

HASHGACHA PRATIS

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



Parshiyos Korach - Chukat 5783 ■ Issue 116

HEART TO HEART

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

What a Miracle!

The question often arises whether a certain behavior stems from *bitachon* or from simple indifference. Some people are warned to install bars on their home windows, and they shrug and say, "I have *bitachon* that Hashem will safeguard me and my children."

Is this proper? Rabbenu Bachyai teaches that this is not the proper way. A Yid must do *hishtadlus*, as is the accepted way in this world, and he cannot shirk his responsibility in the name of *bitachon*. In fact, the exact opposite is true. If he learns the Torah of *bitachon*, he knows that he is obligated to do the will of Hashem – to exercise caution and safeguard himself from danger.

When a person places himself in situations and goes to places that are known to lead to potential tragedy, then, our Sages say, there is a deliberation in the Heavenly Courts regarding whether he deserves the miracle that would be necessary to save him. His merits are checked, and according to the result, they determine whether he is deserving of a miracle.

In *Maseches Shabbos* (32a) it is related that before boarding a ship, Rabi Yannai would examine the ship to see that it had no leaks. Rav would check to see if there was any Gentile on the ship, because he suspected that when the ship set sail, the Gentile would be judged and found to be deserving of drowning for his sins, and then the other passengers would be liable to suffer because of him. That is how great the caution was that the *Amoraim* exercised.

Rabbenu Bachyai brings in the beginning of Chapter 4 that a person should not place himself in danger, depending on Hashem to save him through a miracle, for perhaps a miracle will not happen for him, and if he does experience a miracle, it will reduce his merits.

Maharal explains that a mitzvah is a spiritual entity, and its reward is spiritual – it transcends nature. In this world one cannot receive reward for mitzvos. The "vessels" that are needed to hold the great pleasures that await one who merited to do the will of his Creator do not exist in this world. However, a miracle is not a natural event, and the payment for it is likewise not natural – a person would have to pay for a miracles with the spiritual merits he has accrued.

There are both positive and negative commandments that deal with safeguarding oneself from danger, such as the commandment to make a fence around one's roof so as to prevent fatalities. In a

Jewish home, the mitzvos are performed and we guard ourselves, so that one will not fall from a high place, there not be open electrical sockets, there will not be an open pit, nor a shaky ladder, nor sharp items left carelessly around that are liable to cause injury. Safety is not just a recommendation, it is a Torah obligation and one cannot ignore it.

If a tragedy happens *l'na*, then we remember and know to say that it is all ordained from Above and that it is for the good, and all the words of *chizuk* that we try so hard to repeat and internalize again and again. It is all true, and it does not contradict the fact that we must do what is required of us. There are some jobs, however, that require that a person travel through dangerous places, or do things that are liable to cause injury, and it is not Hashem's will that a person work in these fields.

When is there an exception to the rule? When very great tzaddikim are involved, as is related in *Maseches Berachos* (33a) regarding Rabi Chanina ben Dosa: In a certain city there was a deadly snake that was terrorizing the people there. The people came to Rabi Chanina and asked him to save them. The tzaddik asked to be brought to the snake's nest, and he then put his foot down on the opening. The snake bit his leg, but Rabi Chanina was not harmed, and the snake died. (It is explained that miraculously, a spring of water opened up under his heel, and he dipped his foot into the water immediately. The nature of this deadly snake is that if it touches water first after striking someone, the person dies, and if the person touches water first, the snake dies.)

Rabi Chanina picked up the snake and brought it to the *beis medrash* and announced, "It isn't the snake that causes death, it is sin that causes death."

Rabi Chanina was able to do this because he was a great tzaddik, and he himself was not in danger, while the rest of the city was in certain danger. Moreover, he was accustomed to miracles, and with his great *dveikus* to Hashem, he merited a miracle.

Nowadays, however, we should not rely on miracles but rather should do what is expected of us in order to safeguard our lives. Hashem will then watch over us, and only good will dwell in our tents, with mercy and loving-kindness, health and *nachas*, for long days; *amen*.

(Excerpt from shiur 91 in Shaar Habitachon. To listen to the shiur, press 4 after selecting a language, or dial directly 02-301-1904.)

