

HASHGACHA PRATIS

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



Parshiyos Va'eira - Bo 5783 ■ Issue 106

HEART TO HEART

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

Instead of Rolling in the Snow a Thousand Times...

Many people wish they had a better life, and they're sure that if only a number of things would change, then everything would be okay: If only the boss wouldn't control my life and cause me pressure to the point of nightmares, then everything would be better. If only the neighbor would stop disturbing me, I would be more successful. If there were no thieves roaming the streets I would feel safer, and if not for all those gossipmongers who talk about everyone, I could function and move around much more easily, without looking to my right and my left all the time...

These people think that if only the world were arranged according to their personal preferences, everything would be great, and they don't understand that their problems stem from an internal source; the *power they attribute* to the people surrounding them is the real source of the pressure they feel. If a worker believes that his *parnassah* comes from his boss, that becomes a reason for him to do all sorts of irrational things in order to please the boss. And if someone believes that thieves are responsible for his loss of possessions, then he must protect himself from them using all means at his disposal, to the point of hermetically sealing all his windows and doors. The fear of what people could do to him stems from the core belief that human beings have some sort of power over him. When we learn about *bitachon*, and we delve into *emunah*, we neutralize all the difficulties mentioned above. In truth, there is no power in the hands of any creation to either help or harm anyone if it is not the will of the Creator *yisbarach*. There is only one Director of everything, Who does, did, and will do all deeds. In the beginning of *Shaar Habitachon*, Rabbeinu Bachyayi enumerates the benefits of strengthening oneself in *bitachon*. One of the benefits is that the person will serve no one other than Hashem – he will not serve the other person but rather will work for him, calmly, without fear, because *parnassah* comes from the King of the world, Who provides and sustains all His creations, and not from his boss. He will not place his hopes in any particular human being. When he needs help, he will do *hishadlus* and ask for help, but he knows that people are only messengers, and he places all his hopes and yearnings in the Creator *yisbarach* and not in philanthropists or in people with connections. Moreover, he will not do all types of things in order to find favor in

the eyes of others, and certainly he will not transgress even one mitzvah of the Torah, G-d forbid, in order to find favor in their eyes. He lives his life without thinking about what others think of him. Some will call this "self-esteem," but actually, this is *bitachon* in Hashem. The deep awareness that only Hashem rules all the processes in the world brings one calmness and inner serenity, and as a result, nothing will scare him and he will not be afraid of people disputing him.

A person can ask: If the life of someone who trusts in Hashem is so good, then perhaps he is missing out on atonement for his sins, which Rabbeinu Bachyayi promises us in recompense for all the difficulties endured in this world? There is no need to worry about this. In the past, tzaddikim would deliberately cause themselves pain (*sigufim*) by rolling in the snow or fasting. Are we better than them, and therefore we are not in need of these forms of atonement? Obviously not. The Apta Rebbe zy"ta taught that today, in the generation that is close to Moshiach, the *tikun* is easier. We do not need *sigufim*; rather, we achieve our *tikun* through simple faith in the Creator of the world. The toil and deliberate suffering of tzaddikim of previous generations was for our benefit as well, and what is left for us to do today is to strengthen our *emunah*. "And a righteous man lives through his *emunah*." This is real life.

When a person ingrains in himself the *middah* of *bitachon* – by working on it, learning and hearing about it, and practicing it – he draws to himself *hashpa'os* from Above. Reb Yaakov, the Dubno Maggid z"l, comments on *Shaar Habitachon* (end of the fifth chapter): The fruit of *bitachon* is *hashgachah*. Although there is no reward for mitzvos in this world, there are good *hashpa'os* that come down from Above when a person strengthens his *bitachon*. The greater a person's *bitachon*, the more *hashgachah* and Divine bounty will come upon him. Those who strengthen their *bitachon* merit to personally experience incidents of *hashgachah pratis*; they see the higher *hashgachah* tangibly and merit great *yeshuos*; as it says, "And he who trusts in Hashem is surrounded by *chessed*."

May much *brachah* come upon all those who strengthen themselves, for many long days; *amen*.

(excerpt from shiur in Shaar Habitachon)

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

FROM THE EDITOR

Rabbosai, the Tzaros Are a Treasure!

