

HASHGACHA PRATIS

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



Parshiyos Balak - Pinchas 5782 ■ Issue 93

HEART TO HEART

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

A Great Debtor Demands More

He davens very quickly and runs outside. Someone asks him, "Where are you running?"

"To work," he responds.

"Don't you have money?" they ask him

He's very tense, just hoping that no one will take the money he works for each day. "I have money, *b"H*; all is well," he says.

"So why do you feel you must leave the *beis midrash* so early?"

"You need to understand," he responds, "there is no way for us to know what will be. Today life is generally calm, but perhaps in a few years I'll need a lot more money, and I'll get older, and I'll need apartments for all my children, and I must prepare money to sustain me for the far-off future."

This Jew wants to save the Creator the effort of giving him *parnassah* in another twenty years, and therefore he is working on it already now, and along the way he's neglecting his own responsibilities in *avodas Hashem*.

Rabbenu Bachyai teaches that such people demand collateral from Hashem, meaning that they do not have *emunah* that their good Father will provide for them in the future, and therefore they ask Him for collateral now, something that will ensure their *parnassah*.

Meet Reuven. It is shortly before the wedding of his eldest son, and in honor of the occasion, he makes his way to the *gemach* belonging to Shimon the tzaddik and receives NIS 100,000 on the spot, to be returned in installments. Two years pass by, and Reuven has been able to pay back only NIS 10,000. Nonetheless, he comes back and requests – and receives – an additional loan of 100,000 NIS for the wedding of his second son. By the time he's managed to pay off 20,000, he is *b"H* already preparing the third wedding. Thus, his debt now stands at several hundred thousand shekels!

One day, Shimon the tzaddik takes a vacation for a week in an apartment in Tzfas, and he doesn't have cash on hand to pay the rent. Lo and behold, who does he meet? Reuven, his regular borrower, who happens to have 5000 NIS and is willing to lend the money to Shimon. Shimon promises to return the money, but Reuven is not willing to take his word. He demands a collateral! From the very person to whom he already owes 270 thousand shekels! Can we even comprehend such behavior?! Even if Shimon himself offers his gold watch

as a collateral, it is not appropriate for Reuven to take it. Common decency does not allow for this; it is only natural that someone who owes so much money to another person would not take collateral from him. On the contrary, the friend is indebted to him and should be overjoyed at the opportunity to lessen at least a bit of his huge debt.

When a person does not trust his blessed Creator to provide for all his future needs, and he demands a collateral to ensure that indeed his *parnassah* will come to him, he is acting like the debtor who has the gall to demand a collateral.

Rabbenu Bachyai describes the extent of this truth using the following example: If all of Am Yisrael, from the time of Adam Harishon until the coming of Moshiach – the seven *ro'im*, the *Tanna'im*, *Amora'im*, *Geonim*, *Rishonim*, *Acharonim*, *gedolei haChassidus*, *rashei yeshivos*, *rabbanim*, leaders, and hidden and revealed tzaddikim throughout the generations, with all of their *mesirus nefesh* for Torah and mitzvos – if all these give all of their mitzvos and merits, written and signed over to one Jew, and all the merits become his – is there any possible way to evaluate the *kedushah* and exalted levels of this Jew? The entire word is his.

Rabbeinu Bachyai says that if there were such a Jew, then all these good deeds are not enough to pay back for even one single *chesed* that the Creator does for a person! We have no way of paying Hashem back! There is no greater debtor than a person toward his Creator! For even when we do mitzvos for Hashem, we can only do so using the *kochos* that Hashem gives us through His goodness and benevolence.

And this person comes and asks for a collateral, so to speak, to ensure that the same Creator Who is good and Who does good will continue to do good for him in the future. When it comes to every other need in life, he has a guarantee, and it is only about money that he is worried?!

Rabbenu Bachyai teaches us that everything Hashem does for us is great *chesed* and *rachamim*. Fortunate is the person who strengthens himself in *bitachon* that Hashem will never leave him or abandon him. For "He did good, He does good, and He will do good for us, with *parnassah* and provision, with mercy, for life and peace and all that is good."

FROM THE EDITOR

Eliyahu Hanavi Reveals Himself

A *Yid* told me that two days after the birth of his son, the doctors informed him that the baby had a rare defect.

