

# HASHGACHA PRATIS

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



Yom Kippur-Succos 5783 ■ Issue 123

## HEART TO HEART

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

### A Rare Opportunity for Kiddush Hashem

Daniel revealed the future history to Nevuchadnetzar, king of Bavel, according to his dream of a huge statue with a head of gold, symbolic of the kingdom of Bavel, and the rest of its body fashioned from different materials, each of them symbolic of a reign that will inherit its predecessor. Ultimately, a small rock comes along and grows bigger and bigger, destroys the statue and fills the entire world. This hints to Mashiach and *Am Yisrael*, the chosen nation, who will rule over the entire world along with Hashem, King of the world.

In his great fear, Nevuchadnetzar then built a huge idol made completely of gold, as a symbol that the kingdom of Bavel will exist forever, and he ordered all his subjects to come on a specific day and bow to the idol! There would be no one who would show that Hashem is the L-rd and that there is no one but Him.

At first they thought they would stay home, but after thinking it over, they understood that their job was to sanctify Hashem's Name. It was clear that they would be punished with the death penalty for refusing to bow to the idol, and so they turned to Daniel and asked him how they were supposed to act. Was it permitted to endanger themselves and allow themselves to be killed *al kiddush Hashem*, by standing among the population and not bowing?

Daniel turned to the *navi* Yechezkel with this question, and Yechezkel asked Hashem whether He would protect Chananya, Misha'el and Azarya, who wanted to sanctify His Name. Hashem told him, "I will not stand by them – I will not save them."

This was Chananya, Misha'el and Azarya's great *nisayon*. They were not told *not* to defy Nevuchadnetzar's order; the only answer they received was that Hashem would not save them. Through their *kiddush Hashem* of not bowing to the idol, we learn several very important points relating to *bitachon* and to performing mitzvos: When a Jew plans to do a mitzvah, he should not make a *cheshbon* regarding whether he will gain from it in this world. The reward is in the World to Come. In this world we do what we have to do without *cheshbonos!* When Chananya, Misha'el and Azarya set out to do what they planned, Hakadosh Baruch Hu told Yechezkel *hanavi*, "What do you think – that I will not stand by them? I will certainly protect them! I will save them, but don't tell them this, because I want them to do it

wholeheartedly, as it says, (*Mishlei* 10:9) "He who walks in innocence will go securely...." If they are willing to sanctify *Shem Shamayim* only on condition that I will save them, they can stay home.

The day when all the residents of Bavel were called to bow to the golden idol was Shabbos and Yom Kippur. Chananya, Misha'el and Azarya were sure they were going to die. What did they wear? Royal clothes – beautiful clothing, as befit their exalted level in the royal palace and as befit that holy day of Yom Kippur. Our Sages say about this (*Sanhedrin* 92b) "Even at a time of danger, a person should not diminish his social standing." Go with your head held high, maintaining a respectable appearance.

Why should they waste a good *shtraimel* or frock? If they knew they were going to be burnt, perhaps they should have been concerned about *bal tashchis*? Perhaps it would have been better to do *chessed* by donating their clothing to the needy, for the good of their own *neshamos* as well. Isn't it a pity to burn such respectable clothing? *No!* The Maharsha wrote that Chananya, Misha'el and Azarya wore magnificent clothing, and in so doing they demonstrated that they were accepting Hashem's judgement with love and that they were filled with joy at the rare opportunity to sanctify Hashem's Name publicly.

*Baruch Hashem*, nowadays we don't have to come to a situation of *pikuach nefesh* in order to do mitzvos, and one should avoid this kind of situation at all costs. But there are often other losses that come along with doing a mitzvah: the loss of money, of convenience, of respect, or of fear of what people will say. In all these situations, a person should do what he needs to do wholeheartedly, and sanctify the Name of Heaven.

Chananya, Misha'el and Azarya were saved from the fiery furnace that was prepared for them, and regarding them it is said (*Shir Hashirim* 7:9) "I said: I will be elevated through a date palm" – I said that I would be elevated through the entire nation, but in truth I was elevated through you alone. Not only were they saved from the fire, but even the smell of the smoke did not cleave to them. What was their smell likened to? To an apple orchard, as the *passuk* continues, "your fragrance was like that of apples."