A Yid told me something worth repeating: "Based on the many experiences I have had in life, I can tell you that today, when something difficult comes up, and it seems that it is more than I can handle, I know to say thank you and to believe that something good is going to come my way."

This Yid told me about some of the amazing twists and turns of his life, spread over several decades. Some of the *tzaros* he endured are so painful that it is difficult even to hear about them, and yet these very difficulties were harbingers of miracles. Not always was the issue resolved, but in retrospect, the issue itself became a source of revealed good. He saw tangibly that if not for the difficulty, the good would simply not have come.

It was nice to hear, from someone in our generation, words that are clearly stated by Ramchal (*Daas Tevunos, Darchei hanhagos hamishpat v'ahavah*). Ramchal states that when *tzaros* come, this does not mean that Hashem has abandoned the world, but rather that Hakadosh Baruch Hu is preparing, in concealment, the path that will lead to rectification and redemption.

He goes on to explain that when it seems to someone that Hashem has abandoned the world, in fact it is precisely then that Hashem is "renewing good in His world," and His thoughts are constantly focused on "*tikuno shel olam*" – rectifying the world. He conceals His plans so effectively that it *seems* as though He has abandoned His world.

Ramchal concludes that at the times when Hakadosh Baruch Hu is preparing the greatest *yeshuah*, it seems darkest of all. When Yosef disappeared, for example, it seemed to Yaakov Avinu like the greatest possible darkness, but ultimately, this very darkness made Yosef into king of Mitzrayim and paved the way to redemption. This shows us that every redemption – both personal and national – must develop from Hashem's deeply concealed plan, and therefore it will be preceded by difficulty and concealment.

Similarly, in *ma'amar hageulah*, Ramchal points out that when Am Yisrael thought Hashem had abandoned them in Mitzrayim, He was actually preparing treasures of unlimited scope for them. During every moment of that bitter *galus* He was filling treasure-houses of precious, indescribable treasures for them. Ultimately, all these treasures were given to Am Yisrael at the time of their redemption, in recompense for the difficult *avodah* they did in Mitzrayim; and the same thing will occur during the future, ultimate *geulah*. "And then it will be a time of joy for Yisrael, the likes of which has never been before, and the world will be repaired, with peace and serenity, and there will never again be any pain in the world." Just a bit of patience, my brothers, and the *yeshuah* will come. Hakadosh Baruch Hu is in the midst of preparing it now...

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

THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

The Life-Saving Wall

I am an *avreich* from Kiryat Sefer. In our neighborhood there was a family that extended their house. They built a master bedroom with a porch on top of it. A neighbor from the floor above saw the porch being built and complained that the porch would enable them to see into his house. "I have no problem with your building," he said. "I'm just asking you to build a wall on the side that overlooks my house, in order to prevent *hezek re'iyah*."

The neighbor who was building asked a *rav* if he was obligated to put up a wall, and the *rav paskened* that he was not obligated. Nevertheless, he understood the other neighbor's feelings and decided to do as he requested, in order to maintain peace. "Good fences make good neighbors." He would seal off the possibility of more air and better views for himself, and thereby open the hearts to greater peace and harmony.

On Shabbos *Parshas Vayeishev*, a fire broke out in the house of the man who had built the extension. At the time, he was sleeping in his room – the newly rebuilt master bedroom – which was locked, and he had no idea of the pending tragedy. His children knocked on the door forcefully, trying to wake him up, but he continued sleeping. When he finally woke up, he saw flames coming in under the door. At this point he could not open the door, and he hurried up to the porch that was above his room. The fire continued spreading and made its way upward, in the direction of the porch. The man was stuck on the porch, and what saved him was the wall he had built for the neighbor. The flames licked at the two sides of the porch and did not reach the wall.

He stood there on top of the wall until they succeeded in putting out the fire and came to rescue him, whole and healthy. When he had built the wall, he did not know he was preparing a means of saving his own life.

Some Simple Sealant and a Prayer

I built a big porch for my family, and a few years later, a neighbor told me he wanted to build underneath it and to use my porch as the ceiling of his room. I agreed. Soon afterward, the neighbor started complaining that there was moisture coming in from my porch to his home. *What to do now?*

I called an expert. He checked it out with his expensive equipment and came to the conclusion that there was no option other than to take apart all the flooring, and repair and replace everything, to the tune of tens of thousands of shekels.

