

# HASHGACHA PRATIS

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



Parshiyos Vayishlach - Vayeishev 5783 ■ Issue 103

## HEART TO HEART

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

### The Most Distant Factor Is the Determining Factor

Yankel sits in front of his plate, full of praise and thanks for the good food on it: *Fish! You are expensive and tasty – how good you are to me; how I love you!* He praises the sweet potato, the onion, the salt and the pepper in much the same way, and anyone who hears him is certain that he has lost his mind. How does he attribute emotions and desires to inanimate foods? The food did not choose to appear on his plate. There was an entire chain of people and actions that resulted in the final appearance of the food before him. Chaim sits in a restaurant enjoying the soup. He thanks the waiter, who responds, "I did not work on the food. Say thank you to the chef." He thanks the chef, who says, "The soup is tasty thanks to the many vegetables inside it. Say thank you to the greengrocer." He goes to thank the greengrocer, who tells him, "Give thanks to the farmer." He goes to the farmer, who says, "If not for the rain, all my toil would be for naught, say thank you to the Creator of the World!"

For any sort of pleasure, benefit, or harm that comes to a person, there is a chain of events that has taken place. It is described by Rabbeinu Bachyai using the parable of a servant whom the king wants to punish. How does the punishment reach the servant? The king commands the chief officer, who tells the police officer. The officer tells the taskmaster, who tells the royal laborers, who carry out the punishment using the tools they have.

Who can bring about a lessening of the severity of the punishment? The tools used to carry out the punishment have no personal desires; the laborers have some power, the taskmaster even more, the police officer more, and so on, going back to the king, whose power is greater than everyone else's. If he chooses to, he can forgive his servant, and the whole chain reaction will stop.

Based on this, we can understand that in every matter, the closer the *sibah* – the factor in the chain reaction – is to us, the weaker is its power. The further away the *sibah* is from us, the greater is its power; and the Creator is the ultimate Source that empowers all these other factors. Therefore, we must rely only on Him and on His ability to bring about anything that will benefit or harm us. This is what Rabbeinu Bachyai teaches us in Chapter 7 of *Shaar Habitachon*.

This knowledge is life-altering! When a person becomes fully conscious of the fact

that the Creator alone is the Power Who does, did, and will do all deeds, and He is the beginning of the chain of everything that happens, and He alone can annul a decree or bring about a *yeshuah* – then his entire demeanor in dealing with life is calmer. He does what he needs to do without fear, remembers to daven and ask the Creator to help him succeed, and thanks Him with all his heart when he reaches his goal. Likewise when something fails, he doesn't get angry at the whole world, because he knows that everything is from Hashem, and he says from the depths of his heart, "This too is for the good." He thus carries out the practical halachah that "a person should always accustom himself to saying that everything that the Merciful One does is for the good."

A Yid goes out on Thursday to buy food for Shabbos. Knowing that he has 200 shekels in his pocket, he fills his wagon accordingly. When he comes to the cashier, he discovers that the money has disappeared. When did this happen? Was it when he wanted to give a shekel to *tzedakah* and reached into his pocket to get it that the bill mistakenly fell out? Was it when he bent down to tie his shoe? There is no way of knowing.

What should this Jew do? If he hasn't learned about *bitachon*, he will busy himself with seeking whom to blame. He is angry at everyone and starts to imagine all sorts of hidden glances at his pocket, which people had sent his way. Of course, he blames the one who didn't sew up his pocket, and the bus driver who brought him there on that day – and because of him all this happened.

In contrast, someone who has learned about *bitachon* relates to this issue completely differently. He remembers that the Master of the world is the ultimate Cause of all occurrences – *Ilas kol ha'ilos*; he understands that there is something very good in all this. Perhaps he was spared an even greater problem. Perhaps there is a *tikkun* here and he has no idea what it is. The Ari Hakadosh is not here now to explain to him how, at these very moments, there is a specific *tikkun* that is taking place for his benefit, but that doesn't matter. He believes that his good Father in *Shamayim* arranged things in the best possible way!

The Creator of all the worlds, the most distant *sibah* of all, is the ultimate determinant. Let us trust in Him, turn to Him, depend on Him, and seek salvation from Him. May our *yeshuah* be close at hand; *amen*.

(excerpt from shiur 276-277 in Shaar Habitachon)

## FROM THE EDITOR

### Hashem's Love for Us Is Ever-Present

A father and son lived together. They loved each other dearly, and their connection grew continually stronger. Years passed, and the son went to live in a distant place. He missed his father, and the father missed his son. They called each other daily. They could not forget each other even for a single day.