May Hashem help us merit to keep His mitzvos and to perform them with joy, good-heartedness and love, to give *nachas* to the Creator *yisbarach Shemo*. Through this, much blessing and success will be bestowed upon us; *amen*.

## FROM THE EDITOR

### The Secret of Two Separate Pages

A dear Yid shared with me a wonderful, practical secret to a calm and serene life. His *shittah* is to divide each issue in life into two categories, listed on two separate pages. He brings a real-life example for this curious piece of advice:

One bright day you find out that an evil person is methodically putting together a plan through which he will be able to steal your apartment from you. This frightening awareness will doubtless cause you to lose sleep, unless you use the "separate pages" approach, which will cause you to feel like you took a wonder drug to calm yourself.

This is the idea: Take two sheets of paper. On the first page, list everything you are now meant to "do" as *hishtadlus* – for example: to seek advice; to go to a *din Torah*; to hire a rabbinical advocate; to speak to this one or that one. And that's it. This page is now ready, and you already know what Hakadosh Baruch Hu wants you to do.

On the second page, write a list something like this: Hakadosh Baruch Hu alone runs the world. No one can take anything from me in this world. Everything that happened in the past, everything that happens in the present, and everything that will happen in the future, is the handiwork of Hakadosh Baruch Hu. There is no one but Him. None of His creations has the ability to either help or harm me without the Creator's permission. What truly helps is only *tefillah*.... Include any other expressions of *emunah* that enter your heart.

From this point on, the next steps you take are on two levels: You do what is written on the first page, because this is what Hakadosh Baruch Hu wants you to do. But your heart – your heart remains calm. There is nothing to be nervous about, no one to be afraid of. No one can take anything from you. And you will invest that calm and trusting heart in *tefillah*, because that is the only thing that truly helps.

This is just one example out of thousands in our lives. The idea of "two pages" applies when there is pressure for *parnassah*: On one page you write "What am I meant to do as *hishtadlus*," and on the other page you write all the things that will clarify for you that *parnassah* is only from *Shamayim*. This applies to *shidduchim* just as it applies to being *zocheh* to children and grandchildren who are *ovdei Hashem*, to being accepted into the yeshivah that you want, to learning in a certain *kollel*, to working in a particular field, to traveling to a specific place, and so on. The list of all sorts of issues in life that can be dealt with in this way is endless. When these two pages – the page of *what to do*, together with the page of *everything is in Hakadosh Baruch Hu's Hands, and hishtadlus does not help at all* – are prepared properly, the person lives a life that is peaceful and serene. He knows at every moment that what happens in the world is only in the Hands of Hakadosh Baruch Hu. And his heart – he invests in *tefillah*.

In conclusion, this Yid told me, "During these holy days, I daven to Hashem that I will succeed in dividing each issue into two separate pages. Because this is the secret to a calm and secure year!"

*Kesivah vachasimah tovah,*  
Pinchas Shefer

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# THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

713

## This Money Will Go to Tzedakah

I live in Kiryat Shmuel in Haifa, and I serve as the *vaad bayit* in my building. One day at the end of Elul, I went up the steps and noticed a leak in the wall between the third and fourth floors of the building. The next day I noticed a large stain on the ceiling, indicating moisture in the wall. On the third day I saw that the stain had grown considerably larger, and I understood that there was a serious leak in the building. As the person appointed as *vaad bayit*, it was my responsibility to take care of it before it would cause irreversible damage, *chas v'shalom*.

I asked around and sought advice from professionals, and I discovered to my chagrin that it would cost a huge sum to fix the problem. I calmed myself with the thought that after splitting the cost between all the neighbors it would not be quite so bad, and we would all deal with it. On the night of Erev Rosh Hashanah, I had no choice but to call a plumber and ask his advice. "First of all," he told me, "we have to make sure it isn't coming from one of the residents' houses." He instructed me to check the water meters, to open and close them, one after the other. While doing this, the water meter from my home gave a little jump, and after a series of questions from the plumber, it became clear that the source of the leak was my apartment! The neighbors had no connection to it at all, and the idea of sharing the cost of the repair was no longer an option. The thousands of shekels needed for the repair would have to come out of my own nearly-empty pocket.

