

# HASHGACHA PRATIS

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



Parshiyos Toldot - Vayeitzei 5783 ■ Issue 102

## HEART TO HEART

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

### What's the Difference Between the Two Workers?

Part of *middas habitachon* is to believe in reward. A Jew does mitzvos in this world and knows that much good is hidden away for him in the World to Come. This knowledge is based in the belief in reward and punishment, and the practical application of this belief is to choose good and to desire to do mitzvos even when it is difficult.

Though we know that we don't deserve anything, Hashem promises reward to those who fulfill His will, and there is a unique reward for every mitzvah that a person exerts himself to perform, as Rabbeinu Bachyai says at the end of the fourth chapter of *Shaar Habitachon*: "...The seventh area in which we need *bitachon* is regarding Hashem's rewarding His chosen ones in *Olam Haba* with so much goodness that is impossible to measure."

There are *Yidden* whom Hashem chooses to receive special reward. What reward? A thousand shekels? A million dollars? No, this is a reward that we have no way to fathom – "so much goodness that is impossible to measure."

There are some who find this passage in *Shaar Habitachon* disturbing. How can we possibly do this? Rabbeinu Bachyai writes that one should act as "the *chassidim* – the pious ones, and the *nevi'im* – the prophets." Is it possible for you and me, in our generation, to be the "chosen ones" of the Creator, and to merit the great reward that is hidden away for them?

Firstly, we should know that we have already been chosen. Every day we say "Blessed is our L-rd Who created us for His honor." Every single Jew, no matter who he is, whether a rabbi or *rosh yeshiva*, a young *bachur* or an old man, a shoemaker or a cashier – every Jew is capable, and anyone who so desires could be part of the "chosen" ones of the King of the world.

Rabbeinu gives a telling sign for people who are indeed a part of this lofty group: *One of the signs of people who have this tremendous advantage is that they direct the servants of the Creator to [proper] service of the Creator.* This can be compared to two workers who work in the same office. One comes in order to make a living and receive a salary. He punches in and does his work honestly and faithfully, but what interests him is only to fulfill his obligation. He doesn't care what others do, and it makes no difference to him whether or not the goals of the business are

met. When the factory is having difficulties, it doesn't move him; he does his job, gets his salary, and goes home. In contrast, his coworker cares about his workplace and cares about the boss, and it's important to him that the business succeed. When he sees that a coworker made a mistake, he shows him how to fix it. He doesn't want the business to be harmed. This is a worker who is dedicated heart and soul – he is every boss's dream. Obviously, a loyal worker like this one is highly valued!

When a *Yid* directs his fellow Jew to serve the Creator, he shows that he cares, that he's not here only for himself, but rather that what really interests him is that Hashem's sovereignty be recognized in the world. He cares if another Jew is "causing pain" to the King – Who is good and bestows good – because that Jew's actions are contradicting the purpose of creation; so he seeks nonthreatening ways to persuade the other Jew to mend his ways.

For those who think this applies only to great *mashpi'im* and famous *rabbanim*, here are several examples that show how every person, wherever he is, can do this. For example, one must keep quiet during the *tefillah* and during *krias haTorah*. If you just put a finger on your lips, or make some sort of motion to hint in some way that this is a time to keep quiet, then you have directed your friend to *avodas haBorei*.

A *Yid* goes over to a coffee corner, and near him is a young *bachur* who swallows the *brachah* in less than a second. What a pity! The next day, he tells that *bachur*, "I need *zechuyos*. Can you please say the *brachah* out loud so I can answer *Baruch Hu uvaruch Shemo* and *amen*?" Who could refuse such a nicely worded request?! This *Yid* gives a good feeling to the person who, in his merit, will make a *brachah* properly. He is directing the Creator's servants to serve Him properly. There are countless such examples. Our day is filled with interactions with people, and through each of them we can prevent *chillul Hashem* and cause *kiddush Hashem*. When one *Yid* influences another pleasantly, with a good word, and with true love, he increases *kevod Shamayim* and merits to be among Hashem's "chosen ones." The *passuk* (*Tehillim* 31) says about such a person, "*How great is Your goodness that You have hidden away for those who fear You.*"

