

HASHGACHA PRATIS

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



Parshiyos Shoftim - Ki Teitzei 5782 ■ Issue 97

HEART TO HEART

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

His Customary Kindness

A person takes some form of collateral in order to be sure that the money he lends will be returned to him. Although this idea is universally accepted, there are times when it is improper to ask for collateral. Such an instance would be when the borrower is so trustworthy that it is clear as day that he'll return the money; moreover, this borrower has a known reputation to repay his debts before they are due. If the time to return the money was set for a month from now, he will return it within three weeks. He is also so grateful to the lender for waiting for the money, that he is accustomed to acting with *chessed*, and he pays back double the amount he borrowed! (This is a *mashal* Rabbenu Bachyai uses to describe how the Creator acts toward us; obviously, a Jew does not do this, since the Torah forbids giving or receiving interest.)

It would be improper to ask for collateral from such a wealthy and good-hearted person. When this renowned philanthropist, whom all the investors seek out, asks you for a loan, it is shameful to stubbornly demand collateral – which would be worth much less than the doubled returns you will certainly receive for the loan.

In Chapter 6 of *Shaar Habitachon*, Rabbenu Bachyai uses stirring words to explain this *mashal*. We can imagine that these words were written with emotion, while excitement filled the author's entire being – "all my bones exclaim...." These are his words, words that burn like fire: **And we know the endless goodness of the Creator *yisbarach*, including the good that He did for us in the past and that He has done for us recently. We know that He rewards us for our righteous acts, even more than anything we could ever have imagined....**

If a Yid were to list all the difficulties he deals with, he could always make a much longer list of all the good and the wonders that Hashem *yisbarach* has done for him. He is my Father in heaven – the One Who, since before I was born, protected me, gave me food and clothing, prepared all my needs for me, woke me in the morning, returned my active limbs to me daily...there is so much *chessed* and compassion and bounty that our compassionate Father gives us! We have years of experiencing the kindnesses He has done for us, both recently and in the past. At the time we bought our own home, this was a "recent" kindness. Forty years later, we are still partaking of that same kindness, which has already become a "past" kindness,

and Hashem has since provided us with countless new acts of kindness. Every single day there are wondrous new kindnesses and old kindnesses that He maintains. These are things we experience tangibly. More than *emunah*, we need time for reflection, for the reality proves that the good and kind King does *chessed* all the time, without stopping for a moment.

Regarding the double reward, Rabbenu Bachyai quotes *Yeshayahu* (64:3): **"No eye has ever beheld what He shall do for those who await Him."** One of Rambam's thirteen principles of *emunah* is that **the Creator *yisbarach* rewards those who keep His mitzvos**. What is the reward? We don't know. The prophets prophesied all the salvation and consolation and good that will be given as reward for the mitzvos, but our Sages say, **"the world is not able to contain the reward of mitzvos"** (*Shemos Rabbah*, 30:24). It is so great and so beyond our comprehension that even the *nevi'im* said only that which they were commanded to say, but even they, while still living in this world, could not possibly comprehend fully our future reward.

And as for the fact that we hope for and anticipate the reward – for that alone we will receive reward; there is reward for the anticipation!

And so, if there is reward for the mitzvos we do, and we have ample evidence in our hands that **until now Your mercies have assisted us and your kindnesses have not left us**, then can there be anything as wrong and ridiculous as a person who says, "I must see a collateral. I must see that I have enough saved for my old age and for the weddings of my children and grandchildren and so forth. In order to be calm, I need to know now that I have enough *pamassah* for the next forty years." Rabbenu Bachyai (in chapter 6 of *Shaar Habitachon*) calls this person part of the "group who seek collateral from Hashem."

Instead of worrying about *pamassah* in the far-off future, and the joy that might never be experienced, Rabbenu Bachyai suggests that we invest our strengths in acquiring *emunah* and *bitachon*, and through this we will be *zocheh* to joy in our lives and to inner peace, through the clear knowledge that **the compassionate King will always sustain us with bounty and honor; amen** – may it be so!