How? I had no idea. The next day, on Erev Rosh Hashanah, I woke up with a new thought. I recalled how I learned in *maseches Bava Basra* (10a) that Rabi Yochanan dreamed on Motza'ei Yom Kippur that it had been decreed that his nephew would lose 700 dinars, so immediately after Yom Kippur he called him over and instructed him to give an especially large sum to *tzedakah*. On Erev Yom Kippur the following year, the emperor's soldiers came to his nephew's house and taxed him a penalty of 17 dinars. He was very nervous and feared he would now be under constant surveillance and that they would demand more and more from him, but Rabi

I went to the pharmacy to purchase a standard medication. I thought I would finish within a few minutes, but the minute I entered the store, I saw black. A long line greeted me. The waiting area was packed with a variety of people; I barely found room to stand. It was even more difficult to find where it would be permissible to look. I was afraid of having to deal with this situation for such a long time, and I turned to Hashem pleadingly: "Hashem, help me leave this place without harming my *shemiras einayim*."

I went over to the queue-ticket dispenser, and it gave me a ticket with the number 713. A second later, I heard that very number announced on the microphone. I could not believe it, and so I ignored it. It couldn't be that my turn had come at that moment. There were at least twenty people ahead of me.

"713," someone called out, "Who has 713?"

"I do," I said.

"So go ahead."

"But I just got here."

"What's the difference? It's your turn now."

Everyone moved aside, and I passed through the path that was formed and reached the register. Here too I had a *nisayon*, because a female pharmacist greeted me. Once more I davened, "Hashem, help me," and Hashem helped me. The pharmacist looked at the prescription and seemed confused about something. She called the male pharmacist to come and help her, and he decided to take over. He was the one who spoke to me and brought me the medicine. I have no idea how these things happened, but within a very few minutes I was already standing outside the pharmacy and thinking that perhaps this is what *Chazal* meant when they said, "Anyone who sanctifies himself below is sanctified from on High."

## The Benefit of Kol Hane'arim

It is a *segulah* to have the *aliyah* of "*kol hane'arim*," thus to merit great *yeshuos*. In one of the big shuls in London one Simchas Torah, a grandfather bought his grandson the *zechus* of the *aliyah* for *kol hane'arim*, both at night and in the day. He hoped that the *zechus* would stand by the *bachur* and he would get engaged that year.

One of the people in the shul, whom we will call Simcha, also wanted this valuable *aliyah*. He went over to the grandfather and asked him for the *aliyah*. The grandfather refused, and Simcha tried to offer him half the price that he had paid for the *aliyah*.

"I bought the *aliyah* for my grandson, who is a *bachur*," the grandfather said. "If he agrees to give you the *aliyah*, then I will agree as well."

Simcha went over to the *bachur* and asked him to give him the *aliyah* of *kol hane'arim*. "Several years have passed since my wedding, and I still don't have a child. Perhaps you could sell me the *aliyah* for *kol hane'arim* so that I might merit to have children?"

The *bachur's* compassion was aroused, and he said, "Let's divide it. You take the *aliyah* at night, and I'll take it during the day." And so it was. The *bachur* gave him the *aliyah* wholeheartedly, with the intention that Simcha would also merit a *yeshuah*. Some time later, the *bachur* asked his grandfather how much money he should take from the *avreich*.

"You gave him the *aliyah* with all your heart, so give it completely," the grandfather instructed his grandson. "Don't ask him for money."

Half a year passed. On the night of Taanis Esther the *bachur* became a *chassan*! In the summer, on Erev Shabbos of his *aufuf*, he received a call on his phone from an unidentified number. He did not answer, but the caller would not let up. He called again and again, until the *chassan* answered.

"This is Simcha – remember me? Remember how you gave me the *aliyah* for *kol hane'arim*?" "Of course I remember," the *chassan* answered.

"Well, in your *zechus* I had my *yeshuah*. My wife just had a baby boy, and I want to invite you to the *shalom zachor*, which will take place in my home tonight."

"I also had a *yeshuah* in your *zechus*," the *bachur* called out. "I had a *yeshuah*, perhaps in the merit of my giving up the *aliyah* for your sake, and you're calling me specifically today, on the Erev Shabbos of my *aufuf*!"