(Excerpt from shiur 206 in Shaar Habitachon. To listen to the shiur, press 4 after choosing a language, or dial directly, 02-301-1904)

## FROM THE EDITOR

### An Incredible Revelation from the Rishonim

Imagine if someone would discover a handwritten note from a thousand years ago, from one of the *Rishonim*, stating the following: "Anyone who carries around a *kameya* containing a stone hewn from Har Sinai, with the words '*pose'ach es yadecha*' etched onto it, will have bountiful *parnasah*, with dignity, all the days of his life."

No one would dare walk around without this stone. Who could ignore a promise like that? Along with the tallis the *chassan* receives on the day of his *chuppah*, he would also receive this *kameya*, and no one would claim angrily that the *mechutanim* were being bombarded with another expense. After all, they too would have purchased such a stone for themselves, and in its merit they'd have had plenty of money to cover the wedding expenses.

Undoubtedly, if this were to happen, there would be no Jew in the world who would not carry this *kameya* around with him.

This *segulah* is completely true, just with one small difference: It's not a stone, but rather a *brachah*. The *Sefer Hachinuch* in *Parshas Eikev* (*mitzvah* 430) states: "I have received a tradition from my *rabbanim*, may Hashem protect them, that anyone who is scrupulous about *Birkas Hamazon* will have his food provided for him with dignity all his days."

The *Chinuch* received from his *rabbanim*! It is an ancient tradition that has been proven true through the centuries – if a person fulfills this simple *segulah*, his food will be available to him amply and with dignity. And this promise is a lifetime guarantee. Yes, it also applies when you're marrying off your children, and in your old age; throughout your life.

The words of the *Rishonim* need no proof, but in order to strengthen this *inyan*, we'll relate a short story, told by a *Yid*:

I went through very difficult times financially. I tried all types of *segulos*, to no avail.

When I listened to the *Hashgachah* phone line, I heard several times about the *inyan* of *Birkas Hamazon*, until I realized that I was neglecting to do this simplest thing of all. I had a *segulah* right here on the table, not something that required travel or hard work. Just to simply take two slices of bread, wash my hands, and *bentch* calmly, word for word, from within the *siddur*.

Up to that time I used to try not to eat bread often, because I was lazy to *bentch*. From that day on, when I internalized how close at hand the *yeshuah* was, I have looked for opportunities to recite *Birkas Hamazon*. Washing for a *seudah* has become something I always try to do.

Since I opened my eyes to this, the promise that "his food will be found, with dignity, all his days" has come true for me; the gates of *parnasah* have opened for me! I am asking you to please publicize this story, so that more *Yidden* will be blessed with *parnasah* with dignity all the days of their lives.

Good Shabbos Pinchas Shafer

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

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# THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

## Work? No. Chessed? Yes!

Anyone who entered the shop of Reb Moshe Stern *zt"l* would find him wearing his white yarmulke, in the striped kaftan of the Toldos Aharon chassidim, with a *sefer* in hand. When a buyer would come in he'd lift his eyes from the *sefer* and would reveal that he actually knew his trade quite well. He understood refrigerators and ovens and anything connected to basic electronic appliances that are found in every home. He also knew how to repair them, and thus he was able to help the people in his neighborhood tremendously.

Some of the people who entered his shop felt it wasn't enough that just those in his own neighborhood knew about it. They decided that it would be worthwhile for people from other neighborhoods to hear about the shop as well and come to buy there. Representatives of advertising agencies visited Reb Moshe and explained how good it would be if he had no time to look in his *sefarim* between customers, but had a continuous influx of buyers; how important it was to advertise the store in the local circulars, and how advantageous it would be to invest in a good advertisement that would bring many buyers in its wake.