The father died in his old age, and the son then discovered, to his surprise, that his longing for his father was no longer as fierce. The memory of his father began to fade, and his heart no longer pined for him so greatly. Other things filled his consciousness. As the Gemara teaches, it has been decreed that the dead will be forgotten from people's hearts.

How does this happen?

The Baal Hahafla'ah explains in his *sefer Panim Yafos* (*Vayeishev*): It is written (*Mishlei* 27), "Just as water reflects a person's face, so too does one person's heart reflect the feelings of another's heart." When someone looks into the water, he sees his reflection. If he smiles, the image in the water will smile back. So too if a person has good feelings toward his friend, his friend's heart will reflect back those same good feelings.

When the father passed away and went up to *Shamayim*, his longing and love for his son ceased. It's true that a deceased father prays for his son in *Shamayim*, but these are not the mercies of a father that existed in this world, and as a result, the son forgets his longing for his father as well.

This applies to a human father of flesh and blood, but our Father in Heaven is the *Melech chai v'kayam*, the living and enduring King, about whom David Hamelech said, "My soul thirsts for Elokim, for the living G-d." He is longing for us at all times. As the *Panim Yafos* explains, Hashem's love for Am Yisrael is constant, and therefore it inspires Am Yisrael to love Him in return. Hashem is alive forever, and he constantly thinks of us and longs for us, thus arousing our love for Him.

Our Father in *Shamayim* awaits us, misses us, loves and desires us, and there is nothing in the world that can change that fact.

If so, a Jew might ask: Why am I not aware of this consciously? It is because something is bothering you. Imagine two good friends, each of whom loves the other with all his heart and soul. One day, a troublemaker whispers to one of those friends, "You should know that your friend does not really love you; he speaks badly of you!" This impudent meddler could potentially destroy the relationship. The friend must overcome this temptation and push that troublemaker out of his life if he wishes to maintain the same strong love for his friend.

This is what is happening if we don't feel Hashem's love for us tangibly. It is not natural for a person to miss this feeling; rather, it is the *yetzer hara*, of whom Rav Shlomo of Karlin would say, "The greatest tool of the *yetzer hara* is to make a person forget that he is a *ben Melech*, a son the King." The truth is that Hashem, the King, is our Father, and we can bask in the comfort of this knowledge. Hashem awaits us; He wants us. He loves us in every situation, in every place, all the time.

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# THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

## A Shortcut

I traveled by bus to reach a stop at which I would have to transfer to another bus that comes to that stop once every three hours. As I was traveling, a woman got on the bus and sat down near me. *B'chasdei Hashem*, I remembered that Rav Shlomo Zalman Auerbach had once gotten on a bus and a woman sat down near him. In order not to hurt her feelings, he got off at the next stop. That's what I did, and after I got off I said to myself, *Who knows if I'll catch the bus now?* I was very far from the bus stop. I started walking, and then I remembered that from this point there was a shortcut to another bus stop, and the minute I got to that other stop, the bus I needed arrived. Later I discovered that if I would have continued on the bus as I had planned, I would have missed it, and now, specifically because I had gotten off the bus earlier, I caught the next bus, and that saved me several hours, *baruch Hashem!*

## Fifty More or Less?

My daughter needed major dental work, which required a special X-ray. I had two options: I could take her to an imaging center in a quiet area, or I could go to an office inside a mall, at a busy time, in a place where impure sights are common – where I would pay 50 shekels less. I told myself that my *neshamah* is worth more than 50 shekels, so we went to the imaging center in the quiet area. When it was time to pay, my wife offered the sum in cash. “If it's in cash,” the secretary said, “the price is 50 shekels less.”

We were amazed. We chose better and missed out on nothing; we only gained.

## The Message in a Mistake

I have a set *chavrusa* every evening. On Motzaei Shabbos *Parshas Vayeira*, I called my *chavrusa* after the *Daf Yomi shiur* and asked if he wanted to come to learn with me, as usual. By then it was already 10 p.m., and he told me, “I'm tired and I want to go to sleep.”

So our joint learning session was cancelled that evening, and I felt I had missed out.

The next day he told me that on Motzaei Shabbos he had felt he had no energy to learn. He is a *sofer stam*, and he thought he would use the time to write a *mezuzah*.

He sat and wrote an entire *mezuzah*, and feeling satisfied with his accomplishment, he went over the writing and discovered a severe error: Instead of writing *v'shinantam*, he had written *v'shneisam*.