How pleasant were the blessings of *mazal tov* pouring forth from both ends of the line. *Kol sasson v'kol simchah* – the voice of a newborn baby and the voice of a *chassan*.

## Only One Cost

Very late one night, I was standing at the bus stop and waiting for the bus that would take me home. This was one of the last stops in the city, and it was a day when many people use public transportation, so no buses stopped to take passengers near the stop where I was waiting. I waited for over an hour. The stop kept filling with more people, the number growing larger by the minute. It would not be an exaggeration to say that there were hundreds of people there waiting for the same bus. There were entire families waiting there with their children and little babies.

People tried to get things moving by calling the bus company. In the beginning they reported calmly that the buses were not taking on any passengers, and afterward they were raising their voices, getting angry and shouting. There were those who proposed calling some *askan* or influential person. A few of the people who were waiting lost patience and called on everyone to block the street. This would bring the police, who would then send us all home on

## On the giving end

I am an older *bachur*. For many years I waited to be *zocheh* to have a *yeshuah* and find my *zivug*. Two weeks ago I donated money toward the dissemination of these newsletters in an entire neighborhood. Less than two weeks later, *baruch Hashem*, I am engaged *b'sha'ah tovah umutzlachas*.

—P. Stern

## On the receiving end

For a long time I have had the custom of calling the phone line and listening to it every single day, and I want to thank you for the uplifting moments that I have, for the tremendous pleasure that I have, both spiritual pleasure and physical pleasure. In the *zechus* of the phone line I have merited to acquire wonderful tools in *emunah*, *bitachon*, and closeness to Hashem. Thank you!

organized busses...

The clock ticked on and it was close to 1 a.m.

One *bachur* said, "Why riot? Why call? Everything is only from Hashem. He is watching over us, and He will determine whether we get home or stay here. He decides at exactly what moment we will get on the bus and when we will get home. Let's organize *tefillah* and daven to Hashem, all of us together."

He meant this very practically. "I am the *chazzan*," the *bachur* said, appointing himself, and he started to recite, aloud, "*Shir hama'alos mima'amakim...*" He concluded the first *passuk* in *perek* 130 in *Tehillim*, and no one repeated it after him. The "congregation" was exhausted, and no one was joining in. He did not give up; he continued on to the second *passuk*, "Hashem, hear my voice..." It was a strange sight. A bus stop crammed full of people, and one *bachur* calling out words of *Tehillim* in the middle of the street, like a *chazzan* in shul, his voice rising over the voices of crying children and upset people. He continued, *passuk* after *passuk*, until he concluded with great hope, "and He will redeem Yisrael from all their sins."

At that precise moment (!) a jam-packed bus stopped. The door opened up right near the *bachur*, and the driver shouted, "Only one person can get on!" The *bachur* got on the bus, and within a second he had disappeared along with the bus.

We continued waiting for another half-hour, until the company sent a bus to take everyone home. We all got a living lesson in the power of *tefillah*.

## Speedy Identification

I am a *bachur* from Yerushalayim, and I learn in a yeshiva in another city. In our yeshiva we learn during *bein hazemanim* as well, but then every *bachur* who learns receives a respectable stipend. The money comes from sponsors who know the value of Torah, and I also took a small part in this effort, as the organizer had asked me to go to the home of a sponsor and collect 500 shekels from him. I did so, and the sponsor gave me the money in three bills – two 200-shekel bills and one 100-shekel bill.

From there I traveled to Beit Shemesh to help my brother, who was moving into a new apartment. I schlepped and carried chairs, and *baruch Hashem*, it was a big help. Afterward, I put my hand into my pocket and discovered that there was only a single 200-shekel bill there. I had lost the other two bills. I had no idea how, since all three bills had been folded together, but that was the fact.

What was I to do? This was money that belonged to the yeshiva. It was my responsibility to bring it, and I had no way of obtaining 300 shekels to replace what was missing. With all due respect to the stipend given by Yeshivas Bein Hazmanim, this was not a sum that I could come up with on my own. I am a *bachur*, I have no money of my own, and I now had a debt. I asked Hashem to help me, and thanks to His great mercy, I suddenly recalled something important.

