

HASHGACHA PRATIS

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



Parshiyos Devarim - Ve'etchanan 5782 ■ Issue 95

HEART TO HEART

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

The Visible, Direct Cause vs. the Ultimate, Essential Cause

Everything we have, use and enjoy, went through a long process until it reached its final purpose. Everything is brought about by a series of catalysts, some that are obviously connected, and others that seem distant and perhaps totally disconnected.

In *Chovos Halevavos* (Shaar Habitachon ch. 3 principle #5), Rabbenu Bachyai brings an example of this: In the past, water was drawn from a well by a bucket tied to a rope, which was moved via a wheel. In order to move the wheel, an animal was tied to it and made to walk. When the animal walked in one direction, the rope went down and the bucket filled with water. When it walked in the other direction, the filled bucket was pulled up. The bucket that is used to draw water is considered the direct cause for getting water, and the animal that makes it move is the more distant cause. If the animal fails to do its duty, the wheel will not move. If the handle of the bucket breaks, the people won't be able to tie it to the rope, and if there is a hole in the bucket, the waters will not reach their destination.

Ostensibly, it seems that nowadays things are simpler. Water comes from a faucet. But a deeper understanding of how the water reaches our faucets will reveal that huge resources were employed in order to make that happen, and multitudes of pipes were built for this purpose. Indeed, the process is even more complex today! Although everything is made well, even one burst pipe can result in a water stoppage, and then – whom do we blame? We cannot blame the faucet or complain to the pipe. We understand that the responsible party is the water company. But in reality, even they are just a cause, while the first and most essential of all causes, the One furthest away, and the only One that influences all the other causes, is the Divine decree.

The world operates on the basis of hierarchy. Every underling follows the orders of his superior. The bounty and blessing that we receive from the Creator comes to us through a series of spiritual and natural events. These complex processes come together like a wondrous puzzle, bringing forth the desired end. This is what Chana referred to in her *tefillah*: "And He controls everything that takes place." (*Shmuel I*, 2)

In *Yirmeyahu* 32 it is related that Hashem spoke to Yirmeyahu, commanding him to buy a field in his hometown of Anasos. This was while the king of Bavel had laid siege to Yerushalayim and had already taken over

the rest of the land. *What is the purpose of buying a field in cash right before the enemy comes to capture it?* Yirmeyahu wondered. The enemy would surely take it as their own. What was the point? But the *navi* accepted Hashem's command with *emunah*, and he said: "You are the Master of knowledge and the Captain of all occurrences, and Your Eyes discern all the ways of man." The "plot" from Above is so precise and controlled, that hidden within it is a deeper idea, a deeper *eitzah*.

Thus it is completely illogical to take revenge on someone. So-and-so who caused me harm is only the visibly direct cause for what happened to me. The genuine, ultimate cause is: "For there was a reason from Hashem" (*Melachim I*, 12). Hashem *Yisbarach* determines what will happen.

Sefer Hachinuch (*mitzvah* 241) teaches that the root of the prohibition to take revenge is "that a person should understand and impress upon his heart the fact that **whatever happens to him, whether good or bad, comes from Hashem, blessed is He.**"

This is what happened to Dovid Hamelech when he was fleeing from his son Avshalom, in an almost-hopeless state, chased and degraded, and Shimi ben Geira cursed him vociferously (*Shmuel II*, 16). Dovid Hamelech's friends wanted to kill Shimi for rebelling against the king, but Dovid Hamelech stopped them and said, "Do not harm him, for Hashem told him to curse Dovid." Rashi explains: Is it possible for a person like him, who is a head of Sanhedrin, to curse the king, if not that he were told to do so by Hashem? He is only the visible, direct cause, while Hakadosh Baruch Hu is the One Who wishes me to receive this humiliation. This is the true reason for what is happening here, and therefore we will not harm him. *And this is a great principle in emunah!*

The more we review this idea, the better we can handle our dealings with our fellow men. It will be easier for us to forgive and overcome; we'll stop getting angry and annoyed at those who didn't do what we asked, or those who caused a loss, or delayed us, or disappointed us. We'll remind ourselves always that "there was a reason from Hashem," and everything happened so that Hashem will do good to us in this world and the Next.

(Taken from shiurim 50-51 on Shaar Habitachon)

FROM THE EDITOR

How Could This Happen to Me?