But Reb Moshe paid no attention to all this advice. "*Parnassah* is from *Shamayim*," he would say in a clear, confident voice. "I make enough of an effort, and I rely on Hashem to sustain me." He sent away the various advertisers to find their *parnassah* from other business owners, and he continued in his simple, quiet ways.

One Friday, a Jew from a distant neighborhood called him with a desperate request – "Can you come fix my refrigerator?"

"On Friday afternoon?" Reb Moshe asked in wonder, "I don't work now. I need to get ready for Shabbos."

"I'll pay you double," the man tried.

"Where do you live?"

"In Rechavya."

"And there are no technicians in Rechavya? Why are you calling me? I don't work on Friday after *chatzos*. Try someone else."

"I don't have anyone else. I've tried everyone," the man replied. "You have to understand; I have no refrigerator for Shabbos. What will I do with all the food? What can I do?"

Reb Moshe could not refuse the man's pleas. He asked for an address, ordered a taxi, and traveled to the home of the man whose refrigerator had declared a strike so close to Shabbos. The man was shocked to see the technician show up with his hat and white yarmulke and striped kaftan. Reb Moshe bent down and lay on the floor in his full gear, until he reached the inside of the fridge. He fiddled with whatever he fiddled, loosened up whatever part he loosened up, opened and closed the door, and finally stood up to his full height and announced that the fridge was repaired and ready to get back to work.

"All the best. Good Shabbos, good Shabbos," he blessed the family wholeheartedly, and turned to go.

But the man stopped him. "Wait! I want to pay you. I promised

## The Principal Raised His Salary

Reb Mordechai Malachi *shlit"l* relates:

In the yeshivah where I work there was a *chashuveh talmid* named Reb Yosef Yisrael Levi. When he was in *yeshivah ketanah* he would come to me to discuss the difficulties and doubts that could get in the way of a *bachur* trying to being a *ben aliyah*. I lent him an ear, as well as good advice from time to time, and *baruch Hashem*, this *bachur* grew and became a man – a very great man.

One day I got a call from him. At first we reminisced on sweet memories of days gone by, and then he asked to meet me in order to seek my advice. He remembered that my counsel had assisted him in the past, and he hoped that I would be able to advise him this time as well.

*He arrived and presented his question:*

I work as a *melamed* in a Talmud Torah belonging to the Yishuv Hayashan. This is a Talmud Torah that works independently and pays salaries as it sees fit. I didn't have any formal education to prepare me to be a *melamed*, and my job is mainly to watch the *talmidim* during recess, to ensure that they behave properly. In the afternoons I teach young *talmidim* in *kitah gimmel*. I work eight hours a day, including breaks. From time to time I take on additional substituting hours. In the evenings I sit with my *chavrusa* and learn well, *b'ezras Hashem*.

The years passed, and I gained experience. I recognize every smile on a child, and I pick up on any hint that a child is about to start crying. I know exactly who is mischievous and needs a watchful eye, and how to deal with him so that he stays on my side. I think I have become an important influence to the children in the *cheder*. I teach them and love them, with their unruly *peyos* and untucked shirts, and they wait for the good words I always have for them. In *kitah gimmel* I teach like an experienced *melamed*, and *baruch Hashem*, the children prove my abilities, with their extensive knowledge of all that I've taught them.

*Then he finally got to the point:*

So I'm asking you for an *eitzah*. How should I word my request to the principal for a raise in salary?

*Before I could give him an answer, I asked him how much he was making each month. His answer – 12,000 shekels – astounded me.*

"You have problems of the rich," I told him. "I don't know any *melamed* who makes that kind of salary! And I have friends who teach older grades and work very hard and were trained by the experts...please wait a moment."