"We were shocked," he said. "In one moment, I was flooded with a confusing jumble of medical information. I called a medical *askan* in order to help me understand the whole situation and to decide what to do next. The *askan* told me many useful, encouraging things, but he also said one sentence that was only negative: 'You should know,' he said, 'that this type of defect also indicates a defect in the brain.' 'Do you know what these words did to me?!

The child underwent treatment, and his body reacted excellently. Everything was in working order, thanks to Hashem's great *chesed*, but I was not calm, because I was sure that he would not be normal. The more time went by, the more my fears grew.

The boy grew physically and was able to do everything a boy his age should do. He was full of charm, incredibly smart and sweet.

"Why did Hashem send that *askan* to say the words that disturbed me so much, and for such a long time? I thought to myself. When the boy reached the age of three, Hashem enlightened me.

"The Gemara (*Nedarim* 50) tells of Rabi Akiva and his wife Rachel, the daughter of Kalba Savua, who lived in dire poverty during the early years of their marriage. During the cold winter they did not have a way to warm their home, and they were forced to sleep in straw in order to warm themselves.

"They received a form of divine encouragement when Eliyahu Hanavi appeared as a poor man and knocked on their door with a request: 'My wife had a baby, and I don't even have straw for her or for the newborn.' Rabi Akiva said to his wife: 'Look, *baruch Hashem* we have straw. There are people who don't have even that!'

"This is what happened to me. My son had to go through what he did, but along with the difficulty, Hashem sent me a sweetener. Every time I hear my son saying something wise, every time I see him learning and advancing, I tell myself: *It could have been much worse. He could have been brain-damaged, and he's not! Thank You, Hashem!* The *askan's* words did not allow me to even dream of so much blessing, and my reality is greater than anything I could have imagined."

This is how it is with everything in life. Some people have a small apartment, and some people don't have an apartment at all. Some people have financial difficulties, but they are able to get by, while others are stuck in a hospital. In the hospital as well, you could find someone who is doing better than others who are there...and so on and so forth.

We don't need Eliyahu Hanavi to knock on our doors and tell us explicitly that his situation is worse than ours. We can direct our thoughts in this way ourselves, and we can feel fortunate for all the good that Hashem sends us, and happy about every difficulty we were spared.

Eliyahu Hanavi taught this mode of thinking to Rabi Akiva. If you are *zocheh* to think this way, then you have merited your own *gilui Eliyahu*.

Besuros Tovos!

Good Shabbos Pinchas Shafer

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THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

Reb Chaim's Tallis

Harav Hagaon Rav Shimon Hirsch relates:

Every time I deliver a *shiur* in the yeshivah, it is my custom to add in a story with a lesson. In the past I had to work hard to find each fascinating story with a lesson, but today it is no longer difficult at all. I call the *Kav Hashgachah Pratis*, listen for a few minutes, and immediately have an amazing story with a *mussar haskel*. Once, I heard an amazing story, in Reb Dovid's speeches, but I didn't know whether to relate it to the *bachurim*, since it is not strict halachah that one should act as the protagonist of the story did. On the other hand, it was a very nice, moving story, and I thought there would be much *to'eles* in telling it; but I kept it to myself.

A short while after hearing the story, I had the opportunity to speak with the *sar haTorah*, Maran Harav Chaim Kanievsky *ztk"l*. I told him the story briefly and asked whether it was appropriate to relate it to *bachurim*. He responded, "It is a mitzvah to publicize it!"

And so, here is the story:

In the Chevra Kadisha, there is a man who is an expert in everything connected to collecting bones in order to rebury them: Harav Hechassid Menachem Mendel Eckstein *shlit"l*, one of the longtime *chassidei* Nodvorna, who for over fifty years has devoted himself to this *avodas hakodesh*. When the great *posek* Rav Shmuel Halevi Wosner *zy"l* was alive, Reb Mendel used to ask him every question that came up, until Rav Wosner said that Reb Mendel himself could be a *rav* in these matters, since he had discussed every possible question.

Following a *levayah* for the reburial of bones taken from the area of Kazakhstan, I asked Reb Mendel whether he had ever brought bones from this area for reburial before. "Yes," he replied, "and it was something extraordinary."

