

HASHGACHA PRATIS

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



Parshiyos Vayeira - Chayei Sarah 5783 ■ Issue 101

HEART TO HEART

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

To You, Hashem, I Shall Sing

One of the differences between someone who is learning the *sugya* of *bitachon* and one who has yet to do so is in their attitudes toward difficulties and challenges. We live in a world that is called "the maze of hardships"; we all experience difficulty and pain. The difference is in the way each person accepts all that he experiences.

To demonstrate the correct attitude toward difficulty, Rabbenu Bachyai brings (beginning of ch. 5), the Gemara's explanation of Dovid Hamelech's words, "*Chessed and judgment, I shall sing*" – If I am treated with *chesed*, I will sing; and if I am treated with judgment, I will sing (*Brachos* 60b).

When everything was going well for Dovid Hamelech, and he could even share the bounty with others, he sang "*Hatov v'hameitiv*," and when he experienced loss and pain, he sang "*Baruch Dayan ha'emes*." How is this possible? To sing?! We have seen great and righteous people saying this blessing, but we never heard anyone recite the blessing in song.

But Dovid Hamelech lived a life of "*tamim ti'yeh*." He believed in Hashem wholeheartedly, with a special, wholehearted innocence that incorporates much wisdom; as it says in the *passuk* (*Tehillim* 101:2), "I shall contemplate the way of perfection. When will [the correct path] come to me, so that I will follow the path of innocence even in the privacy of my home?" He was wise enough to be wholehearted with Hashem always, to sense what great kindness Hashem was doing for him in every circumstance, no matter the difficulties he was enduring. This *bitachon* was so ingrained in him that with every occurrence, whether good or bad, "to You, Hashem, I shall sing." In his innermost heart he was happy about the "treatment" that Hashem was giving him, just a someone who is ill is happy that the doctor is performing surgery on him and removing the infection from his body. Outwardly, Dovid would make the blessing, as is customary in Am Yisrael, and the song was only between him and his Maker – "in the privacy of my home." The Chida comments on this *passuk* that the reward of a person who accepts with submission whatever Hashem does, and blesses Him for the bad as he would for the good, is very great. We learn this from the *passuk* in *Yeshayah* (53:10), "And Hashem wished to crush him; He made him ill." When Hashem causes pain to a person for his benefit, if the person accepts it properly, with *emunah* that it is all for the good – if he says, "This too is for the good" and gives thanks with *Mizmor lesodah*, then "he shall see children, his days will be lengthened, and he will succeed

in fulfilling Hashem's will." He will see great blessing and *hatzlachah*!

The songs of Dovid Hamelech are heard through all sorts of situations. Here he's sitting in his home and learning the holy Torah, and he hears people talking outside. One person says to the other, "When will this *zakein*, this old man, die, so his young son Shlomo can build the Beis Hamikdash and we can be *oleh regel*!?" These impudent men voiced their evil thoughts aloud, and in response, Dovid Hamelech recited the *passuk*, "I was glad when they said to me...." The *midrash* teaches that Dovid Hamelech told Hashem: I heard people saying, "When will this old man die so we can go to the Beis Hamikdash?" He refers to these crass men as *bnei adam*. How could such impudence be called human?! Here they are standing under the window of the righteous king and anticipating his death. The *midrash* calls them scoffers, mockers, and rebellious ones, but Dovid himself does not see evil in these "*bnei adam*"; he doesn't speak ill of them. Rather, he expresses joy for the shame he merited to endure, and he trusts in Hashem that it is all for the good.

When he escaped from his son Avshalom, under such horrible conditions, with his son luring away the hearts of the esteemed people of the nation, all while making it seem as though his actions were of pure intent, Dovid recited, "A song of Dovid, when he fled from Avshalom his son." When he escaped, barefoot, his head wrapped as if in mourning, Shimi ben Geira – the head of the Sanhedrin and the personal teacher of Dovid's son Shlomo – comes out and curses him vociferously. Avishai ben Tzeruyah wanted to execute him as one who had rebelled against the kingship of Dovid, but Dovid stops him and says, "So let him curse, because Hashem has [surely] told him to, Curse Dovid.... Perhaps Hashem will see my tears and will bring good upon me this day, instead of his curse (*Shmuel II*, 16).