I did not have the money, and the whole problem had come about because of the neighbor who had built underneath my porch. Even if originally I hadn't demanded money for the ceiling my porch had provided him, I could certainly obligate him to pay for the reconstruction of the floor. I didn't want to get into deliberations or fights with him, but on the other hand, I didn't have the money to do it all on

Such and Such House to So-and-So

Reb Yaakov from Beitar relates: I got onto a list of lucky recipients of an apartment for "*mechir lamishtakein*" – a government-regulated price for first-time home-buyers. I immediately set about the great endeavor of choosing an apartment in the designated complex. Priority in choosing these apartments is determined by lottery, and I came out as number three, meaning that I would be third on the long list of buyers to choose an apartment for myself. I became wholly preoccupied with the matter, investigating the different pros and cons of various apartments and gathering evidence and opinions on all aspects of the purchase.

My father-in-law tried to get me to relax.

"Why are you working so hard?" he asked. "It says in the Gemara that forty days before a fetus is formed, it is announced 'such and such house to so-and-so.' Your apartment is already set aside for you. Be calm and know that only what is meant to come to you will come."

I knew that he was talking sensibly, but his words hardly penetrated my ears. Outwardly I nodded, while in my heart I disagreed with him. In order to acquire your own apartment you must do *hishtadlus*, I reasoned. I was doing *hishtadlus* by checking into things thoroughly and doing everything to ensure that I would get the best house possible. Clearly, everything was heavenly ordained and everything is announced from on High, but here on earth, one has to work.

The big day arrived, when I had to give in my choice of apartment. I took my wife's signed authorization, declaring that I could make the choice in her name as well, my ID card, and all the relevant documents. When my turn came they asked me, "Where is your wife?" I answered that she was at home, that she hadn't come with me. Why should she travel all the way from Beitar to the center of the country? That's why she had signed the authorization.

"Sir," the official told me with a blank expression on his face, "this authorization is only valid if signed in the presence of an attorney. The paper you brought here is worthless. If your wife gets here within three-quarters of an hour, there is still what to talk about, but if she's late, then you've lost your spot on the list.

I immediately called my wife and told her to order a taxi and come down to the office at the speed of light. She tried her best, and she arrived an hour later – late by fifteen minutes. The same stern official laconically informed us, "Your time has passed. You've lost your chance to choose."

Lost your chance to choose! Just like that! All the work and the plans had gone down the drain! Everything gone because of fifteen minutes on the road! This was incomprehensible! Didn't this official know the significance of an apartment at a government-stipulated price?! Was it even legal for him to send us packing, to wait for the next time there would be a drawing for this type of apartment?!

Finally, my father-in-law's words began to penetrate. 'Such and such house to so-and-so' had already been announced forty days before I was formed in the womb. Everything depended on the decree from Above. How had I placed such heavy emphasis on *hishtadlus* when I hadn't davened from the depths of my heart to the Creator *yisbarach*, that He lead us in the proper way to buy the apartment that had been set aside for us?

I thanked Hashem for reminding me – through the unrelenting official – who is truly the Boss Who gives out apartments and chooses them. After several minutes of *tefillah* and strengthening myself in *emunah*, I went over to the official and asked if perhaps he could reconsider, and take into account that we live far away and the travel time is long, and we have all our documents, and so on.

The official softened and agreed that I would be next in line. I was afraid the person ahead of me would choose the apartment that I wanted. It was pretty clear to me that he would do so, for there were only two five-room apartments in the complex, one on the third floor and one on the fourth. The third floor apartment had a somewhat larger storage room, and therefore the apartment cost 50,000 shekels more, but this small advantage did not interest me; I preferred the apartment on the fourth floor, without the extra space, for the lower price.

 **One Bitachon - in Four Languages** 

Four different languages - Emunah in
the Creator

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New

When my turn came, I was happy to see that apartment #10, the apartment I wanted, was still available, and I chose it, *b'siyata d'Shmaya*.

I asked the *avreich* who chose before I did, "Why didn't you choose the apartment on the fourth floor?"

"Because I saw that it only has four rooms," he said, "and I need five rooms." How is it possible that he thought the apartment had four rooms, when in fact it has five? How is it possible that he left "my" apartment for me, without my having any control over it?