Reb Mendel had received a request from Red Dovid Gross, an elderly Jew in Eretz Yisrael, to bring the bones of his father, Reb Chaim *z"l*, for reburial in the Holy Land, in the *beis hachaim* in Beit Shemesh. Reb Mendel traveled to the cemetery in Kazakhstan, located the grave, stood to say *Tehillim* and the customary request for forgiveness from the departed, and began his work. The Gentile at his side cleared away the sand, and Reb Mendel lifted up the blocks. The moment he lifted them up, he was very shaken, for he saw a thick woolen tallis of the type that Galician Jews would wear at the time. An entire tallis had survived 63 years in the grave!

Reb Mendel does not open a grave until he receives approval from several elderly *rabbanim* of the generation, who accept responsibility for the opening of this *kever*. Reb Mendel had indeed received approval, knowing that he was dealing with a simple Jew by the name of Chaim ben Yitzchak Gross, a Jew who had done much *chessed* and had given *tzedakah*. He did not imagine for a moment that he was going to open the grave of a *gadol*. What was he to do? Should he continue working, or should he stop? He did not have a cell phone or any other means of communicating with any *rabbanim*. The only One he could talk to was the Ribbono shel Olam. Reb Mendel began to daven emotionally. For ten minutes he poured out his heart, asking for a heavenly sign to show him whether or not to continue. At the end of those ten minutes, which

Reb Mendel recalls with longing to this day, he felt an intense internal yearning to continue the work he had started, as though he was being pushed to open the *kever* completely and bring the bones up to the Holy Land.

Now the mystery intensified, for underneath the tallis was the most commonly expected sight for a person who had died many years earlier. There was no

The Miraculous Building in Ludmir

For many years I have been connected to the holy *tziyun* of Reb Shlomo of Karlin in Ludmir, may his merit protect us. Tzaddikim have said that to be at his *kever* is like being near him in his lifetime, and I wanted with all my heart to enable other Jews to be able to reach this place and pour out their hearts. This is how I was inspired to build a shul for guests at that site.

After many years of searching, and taking loans from various places, five years ago we purchased a one-dunam (about ¼ acre) plot of land, adjacent to the *beis hachaim* on 6 Dramunov St. Over the years I tried in many ways, unsuccessfully, to get people to donate toward the building. The more I invested in *hishtadlus*, the more I saw how this matter was increasingly "running away from me." In the end I reached the conclusion that "this place will be built only with *emunah* and *tefillah*," as the tzaddik said: "The first thing I instruct a chassid who visits me is that he should serve Hashem *Yisbarach* without intellect but rather with simple faith." I understood that Hashem wanted a place like this to be built only with *emunah* and *tefillah*, and not with extreme physical effort.

Anyone who chooses to build the house of this tzaddik can also come to me, I realized. I don't have to run after him. I simply stopped all the *hishtadlus* and started davening to Hashem that he allow me the merit of building a home for the Rebbe, a home that many Jews will come to from around the world, and get *chiyus* from the tzaddik as though he were alive.

On the day of the *yahrtzeit*, 22 Tammuz, 5780, I arrived at an almost-empty airport. Covid was keeping people from traveling abroad, and the bureaucracy involved in flying was very difficult. *B"H*, I did not contemplate for even a moment forgoing the opportunity to be in Ludmir on 22 Tammuz. In all, four people from Israel arrived at the *tziyun*, and about 30 other people from Europe.

For the first time, there was *hachnassas orchim* on the property that had been purchased near the *tziyun*.

At the time, the *hachnassas orchim* all over Ukraine was not functioning normally. Covid was still felt everywhere, and so there was no means of acquiring food for the guests. A good Jew called and asked: "I am now on my way to Ludmir. Do you need anything for the *hachnassas orchim*?" I told him it would be wonderful if he'd be able to purchase food for the crowd.

This Jew did not think twice. He entered a store and bought anything that could be purchased without a *hechsher*, such as vegetables, live fish with scales, and other items. He also purchased equipment for cooking. *B"H*, the *yahrtzeit* surpassed all expectations.

Two weeks later, the Jew who had purchased the food called me and told me, "When I came to the *tziyun*, I was heavily in debt. Since coming home, I feel that abundance has been pouring down on me, and I am sure this is only in the *zechus* of the tzaddik. What's happening with the building?"