The halachah states that if there is an error, one must erase everything that was written after it and start from the beginning, for the writing must be done in the correct order; however, he wouldn't have been able to do this, since it is forbidden to erase Hashem's Name. He would not be able to use that *mezuzah* at all. So the time he

## Four Minutes to Six

I am a young *avreich* from Petach Tikvah. *B'sha'ah tovah* and with great *siyata d'Shmaya*, I found an apartment for a good price, in a good place, and I also went to a mortgage broker who did excellent work and proposed a mortgage plan for me with the lowest possible interest rate.

From that stage on, a journey of exhausting, pressuring bureaucracy began, for the proposed mortgage plan would expire within three weeks. If I wouldn't take out the mortgage by the end of those three weeks, I would not be able to use this proposal but would have to seek a new one, which would surely be a lot more expensive – about 300 shekels more per month, for many years. Those three weeks were also the busiest three weeks of the year, during the month of Tishrei, and they would end on Sunday after Sukkos. All this still didn't pressure me as much as the fact that the apartment we were buying was part of an organized group purchase, and therefore the lawyer taking care of my purchase had to receive documentation from the group's lawyer. It took a huge amount of time. We barely managed to reach him, and when we finally succeeded in reaching him, our lawyer was not available, and after Shabbos-Yom Tov-Shabbos-Yom Tov, he was drowning in work.

What didn't I try to do? I spoke to this one and pushed through that one...but at one point, I caught myself: *There is a Creator of the world, and He rules over everything. Let Him arrange what needs to be arranged.* I told my wife that I had found Someone who had connections with the bank as well as with the lawyers, and He had promised to arrange everything that was necessary. If we didn't make it in time for the cheaper mortgage plan, He would pay the difference between the two proposals.

She understood immediately that this “Someone” was the Creator of the world Himself, and we both relaxed. The first thing I gained from this discovery was a good night's sleep on the heels of several pressured, sleepless nights.

On Thursday the document arrived from the group lawyer, and at noon on Sunday, the lawyer who had drawn up the contract notified me that everything was ready and we could come and take the file and sign at the bank.

I didn't break out in a dance when I heard this, since the lawyer wasn't offering me express delivery service. I had to get to him and take everything from there, then run to the bank that was to close its doors at 1 p.m. There was no chance in the world that I would make it in time.

In fact, I did not make it in time, but Hashem sent the *yeshuah* from a completely unexpected direction. I tried calling the bank, thinking that maybe they would allow us in despite the fact that they were closed, and I discovered that the clerk who had started the process with us had not come in that day. We had received an additional day as a gift.

The next day I embarked on a historic trip to get the documentation and finish up the process at the bank. It started when I tried to rent a car. The car-rental company demanded to see my driver's license, and we discovered that it had expired several days earlier. This is not a problem legally, but it's not good enough for renting a car. I called another company that I had used previously and where I was already listed as having a driver's license, but all their cars were taken. The black-market car rentals were all tied up as well. Truly the Hand of Hashem.

I ordered a driver, and he took me to the lawyer's office in the morning, where I picked up what I needed. Our next stop was the bank.

I waited for the 4:15 bus, but it didn't show. I called the transportation phone line and heard that the next bus would not be there until 5 p.m. Our appointment was at 5:15. We couldn't possibly miss that appointment. This whole extra day was a free gift that we had received as an extension, despite the fact that the deadline for the lower mortgage plan had passed the day before.

As I had no choice, I ordered another driver. He had a new car, but right at the start of the ride his engine got overheated and he couldn't continue driving. I ordered another driver, understanding that chances were very slim that I would make it to the bank before it closed. *Baruch Hashem*, throughout all these ordeals, I remembered that there was “Someone” Who had all the connections necessary and that He would arrange for everything. This gave me a feeling of calm throughout.

At the end of all this, we reached the bank at four minutes to six. The bank

We don't guarantee yeshuos

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



was to close at 6 p.m. that day.  
What could we do? *Everything.*

Within a few seconds we were sitting across from the clerk, who handled everything on the spot. The mortgage was approved – on time! *Hodu laHashem ki tov!*

I feel that all these mishaps came about to show me how important it is to thank Hashem for everything, at every stage; how much we need to think about Hashem's *chassadim*, even the hidden ones, and how nothing is self-evident. Hashem rules the world, He alone, and all the systems are connected to Him. He saves us and helps us even when it seems that everything is so complicated. And when it seems that everything is going smoothly – He saves us and helps us then as well. Everything is from Him.