I met a Yid whose teenaged son went off the *derech*. I don't think there is any need to elaborate on the tremendously deep pain involved. A father feels helpless. What had he asked for, after all? For a child who is a *yarei Shamayim*, who guards himself from sin, who does mitzvos. This desire is the very basis of our existence.

On the phone line people ask, in various forms: How can one say regarding this *nisayon* that "everything Hashem does is for the good"? This is the most difficult thing that can be. While our most consistent comfort is that in the World to Come we will be compensated for our pain, a child who strays from the proper path is leading himself to eternal loss in the Next World.

A father who is dealing with this told me that he went to an *adam gadol* who helps thousands of Jews return to the fold, and he asked him for *chizuk*. The *rav* spoke candidly, from his heart.

"It happened to me, too," he shared. "My daughter went off the *derech*, and I don't need to tell you how it broke our hearts into a million pieces. The pain was exacerbated by a tremendous question mark in my mind. I davened and said, '*Ribono shel Olam!* I expend so much effort to bring *Yidden* back to You. How could this possibly have happened in my home?!" I asked for an explanation, some ray of light in the heavy darkness that had cast a pall over my entire home.

"*Hakadosh Baruch Hu* enlightened me with the following thought: As we all know, no blessing from Above can come down to this world without *tefillah*, just as at the time of creation, the rain did not fall until Adam Harishon understood the value of rain and davened for rainfall. So it is with everything. Our Father in heaven has so many children who are lost, children who have strayed, and there is no one to daven for them to come back. What does Hashem do? He brings a *nisayon* to the home of His loyal servants. One of their children strays, *R"l*, and the parents shed copious tears on his behalf. Hashem gathers these *tefillos* and tears, and He uses them to bring back so many of his children who have strayed. When we get to *Shamayim*, we will see thousands of *baalei teshuvah* whose repentance was precipitated by our *tefillos*.

"Once I understood this, I began to pray for all of Am Yisrael. In every *tefillah*, I asked, with tears, "Bring us back to You in complete repentance" – not just me; not just my daughter; everyone! The Jews who are far from You on *kibbutzim*, in *chutz la'Aretz*, in the secular schools, and in any other environment of spiritual deprivation. And Hashem gathers my *tefillos* and tears. Then dewdrops of life are sent from Above to somewhere far off, to arouse the dormant *Yiddishe neshamah* within.

"*Baruch Hashem*, our dear daughter did complete *teshuvah* and established a *bayis ne'eman* with a true *ben Torah*. I have never stopped davening. I believe my entreaties and tears continue to ascend on High and arouse heavenly mercies to bring more and more *Yidden* back to their Father in heaven."

The father gained tremendous *chizuk* from the words of this *adam gadol*. "They enabled me to understand that Hakadosh Baruch Hu is waiting for me to increase my *tefillos* and entreaties to Him," he shares. "I believe we will soon see the light, and we will understand fully that everything Hashem does is for the good."

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

Two Weeks Before the Wedding

The following story is not just a one-time occurrence; it is the tale of a life of *emunah* and *bitachon*, related by the *Rosh Yeshivas Tiferes Avigdor* in Cleveland, a grandson of Rav Avigdor Miller *zt"l*, Hagaon Rav Yisrael Brog *shlit"a*:

I would like to relate the story of my life, in order to bring honor to the *Borei Olam* and to give *chizuk* to *Yidden*, so they know what a wellspring exists for them, a wellspring from which they can bring forth blessing and success in every endeavor. A person who lives with *bitachon* sees great *yeshuos*; he understands nature differently, and don't think that these are empty words.

I will tell you what happened to me regarding one of the most difficult *sugyos* that a person goes through in life, which is marrying off children. Everyone knows it is a big *nisayon*, especially in Eretz Yisrael. *Mechutanim* who were *zocheh* to have their sons or daughters engaged told me how they thought this was time for a *simchah*, but the burden of huge sums of money necessary for the wedding and apartment expenses was so heavy, they could not feel any joy, and the pressure threatened to break them completely. The *mechutan*, who ought to be rejoicing on the day of his child's wedding, comes to the *chuppah* bent over in pain and worry. I am turning to those *mechutanim* to tell them my incredible story. I received ten daughters as a gift from Hashem Yisbarach, in addition to the dear sons He bestowed on me through His mercies. Immediately after my own wedding, I understood that this was the way: In order to merit a son-in-law who is a *talmid chacham*, you have to give huge sums. I said to myself, *A wise man thinks ahead. Every month I'll put aside money, so I'll have a sizable sum saved for weddings.* And indeed, every month since the birth of my oldest daughter, I put a sum of money aside and invested it with a friend. Altogether, I gave him a lot of money, in the hope that this *hishtadlus* would help me when the time came. The sum reached a few hundred thousand dollars.