(Excerpt from shiur 266 in *Shaar Habitachon*)

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

FROM THE EDITOR

Where Does Money Come From?

Money. Who needs it? It's really just a technical thing, necessary for purchasing food, lodging, and other needs. It seems strange how something so seemingly insignificant takes center stage for so many people. However, our Sages reveal that indeed money plays a very important role in Hashem's running of His world.

The Midrash (*Bereishis Rabbah* 68) relates that a Gentile woman asked Rabi Yosi ben Chalafa, "In how many days did Hashem create His world?"

"In six days," Rabi Yosi replied.

"And what has He been doing since then?" the woman asked. He answered her, "Hakadosh Baruch Hu spends His time making matches – the daughter of so-and-so to so-and-so, the wife of so-and-so to so-and-so, the money of so-and-so to so-and-so."

The first part of Rabi Yosi's answer is well-known. The fact that Hakadosh Baruch Hu is occupied personally with *shidduchim* is mentioned often. There is, however, another type of *zivug* mentioned here, with which Hashem has personally occupied Himself since the creation of the world – "the money of so-and-so to so-and-so." A person's money plays such an important role on High that Hakadosh Baruch Hu Himself deals with it.

A person desperately needs a sum of money, and he believes it will come to him from a certain source, but it doesn't go the way he wanted. Part of it comes from here, some from there...it doesn't go as planned. He asks, *Why? Why all these complications?* And the truth is that there is no way to understand; this is known only to the Creator of the world, Who proclaims, "the money of so-and-so to so-and-so."

If a person is in need of huge sums of money, if he remembers that the way the money will come to him is Hashem's personal occupation, it will enable him to see things differently. If he fails to obtain the sum in the way he expected, he'll wait patiently for salvation to come from a different source; he is waiting for the manifestation of "the money of so-and-so to so-and-so."

Accepting financial difficulties with *emunah* and joy uplifts a person. The Shomrei Emunim (*Drush Habitachon*, ch. 7) brings in the name of the Baal Hatanya that "if people toil and exert themselves to eke out a living, and they accept this with love and *emunah* in Hashem, this is much, much better for them than if they would be serving Hashem while distancing themselves from all material pursuits."

And the Shomrei Emunim concludes, "If so, according to this, sometimes, if someone needs to care for his children, and he has difficulty and needs to exert himself for his *pamassah*, he is purified by this even more than a righteous man who serves Hashem while distancing himself from all material pursuits, who has *pamassah* and makes Torah study his primary occupation."

Good Shabbos Pinchas Shafer

THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

the longtime seller of coupons and said, "You're okay with my selling coupons as well, right?"

"Ask the neighborhood *rav*," the *avreich* responded. "If there is an issue of *hasagas gevul* here, I don't agree, but if there is no halachic problem, then I won't bother you."

I have no idea if the newcomer asked, and if he did, what the *rav* answered him. In any case, he made a massive advertising campaign in the whole area and hung up signs exuberantly announcing where coupons would be sold, to "battle the high cost of living." He also hung a sign in the shul where our friend davens, and the *avreich* passed by the sign and made no attempt to take it off the wall. "Why don't you take it down?" some of the other *mispallelim* asked him. "He's selling coupons at your expense."

"At my expense?" the *avreich* said wonderingly. "Why should it be at my expense? Does the Ribbono shel Olam have a problem providing for both of us? Can he possibly take something that belongs to me? Hashem could send me customers in this new situation as well."

And indeed, Hashem sent him customers! Specifically during this time, he made a lot more money than usual. Customers from other neighborhoods came to him, and *menahalim* of various *mosdos* ordered coupons in bulk, and thus he made a very nice income.

Someone who has an *ayin tovah* is blessed!

Six Instead of One

Many times I've heard the saying that "One never loses out by giving in." I grew up on these words, and wondrous stories were told that testified to the truth of these words, but I never experienced them myself...until the story with the apartment, when I discovered that these things could actually happen to me as well.