This was the lesson! A tangible lesson, to know and acknowledge that, indeed, only Hashem *yisbarach* gives us apartments, and only with *siyata d'Shmaya* can we come to our own apartment. "Such and such house to so-and-so."

Open My Heart in Your Torah!

My name is Elchanan Schreiber. I made aliyah a short time ago, leaving behind the air of foreign lands, where I had been preoccupied with business for a number of years. Here in Eretz Yisrael, I decided, I would sit in *kollel* and learn like an *avreich*.

I thought I had done a great thing, but the hard part was still ahead of me. I went into *kollel*, opened a *Shulchan Aruch*, started to learn, and discovered, to my chagrin, that my head was not what it used to be. Nothing penetrated. Nothing! What had happened to me?! Everyone knows I have a good head, including many who've told me in the past that it was a pity for such a good head to be involved in business rather than in learning. My sharp mind was an established fact. And now, what a disaster! The *Shulchan Aruch* was open in front of me, and I could not connect one word to another and understand the halachah.

Again and again I reviewed the words; again and again I read the large and small letters, and at the end of the day, I came home with a headache and a broken heart.

The next day was a repeat. I would not give up; I stubbornly continued, would not close the *sefer* despite the fact that I understood nothing. I asked, listened, searched for some sort of breakthrough, but there was none. The halachah is clear, but the *Shulchan Aruch*, to me, was not *aruch* – not set before me. What will be with me? What do I do now? My soul desires Torah! Yesterday, I finally broke down completely. I put my head down and began to weep. I cried like a child for the big man whom Hashem had blessed with a good head, and he had gone and invested it in business, through which all types of concepts had entered his mind, concepts that don't go with Torah learning. I asked Hashem to forgive me and begged from the depth of my heart: *Open my heart in Your Torah! Light up our eyes in Your Torah! Tatte, I truly want this! Light up the way for me, open my mind!*

I don't know how long I cried. I only know that this was a true *tefillah* from the innermost depths of my heart.

The next day I sat down with the *Shulchan Aruch*, opened it, started to read, and...understood! Yes, yes, exactly so. The head that had been closed had opened up. The mind had begun to understand. This was true joy. I think that at that moment I understood the meaning of "*devarim semeichim kin'sinasam miSina*" – how, after all the darkness and fog, the light suddenly penetrates; the words of Torah began entering my heart.

Tefillah brings about *yeshuos* in all matters, but spiritually, it is guaranteed that one can bring about *yeshuah*. When a Jew wants something and davens from the depths of his heart, Hakadosh Baruch Hu helps him. I am publicizing this story so that precious Yidden who want to begin learning at an advanced stage in life will be strengthened. Don't give up. Daven. I saw tangibly how Hakadosh Baruch Hu helps those who truly seek Him.

The Greatness of Tzaddikim

Reb Yisrael Meir Gabbai *shlit"z* relates: I have a custom to visit the *kever* of Harav Hakadosh Rav Shalom Shachna from Pertzovitz *zy"z*, who is buried in Pertzovitz in Ukraine, and to light a candle there every Rosh Chodesh. On Chanukah, when Rosh Chodesh came out on Shabbos, I made my way to Pertzovitz on Friday, Erev Shabbos Rosh Chodesh, and from there I planned to continue to Uman for Shabbos. On the way to Uman, I saw a turnoff to the city of Lintz, and I asked the driver to turn there, so I could visit the *beis hachaim* in Lintz. How amazed I was to discover that it was the *yahrtzeit* day of the great tzaddik, Reb Gedalia of Linitz *zy"z*, one of the great *talmidim* of the Baal Shem Tov.

This was a wonderful instance of clear *hashgachah pratis*, since I had no specific reason to visit that city. *Min haShamayim* I was brought to honor the tzaddik on the day of his *yahrtzeit*.

my own, and I tried to think of a solution to the problem.

First we called the contractor. He came to see the problem but then did not return. The contractor would not bring the *yeshuah*. From where would the *yeshuah* come? From the King who helps and is *moshia*. We davened that Hashem would solve the problem and asked, from the depth of our hearts, not to have to spend money or get involved in *machlokes*.

I purchased some simple sealant and applied it in all the places that I thought might be problematic, and hoped for a *yeshuah*.

And indeed the *yeshuah* came. The moisture disappeared, and the neighbor stopped complaining. Even when heavy rains fell on Chanukah, the neighbor's room remained complete dry, with not a hint of moisture.