Under the most extenuating circumstances, Dovid Hamelech sings *shirah*. During times of greatest suffering, he sings: If I am treated with *chesed*, I will sing; and if I am treated with judgment, I will sing. This is the proper path for a Jew – the way of *bitachon*; this is passing a test so that it uplifts him, one step after another. Fortunate is the nation for which this is so!

May we merit to sing praises and give thanks to Hashem through revealed mercy and kindness; *amen*.

(excerpt from shiur 223 in Shaar Habitachon.
To listen to the shiur, press 4 after choosing a language option, or dial directly: 023011904)

FROM THE EDITOR

Despite Everything, He's Brimming With Joy

When I listen to the messages on the phone line, there is a certain voice that never ceases to move me. As soon as I hear his first word I know that a *chiddush* is coming, something I had never thought of or didn't know. He quotes verbatim *Rishonim*, *Acharonim*, and all types of sources in *Tanach*, with incredible explanations. The breadth and scope of his knowledge proves that he is a great *talmid chacham*.

His messages are transmitted in a voice full of life and joy. When you hear a person speaking this way, you envision someone with a good life, good children, success, *nachas*, and more.

Hashem helped me and enabled me to meet the man behind the voice. I was happy to get to know him, and in the course of our conversation he told me that he has an older son at home with severe developmental delays; he doesn't communicate verbally, and even now, at his advanced age, he could turn the house upside down. He is an intrinsic and far-from-simple part of his father's life, something that cannot be forgotten about for even a moment. They need to keep track of where he is and what he is doing at all times, to care for him, to take him to all sorts of places, to calm him down often, and to try to make it tolerable to live in his presence.

"So how can you be such a happy person?" I ask him, stunned. "Your voice is always full of life, and your words bring joy to others. I was sure you were the luckiest person in the world." "I really am happy," he told me, "but it wasn't always this way. For many years I cried over my bitter fate. I knew and heard and read words of *chizuk* and *emunah*. I knew a lot, but my heart could not come to terms with my reality. The big turnaround came three years ago, when someone told me about the *Hashgachah Pratis* phone line, and I started listening every day! From then on, joy entered my life. I hear again and again that everything the Merciful One does is for the good. Suddenly I see all my struggles in a new light, and not only do I understand it intellectually, but I actually feel it deeply. Finally my *heart* understands that this is what Hashem wants for me and this is what is best for me. Today I am a truly happy person, grateful for all the gifts that Hashem has sent me." Dear friends, implanting *emunah* and *bitachon* in your heart is possible only by making a daily commitment to listen to words of *emunah*. Learn *emunah* daily – this is what brings a life of serenity and joy

Good Shabbos Pinchas Shafer

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

You can also join the many Jews who have changed their lives, by calling:

North America 151-86-130-140 • In England 0330-390-0489 • In Belgium 0-380-844-28 • In Israel 02-301-1300
In South Africa 87-551-8521 • In Argentina 3988-4031 • In Ukraine 380-947-100-633

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

THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

A Mother's Prayer

This past Rosh Hashanah I witnessed the power of *tefillah*. I daven in a shul where there are hundreds of *mispallelim*, and I saw that the *chazzan* who went up to daven was a young, thirty-something-year-old *avreich*. It seemed strange to me that he was so young. Since when do you give a young man the privilege of being *baal tefillah* on the *Yamim Nora'im*? Usually, older people go up to daven, and even when a new *chazzan* must be chosen, he would have to be at least fifty years old. If this *avreich* had been a member of a family of *baalei tefillah*, perhaps I would have understood, but he wasn't. He was someone new and unknown. A typical *avreich*. Despite this, everyone agreed that he was the right choice. This *baal tefillah* davened with tremendous *kavanah*, and his sweet voice inspired us all to *teshuvah*. When I got home, I heard what had been going on in the women's section. The young man's mother had become extremely emotional upon hearing her son's voice. She said that ever since he was very young he'd had a beautiful voice and a special talent for music. The *melamdim* recognized this and gave him a solo in every choir performance. "I was afraid of what would be with his future," the mother said. "I didn't want him to become a singer, didn't want people to turn him into a star. I was afraid for his *middos*. I suspected that his voice would pull him away from the true path, and I asked the *melamdim* to stop choosing him for solos. I davened to Hashem: *Ribbono shel Olam, if You want my son to use this gift that You gave him, then please inspire him to use it for tefillah, so that his voice will stir people to come close to You.*" She davened wholeheartedly, and a mother's prayers are never ignored. Her son was *zocheh* to use his voice to honor Hashem through *tefillah*.