Once on my way to Beit Shemesh I heard a *shiur* from Rav Kletzkin on the *Hashgachah Pratis* phone line, and among other things, he spoke about the great merit of learning *Shaar Habitachon*. When I was listening, I decided to take this matter seriously and to start learning *Shaar Habitachon* in earnest. But I had slacked off.

I told myself that the loss of the money was a sign from *Shamayim* that I was to fulfill my commitment. I decided, this time with determination, to learn *Shaar Habitachon*, and this would be a *zechus* for me to find the money that was meant for the yeshiva.

The next day I went to a wedding, planning on traveling to yeshiva straight from there. At the wedding an *avreich* approached me and said, "I'm a *gabbai* in a shul in Beit Shemesh. Someone came over to me and told me that he found 300 shekels in the *beis medrash*, and he wanted to return the money. I checked the security cameras and saw that the bills fell out of your pocket. Here they are." And so, right before my amazed eyes, he took out the two missing bills and gave them to me.

It was incredible that he recognized me at the wedding based only on a picture that came up on a security camera, and precisely a short time before I was to travel to my yeshiva. He spared me the embarrassment that I would have felt from the organizer, whom I was supposed to meet when I returned to yeshiva; the money came back to me even before anyone heard that it was missing!

I feel that this was in the merit of my decision to learn *Shaar Habitachon*.

## Three Jam-Packed Buses

It was Erev Rosh Chodesh Elul, and we used this *eis ratzon* to visit my parents, who live in Bnei Brak. The whole family, from oldest to youngest, set out on their way. I was held up a bit, and the bus arrived as soon as they came to the bus stop. They called and asked me whether they should get on the bus, and I told them it was preferable that we all travel together, and they should wait.

*B'chassdei Hashem*, there was a traffic jam on the street, and when I got to the bus stop the bus was still there. The driver agreed to let me and my family on, and we got to Bnei Brak quickly; but the main part of the story occurred on our return trip.

At midnight, we were waiting at the bus stop to go back to Yerushalayim. One bus arrived, and it was full well beyond its capacity. The situation was no different in the second bus that showed up, nor in the third. What to do? Another family that was waiting with us decided to walk back to the previous bus stop, where there might be more of a chance that the driver would let them onto the bus. We also thought of doing that, but my family members were very tired, and it would have been hard for them to walk back a stop. "We'll daven," we decided. This was our *hishadlus*. We strengthened ourselves in *emunah* in Hashem, Who is the King of the world and also the King of the road, and Who decides which bus will come and when. We are not dependent on the *chassadim* of the drivers, and they are not the ones who decide whether we will get onto the bus or not. The Ribbono shel Olam alone does everything, and He would have mercy on us and bring us to Yerushalayim. We focused on this thought and asked Hashem to help us. It was so nice to hear the children davening wholeheartedly and asking Hashem *yisbarach* to "take us home."

Within moments, a bus with plenty of empty seats arrived. It was amazing and exciting to see

how *tefillah* is, indeed, the best possible *hishadlus*!

Yochanan calmed

him. There was no need

to worry, he said. They would

not demand more from him, be-

cause he had given 683 dinars to *tze-*

*dakah*, and that left 17 dinars to be paid in

order to come to the total loss of 700 dinars that

was decreed upon him.

I told myself, *Now it is Erev Rosh Hashanah, and*

*it may be that this year I was meant to lose a spe-*

*cific sum of money, and Hashem waited until now.*

*It's preferable for me to give this sum to tzedakah. I*

*called my mortgage insurance company and asked*

*what the deductible was – how much my portion of*

*the cost of repairing the leak would be. "Two thou-*

*sand shekels," they told me.*

I was not able to set aside this sum immediately. I

only said, "If this problem is resolved, I will give 2,000

shekels to *tzedakah*."

The plumber arrived. He went over to the water me-

ters, opened and closed them again and again, until

he reached a new conclusion: "The leak is not com-

ing from your house, but from the neighbor's house."

He was sure of this, and my heart was pained for the

neighbor who would have to pay the huge sum. In

any case, now, when it was clear to me that it I wasn't

the one who had to pay the cost of the leak, I immedi-

ately donated 2,000 shekels to the nearby yeshiva,

which was in difficult financial straits at the time.

