *yeshuos*, *nachas*, *simchah*, and *harchavah*. May Hashem shine His Countenance upon us and bring peace to His nation Yisrael. *Kesivah vachasimah tovah!*

Yidden, who would fail to fulfill a mitzvas aseh, chas v'shalom.

If anyone asks why one needs a hechsher on a shofar, this is the answer. B'chasdei Shamayim a severe michshol was prevented, thanks to a small fracture on an imitation shofar.

He Came in Order to Watch the Baby

We went through a difficult summer. My son developed a complicated medical issue; he suffered and so did we. I was dealing with doctors and various forms of healing, schlepping between hospital and home, with a painful upheaval of all routine. The life of every member of my family was turned upside down, and I hoped for a big *yeshuah* and a complete *refuah*. In Elul, I sat and made a *cheshbon hanefesh* – what did I need to fix? In my mind I reconstructed the past until I came to one of the years when I was in cheder. There was a fight in the cheder courtyard, a serious fight that escalated until I, embarrassingly enough, hit a younger child.

The child cried for a long time, but I didn't think it was a big deal. I went on with my life, and the incident was forgotten. Now I remembered it, and I felt that I had to appease that child who was no longer a child. I know him; he is an *avreich* who lives in another city – I had no idea exactly where, and how would I start searching for him? I davened to Hashem to help me find this *avreich* in order to ask for his forgiveness. Each day I begged for this, using simple words from the depths of my heart.

Rosh Hashanah came. During the break before shofar blowing I went outside, and whom did I meet there? It was that boy! A nice *avreich* wheeling a baby carriage.

I stood in amazement. What was he doing here? He doesn't daven in this shul. I *bentched* him with a *chag sameiach* and a *shanah tovah* and asked him what had brought him here.

“We're staying with my in-laws,” the *avreich* said. “They live nearby, and I walked here with my wife so that she'd be able to hear *tekios* in shul while I watch the baby until they finish up.”

I was excited. “What *hashgachah*!” I told him about the memory that had surfaced in my mind. I asked him to forgive me for this fight, and that dear *avreich* forgave me fully and wished a *refuah sheleimah* to my son and a *shanah tovah umesukah* to me and my family.

Tears of joy and purity washed over me. I felt how *Hakadosh Baruch Hu* had mercy on me and brought me close to Him. He brought about the *zechus* that I would be able to ask for forgiveness, and come pure and clean to hear shofar.

להכניס
אמונה
הביתה

מאמר לאמא
שרוצה יותר

הומור
בצד

לראות
אמונה
בעיניים

ראיון
שנתון 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
ההושקע

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

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 that I will trust in Hashem that she will find a proper zivug quickly nonetheless? Or perhaps, if I'm already relying on bitachon, I should commit myself to a large sum and trust that Hashem will give me the sum that I committed to?

Q #71 —A.S. from Bnei Brak

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

Bitachon is not imagina

Rav Yishai Meiselman from Holon: tion and dreams. Each person needs to know his own level. If he is not on this level, how could he commit himself? It seems that if he strengthens himself in *bitachon* he can go ahead and commit to a larger sum, and he will certainly be *zocheh* to see Hashem's *yeshuah* with his own eyes. One test of whether he truly has *bitachon* is this: If the *mechutan* does not have the sum that is demanded of him but would say that he trusts that Hashem will bring him that sum, would the questioner still close the *shidduch* on the basis of "promises," or would he cancel it until there was a strong financial base for the monetary commitments?

Rav Aharon Beifus from Rechasim: The whole process of *shidduchim* is unnatural, and therefore you have to do as everyone does, each one in his community, and not be the exception. For this is the rule: Hakadosh Baruch Hu gives everyone his needs according to that person's circumstances. Therefore, if you belong to this community, it's a sign that Hakadosh Baruch Hu brought you there, and therefore you can trust in Hashem that you'll receive all your needs according to the community's *minhag*. And this is the instruction of *gedolei hador*: "to do as is the *minhag hamakom*."

Rav Baruch Shag from Yerushalayim: We find in the Gemara that one should give one's daughter a dowry and possessions so that people will want to marry her (see *Kesubos* 52b), and this is especially true if we are talking about a *shidduch* with a *talmid chacham* (see *Pesachim* 49b, and *Rambam, De'os* 6:2). Therefore, a person should commit to giving his daughters whatever is acceptable and trust that Hashem will fulfill all his needs.

Rav Avraham Branhut from Bnei Brak: From the wording of your question, it seems that you trust that Hashem will bring you an appropriate *shidduch* without your having extra expenses, but you do not have *bitachon* that He will give you the money to give what is customary. If indeed this is the case, then certainly this is what you should do, because there is a fundamental rule that each person has to act according to his level of *bitachon*.

Rav Eliyahu Sirkis from Bnei Brak: It is known that desirable *hishtadlus* depends on what a person's needs are. As the *Derech Mitzvosecha* teaches (*ma'amar mitzvas gilvach metzora*), the amount that a person needs includes [not only money but] anything a person needs in his life. So regarding your question, if this is the custom, then that is what you need to do.