Their Fruits Are in This World

I am an *avreich* from Bnei Brak. First of all, I must say a few words about the gathering that took place in Bnei Brak on Chol Hamoed. It brought everyone boundless joy. What wonderful words we heard there! What *chizuk* it was! May you be *zocheh* to continue instilling *emunah* and *bitachon* in the hearts of Am Yisrael. Your reward is very great! My neighbor, who is over seventy, may he live for many good, long years, told me the following: *Baruch Hashem*, I merited to marry off all my children honorably, *b'siyata d'Shmaya*. You think this is because I worked? No, I learned in *kollel*, and even if I had worked, I don't think I would have been able to accumulate the sum necessary for one wedding, but back then, as a young *avreich*, I thought it would totally help if I put aside a set amount of money each month. That's what I thought, and that's what I did. I deposited a monthly sum in an investment fund, and I hoped the profits would help me when the time came.

The Wealthy Man Who Lost Only His Money

I met a Yid in the center of the country. He works hard for his *parnasah*, and yet he is calm and serene. "It's only *hishtadlus*," he tells me. "Hakadosh Baruch Hu wants my life to be this way right now." "Only now?" I asked. I smelled a story, and this is what he told me: Up until three years ago I was a very rich man – and when I say rich, imagine a prominent philanthropist with a number of cars, a villa, and several apartments throughout the country, all of which bring in a nice profit. I lived the life of a rich man, with business ventures on an international scale. People trusted me and entrusted me with their money, and I invested, *b'siyata d'Shmaya*, and saw results. My name was known among the *gabba'ei tzedakah*, and I certainly tried not to disappoint them. They thanked me, of course, and I received all the honor befitting a person of my stature in the community.

I discovered an opportunity for an especially profitable investment, and after some preliminary investigation, I decided to go for it, and I prepared two checks for a total of half a million shekels. I transferred the checks to my partner to give to the company, and I told him that according to the agreement, I am to give this amount in two separate payments, but actually, he could send both checks at once. A few days later I saw that my bank balance went down by half a million shekels, and I was calm. I had no doubt that everything was proceeding as planned, as agreed upon in the contract. Then, two months later, once again half a million shekels went down from my account, but the money was not actually withdrawn. Rather, I received an angry message from the bank informing me that a check for half a million shekels bounced and that I had to pay a large fee. The whole thing seemed strange to me, and I called the company to find out what happened. Why did they deposit the same checks twice? The secretary transferred me to the manager, and he dressed me down with scathing words of criticism. "Can you explain this behavior?! I'm nice to you people, and then the check bounces!" "What are you talking about? I don't understand what you mean about being nice to us!" The manager explained, somewhat more calmly, "Two months ago, your partner asked if we could wait two months for the payment, and we agreed. Now he brought us the check, but it's not covered!" Suddenly I saw black. *My partner had tricked me!* I could not understand how he had the nerve to steal so much money in one shot. He simply took the half-million for himself, leaving me with a debt of half a million shekels. That same day, several other checks bounced, and in one day I fell from the heights down to the depths of poverty. I had nothing! The bank foreclosed my account; no bank would approve a mortgage or any other loan for me, and now I had countless creditors – good people who had trusted me to invest their money.

I called everyone together for a meeting and explained the situation. I didn't hide or try to escape; I promised to pay up everything. I sold all my possessions, all my cars and apartments, so that everyone would get their money back.