I had 250,000 shekels, and I sought an apartment to invest in. My sister had such an apartment in Ofakim, and she very badly wanted to sell it. For reasons of her own, she offered it to me for NIS 370,000, a sum significantly lower than the market price. I agreed to the proposal and came twice to see the apartment, which I was happy with. I organized a mortgage to pay off the remaining NIS 120,000. We went to a lawyer, I signed the contract, and I even brought in someone to clean the apartment.

Only then did I realize that my brother-in-law was really unhappy about the deal. It was unclear to me why, but I could tell he was very agitated. He had agreed to everything only because he had no choice, and I realized that if I went through with the deal, it could cause serious damage to my sister's family.

I felt *hakaras hatov* to my sister, who had helped me a lot in my personal life, and I felt that for the sake of the harmony of her home, I should be *mevater*. I told her

I was cancelling the deal, and she could tear up the contract into tiny pieces and send them off into the wind. I had never purchased, she had never sold, and everything would be peacefully resolved.

And His Name Shall be Called...

I have the *zechus* of learning the *sefarim* of the Chafetz Chaim. I feel a special connection to him, and have learned the *Mishnah Berurah* again and again, as well as the *Chafetz Chaim*, *Shemiras Halashon*, and *Ahavas Chessed*. One day in Cheshvan, I was feeling special excitement at the great *zechus* that I had, and I made a decision that when Hashem in His great mercy would grant me a son, I would call him Yisrael Meir, after the Chafetz Chaim *zy"ta*. In order to remember this decision and keep it, I wrote it down on sheet of paper.

At the end of that year, on 17 Elul, my firstborn son was born. My friend, who recalled my promise, was very excited. "Notice that the *bris* will be on the 24th of Elul, exactly on the *yahrtzeit* of the Chafetz Chaim!"

He Who Told the Car to Start

Last Erev Rosh Chodesh Sivan, a truly wondrous thing happened to me.

In the morning I drive the children to their schools in my car. On the morning of Erev Rosh Chodesh, I allowed the engine to idle and sat in the driver's seat skimming the daily paper. While the newspaper was open in front of me, my neighbor came over and asked for a favor. His car would not start, and he wanted me to help him by using my cables. This is a common solution to a common problem. If the engine doesn't start, you pass energy from a working car to the faulty engine and ignite it. Then it should be able to keep running.

It would have been simple for me to say yes, go out and lift the hood of the car, connect the cables, wait one minute for his engine to start up, disconnect the cables, and drive off.

But I was lazy. With the newspaper still open in front of me, I told him I had no time and I was in a hurry. In the morning every minute counts. I folded the newspaper and drove out of the parking lot. I dropped my children off, and when I returned to the car, I pressed the button on the remote, but the car would not start! I pressed another button, and strangely enough, the second button was working and the windows opened. I turned everything off and on again, and once again the car would not start. I felt helpless.

I tried to start the car again and again, maybe ten times. Then Hashem had mercy on me and I recalled what had happened just a few minutes earlier. The neighbor had asked me for help starting his car, and shamefully enough, I had refused to help him.

The day before, which was the eve of 29 Iyar, my father reminded me that it was the *yahrtzeit* of Rav Hillel from Kolemeya *zy"ta*, a great and holy tzaddik, a *talmid* of the Chasam Sofer and of the Sanzer Rebbe, and that I should learn from his *sefer* for his *aliyas neshamah*. I opened the *sefer* and learned exactly this *inyan*: When a person experiences some sort of trouble or pain, he should make a *cheshbon hanefesh* and do *teshuvah*, and only afterward should he do some physical *hishtadlus* in the matter.

I didn't have to think much in order to understand that there was a connection between my behavior and this sudden problem with my car; it was obvious. Hakadosh Baruch Hu was speaking to me so clearly! I stood in my place and regretted my behavior. I should have assisted him, and I am sorry that I followed my *yetzer hara* and refrained from doing so. I asked for forgiveness from Hashem, and after several moments of sincere introspection and conversation with Hashem, I approached my car again.