FROM THE EDITOR

No Bounds

A Yid told me:

"I was fired from my job, and the boss told me when he fired me that he would not say nice things about me if asked.

"What do you think? That I was afraid? As I know well, he is not the boss of the world, and he is not the one who will harm or help me, not the one who will enable me to get or not to get another job."

These words gave me great pleasure. You could tell how this Yid believed in the *passuk* (*Yeshayahu* 59) "Nothing limits Hashem's ability to bring salvation."

Generally, there is a particular *sefer* that is accepted in the world and is set in a person's mind according to processes that he knows. For example, someone might know that the neighbor is destroying every *shidduch* that comes up for his daughter, because he is giving out information that results in no one wanting to get involved in the *shidduch*; or a person might need 30,000 dollars by 6 p.m., and considering his bank account and the dearth of potential lenders, he has no idea where the money will come from.

We see in *Parahas Beha'alo'secha* that the people asked for meat, and Hashem wanted to kill those who desired meat, but first He gave them the meat to eat.

Rashi brings in the name Rabi Shimon bar Yochai that Moshe Rabbenu asked Hashem, "Why are you giving them meat to eat before they die? If they deserve to die, they should be killed immediately."

Hashem answered him: "If I don't give them [meat], they will say that I am unable to do so. Would you find it favorable that they would doubt Hashem's abilities? Let them and hundreds like them die, but do not allow them to believe for even one moment that I am limited." Moshe Rabbenu didn't give up; he tried to convince Am Yisrael, telling them, "You saw the great, wondrous miracles – miracles far greater than meat in the middle of the desert. Hashem gave you water from a rock! Why should you test Hashem again?"

The people who desired meat responded, "You are saying this to us because He is unable to fulfill our request."

When we speak about the generation of the *midbar*, tzaddikim taught us to speak very carefully, for we are speaking about the holy nation that saw divine sights. But there are certainly lessons we can derive from their actions.

All the generations are tested with *emunah* in Hashem vs. belief in the laws of nature. The boss is saying unkind things about me, and it seems to be hindering me from finding another job, but a Yid in this situation will shout, "*HaYad Hashem tiktzar?* – Is Hashem's power limited?"

The neighbor sullies my name for *shidduchim*, but the Yid says, "*HaYad Hashem tiktzar?*"

A Yid needs money desperately, and he sees no way out, but he is confident in his *emunah*, and he says, "Hashem's ability to bring salvation is not limited."

If Hashem said, "Let them and hundreds like them die, but do not allow them to believe for even one moment that I am limited," this certainly holds true when used in good ways. Indeed, when a Yid says, with firm belief, that "Hashem's power is not limited," then certainly Hashem will shower him with blessings of life, peace, and everything he needs, with a generous, open Hand.

Good Shabbos, Pinchas Shefer

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

HASHGACHA PRATIS HOTLINE
Yiddish, Hebrew, English.

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 Australia 613-996-10005 • 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

The Test of Shabbos

I am a *bachur* from Ramat Shlomo. This year, with Hashem's help, I am going to finish *yeshivah ketanah*. As is customary, I've started considering various *yeshivos gedolos*, and wanted to look into a certain yeshivah where I hoped to be accepted. It is common practice for *bachurim* from *yeshivah ketanah* to spend a Shabbos at the yeshivah they want to see, to experience the atmosphere and the intense learning firsthand.

In anticipation of this Shabbos, I thought that the time had come for me to find an answer to a major question in Gemara that I'd had during the winter months. I had asked the staff in my yeshivah about it, and other *talmidei chachamim* as well, but no one was able to give me an answer. Now that I was coming to check out the *yeshivah gedolah*, I would take advantage of the opportunity to present my question to the *rosh yeshivah*, and maybe, finally, I would have an answer.

I met the *rosh yeshivah* and spoke with him about my question. Indeed, he discussed the matter with me in depth, and although he did not leave me with a conclusive answer, the conversation opened a *mehalach* in several directions, according to several different places in *Shas*. Thus we spoke in learning for over forty minutes.