"I don't have even one dollar to get started," I told him.

"What do you need to do first?" he asked me.

To get permits for a large building."

"It's on me. I'm sending you \$6,000 to get started," he replied.

I started the process immediately. Throughout that year we were processing the permits, the cost of which came to almost \$20,000. The final permit was meant to arrive in Av, 5781

On the day of the *yahrtzeit*, 22 Tammuz, 5781, we celebrated publicly with hundreds of participants. We were *zocheh* to have important people attend, among them Rebbes with their chassidim, but there were challenges in every direction, the main challenge being that the place was not suitable for the hundreds of guests, to host them in a way that was respectful and appropriate. Many basic items were missing.

On the morning of the *yahrtzeit*, I broke down; I went into the *tziyun* and cried. I simply went in to the tzaddik as though he were still alive, and I said, "Rebbe, you invited people to come to you, and I want to give them the very best, but I don't have the means." Sobbing, I continued, "Rebbe, I want a building here. At least for the next *yahrtzeit*, let there be a building here that is appropriate for housing the many guests who will come."

A long hour later, I sensed that the Rebbe had answered me: *Calm*

down, there will be a building here.

If someone would have asked me, "How in the world will there be a building here next year, when construction itself takes a number of years?" I would not have had an answer for him. But the tzaddik had already said that he simply takes the intellect away, and I simply "believed" that there would be a building.

The 25th of Tammuz – the challenge deepens. We go home and hear news that the Gentiles in Ludmir are opposing the final permits that we are supposed to be receiving two weeks after the *yahrtzeit*. They saw the huge crowd that came for the *yahrtzeit*, something they were completely unaccustomed to, and they were rioting and shouting the slogan, "The Jews will not come here."

Through the efforts of the Rabbi of Zhitomir Harav Hagaon Rav Shlomo Wilhelm *shlit"á*, a Jew by the name of Alexander Shlomo, who had many connections in Ukraine, was sent to try to calm them down.

Alexander Shlomo arrived there and soon afterward he told me, "Listen, I tried everything. There is no chance that the municipality there will approve this."

I said to Hakadosh Baruch Hu, "I believe that everything You do, You do for the good." I strengthened myself greatly in the belief that we would yet see this good with our own eyes.

A day later, Alexander Shlomo was still in Ludmir, and he received a phone call from the head of the Jewish community in Ludmir, who told him, "The building of the central hotel in the city is up for sale." The hotel is on Kaniatzi and Silka street 1, a two-minute walk from the *beis hachaim*. The building is completely ready – not a plot of land where one needs to work on permits, plans, digging, building, buying equipment, and more. No long, drawn-out processes that would take several years. We would simply receive a complete building, including all the equipment, and even the cleaning staff; literally everything.

Alexander Shlomo was sent to talk to the seller immediately in order to close on the purchase.

Since then, we have seen miracles and wonders – every day, literally open miracles. On 7 Adar, 5782, the day of the *yahrtzeit* of Moshe Rabbenu, whose greatness is present in every generation, the deal was closed.

We simply received a building overnight. Sometimes, when we sing the *zemer* on Motzaei Shabbos, *Ish chassid hayah*, the thought arises: *How could this possibly be? How was a building built for him overnight?* And here we have seen with our own eyes that this could happen. The tzaddik shows us all the time: *Simply believe, without intellect, in Hakadosh Baruch Hu, Who is kol yachol*. If someone had asked me, "How will there be a building here for the *yahrtzeit* next year, I would never have known to respond, "The building was already prepared long ago."

When the purchase became known in the city last week, all of Ludmir was in an uproar. Then one of the residents posted to all the others: Remember how seven months ago I told you not to bother the Jews?! When the Jews want a building, they receive it. Let them have it now, because if you don't, they'll get it in an even better way. Look how they succeeded. They got an entire building!"

Hakadosh Baruch Hu made an additional open miracle: When the deal was signed, the Russian tanks were already positioned at the borders of Ukraine, prepared for war. People were telling us, "Don't buy now, because soon a war will break out, and then the prices will fall."