My daughter got engaged, *b'shaah tovah*, and two weeks before the wedding, this friend called me and asked: "Are you sitting or standing?"

"I can stand," I told him. "What do you want to tell me?"

"All the money you gave me is gone."

I asked him: "What happened? You made a deal that went sour?"

The conversation became more and more painful, for his answers hurt far more than if he had told me he'd made an unsuccessful deal. He sounded like a real *nebach* when he told me, "No. There was no business problem here. I simply stole all your money. All the 'profits' I gave you were actually from the sum you had given me."

I didn't ask what he had done with the rest of the money. It was clear. Many people invested huge sums with him, and he lived royally at the expense of those who trusted him. There is much room to pity him, no room at all to be jealous of him. It is also possible to get angry at him, but this will not help me. There is no reason for anger, as anger will not get me my money back.

It's two weeks before my daughter's wedding, and I am penniless.

Baruch Hashem, I understood immediately that this was a *nisayon*. Until that point I had thought that I have to take care of myself, and now the *Ribono shel Olam* wanted to show me that He could take care of me even without my efforts. He showed me that he could be *mesader* everything for me.

I don't think I did something wrong. It's okay for a person to save money for the future, but he needs to know that this is not the reason he will have the money when the time comes to marry off his children. The only reason he'll have the money for the wedding expenses, the bar mitzvah, or anything else, will be: *If Hashem wants him to have, he will have. Hashem is the only One who will send him the money. He and no one else.*

Twenty years of preparation were behind me. For twenty years, I was *zocheh* to learn *inyanei bitachon* from my grandfather Rav Avigdor Miller *zt"l*, and from my great *rebbe* Rav Meir Halevi Soloveitchik *zt"l*. They implanted within me the knowledge – not only in my mind but also in my heart – that no person can move a finger down here in this world if it hasn't been announced in *Shamayim* that he will do so.

At this time of *nisayon*, these good words of *chizuk* came back to me. They were like the provisions that Yosef Hatzaddik had gathered in the years of plenty to prepare for the years of hunger, and now they came into full use.

I put down the receiver and said: "*Ribono shel Olam*, You are here with me now. Help me. Be *mechazeik* me. I don't want to feel lost and worried, as the *yetzer hara* wants me to feel. I want to feel Your strong and powerful Hand. I want to lean on You completely. You know all. This is the way You wanted it to be, and I am certain that You have already prepared for us everything we need for the wedding and everything else it entails."

This was so clear to me that I was truly calm. When the story exploded, people called and asked me what I had to say. "This is what Hakadosh Baruch Hu wanted," I told them.

They could not understand how I was answering so calmly and patiently. "Don't talk nonsense," they said. "If you're continuing to live with such *menuchas hanefesh*, it's a sign that you got the money from him and you aren't telling anyone."

"I didn't get a penny from him," I answered forcefully. "What would be the point of storming in anger? If I kill myself, will it get me my money back? No!"

The other investors wanted to go to secular courts, but I withstood this *nisayon* as well. This is not the Torah way.

The days passed, the wedding came, and the question that you are certainly asking is: *How was the money parshah resolved?*

For my first daughter, I had taken upon myself to support the couple for ten years. I said to the *mechutan*: "I can't give the money ahead of time, but *im yirtzeh Hashem*, the couple will get what I promised each month."

"Where will you get the money?" my wife asked.

I told her, "The Creator of the world knows that I need the money. Do I doubt that He will give me what to eat? What to live on? I haven't yet seen anyone who doesn't have bread to eat. He will take care of this as well."

Baruch Hashem, I was able to fulfill my *hischayvus*, and everything went well.

The next year, our second daughter got engaged. The *mechutan* had very clear demands. "My son is a *talmid chacham*," he said. "I want him to live peacefully. The first thing I am asking is that even before the wedding, you put down \$100,000. Not *shekalim*. I don't want checks of *emunah* and *bitachon*. I want cash!"

"Don't worry," I told him. "You'll have all the money before the *chuppah*."