I had an inspiring Shabbos at that yeshivah. During *shalosh seudos*, the *rosh yeshivah* gave a *drashah* in *Aggadah*, and afterward I went over to him and told him *yasher koach*. I also had something to say about the *drashah* that he gave, and we spoke for another ten minutes.

When I got home, everyone wanted to know, "How was it?" I told them innocently that I had presented my question to the *rosh yeshivah* and had also spoken to him after *shalosh seudos*. My family members laughed. It is not an acceptable thing for a *bachur* from *yeshivah ketanah* who comes to check out a yeshivah to speak to the *rosh yeshivah* so much. What did I need all that conversation for? The truth is, this really scared me. I now understood that this was very weird, and I wondered what type of impression I had made on him. What had I been thinking? I could have waited patiently to be accepted in yeshivah (if that would happen), and then I would have spoken to him as a regular *bachur* in the yeshivah. I was feeling really bad about this whole story.

A week went by. The time for the big *chazarah* began, and my head felt heavy. I didn't feel well, had a high fever, and wasn't capable of learning. Throughout the week I lay in bed, incapable of preparing for the test. If not for the *chizuk* that I draw from the *hashgachah pratis* phone line, I don't know how this *tekufah* would have passed for me. After a week I returned to yeshivah, but apparently I hadn't yet recovered completely. I

A Test in Shaar Habitachon

An *avreich* from the North of Eretz Yisrael relates:

My friend and I both buy things from a neighborhood sale each week. This is a sale for basic food items at reduced prices. We have an arrangement that has worked for us for a long time: He goes earlier, gathers everything he ordered and puts it in a specific corner. I go later, gather my own things, and load both his things and mine into the car. Then I put his things down at the entrance to his building and continue on to my home, earning a *chessed* for a friend on the way.

One week in the winter, on the day of the sale, I went over to the regular corner and found it empty, no sign of my friend having been there. I called and asked him, "What's going on?"

"*Baruch Hashem*," he answered, his voice filled with vigor.

"Did you order from the neighborhood sale this week?"

"No."

"What happened?"

He tried to evade the question, but at the end the truth emerged: "I had no money, and after hearing so much about not taking loans, I decided I would not borrow money, and Hashem would certainly send me *shefa* from another source, and I wouldn't lose out on anything."

"I admire you," I told him wholeheartedly.

"You have to understand," he said, trying to make light of it, "I've started giving a *shiur* in *Shaar Habitachon*, and I sit with *avreichim* and speak to them about how one must rely on Hakadosh Baruch Hu. It's not reasonable for me to give speeches and talk about *bitachon* and then, on a practical level, do the opposite. I need to act according to my words, no?"

I nodded, although he could not see me over the phone, and I collected my items. I was tense, because I wanted to know that he had enough to eat. Shabbos was two days away, and the items that are sold in the sale are not extras. These are basic items needed in every Jewish home in order to feed the children. Moreover, since we were talking about my friend and not about me, I could not rely on *his middas habitachon*. I would have to see whether he needed help.

The following day I called and asked him tensely, "What's up?"

"Just a second ago I wanted to call you," he said. "Didn't I tell you Hakadosh Baruch Hu was definitely preparing me *shefa* from another source? So, my uncle from abroad came to Israel for a *chasunah*, and he gave money to every nephew he met. On the way to the airport, he remembered that he hadn't met me, his nephew from Haifa, and he wanted to give me money. He took out a few bills and asked the driver, who is also a relative, to make sure to give me the money today. A little while ago the money came – \$1000, so that I have enough for Shabbos expenses for this week and next week."

I almost said, "I can't believe it" – but only *almost*, because a minute later, I realized that it was clear to me that I believed this completely. With *bitachon* like my friend's, he was *zocheh* to bring down his *yeshuah* in such a special way.

(Thursday, Parshas Behar-Bechukosai 5783, story 3, story number 34651. For stories, press 1 after selecting a language.)

Shidduchim as in the Past

A *talmid chacham* told me that he is a *talmid* of one of the *gedolei Yisrael*, and his *rav* had told him, "You don't need a phone in your home."

He heard this and accepted it, didn't try to explain or analyze or attribute the words to certain situations; rather, he carried out the words simply as they were said, and he has lived in his home for decades without a phone. From time to time he uses a public phone when he needs to make a call.