## Baron Rothchild's Daughter

The *gaon* Rav Shmuel Brog *shlit"á*, *rosh yeshivah* of Tiferes Avigdor and grandson of Rav Avigdor Miller *zt"l*, told a wonderful story:

One day a woman called me from Kiryat Sefer. This woman was originally from *chutz la'aretz*, and she poured out her heart to me. Her husband was sitting and learning seriously, wholly devoted to *avodas Hashem*, and she had taken upon herself the yolk of *parnassah*. They lived frugally and generally managed okay, and yet they had accumulated a debt of \$15,000. She didn't want her husband to leave learning, and therefore she had taken extra work in order to be able to repay the debt.

"I can't anymore," she cried. "I feel that this work is degrading for me. I can't continue this way. But I must pay back this debt that is pressuring us. We've already paid back \$7,000, and I still have another \$8,000 to pay. I thought we would sell our apartment and buy another one in a city far away, and with the profit we would pay back the debt. What does the *Rav* say about this?" I said to her, "Do you know what you did? You wronged Hakadosh Baruch Hu. You think that you're acting with great *mesirus nefesh* by degrading yourself with work that is not for you, but this is not what Hashem expects of you."

She didn't understand what I wanted, and why such hard work of a well-meaning woman would be considered wrong. I explained to her, "Imagine that you were the daughter of Baron Rothchild, and you got yourself into \$15,000 debt, and you started to work very hard, doing work that is degrading for the daughter of Baron Rothchild. How do you think he'll react when he hears that his daughter suffered so much and didn't come to him to ask for help? Would he allow something like that? He would take the money out of his pocket and give it to you. The main thing is that you should not be degraded. What is \$15,000 to him? It's like half a shekel for anyone else.

"Hakadosh Baruch Hu is your Father, and He is much richer than all the rich men in the world. You need \$8,000 now? It's nothing to Him! Ask, and He'll give it to you."

"So what is the *Rav* telling me to do?"

"Go into a room, turn to your Father in *Shamayim*, and tell Him from the depths of your heart, 'Abba, I'm coming back to You. I am sorry I haven't come until now, but now I am here.' First of all, give thanks to Hashem that you were *zocheh* to marry a *talmid chacham*, tell Him that you very much desire for him to continue learning, and you are certain that He could help you and send you \$8,000. Say, 'Hashem, You are *kol yachol*; You have everything. Please cover this debt for me!' Speak simply in this way, and you will remove this burden from yourself completely!"

In conclusion, I told her, "Please let me know when the *yeshuah* comes."

Two weeks later the call came, as expected. The *yeshuah* was amazing, and the story had a message in itself:

"A long time ago, I had a connection to a certain *askan* who gets all sorts of benefits for children who are American citizens. He told me he had gotten me a sum of \$3,000, a much larger sum than expected, but he had done something illegal to get it for me. I told him I hadn't meant for him to do anything illegal, and I asked a *rav* if I was allowed to take the money. The *rav* said 'No, don't take the money; stealing from non-Jews is forbidden, and there is room to suspect that the *askan* is stealing from non-Jews here. You should return the money.' I told this *askan* to give back the money and to fill out a form legally and restart the process. After a short time, he got a message that because I had returned the money, they had rechecked their records and discovered an old debt that was owed to me – \$8,000."

The *rosh yeshivah* concluded: I was very emotional and told her, "*Baruch Hashem!* All you have to do is ask Abba, and He gives. Take this as a rule for life – any time anything bothers you, or if you have some sort of debt, speak to Him and ask Him to send you what you need. Give the matter to Him, so that He take care of it. Go everywhere with Abba and you'll see wonders!"

(*Habitachon Hayomi*, Wednesday, *Parshas Toldos*, 5783)

had invested in writing the *mezuzah* was for naught, since he would have to rewrite it.

"Do you see how much Hashem loves me?" my friend the *sofer stam* said. "I veered from my regular custom of learning with you and told you I wanted to sleep, and Hashem sent me a heavenly sign that my *v'shinantam* had turned into *shneisasam*, from the root word *sheinah* – sleep.

It seems that his lack of success in writing the *mezuzah* had in fact been a great success, for he received a wonderful divine *he'arah* about the importance of an hour of Torah learning.