The heavenly response came quickly enough. It was just so incredible. The car started up immediately!

—Meir from Bnei Brak

A Bird's Nest

Summer in America. We were in the country, and my son entered the bungalow, excited. "What happened?" I asked him.

"We found a bird's nest!" he said. "A really nice nest with tiny chicks inside, chirping in their thin voices. A few kids decided to take the nest off the tree and do an experiment – put it in middle of the road and watch what happens when a car passes by."

"I told them, 'Don't do it! It's *assur!* Have mercy on the tiny chicks! It's *tzaar baalei chaim,*' but those kids didn't listen to me. I begged them, and they continued. I was really, really scared. Who knew what would happen soon? But they didn't pay any attention to me, and they put the nest on the road. Suddenly an animal came out of the woods. I'm not sure if it was a cat or a dog, but it was enough to scare the kids, and they ran away."

"Right away I picked up the nest with the chicks and put it aside. I hope the father and mother birds hear their chirps and come to give them food."

I told my son, "We see Hashem's mercy for all His creations. He took mercy on the chicks in the nick of time, chasing away the children who wanted to harm them!"

Winning the Lottery

I learn privately with a *bachur* in his yeshivah. I feel he has much potential, as he tries very hard and participates well. One day one of the other *bachurim* in the yeshivah came over and complained about my *talmid*. He said that this boy bothers him in many unpleasant ways, for no obvious reason – "just because."

I told him I would see what I could do, and then I had an idea. The next day I asked my dear *talmid*, "Is it true that the yeshivah holds lotteries every day?"

"Yes," he said somewhat bitterly. "I participate a lot, but I've never won." "Hey," I said, "I have an idea. Take on a *kabbalah*, and in that merit you'll win."

"I'm not interested in *kabbalos,*" he said.

"You don't have to take on to do something new," I responded. "It can also be *not* to do something wrong." So we went over his daily routine and came to discussing his bothering that other *bachur*. He accepted upon himself to stop bothering him, and then we went to enter his name in the lottery. On one side of the ticket I wrote his name, and on the other I wrote "in the *zechus* of the *kabbalah*." I davened to Hashem that my *talmid* would win the lottery so that this would encourage him to keep improving.

In this yeshivah they draw lots after every *seder*, and the *mashgiach* would honor one of the *bachurim* by having him choose the winner. After first *seder*, the name of a different *bachur* was chosen; after second *seder*, another one; and after third *seder*, the *mashgiach* called up the very *bachur* who had complained about my *talmid*, to choose the winner. And whose name came up? The name of my *talmid!*

We saw tangibly how he won the lottery because of his *kabbalah*. I daven that he will continue overcoming his *yetzer* and rise higher and higher.

Enlightenment in a Towel

I was staying in a hotel in central Yerushalayim, and I sought out a *mikveh* in the area. Before leaving, I contemplated whether I should take a towel from the hotel. Is it stealing to take a hotel towel off the premises? Perhaps I could assume that they wouldn't care; I had every intention of returning it immediately; did it really matter exactly where I used it? A lot of justifications passed through my mind, but I still felt it would be more correct not to take the towel off the premises.

I went to the *mikveh* without a towel.

There I met a Jew from France, and he turned to me and asked, "Can you help me get into the *mikveh*?"

"What's the problem?" I asked.

"I put money in the turnstile, but the gate doesn't open."

I looked where he had put the money and saw that there was a special closet for towels. You put two shekels into the slot, and the door of the closet automatically opens. I explained that he had put the money in the wrong place, and I added, "You can take a towel now."

"I don't need a towel," he answered. "You can take the towel instead of me." He took the towel and gave it to me, found the right slot for paying for the *mikveh*, and entered.

I saw this as a heavenly sign that I had acted correctly by not taking the towel from the hotel. It was amazing that I got a response from *Shamayim* immediately.