I did not take their advice. I said, "If Hakadosh Baruch Hu is sending the building now, who am I to delay?" I went with *temimus*, as Rashi famously explains (*Devarim* 18:13): "Go with Him in wholehearted simplicity, and don't investigate the future." Indeed, the first part of the naysayers' predictions came true: Two weeks after we signed the deal, war broke out in Ukraine. But the second part was completely off-target.

Now that four months have passed since the outbreak of the war, we can see the greatness of Hashem's *hashgachah*. Ludmir lies 10 kilometers from the Polish border. Until the war began, Ludmir was considered an outlying city of Ukraine, but now the city is one of Ukraine's most sought-after locales, since it has remained peaceful even during the war. If I had waited to make the purchase, it is highly doubtful whether the owners would be willing to sell me the building now, and even if they would, the price would have gone up tremendously.

I am closing with thanks to Hashem: "Up to this point, Your mercies have assisted us, and Your kindness has not left us, Hashem"; and I ask, "Please don't abandon us, Hashem." May we be able to complete the renovations of the building soon, so that it will be able to hold the tens of thousands who will come throughout the year to the tzaddik, to stand before him and receive *yeshuos*, as when he was still alive.

remnant of *tachrichim*; there were only bones. The worms had done their work faithfully and with precision. Everything had been eaten away, while the tallis had remained whole, through some special *hashgachah pratis* from on High! This was completely unnatural.

Reb Mendel brought the *aron* to Eretz Yisrael and continued with it to the burial. Although it isn't his job to accompany the departed to his final resting place, his personal feeling was that since he had dealt with this holy work, it was his responsibility to see the burial done properly in the Holy Land.

This time there was special significance to his custom. When they set out to the *levayah*, Reb Mendel approached the *rav* and told him about the ancient tallis that had survived fully intact in the grave. The question was what to do now. The custom in Eretz Yisrael is not to bury the dead in a tallis. The view of the Rema is that one who is careful with the mitzvah of tzitzis should be left buried with his tzitzis, but Rabbenu Tam writes explicitly that tzitzis hint to the 613 mitzvos, and the tallis bears witness to the fact that the person fulfilled the entire Torah. And now – Rabbenu Tam writes – that people of stature have been diminished, who can say "I was *zocheh* to perform all the mitzvos"?! If a person did not do all the mitzvos, then the tallis is like a false witness, which could harm the person in the World of Truth. Nowadays, the custom in Eretz Yisrael, even for great and lofty tzaddikim, is not to bury a person in his tallis.

What were they to do now? This was certainly no simple tallis. A tallis that had been guarded from heaven, there underground in Kazakhstan, and the worms had been given explicit instructions not to touch it at all – such a tallis requires special regard.

The *rav* called the elderly son of Reb Chaim Gross and asked him, "Please tell us about your father."

"I don't remember much; I was a 20-year-old *bachur* then," he said apologetically. "We escaped due to fear of the war in Galicia, and my father z"l told me he felt that his heart was weak and that he would not hold up. He asked me to bury him in an appropriate place after his death, and whenever it would be possible, to bring him to Eretz Yisrael. What I know is what is written on his tombstone: He gave *zedakah* and did *chessed* with love."

"Very nice," the *rav* said, "but this is not enough. Many people are *baalei tzedakah*, and may blessings come upon their heads, but there is something special here, specifically about his tallis. Do you recall any detail of your father's life connected to tallis and tzitzis?"

"Certainly," the son recalled with a chuckle. "My father was exceedingly careful throughout his life not to speak *sichas chullin* when wrapped in his tefillin. Even when asked his name in order to call him up for an *aliyah*, he would first remove his tallis and only then answer, 'Chaim ben Yitzchak,' and then put his tallis back on."

The *rav* became extremely emotional. A simple Jew takes upon himself to beautify a mitzvah and keep quiet while wearing his tallis, and he merits that the Creator of all worlds takes care of his tallis for decades! For Hakadosh Baruch Hu does not hold back the reward of a single creation. Not only this, but he was also *zocheh* to have the miracle be revealed and known to the public as his bones were being reinterred in Eretz Yisrael!

The *rav* instructed them, in an exception to the general ruling, to bury the tallis atop the bones.

The Jew Reb Chaim ben Yitzchak merited to have his deeds become publicly known, in order to strengthen and encourage all those who keep quiet during davening, and Maran Reb Chaim zy"á instructed, "It is a mitzvah to publicize this!"