We set the wedding date for six weeks later, and he told me, "Remember, it needs to be before the *chuppah*."

"Of course you'll have the money," I responded. My wife sat there and kept motioning to me, as if to say, *What are you doing? Where will you get the money?* She wanted me to tell the truth – that we were not capable of fulfilling such a demand.

"There will be money," I told her. "You'll see."

"Will you collect money?" my wife asked. She was really feeling the stress.

"No. I do not collect money and I will not collect."

I explained to her that this *shidduch* was made in heaven. Did we choose him? The *shidduch* came, in a heavenly ordained way, and so will the money.

My son was learning in a very *chashuveh* yeshivah, and when he came home for Shabbos I asked him, "Who is the best *bachur* in yeshivah?" He told me the name of a *bachur*, and this rekindled a memory. When I was a *bachur*, I had learned with someone with the same last name.

"Ask him if his father's name is such and such," I told my son. My wife wondered why I was interested in such matters. It is not my way to ask about other *bachurim*. The words had come out of my mouth thoughtlessly.

A few days later my son came back and told me, "Yes, this *bachur* is the son of your childhood friend." I enjoyed hearing about it, and then I forgot the whole matter.

Three years later, a *shadchan* called me and said, "I have a *shidduch* for you, a top *bachur*, one who has all the *maalos*, worth looking into." I asked for the *bachur's* name, and he told me the name of the *bachur* my son had described three years earlier. I told the *shadchan*, "This is it. This is our *shidduch*."

"What's this?" the *shadchan* wondered. "Is this how you respond? Don't you want to look into it first?"

I told him, "I know without a doubt that this is the *shidduch*. Three years ago, Hashem put a question into my mouth that I had never before asked in my life – not before and not since." It was so clear to me, that when the *bachur* wanted to travel to Eretz Yisrael I told him not to go, because then he would miss the *vort*. He insisted on going, and the engagement was closed without him, exactly as I promised.

"After such a miraculous series of events, do you still have doubts about money?" I asked my wife. "Hashem sent the *chassan*. Don't you think He will also send the money for the dowry and other financial arrangements?"

I asked my wife not to worry. This burden was mine, and there was no reason for both of us to worry. "Forget about the money, and prepare for the wedding calmly and with joy," I instructed her.

I knew where to get \$40,000. I had an insurance policy in Switzerland, from where I could get that sum, but I had no idea how to get hold of another \$60,000.

Thus four weeks passed by.

We traveled to New York to shop for the wedding, and on the way back, my wife asked where are we holding with the money.

"Didn't we have a deal?" I responded.

"I'm just asking out of interest," she said.

"We're holding by nothing," I told her truthfully.

Two weeks to the wedding, and we were holding by zero.

We went home after five days in New York, and we found a large pile of accumulated mail waiting for us. I opened an envelope and saw a check for \$20,000, written out to me. I opened the next envelope and saw another check for \$20,000. And in the next envelope, another \$20,000.

I called to my wife, "Come see what's going on here! The money arrived! All the money arrived! Even earlier than anticipated, two weeks before the date, and the money is already here."

I called my *mechutan* and told him, "I am signing on all three checks and sending them to you as is, so you can be calm." After the wedding, I began looking into things. What was this company that had sent me the checks?! I set up a meeting with the owner of the company and asked him: "Did you

send the \$60,000?" I told him that I had received three different checks totaling \$60,000.

"Aah! It was you who received the money?!"

"I hope it wasn't a mistake," I told him, "because the money is gone and I have no way of returning it."

"No, no, there was no mistake," he assured me, and he told me his story.

"Several weeks ago, we moved into new offices and decided to computerize all our paperwork. So we were scanning all the documents, until I found a document dated four years ago. I had made a small deal with someone then, and he told me that he wanted all the profits from the deal to be sent to his *rav*, Rav Yisrael Brog in Cleveland. He gave me the address, and that was it.

"For four years, I forgot about the deal and the agreement, and now that I found the document, I started to look into how much profit the deal had made. I made an initial calculation, and I reached the conclusion that my partner's profits were \$20,000, and I wrote a check. Two hours passed. I looked into the matter more, and I realized his profits were higher. I wrote another check for \$20,000. At the end of the day I looked into it again, and I realized there was another \$20,000 profit. These are the checks that I sent you."