Not on My Account

In our neighborhood of Modi'in Ilit, there is an *avreich* who sells coupons to various food chains and makes a nice income from it. One day a new neighbor moved into the neighborhood, and he approached

I was at peace with my decision, even though I knew it would not be easy to find a deal like this one again.

A week later, a friend proposed that I use the sum I had to invest in a partnership to purchase an apartment in Beit Shemesh. This friend is very knowledgeable about real estate, and he saw me as a fitting partner for future investments. He even helped me get bank loans with the best conditions. Together we purchased six apartments, *baruch Hashem*, and we are starting to see the profits.

It is obvious to me that had I not been *mevater*, the money would have been invested in an apartment in Ofakim, and I would not have been able to partner with him in his investments. I am not a realtor and I don't have enough understanding of this topic, but Hakadosh Baruch Hu showed me that money does not necessarily go to the wise, and He gave me excellent deals with 15- to 20 percent greater income than what I could possibly have made off the apartment in Ofakim. Clearly, the special *siyata diShmaya* I saw here was connected to my giving in regarding the apartment.

Is there an argument in your family? Are people fighting because of money? Give in on all sorts of things; just don't be *mevater* on peace. At this point I also know that "One never loses out by giving in" is not just a saying.

The Annoying Messenger

For the past two months we've been working around the clock registering children to attend Torah institutions. We approach families who have strengthened themselves and who realize that only through *Yiddishkeit* can they raise good children, and we encourage them to take the next step and put their children into Torah institutions.

For this exclusive purpose, I traveled to a family in Kiryat Ata, went up the stairs and knocked on their door. A child answered and said his parents were not home. I didn't believe him, because the voices I heard coming from the rooms inside seemed to indicate that the parents were actually home. I could not be certain of this, though, as it could have been an older brother or sister talking, but I understood that the parents probably didn't want us to come, and I despaired.

"Ribbono shel Olam," I said, "I've done my part. We spoke with this family, we worked so hard, came all the way up to their apartment and did everything we could. From this point on, only You, Hashem, can do something about this."

Outside on the sidewalk, a man who seemed to have reached an all-time record in boredom approached us and started interrogating us – "Who are you?...Where'd you come from?...What are you doing here?...Why specifically here?...Why not in other cities?..." His questions were gushing forth like an overflowing spring, and my patience was wearing thin. Seven long minutes into this impromptu interrogation, a taxi stopped in front of us, and out of the car emerged the mother of the family we had just tried to visit!

"It's good you came," she said. "I wanted to register the boys in a Torah school, but I lost your number. Can you register them now?"

"What's the question?" I responded. "We came here especially for this purpose." We went up with her to her apartment, arranged the registration, and *baruch Hashem*, two more children in *Am Yisrael* would now get an education that would reveal to them what the Master of the Universe wants from them.

That nuisance was a messenger from Hashem to keep us there, so we would meet the boys' mother.

—Rav Daniel Shitrit from Rechasim

Q's & A's

Q's & A's about emunah and bitachon

At the height of the days of mourning for the Beis Hamikdash, I want to ask a question that applies all year long. Baruch Hashem, in our generation there is much *chizuk*, and many people have internalized *emunah* and *bitachon* to the point that their entire lives are navigated by *emunah*. When it comes to heavenly matters, however, such as feeling the pain of the *galus* of the *Shechinah* and anticipating the *geulah* - it is very difficult to internalize these feelings. My question is: How can we implant these feelings in ourselves as well? **Q #48** Y.B.S., Elad

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

Learn and Connect

Rav Shimon Rotman from Beit Shemesh: I appreciate and respect the questioner, who desires to internalize the pain of the *Shechinah*. Fortunate is he. When we see the terrible *yissurim* that *Am Yisrael* faces we should remember: What does the *Shechinah* say when a Jew suffers? *Kaleini mirashi, kaleini mizro'i* - My Head is in pain, My Arm is in pain, so to speak. This is one way of arousing ourselves to the degree of pain that the *Shechinah* endures in this bitter *galus*.