The following is written on his gravestone in the Eretz Hachaim cemetery in Beit Shemesh:

Here lies Reb Chaim Gross ben Reb Yitzchak from Alshitz, Galicia

The crown and glory of his family, he performed acts of *zedakah* and *chessed* with love.

He passed away in his place of exile, Aktiovinsk, Kazakhstan, 10 Tammuz, 5701

He was brought to his resting place in the Holy Land on 23 Menachem Av, 5764

ה.ב.צ.נ.ה.

Q's & A's

Q's & A's about emunah and bitachon

I want to ask a general question: During a challenging time, such as when one is greatly in need of money for an urgent need, due to any occasion, or due to illness or a tzarah - what should a person think, in order to strengthen himself?

Q #45

R.S., Beit Shemesh

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

Send Your Burden Up to Hashem

Rav Shimon Rotman from Beit Shemesh: One of the foundations of *bitachon* is to know that we are in the Hands of Hakadosh Baruch Hu and that Hashem will certainly help us and send us salvation. During a time of challenge, it is recommended that we increase our awareness of this point, and it is therefore a good idea to review *pesukim* that express *bitachon*, such as "There is nothing limiting Hashem from bringing salvation" (*Shmuel I* 14:6). This in and of itself will make things easier, and certainly in the merit of strengthening himself, the person will see a great *yeshuah*.

Rav Gavriel Berkowitz from Yerushalayim elucidates further: There are situations in which we need to nullify ourselves completely to the will of Hashem: "Let go, and know that I am Hashem" (*Tehillim* 46: 11) – simply to let go and remove worry from our hearts, to send our burden to Hashem, and to know that Hashem alone is dealing with the situation, and whatever is His will, that is what will be.

Rav Yehuda Gewirtzman from Beit Shemesh: We need to know that in every *tzarah* or in whatever straits we find ourselves, Hashem is with us. "I [Hashem] am with him in his time of trouble" (*Tehillim* 91:15). When we know this, we gain *yishuv hadaas* and are encouraged.

Rav Baruch Weiss from Beit Shemesh explains this with a parable: There was a man who was always worried and stressed and afraid of what would be in another moment. One day, people saw that he was calm, and they asked him, "What – have all your problems been solved?"

"No," he responded. "I saw that I am at the end of my rope, and I am no longer able to bear so many worries. Therefore, I hired a person who will worry about my worries for me, and in exchange for this I will pay him \$100,000 each month.

"Where will you get such a large sum of money?" people asked him.

"Regarding his payment," he answered, "he says he'll take care of it himself. That's what I'm paying him for!"

Giving one's problems to someone else is indeed a solution. And who is greater than Hashem, Who knows best how to worry for us?!

Rav Chaim Eisenbach from Ashdod: He should recall that Hashem helped him up to this point, in all of the challenges that came his way. He will certainly help him now as well, as the *Chovos Halevavos* explains at length.

He Puts an End to Darkness

Rav David Leifer from Yerushalayim and Rav Shlomo Kribus

from Beitar Illit: Certainly Hashem will help and the person will emerge from darkness to light. And this is what we have to remember in real time – that Hashem puts an end to darkness, and with His help, this too will pass. This is what the Steipler Gaon *ztk"l* would say in order to strengthen himself always – that the situation will not remain like this. In general, during challenging times we can feel a closeness to Hashem and the ability to lean on Him in a way that raises a person above all difficulty.

It Is For Your Good

Rabbi Dovid C. Halevi from Modin Illit: Difficulties are the best thing that can help a person. No one in the world will be the same after this great gift that we received from Hashem.

This is as *Chazal* teach in *Maseches Chagigah* 9: It is written in *Yeshayahu* 48:10: "Here I have cleansed you, and not through wealth; I have chosen you in the crucible of poverty." This teaches that Hakadosh Baruch Hu looked at all the good measures that He gave to Am Yisrael and did not find any [as beneficial] as poverty. Rabbenu Chananel explains that this is "so that their hearts will be broken and their intentions will be turned heavenward, and their eyes will be dependent on His mercies and His kindness." When there is difficulty, we need to utilize the opportunity. The reason for the difficulty is that Hashem wants us to turn to Him; this is the main gain. The *yeshuah* itself is secondary.