I know that Hashem alone turns the wheel of fortune. There is nothing other than Him. I pity my partner, who felt he needed money and could not overcome his evil inclination, and I am sure that this entire matter is for my good. Today I work for my *parnasah* as a melamed, earning 7,000 shekels a month, and I live with Hakadosh Baruch Hu day in and day out. Not only do I know, but I literally feel that He gives me and my family life and sustenance, moment by moment.

Of course, you understand that the most complex issue here is when you have to marry off children. It is a stage in life when you need loads of money. I thank Hashem for the fact that even when I was a wealthy man I had the sense to understand that *zuzim* – coins – are exactly what they sound like; they move (*zazim*) from one person to another. There is no guarantee that they will stay with me forever. When I still had money, I sought advice from my *moreh hora'ah* about how much to commit myself to when marrying off my children, and he told me the following: You should know that when it comes to everything connected to marrying off children, this is not part of the regular household budget, but rather a

special path is formed from on High to send everything you need to your doorstep. Therefore, you can commit to whatever is demanded of you, as is customary in your community. You should also be careful not to overdo it. Don't promise huge sums in order to get an excellent *bachur*, because no blessing will come to you in this way. Give what is customary, and you'll see *nachas*.

I must point out that my *rav* explained that this applied if money was tight, but if I had plenty, then I would be allowed to give more than is customary.

I see now how correct my *rav's* words were. I married off two daughters in a dignified way before my financial downfall, and two afterward, and I gave both of them the same sum. Listen to how it happened for the last wedding.

It was Motzaei Shabbos after the *aufruf*, with the wedding slated to take place the next day, Sunday evening, *b'siyata d'Shmaya uv'sha'ah tovah*. I sat with my wife as we ate *melaveh malkah*. This was an important date for financial matters – the thirty-first of the month – and she asked me, "How much do we have to bring with us to the wedding tomorrow?" She knew the situation. We went through the crisis together, and she and I each in turn shared with each other words of *chizuk* and *emunah*. Our *mechutan* had already paid his part, so that tomorrow it would be my turn to bring cash.

"27,000 shekels," I said. "That's the sum we need for the night of the *chasunah*." "And how much do you have so far?" "Nothing." "Today is the last day of the month," she said. "After the *chasunah* you'll have the money from your salary, so maybe you can go to the bank and withdraw 7,000 shekels using a credit card?" "And if I have 7,000, then what about the other 20 thousand?" I asked. "Believe me, I have done absolutely all the *hishtadlus* that I could do. E-V-E-R-Y-T-H-I-N-G. Now I have just one thing left to do – to depend on Hakadosh Baruch Hu. If He wants me to have *bizyonos* tomorrow with the service providers at the wedding, then nothing will help me, and if He wants to give me the money, He'll give it to me. I am in His Hands. Only His. We'll lean on Him strongly, with all our strength." She nodded and thought, trying to recall some sort of action that could lead to the *yeshuah*. "My sister made a request on our behalf to some sort of charity fund. Maybe they deposited money in our bank account. Let's call the bank and check what's going on in the account." "We agree that this seemed to be some sort of opening, and we decide to first say *Birkas Hamazon*. You understand that this *Birkas Hamazon* had the intensity of *Ne'ilah* on Yom Kippur – that feeling of "open a gate for us at the time of the closing of the gates." *All avenues seem blocked*, we thought, *but it must be that Hashem will open His treasure trove of goodness on High for us, for panah yom – the day is drawing to a close, and tomorrow is the wedding, and we have no one to lean on other than our Father in heaven.*

Afterward, I called the bank, and I heard the electronic voice say that in my account there were 22,000 shekels! The fund my wife's sister had called had deposited 22,000 shekels in the account. Later I found out that this was quite extraordinary. This is a fund that normally provides support up to 5,000 shekels. What caused them to deviate from their usual policy? And how did they know to pinpoint the exact date? We don't know, and there is no one to ask about it. When I called the organization, I was not able to reach the person in charge so that I could thank him. A clerk answered, and he just took my personal information, but he had no idea how the decisions are made by the managers of the fund. We thanked Hashem, felt His comforting Hand, and went to the wedding with double the joy, confident that His complete salvation would come. During the dancing, my brother-in-law came over to me. I stretched out my hand to dance with him, but he stopped me. "Wait a minute, I have an envelope for you," he said, "so that we'll dance truly wholeheartedly." In the envelope was 5,500 shekels – the accumulated *ma'aser* money that he owed from the past few years.