Understanding Hashem's Language

I am an *avreich* from Elad, and my heart is still pounding from the story I just heard. I have a dear friend, a great *baal chessed* who is well-known in Elad. He is a Yid who constantly lives with *emunah*, and in this area he is truly my mentor. I am always learning, from his example, about how to remember Hakadosh Baruch Hu and how to thank Him all the time. This friend of mine says *Mizmor l'sodah* dozens of times every day, and he lives with Hashem in every sphere of his life.

My friend started suffering from pain in his knee, harsh pains that restricted his functioning. He went to several doctors, did all sorts of exams, smeared all the creams, and the pains persisted, constantly, disturbing him to the point of frustration.

When I asked him, "How are you?" he answered, "This is what Hashem wants."

One night during Chanukah his pain got stronger, and he wasn't able to fall asleep. "Ribono shel Olam," he cried, "I understand that You're talking to me. I've already attempted all natural *hishtadlus*, and I'm sure You're trying to tell me something. Please, Hashem, help me to understand what You want from me." He concluded his *tefillah*, and his gaze fell on the mezuzah in his room. Immediately he went over to the mezuzah, took it down from the doorpost, and examined the scroll.

He began reading, and to his chagrin he discovered that the words *uv'lechtecha vaderech* had a deep notch going through them, causing the *dalet* to look like a *beis*. Instead of "*vaderech*" – on the way, the word now seemed to read "*baberech*" – in the knee.

My friend understood that this was the source of his pain, and he decided not to wait another minute. He called a friend who is a *sofer* and usually writes at night, and indeed, he was awake and answered him. He went over and showed him the mezuzah. The *sofer* was amazed. "The mezuzah is *pasul*," he told him, "but it can be fixed."

Understanding that it was an emergency, the *sofer* fixed the mezuzah on the spot.

The next day, my friend placed the repaired mezuzah on the doorpost of his room, and wondrously, his pain disappeared as though it had never been!

I think the main message of this story is my friend's understanding that Hashem was sending him a message, and that one who believes and strengthens himself in *emunah* is *zocheh* to understand the language in which Hashem is speaking to him.

Hashgachah Pratis - the newsletter that brings people closer to their Divine

Let your acquaintances and neighbors, father, grandfather, brother, and relative know. Today there is bitachon for everyone, in his own language.

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Q's & A's

Q's & A's about emunah and bitachon

It is known that hakaras hatov is one of the greatest things there are. There were tzaddikim throughout the generations who expressed gratitude all their lives to someone who did good to them in the past. On the other hand, the words of the Chinuch are well-known: The reason it is forbidden to take revenge or bear a grudge is that a person needs to know that the one who wronged him is a messenger of Hashem. It's totally not from him; it is from the One Who sent him - Hakadosh Baruch Hu. How does this work? When someone wrongs me, I am not allowed to think that it is connected to him at all. But when a person does good to me, I need to feel and express wholehearted gratitude. Isn't he simply a messenger from Above in the latter situation as well? **Q #58** -D.L. from Yerushalayim

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

Bless Hashem for the Bad

Rav Yosef Aryeh Pollack from Ashdod: It is known that nothing bad comes down from Hashem, and anything that looks bad conceals within it something good. According to this principle, there is no place for revenge or bearing a grudge, because the person did not do something bad to us. In fact, we really ought to be grateful to him as well.

To Repair Ourselves

Rav Dovid Leifer from Yerushalayim: It is true that everything comes from Hashem, both the good and the bad. The obligation of *hakaras hatov* is not a repayment to the person who did good to us, but is rather meant to help us improve our own *middos*, and as a result we will come to feeling gratitude to the Creator, as is brought in the *Sefer Hachinuch* (#33, *mitzvas kibbud av va'eim*): "It is proper for a person to acknowledge and do *chessed* for someone who did good to him, and he should not be ungrateful and estrange himself – for this is a bad character trait and disgusting at the core before Hashem and before people.... When he instills this *middah* in his soul, he will, as a result, recognize the good that Hashem does for him. Moreover, the obligation of *hakaras hatov* applies even to an inanimate object, as we find in *makkas kinim*, when Aharon, rather than Moshe, was commanded to hit the soil, since Moshe had an obligation of *hakaras hatov* toward the soil of Mitzrayim."