Rav Aryeh Parmad from Nof Hagail, Rav David Leifer from Yerushalayim, Rav Aryeh Mordechai Greenwald from Beit Shemesh: There is a *maschal* about a family that lost their parents. The older children feel tremendous pain because they know what they have lost, while the younger children do not feel the same pain. So too we, who are so small, do not feel that pain enough because we don't know what we've lost, and so we aren't connected to the pain of the *Shechinah*. We can see the pain that *gedolei Yisrael* feel because of the *galus*, since they grasp the greatness of the loss. By learning the *sefarim hakedoshim* we can begin to grasp and understand what we have lost and, through that, become connected to the pain.

Rav Gamliel Hakohen Rabinowitz from Yerushalayim: We can arouse ourselves with *ma'amarei Chazal*. As we learn in *maseches Taanis* (30), "Anyone who does not mourn for Yerushalayim does not merit and see her joy." And it is written in *maseches Shabbos* (31) that one of the questions that will be asked when we come to the *Beis Din shel Maalah* will be "Did you look forward to the *geulah*?" It is a great *chizuk* to think about these words frequently.

Rav Chaim Meir Daskal from Elad: By having the proper intention when saying "*Es tzemach David avdecha...*," we internalize this longing.

Rav Chaim Yeshaya Acker from Yerushalayim: The story is told of a father who traveled far away one day and spoke to his small child on the phone, and the child asked that his father send him toys. We are very similar to that child; instead of asking our Father to come home, we ask Him for all sorts of "little" things. This is the first thing we need to feel pained about - that we are so overwhelmed by our own personal matters that we don't have the presence of mind to ask for the what we truly need: "Let our eyes behold Your return to Zion, with mercy!"

Ruchniyus or Gashmiyus?

Rav Aharon Beifus from Rechasim: The questioner points out that *emunah* and *bitachon* are more easily internalized than the pain of the *Shechinah*. I would

reframe the question and ask it in the following way: *Baruch Hashem*, we are successful in bringing *Hakadosh Baruch Hu* into our lives, but it is difficult for us to bring ourselves into the life of *Hakadosh Baruch Hu*. Indeed, it is easier to bring *Hashem* into our lives than for us to enter the realm of the spiritual. The *aitzah* for this is: The less we are attached to the *gashmiyus*, the more we will be able to connect to *ruchniyus*. This is the difference between our generation and the previous generations. They were less invested in *gashmiyus*, and therefore they had more of a connection to *ruchniyus*. When we are connected to *ruchniyus*, the idea of *galus* is entrenched in the *nefesh*, and we wait and long for *yeshuas Hashem*.

Rav Mani Darchi from Ramat Gan: Truthfully, there is no difference between *emunah* and *bitachon*, and the idea of feeling the pain of *galus haShechinah* and the longing for the *geulah*. With *emunah* and *bitachon* you can mistakenly think you are doing well, but still, when tested, you may collapse and fall. The common denominator between the two things (i.e., *emunah* and *bitachon*, and feeling the pain of *galus haShechinah*) is the understanding of what we truly want deep within our hearts. If external and material things interest us, we will never be able to leave them. But if we are truly connected to *Hashem*, then both *emunah* and *bitachon*, as well as anticipation of the *geulah*, will be strong.

General Galus and Individual Galus

Rav Asher Ulman from Bnei Brak, Rav Yehuda Gewirtzman from Beit Shemesh: The individual *galus* - that of each person experiencing personal pain, is strongly connected to the general *galus*. Although it is indeed difficult to feel the pain of the general *galus*, every person, through his or her personal pain, can connect to the pain of the *Shechinah*. As we know, all the pain that every person feels is only because we don't have the *Beis Hamikdash*. Indeed, when we daven from our own pain, at the same time we can connect to and daven for the *galus* of the *Shechinah*, even though the time-gap from the second *Beis Hamikdash* to our times dulls our feelings for the great loss.