I was amazed. The *Ribono shel Olam* had prepared the money for me and had organized for the partner to move into new offices so that he would remember exactly three weeks before the wedding, so the money would reach me on time.

These are only two stories regarding what I experienced in marrying off my children, may they all be well. For each child's wedding the story was more wondrous than the last.

I would like to say something to every father, every *mechutan*: Think and know and feel that these are not your children, these are the children of the *Ribono shel Olam*. This is not your money, it is His money. He only wants to test us, for He is our Father in heaven. We are only His workers, His messengers, and a messenger has no need to worry about anything. All the responsibility lies on the one who sent him. When the messenger thinks that he is the *baal habayis*, our Father in heaven says, "You think you're so capable? *Nu*, come, let's see. If you want to tire yourself out, go ahead!"

Hakadosh Baruch Hu takes care of all His children and brings them everything they need – money, tuition, clothing in the summer and the winter, travel expenses... all the money they need, He provides for them. Will He not take care of their weddings as well?! It is His will that they get married. He will send the *shidduch* and the money. What is there to worry about?!

This can be compared to someone whose mother invited him for Shabbos. He calls before Shabbos and asks tensely, "Ima, are you sure there's *cholent*?"

The mother assures him that there is, and he asks again, "Are you certain there is?"

"Of course I'm sure," she tells him. "For decades you've been eating at my table. Was there ever a time that you didn't get your portion of *cholent*?!"

Hashem is inviting you for Shabbos, inviting you to the wedding of His children. Do you think He'll bring them to an empty hall? How can our *hishtadlus* create such huge sums as are necessary for a wedding? Can we possibly do *hishtadlus* for sums of this sort?! We do *hishtadlus* when it is plausible, but here it is not plausible at all. Here we need to collect checks of *bitachon*, to connect to the wellspring of *bitachon*, the wellsprings of successes and *yeshuos*.

May all of you rejoice in the *simchos* of your offspring with all your heart and with *menuchas hanefesh*. It is possible, for you are children of Hashem! Trust in Hashem, and "rejoice, all who are of upright heart!"

Q's & A's

Q's & A's about emunah and bitachon

I deal with the sale of a certain product. I take the regular market price for it, but many times, when the customer is wavering, I lower the price a bit. My question is whether it is proper to do this, in terms of emunah and bitachon; for if it was decreed that I will make a certain amount of money, then even if I don't lower the price, the money will come. Perhaps by lowering the price I am engaging in too much hishtadlus and being too eager to make the deal? Q #47 A.R., Haifa

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

Helping Others

Rav Aharon Schick from Bnei Brak, Rav Nasan Halevi from Beitar, Rav Chaim Rappaport from Beitar, Rav Dovid Leifer from Yerushalayim: In your question, you refer only to your own side of things as the salesperson. If we focus on the customer, we can solve your dilemma. When someone comes to purchase a product, it means that he needs it. When he is wavering, it means the price doesn't work for him and it's hard for him to spend that amount of money. If you as the salesperson give him the product for a price he can afford, you are doing *chesed* and helping him. Thus it is not relevant to say that because of your strong *emunah* and *bitachon* you would refrain from helping someone.

Rav Aryeh Mordechai Greenwald from Beit Shemesh adds: As you've pointed out in your question, if it was decreed that you will receive the money, then you will not lose as a result of doing *chesed*. One does not lose out from doing *chesed*. **Rav Aharon Beifus from Rechasim, Rav Henich Zilberfarb from Haifa:** No one can answer you. It depends on you yourself, your inner intentions: If you yourself are overly eager to close the deal, then obviously this isn't right. But if you think that this is how business works, and sometimes you need to lower the price, then this is proper *hishtadlus*. Moreover, if you are a *baal madreigah*, and you think about the customer and how you want to make it easier for him, then this is surely a good thing.

The Way Business Works

Rav Yehuda Hillel and Rav Gamliel Hakohen Rabinowitz from Yerushalayim: It is not excessive *hishtadlus* to give someone a break. Making sales and giving breaks is the way business works, and it's not possible to say that all businessmen who do this are lacking in *emunah* and are overly eager for money. Certainly this is in the realm of proper *hishtadlus*, and as the Pele Yoetz has written:

Hashem decreed that in accordance with one's *hishtadlus* and diligence, the results will come.

Rav Yosef Dushinsky from Haifa: The rule is not to give a break in haste or confusion. Sometimes you can lose all the profit, and then you're doing the customer a favor at the expense of your family. This is certainly in the realm of excess *hishtadlus*, which is of no benefit.