He waited patiently while I called some friends and acquaintances so that he could hear for himself what the going salary was for a *maggid shiur* in *kitah ches* or *kitah vav*, or for a *melamed* who's had some sort of professional training and gets paid from all sorts of sources that the Yishuv Hayashan demographic doesn't use at all. Each of them quoted a nice amount somewhere between four- and eight thousand shekels. None of them could imagine that a *Yid* who earns 12,000 shekels a month as a *melamed* was sitting at my side. I helped him to understand that he should consider making a *seudas hodayah* for his good fortune; but I had no idea how to help him ask the principal for a higher salary; indeed, I was afraid that this could cause an *ayin hara*.

"Tell me," I asked him curiously, "do you give *ma'aser*?"

His answer was clear and definitive. "Since I was a *bachur*," he said, "I learned with a friend about *ma'aser kesafim*, and we decided together that we would commit to this mitzvah without any loopholes. I began doing this immediately, as a *bachur*, and since then I have given away a fifth of my income, since that is the most *mehudar* way. We decided to start at that stage in our lives, before we had the burden of sustaining

We don't guarantee yeshuos

It is you, with the power of your emunah,  
who brings blessing down upon yourself





a family, and to get used to giving away a fifth, so that after we were married we would be able to continue with relative ease. Although many people would say this is too difficult, I take off 2,400 shekels for *tzedakah* immediately upon receiving my salary. When you get used to it, it's easier, and the reality is that Hashem gives *shefa*. *Baruch Hashem.*"

"Do you realize what *siyata d'Shmaya* you have?" I ask him excitedly. "You work less and receive more than anyone else. Notice how there is no connection between *hishtadlus* and income! You do what works for you, and Hashem sends you His blessings!"

We continued talking about *bitachon* and *hishtadlus*, and after an hour of blissfully journeying into the ultimate truths of *emunah*, we concluded that the decree of Heaven is the ultimate truth, and man's toil has no true impact on the results. The degree of *hishtadlus* necessary for every person is dependent on his *bitachon*. If he is capable of trusting Hashem with all his heart, then there is no need for him to work harder. The Principal of the entire world will raise his salary when He desires, and if the person works harder, *Hakadosh Baruch Hu* will turn things around so that the *shefa* reaches him via his work alone.

A month passed, and once again Yosef Yisrael was on the line. I inquired how things had worked out with his principal.

Yosef Yisrael amazed me by saying, "I told him I would not take on any more hours. It doesn't pay for me to work too hard, that I prefer to keep my *kochos* and my powers of concentration for learning with my *chavrusa* in the evenings. And now listen to this story."

I was all ears.

And this was his story:

Next week, my father is going to make a bar mitzvah for my brother. The excitement and *simchah* are great, but his pockets are empty. My father isn't young anymore, and I suspected that the financial burden could harm his health. I understood that helping him was the right thing for me to do, but I knew he would never agree to take a penny from me. So I went to the craftsman who makes tefillin *battim* and asked him to wait for his money until after Sukkos, and then I would pay him for the tefillin. I also asked him to tell my father that someone had paid for it, obviously without revealing the identity of the anonymous giver.

The *battim-macher* agreed, and I definitely agreed; only my pocket hadn't yet expressed its agreement. I had no idea how I would pay for them, especially since my rent had recently gone up significantly. Nonetheless, it was clear to me that this was what I had to do.

The *simchah* of the bar mitzvah was our *simchah* as well, and my wife wanted to buy a new outfit in honor of the *simchah*. Here too, it was clear to me that this was a necessary and important expense, but I had no idea what would be a proper form of *hishtadlus* toward this end. All that was left for me to do was to wonder curiously how Hashem would send me His *brachah*.

Now listen well: When my wife went shopping, I gave her a debit card – a stubborn type of card that won't honor a purchase for more than the sum that you have in your account. I knew that my balance was not high enough, and I hoped for the best. How surprised I was to discover that my wife had returned from a shopping spree costing 1,510 shekels, and that all of it had been covered.