Most readers, perhaps all readers, have a hard time imagining this type of life. When he learns, he learns. When he's home, he's home. When he's with the children, he's only with the children. There are no distractions, no ringing phones in the background. In this house one does not hear the word "hello" in response to a phone call.

His children merited to grow up in a home where there were no ringing phones... and then the time for ringing phones came. As is customary, *shadchanim* call the father or mother, and this is the way *shidduchim* are suggested. It is rare to find someone who will make the effort to walk or travel somewhere in order to make a *shidduch* for his friend's son. People told this father that it was time to install a phone in his home.



באמת
מדור שיתוף -
סיפורים אישיים
של נשים בנושא
השגחה פרטית

"My rav did not tell me to install a phone in order to hear *shidduchim*," the loyal disciple answered. "The telephone is not the *shadchan*. The One Who makes *zivugim*, Who dwells in *Shamayim* – He is the *Shadchan*."

This *talmid chacham* gives a *shiur* every evening. At one point a newcomer joined the *shiur*. One evening this newcomer came over to him and said, "I heard you have a son; my neighbor has a daughter. I think we can make a *shidduch* between them." That was how the proposal came, and how the *shidduch* was subsequently handled. Every evening after the *shiur* the *shadchan* would give the father the new information and would receive the update that he had to give his neighbor, all until the happy conclusion of the matter – *mazal tov!*

A short while later, the newcomer's work schedule no longer allowed him to come to the *shiur*. He left the *shiur* of the father of the engaged boy and joined another *shiur*, and their ways parted. It was clear that the whole matter of this Yid's joining the *shiur* for a short while was so that he would be able to serve as *shadchan*.

When the next child, a daughter, came of age, her *shidduch* came about after *Minchah* on *Shabbos*. During this time, which is *mesugal* for making *shidduchim* for girls, no one has a phone on them, so it was natural for a brother-in-law to come over to the father and tell him that he had seen an excellent *bachur* from a certain *yeshivah* who seemed right for his wonderful daughter. And thus in good time the two were engaged. For when there is *emunah* and *bitachon*, one does not even need a phone.

(Sunday, Parshas Nasso 5783, night, story 4, story number 34907. For stories, press 1 after selecting a language.)

Help for the Helpers

My name is Shia Kopshitz from Bnei Brak. In my case it's important to publicize this story with my full name, because in order to believe such a strange story one needs proof. And so, my name is Shia, and a son was born to my friend in *kollel*, *b'shaah tovah umutzlachas*. The joy was great, and the father of the newborn was completely disoriented and overwhelmed. He has no relatives in the country and it was hard for him to care for his home and young family after the birth. He asked me if I would take his three children to my home for a week. I asked my wife about this, and she agreed.

The moment my friend's children – so dear and sweet and filled with enough energy for the whole neighborhood – arrived, the house became *leibedig*. On the first day we dealt with it. We hoped they would relax in their new surroundings before the whole house fell apart. However, our little guests seemed to have made it their business to touch everything they could see. They turned the house upside down. My wife was helpless. She very much wanted to help the family of the *yoledet*, but she had not anticipated that it would be so difficult. On the third day she was ready to give up.

"Their parents are used to them and know how to deal with them," my wife claimed, "but I don't. "When you can help, you do, but when you can't, you just can't." I understood her. I was on the verge of picking up the phone to ask their father to take them back, but then the phone rang. It was a neighbor, and she wanted to speak to my wife. She told her that her cleaning lady wanted to do a full day's cleaning in a house with a lot of children, for free.

"How is this possible?" my wife wondered

"I don't know," the neighbor said. "It's a fact. She saw your home and said she wants to come clean there. Can she come tomorrow?"

A cleaning lady? For free? Why not? Especially now, when the house needed a solid cleaning after it was turned upside down.

I was suspicious. I didn't understand how a Gentile woman would want to do *chessed*, and I decided we would pay her something. I prepared the money for the next day, and in the meantime, my friend's children stayed on.

The next day, not one but three Gentile cleaning ladies showed up. She brought two friends with her, and they had first visited a large store and bought and paid for all kinds of high-quality cleaning products, a broom and *sponja* stick and everything necessary for a deep cleaning. When they arrived they told us they were going to clean our house, and there was no time limit. They wanted to leave a shining-clean house.