## Hashem Arranges Everything for Me

I have been learning in *kollel* for several years. The *kollel* is located quite a distance from my friend's house, and he travels there by bus at the same hour each day. Today he arrived in *kollel* very excited; I could tell that something special had happened. This is what he told me:

I travel every day with the same driver and always sit in the first seat behind the driver. I prefer this seat, because it enables me to guard my eyes without having to search through the bus for an empty seat, and without the possibility that a woman would be sitting in front of me.

Today, the driver raised his voice to me with questions: "Why is this? How does it happen? Explain it to me once and for all!"

"What happened?" I asked while settling into my regular seat. "Is there a problem?"

"No problem. I just want to understand how you do it!"

"What exactly is it that I am supposed to be doing?"

"Look, I've been a driver for several years now, and always – but always – you sit in the seat right behind me. Do you think that no one else ever sits there?! But every time you get on the bus, this seat is cleared for you. The person who was sitting there either gets off the bus or moves to another place. This is simply amazing. It's not to be believed. The first seat is cleared especially for you every single day!"

I was in shock. It had never occurred to me that Hakadosh Baruch Hu was performing miracles for me each day so that I would be able to sit in this set place.

"I daven for it," I told the driver. "Every day when I leave my house I daven that Hashem help me to guard my purity and that I succeed in guarding my eyes from forbidden sights, and that includes getting a good seat on the bus."

"Really?"

"Yes. I speak to Him like a child speaks to his father, and I ask Him to help me to behave the way He wants me to behave."

"You ultra-religious ones..." It took him time to digest what I was saying. "These *chareidim*," I heard him mumble to himself, and I could see the spark of admiration in his eyes. "I was already imagining that you had some sort of magic trick," the driver said, "and you tell me that you simply pray."

"Yes, simple."

So you understand why I'm so excited? A person davens every day, and suddenly he becomes aware that his *tefillah* is heard! That Hakadosh Baruch Hu arranges things for me, and each morning anew, He ensures that my regular seat is there for me, enabling me to guard my eyes...and I had no idea!

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# Q's & A's

Q's & A's about emunah and bitachon

Two people who were about to close on a shidduch came to the Chazon Ish. Each of them wanted the other to commit to a larger sum of money for the young couple. After they left the house, the Chazon Ish commented, "They are going to set up a home, and Hashem will give them whatever they need, yet they're arguing, each of them wanting the shefa of Hashem to come down through the other one! Neither of them wants the shefa to come down through himself." Many shidduchim fall through because of finances, but there is no question that the Chazon Ish's words are true. How can we connect ourselves to this lofty perspective? How can we connect to it to the point that when we close on a shidduch, each side will want Hashem's shefa to come through him? **Q #54** K.S.Y., Rechasim

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

## Bitachon and Good Middos

**Rav Yosef Dushinsky from Haifa, Rav Mani Darchi from Ramat Gan:** In order to reach the *madreigah* described in the story, one needs to work on two matters that are intertwined: *emunah* and *bitachon*, and good *middos* – specifically, the willingness to give in and not to be selfish. With consistent work, climbing one rung after the next, one can reach this level.

**Rav Aharon Beifus from Rechasim:** The rule in *middos* and in *bitachon* is that "when there is a question, there is no question" – meaning that a *baal bitachon* knows on his own what he needs to do and what not to do, and when someone starts asking questions, that is a sign that he has not yet reached the highest levels of *bitachon*, and if that is the case, then one must act in accordance with the natural ways of the world. This applies to your question as well. Although the *madreigah* described in this story applies to everyone, not every person is on the *madreigah* of the "*aseh tov*," meaning of actively committing to a financial burden that exceeds his abilities, but everyone should fulfill the level of "*sur me'ra*" – not being tightfisted and overly exacting about finances, but rather giving in sometimes and believing that he will not lose out – applies to everyone.

## Bitachon and Hishtadlus

**Rav Zev Aryeh Shtiglitz from Bnei Brak, Rav Yechiel Hakohen Yudvitzky from Modi'in Illit:** There is a rule that one does not learn halachah from a story; and regarding this story, we are missing many crucial details about what type of *shidduch* this was and who the people involved in it were. Practically speaking, this question is no different from any question about the *middas habitachon*. Every person needs to know himself and to test whether he is a true *baal bitachon*, especially if we are talking about a sum that exceeds the minimal required amount. There are many people

who have committed to more than they could afford and were not able to make good on their commitment. **Rav Shmuel Tzvi Eidelberg from Rechasim:** The story about the Chazon Ish does not exempt a person from doing the necessary *hishtadlus*. In several places it is related how the Chazon Ish instructed people to engage in specific types of *hishtadlus* regarding the financial aspects of establishing a home.