I called the bank to see what was going on in my account and found out that "exactly" that day, we had received an income tax return deposit of 3,050 shekels – double the amount my wife needed for her shopping.

The miracles didn't end there. I also had to pay for the tefillin. For several years I've been working for a Talmud Torah (not the one where I teach); I prepare worksheets for them. When I started, they promised that they would pay me for this work, but for all these years their promise remained nothing more than a promise. On this day, they suddenly remembered me, and they put 10,000 shekels into my account – double the sum I had expected to receive from them, and double the sum that I needed to pay for my brother's tefillin!

This is the story I wanted to relate. Please publicize it so that people will know the power of *tzedakah*.

(Wednesday, *Parshas Vayeira* 5783, night, Yiddish, story number 3, #31140. For stories, press 1 after choosing a language)

I would pay double."

"I don't work on Erev Shabbos,"

Reb Moshe clarified. "I didn't come for the money."

Question marks formed all over the man's face, and Reb Moshe explained, "Sometimes there's no choice. When you have to help a Yid, you do *chessed*. I understood that you had no other choice, and that's why I came. That's all. Have a good Shabbos, and use the fridge in good health."

The man thought he hadn't heard right, and he tried to argue, but there was no one to talk to. Reb Moshe ran down the stairs, jumped into the taxi that he had ordered at his own expense, and hurried home to prepare for Shabbos.

The man held the money in his hands. What could he do with it? Reb Moshe wasn't willing to take it, and he owed him payment!

He would show his gratitude. He would do something to bring this good man a lot of money! He was a journalist for a well-known paper, and he wrote a two-column-long article describing how an authentic Meah Shearim Jew had come to fix his fridge during a pressured Friday afternoon, worked like any other excellent technician, and refused to take a penny because he would not work on Erev Shabbos. Work? No. *Chessed*? Yes! He described the scene in detail, photographed the store, and added all sorts of interesting nuggets, until what emerged was a fascinating, eye-catching write-up.

Reb Moshe continued his ways with wholehearted *emunah*, not investing in advertising and not working on Friday afternoons, and wonder of wonders, customers began flocking to his store from distant neighborhoods, people who were seeking an honest, trustworthy seller and found him to be the right person – all in the wake of the article written by the man for whom Reb Moshe had done a *chessed* and from whom he had refused to accept payment.

Reb Moshe had withstood the *nisayon* and relied on Hashem, and Hashem repaid him with great *shefa*.

(from shiur 238 in Shaar Habitachon. To listen to the shiur, press 4 after choosing a language, or dial directly, 02-301-1904)

## The Drunkard Who Saved Us

I live near my elderly parents and try to be there for them when they need me. On Thursday night before Sukkos, I was awakened by the ringing of the phone at 1 a.m. The phone rang and rang, and I had no choice but to answer it. It was my father.

"There's a drunkard here," he said, "some goy who drank too much is at the door, knocking with all his might. We're really scared."

I hurried to get dressed and was almost out the door when the smell of smoke assaulted me. I searched for the source and discovered the fire under a pot of fish on the stove. We had forgotten all about it. I turned off the fire and thought to myself, *Who knows what would have happened if I hadn't found this?* A large amount of fish would have gone to waste, and so much work had been invested in this recipe. But things could have ended much worse – a fire burning all night is a great danger!

Afterward, I went to my parents' home, two buildings away, got the drunkard to leave, and everything was okay. He was a good messenger from Hashem to save our family from tragedy.

(Motzaei Shabbos, *Parshas Bereishis*, 5783, night, Yiddish, story number 4, #30871, for stories press 1 after choosing a language)

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# Q's & A's

Q's & A's about emunah and bitachon

Various segulos have become very popular nowadays, and many people use them for yeshuos they need. My question is: Is there not an aspect of too much hishtadlus here, especially when it is unclear whether the segulos work?