They worked and scrubbed with all their might, cleaning everything, including the fridge, the shelves and the walls; they simply made *Pesach*.

When they were finished, tired and happy, my wife wanted to pay them, but they did not agree to accept money. They enjoyed seeing the results of their labor, the shining house, and they left without taking a cent.

As much as I try to understand what happened here, I have no explanation for it. Perhaps in a previous *gilgul* they stole money, and now they came back to pay their debts? What I did see with my own eyes was the precision in the timing of this story. It seems that in *Shamayim* they saw that we were busy with a complex mitzvah of *hachnasas orchim* and sent us special encouragement to continue without letting up, to give without making a *cheshbon*.

(Motzaei Shabbos, Parshas Nasso 5783, Yiddish, story 1, story number 34775. For stories, press 1 after selecting a language.)

was experiencing headaches and general weakness. Again I was laid up in bed, and I was very worried. The date for the entrance exams was approaching, and I didn't know anything that the boys in my *shiur* had learned over the past few weeks.

A day before the test, I got a call from the *yeshivah gedolah* that I had visited a month earlier, and they said the *rosh yeshivah* had instructed them to inform me that I was accepted into the *yeshivah* and there was no need to come for the test.

Now I understood that *Hakadosh Baruch Hu* had brought the *refuah* before the *makkah*. In *Shamayim* it was ordained that I would speak to the *rosh yeshivah* that *Shabbos*, so that he would know me, and I had made a good impression on him despite all my worries, and now that I was incapable of coming to take the test, they did not see a need to test me, and they accepted me.

(Wednesday, Parshas Beha'aloscha 5783, night, story 8, story number 35130. For stories, press 1 after selecting a language.)

Falling without Coverage

I am a young *avreich* from Bnei Brak. I live on a high floor of a building, and when something falls off our laundry lines, it's liable to fall all the way down, and also liable to get stuck on one of the neighbors' porches. One day a nice blanket, part of an expensive set, fell off one of our laundry lines. I went downstairs to see where it had fallen but could not find it. I looked all around the building, tried searching in the direction the wind was blowing – but nothing. No blanket.

Thus several days passed, and every time I stepped out of the house I made a round of searches for the blanket. A blanket is not a small item, and it was strange that it had disappeared without a trace. I thought to myself that if indeed someone had found it, he would certainly have put up a notice about the *aveidah*. Why would he want to keep my blanket? Seeing how the loss bothered me, I understood that from *Shamayim* they were hinting something to me.

I decided to do a *cheshbon hanefesh*. With *rachmei Shamayim*, I recalled something that had happened several days earlier. In *shul* I had been witness to a severe, painful incident. *Tefillin* had fallen to the ground without their covering. In light of that event, I had accepted upon myself to give *tzedakah* as a *pidyon nefesh*. On the spot, I had promised to give a specific sum of money to *tzedakah* but had subsequently forgotten about it.

Now I remembered, and I immediately set aside the money for *tzedakah*. A few moments later I heard a knock on the door of my home. The neighbor from the floor below me was standing at the door holding the lost blanket. "Is this your blanket?" he asked.

"Yes," I responded.

He apologized from the depths of his heart for the fact that the blanket had been in his home for several days. I forgave him immediately. I knew it was not his laziness that had caused the blanket to be held back, but that from *Shamayim* they were holding him back, in order to remind me about the debt.

(Wednesday, Parshas Beha'aloscha 5783, night, story 5, story number 35133. For stories, press 1 after selecting a language.)