Rav Yisrael Stein from Yerushalayim: As you wrote in your question, not always is giving the customer a break considered proper *hishtadlus*. There are many ways that one can convince a customer to buy the product from you, even if you don't give him the lowest price. When we act in accordance with business etiquette, Hashem bestows His blessings on the business.

Rav Yehuda Gewirtzman from Beit Shemesh: A person needs to believe in the value of his product like a craftsman believes in the value of his creation. If a person lowers the price, this shows that he has inner doubts about the quality of the product, and then the break he gives can be considered excessive *hishtadlus*. Only if he wants to do *chesed* with the customer, and he believes that he won't lose out from giving him the break, would it be appropriate to do so. All this is up to him, as only he can truly know his own motives.

Question for newsletter 97

During these 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 a lot of chizuk, and many people are imbued with *emunah* and *bitachon*, and they lead their entire lives as such. However, when it comes to heavenly matters, such as the pain of galus of the Shechinah and longing for the geulah, it is very difficult to instill this within one's nefesh. How can we instill this deep into our souls as well?

Y.B.S., 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 Eikev

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

Bein Hazmanim is coming. The children are home, and we as parents want to give them all the good in the world – vacations, fun times, anything that will keep them happy. On their end, the children do not hold back; they demand their own desires, more and more.

Here begins the great dilemma. We don't have the money; yet if we don't give, the atmosphere will be tense, and maybe the feeling of lack will cause great harm to the children's precious souls. This is certainly a challenge, a question that needs to be decided. Everyone wants a home with a calm atmosphere and children with inner stability.

The simplest solution is to pull out the cash, to swipe the card, and to fill the days with all types of attractions.

The truth is that even if you have enough money, I would not suggest that you do this, and especially if you don't have the money and you will go into debt. There is a problem here, and we need to solve it. But the solution needs to be real and enduring.

Firstly, it is important to know two things: 1) Stress is not alleviated by money; 2) A calm atmosphere cannot be bought with money. In fact, the opposite is true. When we try to alleviate stress with money we don't have, the stress only increases. It's like getting rid of a car's flashing warning light without taking care of the problem. Perhaps this solves the immediate problem, but in the long run, it causes great harm. The stress caused by debt makes an ugly atmosphere in the house. Even if you think the

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

Bein Hazmanim with an Emunah Perspective

children don't know about it, they know very well.

What then is the solution?

First, take a few calm moments to think. Simply sit with yourself, without pressure, with no stress. Don't think about what you need to do. Just calm yourself. When you're calm, you will face the demands of the house and the children. You'll discover something very interesting; the children don't need attractions, fun times, a *tzimmer* up north, and horseback riding. Their only need is parents who are calm and able to give them love and affection. As the well-known adage goes: The child says "bamba" and really wants "Abba." And, yes, in a state of calm, you can examine your budget and decide accordingly what activities to plan.

When the parents are calm, the children are calm, and the atmosphere in the house is comfortable and pleasant. One can spend quality time with the children, to explain the family's outlook on life regarding vacations, our *hashkafah* regarding *emunah* – that only Hashem decides what we will do during *bein hazmanim*, and if He wants us to go to a *tzimmer*, He will send us the money to do so. (And this is the absolute truth. If it is meant to be, you'll be invited by friends or family to come vacation together for free, or some other option that doesn't cost anything will present itself.)

Thus you'll utilize *bein hazmanim* to get to know your children and to instill in them *emunah* and inner peace.

V'kovei Hashem yachalifu koach!

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

I am a yeshiva bachur, and I receive much chizuk from your phone line. I hear many shiurim, and everything there is right on target. Especially during this time in my life, when I have been waiting for my shidduch for quite some time, listening to the phone line sustains me and gives me chizuk in *emunah* and *bitachon*, helping me to avoid worrying, for I know everything will turn out okay.

On the giving end

I am an older bachur. On Rosh Chodesh Tammuz I donated 513 shekels toward the distribution of pamphlets. This sum is equal in gematria to chassan v'kallah, and I donated it as a segulah to get engaged by Rosh Chodesh Elul. Now it is not even Chodesh Av yet, and I am engaged!

R.A., an older bachur from the Mir

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 5475 ד.ת. ירושלים	העברה לבנק לאומי סניף חשבון 902 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