Q #53 A.Y.S. from Bnei Brak

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

## Segulah and Salvation

**Rav Chaim Shmuel Breiner from Arad; Rav Yoel Tzvi Tabak from Elad; Rav Gamliel Rabinowitz from Bnei Brak:** There is an ancient source for the use of *segulos*. See *Maseches Shabbos* (66b) and the *Teshuvos HaRashba* Vol. I #413. And certainly there is nothing that should hold us back from using *segulos*, and it is not considered too much *hishtadlus*. Sometimes there is a *yeshuah* that can come about only through a *segulah*, and when the time comes, Hashem brings the person the opportunity to make use of this *segulah*. The Ohr Hachaim Hakadosh explains that Hashem presents a person with an opportunity to do a specific mitzvah that has the capacity to make him worthy of the *yeshuah*. When Hashem wants to bestow good, this is a method He could employ.

## Am Segulah

**Rav Dovid Leifer from Yerushalayim; Rav Pinchas Eliyahu Eisrick from Beit Shemesh; Rav Shimon Schlesinger from Beitar Illit; Rav Yosef Dushinsky from Haifa:** Many *segulos* are based on holy sources, and who are we to determine what is good and what is not, when to use them and when to hold back. The main thing we can address is our approach to the *segulah*. When we use a *segulah* with the goal of coming close to Hashem and strengthening our observance of Torah and mitzvos, that is a very good thing, and there is no limit to it, and certainly, when done in this way, it is not possible that it would be considered too much *hishtadlus*. The main thing is to know that if you used a *segulah* and did not see the *yeshuah*, you have gained another good deed.

**Rav Dovid Stein from Modiin Illit:** The Avavas Shalom (of Kosov, Vishnitz) writes that a person who uses a *segulah* demonstrates that he believes and lives with the feeling that only Hashem can help him, and he believes that through this Hashem will help him. As the Chazon Ish said, the first and primary *hishtadlus* is *tefillah*.

**Rav Moshe Krishevsky from Beitar Illit; Rav Moshe Shlomo from Yerushalayim:** When speaking of *segulos* that have reliable sources, such as the *segulah* of saying *Amen yehei Shemeih rabba, shiluach hakein*, and reciting

different *perakim* of *Tehillim* at various times – then certainly, the more you do, the better.

**Rav Aharon Avraham from Bnei Brak:** We heard from a great person two conditions for doing *segulos*. One is that the *segulah* should have an ancient source in the words of *Chazal* or the *Rishonim*; the second is that it should come easily and not weigh on a person.

## There Is No Segulah Like Torah

**Rav Peretz Yehuda Katz from Modiin Illit, Rav Aryeh Fremd from Nof Hagalil:** We find in *Chazal* (*Berachos* 5b) that if a person is beset by *yissurim*, he should examine his deeds. Sometimes Hashem sends a person some kind of suffering as a message from *Shamayim*, and instead of examining his ways, the person resorts to all sorts of bizarre *segulos* that use up his strength and his money.

**Rav Yehoshua Levi from Yerushalayim:** Regarding this, we should remember that there is no *segulah* as great as Torah. When a person searches for all types of *segulos*, it is most important to know that there is no *segulah* like Torah. The best thing for a person is to strengthen himself in *tefillah*, in *brachos*, and in *bitachon* in Hashem, and in all that Hashem has commanded us.

**Rav Yehuda Gewirtzman from Beit Shemesh:** We have a tried and true *segulah*, and it is to trust in Hashem and make *emunah* and *bitachon* part of our daily life, and to thank and praise Hashem for all His kindness to us. This is the choicest way to turn *middas hadin* into good. If one abandons this *segulah*, then nothing else will help.

## Question for newsletter 104

Many times, someone suffers from something and has two choices: to accept that this is the will of Hashem, and to be strong and deal with the suffering, or to search for a solution to the problem. For example, if someone is suffering in his workplace, either he can deal with the pain and suffering and accept it with love and find the positive points in it, or he can take action, such as leaving this workplace and searching for a different job. This comes up in all sorts of situations. How do we know which is the proper way to act?