I danced with all my heart, and at the end of the wedding, I came to understand why my brother-in-law had given me 500 shekels more than the sum I knew I needed for that evening. There was one thing I hadn't taken into account – tipping the waiters; and Hakadosh Baruch Hu had shown me compassion and sent me this sum as well.

That month the *melamidim* of the Talmud Torah got a message that their salaries were being deposited in their accounts one day late. *What would have happened if I had depended on this salary?* I thought to myself. I felt that there was a heavenly message here: *You did not depend on the salary; you depended only on the Ribbono shel Olam, and indeed, He sent you everything! Everything! Bervach! And on time!*

Several years passed.

My father was about to marry off one of my brothers.

He did not have much money, and I could not ignore his plight. I had money and Abba didn't. How could I stand by and watch his beard turn grey and the creases deepen on his brow? I feared for his health. I withdrew all the money I had invested and gave it to my father. He breathed easier, and *b'siyata d'Shmaya*, he married off this son and the others who followed him. With every wedding, he experienced another miracle. At that wedding I was the source of his miracle.

A few days after I withdrew the funds, the bank manager called me, and I heard extreme agitation in his voice.

"Tell me, how did you know?" "I didn't know. What was I supposed to have known?" "How did you know to withdraw your investment funds?" "I needed the money," I said simply.

"That's all? You just needed the money? You should know that this investment failed, and all the investors lost all their money." I thanked Hashem with all my heart. Like all the other investors, I hadn't benefited from the money, but while others were in anguish over the money they had lost, I had passed on the investment to the World to Come. The money had gone toward the most exalted form of the mitzvah of *zedakah* – giving it to my parents for *hachnasas kallah*. The fact that I would have lost the money anyway was a great comfort to me.

Years passed; my father was *zocheh* to marry off all my siblings, and he remembered the money I had given him. Although I had given it completely as a gift, my father wanted to return it. In gratitude for my help back then, he told me that he had bought a plot of land for a low price, and he was giving it to me. The title of the land was transferred to my name.

A few years later, when I myself was slated to become a *mechutan*, *b'shaah tovah*, Hakadosh Baruch Hu arranged that the plot of land became legally available for building, and it was now worth many times its original value. The city bought part of the land, and I had a building constructed on the other part. With the income I gained from this plot of land, I married off all my children with dignity.

If that investment fund would have succeeded and borne fruit as the bank had originally predicted, would it have yielded enough money for even one wedding?!

From Zero to Zero

I put money aside over the course of many years, so that when the time would come, I'd be able to marry off my children – or at least my first child – calmly. I had accumulated a large sum, and then, unfortunately, a relative passed away, leaving his daughter an orphaned bride. The date for her *chasunah* was approaching, and I withdrew all the money from my investments and handed it over to be used for her wedding expenses.

Today, I thank Hashem wholeheartedly that I was *zocheh* to marry off all my children with dignity. I started off with nothing – with no money put aside, and I ended off with nothing – no debts. I believe that the merit of that mitzvah of *hachnasas kallah* stood by me, enabling me to bring my sons and daughters to the *chuppah* properly.

May you all be *zocheh* with Hashem's help, each and every family in Am Yisrael, to see *yeshuos* and *brachos*, weddings and happy occasions, with wealth, joy, and true and everlasting happiness.