To Do Good to You at the End

Rav Aharon Beifus from Rechaim: This world is compared to a corridor. In times of challenge, we always need to remember that we are in a temporary world, and in this world, at times there are *yissurim*. In the World to Come, we will have a good and happy life. I heard much about this from the *mashgiach* Rav Dov Yaffe *zt"l*. We need to remember that we are permanent residents of the higher world. Our whole existence here is only in order to prepare us for the higher world. With this approach, all the challenges and difficulties take on different proportions.

Question for newsletter 95

In my business I sell a certain product, for which I take the standard market price. Often, if the customer is deliberating whether to buy or not, I lower the price. My question is: Is it right for me to do this from the standpoint of *emunah* and *bitachon*? Should I believe that Hashem wants me to charge less because it was decreed that I should earn only that much money? Or perhaps I display a lack of *emunah* by lowering the price, and I should assume that I will succeed in earning my living without taking such steps?

A.R., Haifa

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 Mattot

Replies must include your full name and city Names of questioners are printed with initials and city

A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

The word *nisayon* comes from the root word meaning to uplift. When a person has a *nisayon* and he overcomes it, through the *nisayon* itself he is uplifted. On the *passuk*, "A righteous man will bloom like the date tree" (*Tehillim* 92:13), the Malbim explains that anyone with eyes to see can understand that through the *nisayon* itself – when others rise up to harm him – through this the "palm tree" is uplifted and succeeds.

There are many challenges in *emunah*. These challenges are opportunities to strengthen our *emunah* and come closer to Hashem.

The truth is that the challenge is only imaginary; it is not a real thing. In *Maseches Sukkah* (52) we are taught that in the future Hakadosh Baruch Hu will slaughter the *yetzer hara*. "To the righteous it will seem like a tall mountain, while to the wicked it will appear no thicker than a hair." *Chazal* express this using the word "*nidmei*" – it will seem, or appear, to them. In the future, when the *yetzer hara* will be slaughtered, everyone will realize that it was only a figment of their imagination – a *dimyon*.

The same message is conveyed in the Midrash. When Avraham Avinu was on his way to offer Yitzchak as a *korban*, the *satan* appeared before them in the form of a raging river, and Avraham and Yitzchak entered the river until the water reached their necks. That whole challenge was simply a *dimyon* – something that seemed to be a raging river but that was in fact nothing at all. The same happened during the *nisayon* of the *cheit ha'egel*, when the *satan* showed an "image" of the bed of Moshe Rabbenu – something that was not real but was just a *dimyon*. This is the essence of all *nisyonos*.
Aside from the fact that the challenge is only a *dimyon*, it

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

A Moment of Challenge

is also only for a moment – literally a moment, a second; a second of strengthening yourself, and then you will already find yourself at the other end of the *nisayon*.

That moment of *nisayon* can be utilized well, by strengthening and coming close to Hashem. Through this, besides becoming stronger in *emunah*, the person's pain will pass as well.

This is expressed by the Beis Halevi (*Kuntres Habitachon*, letter 24):

And this is the way of a person who thinks correctly: When he experiences some pain, *chailah*, or lack of sustenance, he does not resort to exaggerated *hishtadlus*. Rather, he examines his deeds to discover those that are not good, which brought all this upon him. And it says (*Brachos* 5a): If a person sees that *yissurim* have come upon him, he should examine his deeds and repent and pour out his heart before Hakadosh Baruch Hu, so that He will save him and ease his situation, as it says (*Tehillim* 102:1), "A prayer for a poor person, when he 'wraps' himself [completely in his *tefillos*] and pours out his heart before Hashem," and as it says in *Maseches Niddah* (70), "What shall a person do and become rich? Prayer to Him to Whom all riches and assets belong." And he should strengthen his heart in his *bitachon* and place his hope in Him, blessed be His Name, and firmly believe in his heart that without Him he has no one from whom to seek help. And it is explained in *Sefer Nefesh Hachaim* (*Sha'ar* 3, ch. 13) that if a person sees himself in pain, *chailah*, he should dwell on the oneness of the Creator, pondering the fact that there is no one but Him, and then inevitably, he will be acquitted of all harsh judgments.

A moment of challenge, a moment of chizuk, an uplifting moment.

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