Rav Noach Gad Weintraub from Kiryat Gat: We find in *Chazal* that the greatest mitzvah in doing *chesed* is *hachnasas kallah*. Hakadosh Baruch Hu chose a father to be a type of *gabai tzedakah* in marrying off his daughter, so that he is

obligated to exert himself according to his abilities in this vital mitzvah. If he needs to commit to a sum that is beyond his ability to provide, he should seek advice from his *rav*.

Hakadosh Baruch Hu Makes Zivugim

Rav Yehuda Gewirtzman from Beit Shemesh: In the *parashah* of marrying off children, one cannot move forward without *middas habitachon*. If we choose not to commit to a larger sum, we need *bitachon* to trust that the right *shidduch* will be found. If we commit to a larger sum, we need *bitachon* regarding finances. Every person has the choice to make about where to place his *bitachon*.

Rav Asaf Nassan from Petach Tikvah: Although from the words of *Chazal* and the *Rishonim* it seems that a person should give his daughter only a small amount (see *Shulchan Aruch, Even Ha'ezer* 58:1), nonetheless, since this matter [of giving large amounts] has become ingrained in some communities within Am Yisrael, one should not veer from it, and there is a basis to justify it. However, regarding giving one's daughter more than one's ability to provide – this does not seem to be the correct approach.

Rav Zev Aryeh Shtiglitz from Bnei Brak: Many good *Yiddiden* have the custom not to spend too much on the marriage of their offspring, and they trust in Hashem that he will send them the suitable *zivug* that is prepared for them. If someone genuinely trusts in this way, Hakadosh Baruch Hu will help him.

Rav Amram Ben Dahan from Yerushalayim: A person should not put himself in debt unless he knows how he will repay the debt. Nonetheless, he should give a dowry according to his ability and trust in Hashem for the rest. Just as he thought to commit to a large sum and trust in Hashem, in the same way, he should trust that Hashem will send him a proper *zivug* even for a smaller sum. Hakadosh Baruch Hu makes *zivugim*.

Question for an Upcoming Newsletter:

I am an *avreich kollel*, and in the kollel where I learn there are many bonuses offered, beyond the standard stipend, for a variety of commitments. For example, there is a framework for learning before and after *sedarim*, there are tests, saying *Tehillim* for the success of the sponsors, and many other opportunities. I sometimes feel that keeping to all the conditions interferes with my peace of mind, and not always are these commitments considered as learning "that which his heart desires." Is it part of the obligation of *hishtadlus* to take advantage of these opportunities, or is it enough that I learn in kollel during the regular *sedarim*, and the rest of the time I learn things that I want to learn?

—D.Y. from Ashdod

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

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

Rosh Hashanah – Joy and Fear

On Rosh Hashanah there is a unique integration of two feelings. On the one hand we speak of the *Yamim Nora'im* – Days of Awe. There is a fear of the *din*. On the other hand, we need to be happy, to have *bitachon*. The *mashgiach Rav Shlomo Wolbe zt"l* wrote, "Fortunate is he whose heart is joyous during the time of *shofar* blowing." And it is also known that the *Gr"a* was very happy during *tekias shofar*. The reason for this joy is that Rosh Hashanah is the time of Hakadosh Baruch Hu's coronation.

The purpose of life is to be connected to Hashem *yisbarach*, and sins separate us from that connection. Rosh Hashanah is the time when the connection is strengthened, by our coronating Hashem as King. Therefore, we need to rejoice in His majesty, to feel that we belong to His *Malchus*. When Hashem *yisbarach* sees us rejoicing in His *Malchus* and feeling close to Him, He also gives us a lot more. *Lehavidil*, when one asks for a donation from a rich man, if he asks in a friendly way, he will receive much more. On the other hand, if he approaches the rich man with fear and

distance, he will receive less.

Nevertheless, there is a judgment here – who will live and who will die? We have to fear the judgment, and so there must also be fear. But we are happy with the *Malchus Hashem*, happy with the opportunity to come back and be connected to Hashem, and we trust in His mercies and kindness and believe that He will continue to bestow good upon us. Even if, according to the depth of judgment, we deserve punishment, *chas v'shalom*, Hashem *yisbarach*, our merciful King, will find ways to advocate for us and to decree only good for us. Therefore, we need to know that there is fear here, but there is also One Whom we can trust! The main thing is that the fear not paralyze us, *chas v'shalom*. It is forbidden to forget Hashem's love for us, and therefore we should trust Him! And even a wicked person who trusts in Hashem will be surrounded by *chesed*! And this is the most wonderful way to do *teshuvah* – to return and to be close to Hashem *yisbarach*. May we all be *zocheh* to be inscribed in the book of complete *tzaddikim*, *l'chaim tovim ul'shalom*; amen.

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

On the Receiving End
Yasher koach for the tremendous work you do for all of Am Yisrael and all its communities. This is saving the generation; so many people are being inspired and encouraged. Times are not easy, and this is truly like refreshing water to a weary soul, especially Rav Dovid Kletzkin's *shiurim*, relayed in such good taste and with so much knowledge. He gives *shiurim* in the best possible way.

On the giving end

Less than a month ago, I donated toward the dissemination of these newsletters in an entire neighborhood, as a *zechus* for my 25-year-old son to find his *zivug* soon. Not even a month has passed, and he has just gotten engaged.

—Yeshayahu Y.

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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