I then knocked on the neighbor's door along with the

plumber. I told him it seemed that the leak was com-

ing from his house, but he did not understand what I

was talking about. I understood I would have to dis-

cuss it with him at length, and Erev Rosh Hashanah

was not exactly the time for such deliberations. The

plumber calmed him down and told him it could be

taken care of after Rosh Hashanah, and the building

would not collapse.

On Rosh Hashanah I didn't think about the leak at

all. On Tzom Gedalya I lifted my eyes to the ceiling to

look at the stain, and I noticed that it was significant-

ly smaller. Several more days passed, and the stain

disappeared completely. The wall dried up and the

leak disappeared. Almost a year has passed since

then, and there is no sign of the leak. An examination

of the water meters reveals that all the residents of

the building are using normal amounts of water.

The water pipes are hidden under floor tiles and

above the ceilings. I have no idea what stopped up

the pipe, and how *hashgachah* had caused the burst

pipe to close itself up, but that is the fact. The money

went to *tzedakah*, and the leak disappeared.

## נעם דו אויך א חלק אין די באוועגונג אויסצושפרייטן אמונה איבער די וועלט

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# Q's & A's

Q's & A's about emunah and bitachon

It is well-known that during difficult times it is easier to strengthen oneself in bitachon. How can we bring ourselves to live with emunah and bitachon even when times are okay and things are going well?

Q #74 —A.A. from Beit Shemesh

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

## Giving Thanks, Tefillah, and Reflection

**Rav Mendel Strauss from Atulah:** When we are in pain, we daven and we merit a *yeshuah*. This brings us to strengthen our *emunah* and *bitachon*. When everything is going well we do not feel the need to daven, and therefore we do not feel the *yeshuas Hashem*. Therefore, it is proper for a person to accustom himself to daven and ask Hashem for every small thing, in every situation, whether during times of difficulty or during good times. In this way he will merit to see *hashgachas Hashem* and to live *emunah* and *bitachon*.

**Rav Leibel Stern from Rechovot, Rav Shlomo Shimon Rotman from Beit Shemesh, Rav Simcha Friedman from Nof Hagalil:** It is a fundamental fact that everything that happened in the past, everything that happens in the present, and everything that will happen in the future is Hashem's doing. The advice that is given is to remember this at all times, and to be accustomed to speaking words of thanks to Hashem for everything, both large and small. When the Name of Heaven is constantly on a person's lips, then he is strong in *emunah* and *bitachon* at all times.

## Constant Reflection

**Rav Yehuda Gewirtzman from Beit Shemesh, Rav Assaf Natan from Petach Tikvah:** This question is based on a mistaken premise. During times of difficulty, *emunah* and *bitachon* are very necessary, but it is difficult to hold on to them then. There is no *yishuv ha'daas*, and the words of *chizuk* are only lip service, from lack of choice. A soldier cannot train during wartime; training takes place on base during peaceful times. When everything is going well and flowing along, that is the time to learn and delve into *middas habitachon*. That is how we acquire true, lasting *bitachon* for all times.

**Rav Moshe Oberlander from Achisamach:** The main way to acquire *bitachon* is through reflecting on the fact that everything there is comes from Hashem. When a person ingrains this understanding in himself, it fills him with inner peace at all times – good and bad.

**Rav Dovid Leifer from Yerushalayim:** Even during good times a person must strengthen himself to trust in Hashem that the good will last, and this is what the *Chovos Halevavos* refers to in the beginning of the fourth *perek* of *Shaar Habitachon*, when he says that a person must trust in Hashem in two ways: He must trust in Hashem for matters of this world, and also for matters of the World to Come. This implies that he must constantly strengthen himself in *bitachon*.

**Rav Gamliel Hakohen Rabinowitz from Rechovot, Rav Elad Shalit from Chashmonaim:** A person should think about and know that Hashem's *hashgachah* does not leave him for even one moment, and if it were to leave him, then, *R"l*, what could possibly happen?! This awareness alone will bring him to *bitachon* during good times.