## Bitachon and Emunah

**Rav Mordechai Dovid Novrotzky from Beit Shemesh, Rav Mordechai Greenwald from Beit Shemesh:** *Chazal* prove from the Torah, *Nevi'im* and *Kesuvim* that a *shidduch* is decreed by Hashem (*Moed Katan* 18:2). Why is it that only regarding a person's *zivug* is it necessary to bring proof that the *zivug* is from Hashem, when in fact everything comes from Hashem? The answer is that in every other matter Hashem hides behind a veneer of nature, but with *shidduchim* we see Hashem's Hand openly. Every day we can see the wonder of Hashem bringing people – even those who are completely destitute – their needs for marriage. And in general, children are a gift from Hashem, and money to support them is also ordained from on High. Through constant introspection on this, we can easily come to a place of *emunah* and can be *zocheh* to see openly Hashem's *shefa* that comes down when one is marrying off children. As a result, a person will certainly desire to be the pipeline for this *shefa*.

## Question for newsletter 105

How can a person bring himself to view his tefillah for *parnassah* to be as important as going to work? Hashem sends *parnassah*, and our *hishtadlus* has nothing to do with it; nonetheless, a person is naturally willing to invest hours into his work (his whole motivation being the need for money), whereas it is difficult to invest so much energy into tefillah despite the fact that it is obviously necessary. Y.S., Modi'in Illit

**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 Miketz

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 our shul we learn about the connection between *parnassah* and cleaving to Hashem. When a person's financial life is thought out and governed by Torah, he cleaves to Hashem through *emunah* and *bitachon*.

We always recommend that when a special expense comes up, or when *parnassah* is tight, one should turn to Hashem and beg Him, and the *yeshuah* will come. This is the *eitzah*, as opposed to seeking other solutions that only complicate matters for the future.

A lot of people tell me that they are doing exactly this, yet they have not received what they need. The secret of proper *tefillah* is hidden in Onkelos's translation of the words *b'charbi uv'kashti* – "with my sword and with my bow." He translates these words as referring to *tefillah*. We need to understand the connection between a sword and bow, and *tefillah*.

The Holy Kotzker Rebbe *zy"ta* explains that a sword and a bow are most useful during wartime if they have been sharpened and tightened in advance. So too, *tefillah* that comes on the heels of proper preparation is *tefillah* that receives a response. We learn from here that the *eitzah* for receiving a response to our *tefillos* lies in proper preparation before the *tefillah*.

Inner serenity is the best preparation for *tefillah*. A person who is serene can prepare himself

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

## The Secret of Bountiful Parnassah: Inner Joy and Serenity

well for *tefillah*. Anyone who conducts his life in accordance with Torah knows very well that he is in Hashem's Hands, and therefore he is calm, and someone who is calm can daven well. On the other hand, when someone feels pressured, his *tefillah* cannot flow smoothly; his heart and mind are disconnected. What purpose is there to this sort of *tefillah*?

Yosef Hatzaddik said, *al te'atzvu...* – "do not be saddened, for Hashem sent me here for you, in order to provide for you." This alludes to the fact that the secret of *parnassah* is "*al te'atzvu*." When we push away sadness, *parnassah* comes.

*V'hayisa ach sameiach* – "And you shall be only happy": The final letters of these three Hebrew words are *ches tav chaf* – "*chatach*." That same combination is found in the final letters of the words "*poseiach es yadecha*," which refers to Hashem's blessing of *parnassah*. *Chatach* represents the source of sustenance for all living beings. *V'hayisa ach sameiach* – through happiness we arouse the *shefa* of *parnassah*.

It is a chain reaction: Dealing with our finances properly leads to serenity, and serenity leads to *deveikus* with Hashem and *tefillah* to Him. *Deveikus* leads to joy, which is a catalyst for *parnassah*.

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 never knew I was surrounded by so many chassadim of Hashem, until I discovered the amazing Hashgachah phone line. Suddenly, I discover revealed chassadim of Hashem every second, at every step – chessed Hashem. Thank you!

We noticed something unusual on our baby's back. We went to a doctor, who said it was worrisome, and he referred us to a specialist, who also warned us that it looked suspicious, and he sent us for a special examination. When I was under all this pressure, I strengthened myself in *emunah* and pledged to sponsor the distribution of the newsletter in several shuls, for the merit of my son's complete recovery. Baruch Hashem, the tests showed that everything was okay. Please accept this additional donation, to express my thanks to Hashem.

On the giving end

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