Q's & A's

Q's & A's about emunah and bitachon

I've strengthened myself in emunah and bitachon, and I desire to be sustained only directly from Hashem. As we ask in bentsching, "not through the gifts of flesh and blood, nor through their loans." Recently, when money was very tight, a friend came over and offered me a loan, which he wanted me to repay only when things would get easier for me. I deliberated a lot: Would this be considered depending on the gifts of flesh and blood, or is he essentially a messenger from Hashem to bring me my sustenance?
Q #52 Y.D. from Ashdod

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

Not Through Their Loans

Rav Nachman Goldberg from Yerushalayim, Rav Aryeh Mordechai Greenwald from Beit Shemesh, Rav Shmuel Binyamin Lefkowitz from Yerushalayim: Anyone who strengthens himself in *bitachon* can testify that he sees Hashem's *yeshuah*. And now that you've strengthened your *bitachon* and you want to be sustained by Him alone, then certainly Hashem Yisbarach can provide all your needs without your requiring a loan. This is nothing but a *nisayon* from Hashem to ascertain whether your heart is truly reliant and dependent on Him. You should strengthen yourself to refrain from taking the loan, and all that you need will be provided in honorable ways, without your having to repay money that you borrowed.

To Trust Sincerely Only in Hashem

Rav Aharon Schick from Bnei Brak, Rav Simcha Bunim Schiff from Haifa, Rav Gamliel Hakohen Rabinowitz from Yerushalayim, Rav David Stein from Modi'in Illit: The disadvantage of accepting gifts and loans from others, tzaddikim explain, is that the receiver places his trust in the giver; but the moment he believes and trusts that the giver is a messenger of Hashem, there is no disadvantage in this. Specifically in this case, where the giver is giving willingly and in an honorable way, there does not seem to be reason to refrain from accepting the loan.

Everyone According to His Level

Rav Ephraim Kovetzki from Ashdod: Hashem provides for every person according to his behavior. It's possible that the same behavior would indicate a lack of *bitachon* for one person and not for another. For example, an *avreich* who agrees to accept financial support is not showing a lack of *bitachon*, while a businessman who accepts financial support is demonstrating a lack of *bitachon*. Likewise, when the opportunity for a business deal presents itself, while a businessman should certainly take it, as it was sent to him by Hashem, for a *kollel avreich* this may be a test of his commitment to Torah study. The same applies to loans. If someone's *rav* advised him to accept loans, then when a loan comes his way, it is heaven-sent, but if he did not receive such advice from a *rav*, then the offer of a loan may be just a test of his faith.

Rav Mani Darchi from Ramat Gan, Rav Aharon Beifus from Rechasim: There are many practical questions that cannot be asked of others, since the question has nothing to do with knowledge or intellect,

but with the person's internal state. This is especially true of this question. Any answer provided will mirror the state of *bitachon* of the respondent. There are varying levels in *emunah* and *bitachon* that do not contradict one another. There can also be a situation in which two people have the same level of *bitachon*, but one accepts a loan and does not see this as a contradicting his *bitachon*, and another will not agree to take the loan because, in light of his internal state, this is not the right thing for him. In your case, the answer to your question lies in the question itself. The mere fact that you are asking the question proves that your hesitation regarding being helped by the loan is not in sync with your internal state. The words of tzaddikim regarding Hashem's blessing during the *Shemittah* year are well-known – "And if you will say, what will we eat.... And I will command My blessing...." – If they would not have said, "What will we eat?" then they would have received a greater blessing (i.e., without their having to work so hard in their fields). Now that they have said "What will we eat?" they will need to work on cutting the wheat of their fields for three years.

Rav Yehuda Gewirtzman from Beit Shemesh, Rav Dovid Leifer from Yerushalayim: Without addressing your question, it is worthwhile to know how one must react when faced with major financial difficulties. Even if you personally can make do with little at such times, you need to consider the members of your household, for whom you are responsible to provide.

Rav Moshe Yudelevitz from Bnei Brak, Rav Yehuda Kroizer from Tzfas: I would suggest that you listen to the *shiurim* of Rav Beirish Schneibalg on the *Hashgachah Pratis* phone line. After listening to the *rav's shiurim*, you will see that there is no need to take loans.