להכניס
אמונה
הביתה
מאמר לאמא
שרוצה יותר

צחוק
בצד

לראות
אמונה
בעיניים
ראיון
שנותן כח

בחזית
האמונה
סיפור אישי

להתעמק
מאמר עומק

שטח
פרטי

סיפורים אישיים על
השגחה פרטית

ניתן להצטרף גם
בעמדת נדרים פלוס
תחת השם:
"מגזין השגחה פרטית"

אלפי יהודים כבר יושבים
ומתענגים על המגזין החדש
ההושקע

השגחה פרטית לכל המשפחה
הצטרפו גם אתם התקשרו עוד היום! -7

02-6246845

Q's & A's

Q's & A's about emunah and bitachon

The importance of telling hasgachah pratis stories is well known, in order to publicize the greatness and the honor of Hashem, and to give thanks and praise. There are instances, however, when for various reasons it is difficult to publicize some of the details, such as when it involves a personal matter, or even when part of the story is connected to a good deed I did, and telling it over would be bragging. What should one do with these types of stories? Should they be publicized nonetheless, or is there place to refrain from doing so? **Q #67** —Y.H. from Beitar Illit

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

A Zechus, Not an Obligation

Rav Ariel Falabani from Beitar Illit: The first thing to know about this is that telling over stories of *hashgachah* is not an obligation but rather a privilege, and we need to view it accordingly. The question is whether I can or need to forgo this privilege, or whether I can overcome the hurdle in order to acquire the *zechus*. When we relate to it in this way, we will exert ourselves to find a solution to every problem.

Rav Yishai Mazalumiyan from Holon: Hearing these stories gives a lot of *chizuk*, as they are true stories that happen to people in our generation. It is a great *zechus* for the public, and it is very important to publicize the greatness of Hashem, but in a case where it is difficult to expose certain details, it is enough to tell over the main points of the story.

Rav Yehuda Gewirtzman from Beit Shemesh: As the questioner writes, the importance of publicizing stories of *hashgachah* is well-known, for it reveals the providential Hand of Hashem over all the worlds and over all His creations. If the story includes a good deed, then this too is part of the *hashgachah*, and there is no reason to be concerned that one is bragging. Personal details that may harm the person involved can be left out without changing the general storyline. However, when someone is thinking about relating a miracle that happened, perhaps he should think about whether publicizing it goes against the principle that *brachah* dwells in a place that is hidden from the eye and whether the publicity could cause him harm.

Rav Leib Stern from Rechovot: Publicizing Hashem's honor is a very great thing. Regarding bragging or *ga'avah*, one should not hold back from telling the story because of such thoughts. Indeed, just the opposite is true. A person should overcome his hesitation and work on his *middos*; when telling the story with the goal of thanking and praising Hashem, he will not come to *ga'avah*.

Rav Dovid Leifer from Yerushalayim: "Sing to Him, make music to Him, speak about all His wonders." It is certainly a great thing to speak about and publicize all Hashem's miracles and all His *hashgachah pratis*. It's very important to speak about this, because this in itself gives people strength for the future, to overcome and withstand *nisyonos* – especially today, when all hearts are in pain, and people get tremendous *chizuk* from hearing stories of *hashgachah pratis* and seeing how every Yid is dear to Hashem. Regarding your hesitations, there are several

technical ways to solve this, such as by saying that you know the story firsthand, without mentioning yourself at all.

Act with Da'as

Rav Avrohom Branhut from Bnei Brak: There is certainly no obligation to publicize every story, and when something is not appropriate, for whatever reason, one is not obligated to retell it.

Rav Avraham Hakohen Deutsch from Yerucham: The goal of publicizing stories is to make Hashem *yisbarach's* Name great and to strengthen the public with *emunah* and *bitachon*, but when someone senses that this is not his goal, but rather his goal is to make his own name great, then certainly he should not tell the story.

Rav Yosef Leizersohn from Modiin Illit: It is very difficult to give a blanket answer that would apply to everyone, because indeed, many times there are things that are not appropriate to be publicized, and even if they are appropriate, not always should they be exposed. The questioner's hesitation because of bragging is valid as well. On other hand, it is very important to publicize stories. Therefore, each person needs to weigh the pros and cons on his own.

Rav Mendel Strauss from Afula: We find in *Chovos Halevavos*, in chapter 4 of *Shaar Habitachon*, that one should be careful, as much as possible, to "hide [one's good deeds] from all those who need not know of them, for when they are kept secret, then the reward will be greater than if they are known." But in the framework of the phone line one can publicize stories, since no one knows who is telling the story. In this way the person does not need to worry about bragging, nor about the story's publication taking away from his reward.