## Chizuk

**Rav Aharon Beifus from Rechasim:** When a person is in pain, he knows it is a test, and therefore it is easier for him to deal with it. But also during good times, when the test is small, he needs to overcome it and ingrain in himself the knowledge that everything is from Hashem, as Ramban said: From the

great and revealed miracles a person comes to recognize the hidden miracles as well. Thus it is regarding this question: From the bigger *nisyonos*, we shine *emunah* upon our smaller *nisyonos* as well.

**Rav Aryeh Green from Elad** brings the words of the Noam Elimelech (*Yalkut Shoshanim*), who explains the words, "And Bnei Yisrael went in the dry land within the ocean," as follows: Am Yisrael, at the time of *Krias Yam Suf*, saw the wonders of Hashem and His exaltedness and greatness. And there are righteous people who always walk with Hashem with *deveikus*, and their hearts are always aware of the exaltedness and greatness of Hashem, even when there is no *Krias Yam Suf*. Even in the "dry land" they see His endless wonders in everything that exists and in everything that happens in the world. This is the meaning of the words, "And Bnei Yisrael went in the dry land within the ocean," meaning that in the dry land they were aware of the exaltedness of Hashem just as they were in the ocean.

**Rav Aharon Schick from Bnei Brak:** It is brought in the name of the Baal Hatanya that the reason a person grows weak in *bitachon* is that his bad deeds darken the light of his *neshamah*. Therefore, when he experiences *yissurim* and he is humbled, he overcomes the darkness, the light of his *neshamah* shines forth, bringing him to *bitachon*. In this way we can say that during times when everything goes well for him, he should strengthen the light of his *neshamah* through learning Torah and through joy, and through this he will be *zocheh* to live with *emunah* during these easier times as well.

**Rav Nitai Ladani from Yerushalayim:** The *middah* that blocks a person from acquiring *bitachon* is *ga'avah*, because he feels that he could manage on his own. During a time of *tzarah*, he recognizes his own weakness and ineffectiveness and thus comes to *bitachon*. Therefore, it is recommended that when things are going well for him he should increase his recognition of his fundamental ineffectiveness, and through this he will see that he is dependent on the Creator *yisbarach*.

**Rav Yitzchak Me'iri from Bnei Brak** brings the words of the *mashgiach* Rav Yerucham of Mir (*Sefer Da'as*, p. 134). Rav Yerucham explains that the nations of the world have "chariots" and "horses," while we call out solely in the Name of Hashem. That is to say, we have no natural intermediaries to lean on. The whole existence of Am Yisrael transcends nature. Therefore, he concludes, for us there is no difference between good times and bad times; we are always dependent on Hashem Himself, we have no one to lean on but on our Father in *Shamayim*.

## Question for an Upcoming Newsletter

I anticipated a *yeshuah*, I davened, and the *yeshuah* came, but not in the perfect way. I want to thank Hashem for His *yeshuah*, but on the other hand, I want to continue davening for the complete *yeshuah*, and I feel that this is a contradiction. My question is, how is it possible to merge the need to give thanks with the desire to ask for more?  
—S.S. from Kiryat Gat

**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 Hatzaddik R' Beirish Shneebalg shlit"a

## Inner Peace = Bountiful Parnassah

The gemara in maseches Rosh Hashanah (29a) says, "Blowing shofar and removing bread from the oven are skills, and not labor." It is asked, what type of "wisdom" is inherent in blowing a shofar, since we see many fools who are not wise, who know how to blow a shofar just as well as wise people do.

But the meaning is that through blowing shofar we bring about the removal of bread; removing bread from the oven is an allegory for bringing bountiful parnassah to the world, and this is a skill and not a type of work.

We are in the midst of the days of Tishrei. These are exalted days that begin with awe and fear and conclude with days of joy. But along with

this, during these days there are many monetary expenses – *seudos* for Yom Tov, clothing for the whole family, *arbaah minim*, and so much more. How are we to handle of all this?

The answer is that when blowing the shofar is a "chochmah" – when we understand the essence of the shofar, when we internalize Hashem's sovereignty over the world, the fact that He is our Hashem and there is no other, He is the One Who provides for all His creations, and we trust only in Him – that is how we achieve bountiful parnassah.

We need to apply this on a practical level in running our homes. When we

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