N.D., Elad

**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 Vayishlach

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 common understanding is that a person has to struggle all his life against "jealousy, lust and honor." These things remove one from this world, and certainly the *yetzer hara* incites one to stumble in this; this is the *yetzer hara's* entire purpose.

But the "common understanding" is not the correct approach. The *yetzer hara* acts very slyly. In a direct struggle with these obviously evil forces, the person would win easily. So what does the *yetzer hara* do? He confuses the person with various worries and negative thoughts about himself. He influences a person to fail to recognize his own true *kochos*, and then, once the person feels low and thinks to himself that he is "not worth a garlic peel," the downfall comes on its own.

So first of all, always, in every situation, respect yourself and value your own abilities. This is fundamental. From that point on, the work will do itself. Someone complained to me that he was consumed by jealousy. I told him one thing: "You need to know that 'Yours is greater than theirs.' You have a lot more than they have. When you know this, you won't be jealous of them."

In general, people always surround themselves with worries. This prevents growth and holds back *shefa*. If a person has a business, and sales aren't so successful, instead of being upset about it, he should be happy that he has *parnassah* and is able to feed his family. Usually, the main feeling of lack is not an external problem but an internal one. There are people who have ample *parnassah* but are always worried. They want more. The solution is not to give them more, because if they have more, either it won't be enough for them or they'll find another problem to be upset about. What they need is to switch something in their minds – to be happy with their lot and to view everything as good. The *yetzer hara* loves when people are eaten up inside,

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

## Joy, Serenity, and Bitachon Bring a Person into the World

beset by worries and feeling low. Our *avodah* is to make sure that we experience the opposite. Pain and worry and preoccupation with *tzaros* remove a person from this world – from both the spiritual and the physical world. Joy, serenity, and *bitachon* bring a person into the world: Spiritually, he doesn't have the *nisyonos* of jealousy, lust, and honor; and physically, much bounty is given to him, and all his desires are fulfilled.

Someone from Chicago called me. For many years he had been employed in some sort of business. One day the boss called him over and told him curtly, "Listen, we don't need you here anymore. You're not dedicated enough and not useful enough. In the coming days you'll have to leave."

What was he to do? He had nowhere else to go. Where would his *parnassah* come from?

I told him to take pen and paper and write out a description of how the boss comes over to him again, apologizes, and begs him to forgive and to do him the favor of agreeing to stay on.

He did this, and that is exactly what happened!

There was an *avreich* who had many emotional issues, as a result of which he was not capable of establishing a home. He married and divorced. His personal circumstances seemed to indicate that it was decreed in heaven that he remain alone all his life. Then one day I met him, and he told me that he had married and was living in peace and harmony.

I asked him how this came about. He told me that he had accepted upon himself to remove all worries from his mind; he would think only positive thoughts about himself and his life. Less than two weeks later he was engaged. This is the power of thought. Think good, and it will be good. We achieve this through true *bitachon* in Hashem. As the Saba miNovaradok would say: *Bitachon* is guaranteed to work.

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

## Effects on Two Ends

On the receiving end

My daughter has been in *shidduchim* for about ten years. In the beginning we felt very pressured, and every passing day made the pressure even worse, and this was aside from the emotional pain involved in waiting so long. Then we began to focus on *emunah*, and slowly a sense of calm descended upon us. We accept with love every day that passes. We haven't yet seen a *yeshuah*, but we know that this is what is best for us, and we have no complaints, *chas v'shalom*. We understand that it is all *chesed* and *rachamim*. We can't imagine what would be without *emunah*. It is another gift from *Shamayim* to enable us to pass this *nisayon* easily.

On the giving end

My apartment was up for sale for over a year, with no buyer. A few days ago, I promised to donate the numerical value of the word *bayis*. Two days later, someone came to look at the apartment and, following negotiations, he purchased it.

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:

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