Question for newsletter 118

I am a gabbai in a shul. Recently, we started up some new minyanim, and not all of them are established yet. This demands that I be on hand, either to complete the minyan myself or to call people to come and complete it. This takes a lot of effort on my part, and therefore I am deliberating whether I can say that I have done my part, and the rest is simply to strengthen myself in bitachon that Hashem will help, or whether I am considered someone who has started a mitzvah, and I must do whatever I can to ensure that the minyanim function without a problem.

—H.S. from Beit Shemesh

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 Balak

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

There are people who suffer indescribably. They feel alone; they see everyone else busy and lively, while they remain on the sidelines, in terrible pain. No one takes an interest in them; no one even sees them.

To them we should say: It's just the opposite! Be happy that no one is preventing you from connecting to the Ribbono shel Olam, being available to Him alone, to turn to Him and ask Him for everything, small or large.

Before long you will see more success and *siyatta d'Shmaya* than others see.

The truth is that it is not only these people who need to hear this; each and every person needs it, at all times.

I teach Torah to young children. Quite often I experience tremendous difficulty in my work. What do we do in such cases?

We turn aside, alone, and speak to Hakadosh Baruch Hu. We ask of Him: "Please, Hashem, save us, and let us see a *yeshuah*."

I once was saying a *shiur* in *Maseches Sukkah*, and I got stuck in the middle. I couldn't continue; I realized that I did not understand the *sugya* well enough. I turned to Hashem and davened, and I experienced a *yeshuah* immediately.

Shlomo Hamelech said, "Know Him in all your ways"

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

Bringing the Ribbono shel Olam into Daily Life

(*Mishlei* 3:6). In all your *inyanim*, know Hashem. When you need help with something, whether small or large, turn to Hashem, daven to Him, ask Him for what you need. Bring the Ribbono Shel Olam into your day to day life.

Then you will certainly be connected to Hashem. This way of life is completely different from any other. It is a life in which we are connected to our own Root. The *Borei Olam* loves the people who live this way.

We find that Hakadosh Baruch Hu calls Calev ben Yefuneh "*avdi Calev*" – My servant Calev. The reason for this is that when Calev went with the *meraglim* and feared that he would err along with them – as it says in the *Ohr Hachaim*, Calev "placed himself in danger of succumbing to the evil inclination and the influence of his wicked colleagues, and the evil spirit began to knock at his heart" – what did Calev do at that time?

He left his colleagues and went off on his own to daven to Hashem at the *kevarim* of our forefathers. And he became beloved by Hashem to the point that he was called "my servant Calev."

May Hashem help us always to stay connected to Him and cleave to Him. May He enable us to be close to Him and to feel His closeness to us; *amen*.

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

I have no words to express my great thanks for the phone line and for all your initiatives. Recently I went through something very difficult, and then I took the newsletter in hand, knowing that there I would find some peace for my pain-filled heart. This was pamphlet #113, in which Harav Shefer published a letter that he had received. As I read the letter I was excited by every word. I felt that each word was appropriate for me and my situation. These words give so much *chizuk* for every person in every situation. Please continue doing your wonderful work in disseminating emunah.

On the giving end

On Lag Ba'omer we got a surprising phone call from one of the contributors who recently signed a bank order for a standing donation of 52 shekels per month, equal to the numerical value of ben – son, as a *zechus* for her son who had gone off the derech. She told us that from the time she began making these donations her son has been improving more and more, and within a short time a substantial change in his ways has become apparent. As an expression of thanks and praise to Hashem, she is making another donation, this time for 1320 shekels, which is double the gematria of the words "Shaar Habitachon."

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

Call now to the sponsorship hotline
(9722) 631-3742 or donate by:

| | | |
|---|--|---|
| בעמדות נדרים פלוס על שם 'שער' הבטחון | משלוח ברואר 5475 ת.ד. ירושלים | העברה לבנק לאומי סניף 902 חשבון 57390056 |
|---|--|---|

Seize the Opportunity

At this time, this special newsletter is available in English in digital form only. If you would like the unique privilege of having it printed and made more available to the general public, please contact us at

9722-6-313-742

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

Call the office at
(9722) 586-6075

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

Contact us to receive copy at
B023011300@gmail.com