Rav Aharon Beifus from Rechasim: In reality, the two things are the same. Through *hakaras hatov* we acquire good *middos*, and through distancing ourselves from revenge and from bearing a grudge, we distance ourselves from bad *middos*. (See more in *Haggadah shel Pesach Avi Ezri*, p. 135.)

After it has been clarified that both good and bad come from Hakadosh Baruch Hu, there are additional explanations for why we specifically need

*to acknowledge the good, and when it comes to the bad, it is forbidden for us to take revenge or to bear a grudge. Rav Eliyahu Stahl from Givat Ze'ev tells us that he heard from the mashgiach Hagaon Hatzaddik Rav Chaim Friedlander zt"l: We acknowledge the good that someone did because that person chose good, or simply because Hashem chose him to be the good messenger. Hashem brings about merits through those who are meritorious, and we are grateful to this person for being meritorious. Rav Yeshayahu Abeles from Elad says that the fact that he did good for us comes from Hashem, but this person made a choice to love us. We acknowledge the good that he did for us by his making this choice. Rav Menachem Cohen from Yerushalayim offers an original response: The good and the bounty are from Hashem, while the bad is not a *hashpa'ah* from Above, but rather a ceasing of *shefa*. Therefore, the one who did good for us served as a pipeline, and we acknowledge the good from Above that he transmitted to us. Rav Dovid Herschler from Yerushalayim: In *Maseches Bava Kama* (92) it is brought that "the wine belongs to its owner, but we thank the one who served it to us." We see from here that we should thank the messenger who delivers something good to us. But regarding bad, the Torah tells us not to take revenge, because we have to forgive a brother for his minor role in the matter, for after all, he was just a messenger.*

Question for newsletter 106

The Mishnah Berurah (1:13) cites a reason for saying Parshas haMann: "in order to show that excess hishtadlus doesn't accomplish anything." This seems to imply that a small amount of hishtadlus is necessary, and that it helps. The question is, what is the measure of the amount of hishtadlus that one should do?

—N.G. from Yerushalayim

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 Beshalch

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

"Tell me, dear children," I asked the children with whom I learn, "I gave out snacks to a few children: One boy did not react, the second one said 'Thank you,' and the third said 'Thank you very much.' Which of the three children has the greatest chance of getting a snack the next time around?"

"And," I continued, "if one boy comes and tells me, 'Rebbi, I love you,' do you know how I feel?" The message is clear.

Hakadosh Baruch Hu bestows on us all the good. Say "Thank you," and not just "thank you," but "Thank you very much." Thank Him. Tell Him you love Him. "Hakadosh Baruch Hu, we love You!" This opens the pipelines of *shefa* and all the *yeshuos*.

Are we lacking what to thank Hashem for today? Look and see how much food there is today. Everyone has bread to eat. There is an abundance of food. Ask people who lived in Europe in previous generations about those days, how much lack there was. They did not

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

Say Thank You

have bread. There was hunger. In Yerushalayim a hundred years ago, people died from hunger. And today, with the sheer abundance, we do not know what to choose. The problem is already the opposite; people are looking for ways to stop eating, to diet...

The parents of a very sick child came to me. From a medical standpoint, he had no chance. The doctors had nothing more to offer him.

I suggested that each of them separately devote half an hour each day to talking to Hashem. They would begin by saying, "Hakadosh Baruch Hu, I love You!" Afterward, they would acknowledge and praise Hashem, and think about all the good things they have, and thank Hashem for them.

They did this over the course of three weeks, and the child miraculously recovered.

This is what Hakadosh Baruch Hu wants from us. He wants us to thank Him, to praise Him and sing to Him. In this way, we will merit all the good in the world.

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 want to thank you again and again for the sichas chaverim on the phone line. It is something special. The discussions are wonderful and full of life and vitality, beautiful pearls of wisdom! I get so much *chizuk* and joy from every discussion, it is truly an expression of the *passuk*, "Hashem's commandments are fair; they gladden the heart."

My daughter hasn't been feeling well for a while. For the sake of her recovery, we decided to focus on publicizing emunah in Hashem, and we donated generously toward the dissemination of the newsletters. We also committed to publicizing the *yeshuah* when it would come. Not much time elapsed, and the *yeshuah* came – our daughter recovered!

On the giving end

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!"

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