Question for newsletter 103

It is told that after two people who were about to close on a shidduch – the father of the boy and the father of the girl – left the home of the Chazon Ish, the Chazon Ish expressed the following thought: They're going to build a home, and Hashem will send down all that is needed for it, and yet they're arguing. Neither of them wants to be the conduit for Hashem's blessing! We see that many shidduchim fall through because of financial matters, and certainly what the Chazon Ish said is true. The question is: Is it at all possible for us to connect to this level? How can we internalize this idea to the point that when a shidduch is made, each side will want to give, knowing that in this way they will be a conduit for Hashem's blessing?
K.S.Y., Rechasim

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 Toldot

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

A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

In the haftarah to *Parshas Vayeira* we learn about the wife of Ovadia, and Elisha Hanavi. When Ovadia's wife complained about the poverty in her home, Elisha commanded her to borrow as many containers as possible from the neighbors and to fill them from the one small flask of oil that she possessed. Elisha emphasizes that the containers should be "empty vessels." It seems strange that he had to make a point of this. Isn't it obvious that they would need to be empty? But this is coming to teach us a great principle for receiving blessing in supernatural ways. One who desires blessing needs to be an "empty vessel." This implies that a person must not depend on himself, on his own strengths, on his own wisdom; rather, he must trust only in Hashem. Only in this way do we merit to receive blessing from on High.

We are *ma'aminim bnei ma'aminim*. We all know that any *hishtadlus* we do is only in order to fulfill our obligation. But the test is in how we respond to the results of our *hishtadlus* when that *hishtadlus* does not bear fruit – or when there is someone who seems to have prevented the successful outcome of our *hishtadlus*. If a person accepts this with equanimity and continues to believe that everything is from Hashem, that is a sign that his *emunah* is strong and true. But if he is deeply anguished by the results, or seeks revenge, or tries again and again to make everything happen exactly the way he planned, that is a sign that his heart is not fully trusting in Hashem, that he also believes in his own strength and wisdom. All the pain and aggravation that people endure

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

Preparing the Vessels to Receive Bounty

is only because they think that they can do things on their own. When we know that Hashem runs the world, there is no pain and aggravation. We do our part, and if it is the will of Hashem, our *hishtadlus* will bear fruit.

I was recently witness to an incredible story: A Yid purchased an apartment, planning to expand it immediately. The seller had gotten the neighbors' approval for the expansion and had demanded a higher price because of it.

When the buyer went to city hall to finalize the building permits, he discovered that all the neighbors except for one had agreed to the plans. This neighbor did not have any specific complaint; he merely wanted to be paid for his agreement.

The city officials had ignored the neighbor's demand and approved the expansion, but the contesting neighbor had appealed, and the permits were frozen. The buyer had several options. He could have demanded that the seller pay that neighbor, or he could have negotiated with the contesting neighbor. However, he had *bitachon*, and he knew that he had done his part and that only Hashem could take care of the rest.

Instead of fighting, he put the new apartment up for sale, and an excited buyer offered him a very good price for it. He then purchased a different apartment for the same price. That apartment was in the same area, and it was almost three times as large as the first. Indeed, this is Hashem's blessing that comes to those who rely on Him wholeheartedly.

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

Effects on Two Ends

On the receiving end

It is now 4 a.m. I am struggling with many difficulties; sleep eludes me. I called the Hashgachah Pratis line and heard the daily chizuk by Rav Sheffer on the topic of Mi k'amcha Yisrael, and I was so energized and strengthened. I have no words to describe it.

On the giving end

A month ago I donated a sum of money for the dissemination of emunah in the shul in Kfar Mordechai, as a zechus to help me find work. In addition to the donation, I also promised that when I would experience a *yeshuah* I would make another donation for the dissemination of the newsletters in another shul. Baruch Hashem, I found work, and now I want to fulfill my promise.

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 (972) 631-3742 or donate by:

בעמדות בדרים פלוס על שם שער הבטחון	משלוח בדואר ל.ת.ד. 5475 ירושלים	העברה לבנק לאומי סניף 902 חשבון 57390056
------------------------------------	---------------------------------	--

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

Call the office at (972) 586-6075

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

Contact us to receive copy at B023011300@gmail.com