Question for newsletter 99

I have a family member who is having difficulty in *shidduchim*. Many people say this is due to an external blemish that he should fix. My question is: We know that a *zivug* is heavenly ordained. Does an external blemish impact this? Or is he, perhaps, required to try to fix this blemish?

Y.C., Mexico City

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 Ki Tavo

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

Chodesh Elul is a time to connect with *Hashem*. *Hakadosh Baruch Hu* made it part of the nature of His world that people do business with money and that their lives depend on money. The purpose of this is for man to come close to *Hashem*.

When we realize that we are dependent on *Hashem* and cleave to Him wholeheartedly, we lack for nothing. The *Ohr Hachaim Hakadosh* explains the *passuk* "Have simple faith in *Hashem*, your L-rd" (*Devarim* 18:19) as follows: If you will have simple faith, you will lack for nothing, and no sign of misfortune in the stars, or any bad luck, will affect you. And the paradigm of this is *Avraham*, who walked before *Hashem* wholeheartedly. Even though the constellations showed that he would not father a child, this *mazal* was overturned, and he did have a child (*Shabbos* 156).

In a certain place there was a soup kitchen for the poor, and one *Erev Shabbos* many poor people came there. Each one received a portion - one received fish, one received meat, and so on. One poor man received nothing, and in response he began to dance happily. He explained that if nothing remained for him it was obviously from *Hashem*, for a reason, and if so it was a sign that *Hashem Yisbarach* was thinking about him, and this made him happy.

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

Excerpts from the popular shiur by
Harav Hatzaddik R' Beirish Shneebeal שליט"א

Living with Hashem

At that moment a passerby observed the poor man's joy and decided to give him all his needs for *Shabbos*. The *Rav Hakadosh*, *Reb Zev of Mezhibuzh zt"v*, explained that the poor man deserved this because he trusted wholeheartedly in *Hashem* and cleaved to Him.

A *Yid* shared with me that he had reached such dire financial straits that his family hungered for bread. Seeing this, he locked himself in his room and began crying to *Hashem*. "Ribbono shel Olam," he said, "You know that my will is to be close to You and to do Your will, and my difficult situation is causing me to lose my mind and to rebel against You. I can't serve You this way, and I can't be *mechaneich* my children." And in this way he continued to pour out his heart to *Hashem*.

This *Yid* teaches in a *Talmud Torah*. The very next day someone asked him for advice on a specific topic in *chinuch*, and knowing this topic well, he was able to give him good advice, and he received payment for it. From that day on, without any *hishtadlus* on his part, people began coming to him all the time to ask for advice on this topic, and he began to make a bountiful *parnassah* from it.

So it is, as the *Ohr Hachaim Hakadosh* says: If you trust wholeheartedly in *Hashem*, you will lack for nothing.

Effects on Two Ends

On the receiving end

I got a serious burn on my hand. Because I live with *emunah* as a result of listening to the *shiurim* and stories on the phone line, I accepted this with love, and I thanked *Hashem* by saying *Mizmor l'sodah*. I didn't become upset or worried, and *baruch Hashem*, a few days later the burn was completely healed. I felt that the burn I had received was *Hashem's* will.

On the giving end

They wanted to evict me from my apartment. I gave a sum of money for distribution of these leaflets, and *baruch Hashem*, everything worked out for the best.

You, too, can be a partner in spreading *emunah* throughout the world, and merit the *Zohar's* promise of "children and grandchildren who are G-d-fearing and upright!"

Call now to the sponsorship hotline

(9722) 631-3742 or donate by:

בעמדות בדרים פלוס על שם שער הבטחון	משלוח בדואר 5475. לת.ד. ירושלים	העברה לבנק לאומי סניף 902 תשנ"ג 57390056
---	--	---

Interested in distributing hard
copies in shuls, stores, etc.?

Call the office at
(9722) 586-6075

between 12 PM & 2 PM Israel time
or leave a message anytime

Contact us to receive copy at
B023011300@gmail.com