

HASHGACHA PRATIS

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



Parshiyos Vayakhel - Pekudei 5782 ■ Issue 84

HEART TO HEART

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

Where Did All This Come From?

On a Thursday afternoon, Avraham steps into the beis medrash carrying four pounds of almonds. He has purchased the almonds for Shabbos, but is already in the midst of sampling them. He sits down to learn, popping an almond in his mouth every now and then. A short time later, a man walks into the beis medrash and spies the bag. "Almonds!" he exclaims, "how wonderful! Just what I need. Tell me, my friend," he approaches Avraham, "Are these all yours, or are they meant for public consumption? My doctor just told me almonds are very good for my heart."

"I purchased them myself," says Avraham. "Can I have some?" asks the man. "Why just some?" asks Avraham in an unexpected burst of generosity. "Here, you can have them all!" He pushes the entire four pounds over to the man. "*Be gezunt.*" The newcomer takes the bag and starts eating to his heart's content, almond after almond, handful after handful. At some point, Avraham approaches him. "Do you think I could have some?" he asks, pointing to the bag.

"Ummm..." the new owner of the bag starts hemming and hawing. "Well, I'll tell you the truth, these almonds are really good for me. I'm enjoying them a lot. We really need them in the house. I'll tell you what, you see here, on the floor? Some almonds fell. You can have those if you want."

How do you feel about this person's behavior? Even the most stoic amongst us would feel an urge to burst out at him. How could you do this?!?! You just received the entire four-pound bag for free! By rights, you should have returned the bag to its original owner! You should have said, 'Of course. It's all yours anyhow!'

While this appears to be the proper reaction, in reality, we ourselves often behave like that thankless man. When asked to donate tzedakah, we may often find ourselves offering the almonds on the floor... Rabbenu Bachaye tells us that the fourth difference between one who learns bitachon and one who does not is apparent when he has more money than he needs for himself. At that point, he should give it towards the

cause which will "**Yield the Will of the Creator with his generosity of spirit and goodness of heart, as it says, 'for everything is from You, and from Yours we gave You.'**" (Divrei Hayomim I 29:14)

Hashem gave you money. One who learns bitachon knows it is meant for causes that give Hashem pleasure, such as charity and chessed. Money is from Hashem, and we give back to Him that which is rightfully His. To illustrate his point, Rabbenu Bachaye quotes a passuk from Divrei Hayomim I (29:9). "And the people rejoiced over their donation, for they wholeheartedly donated to Hashem, and David also rejoiced a great rejoicing." When did this rejoicing occur? David Hamelech's lifetime was drawing to a close, and knowing that he himself would not be the one to build a house for Hashem, he prepared all the materials necessary for the building – stone and wood, gold, and silver. Thousands of bars of precious metals and precious stones. Where did it all come from? Besides the royal coffers, donations were made by the people. And the passuk reads "And the people rejoiced over their donation, for they wholeheartedly donated to Hashem, and David also rejoiced a great rejoicing." His rejoicing was greater than the people's, because enabling others to do a mitzvah is greater than doing it oneself.

When King David stood to give his public thanksgiving, he asked, "Now who am I and who are my people that we should gather up strength to donate like this, for all is from You, and from Your hand we have given it to You." Hashem gives us all that we have, so we can give it back to Him.

Truthfully, we deserve nothing, and we have nothing of our own. "Master of the world, everything is from You, and whatever we give is Yours." Nevertheless, because Hashem ingrained feelings of ownership in us mortals, David davens that the donors' merit should be immortalized. The merits of donating towards a home for Hashem should remain for posterity.

May we merit doing tzedakah and chessed with generosity of spirit, and through that, be blessed with success and plenty from Hashem.

(Excerpted from shiur # 234 on Sha'ar Habitachon)

FROM THE EDITOR

Light from within the Darkness

An American *mashpia* left us a message on the telephone line: When I was a kid, I suffered from fears, paralyzing, heart-stopping, mind-numbing terror. Sometimes it got so bad, I couldn't even set foot outside the house. I suffered a lot, and it continued on into late in my teens.

With the help of Hashem, I was eventually able to get over my feelings of terror.

Today, forty years later, I can finally look back and thank Hashem for those years. Every day of suffering was a step towards my tremendous success in life, because thanks to those hardships I am able to now influence thousands who struggle through similar situations. The secret of my success is the pain I suffered in the past. Everything Hashem does is for the best.

Had someone looked at him in the face when he was a little ten-year-old hiding in the closet, overcome with anxiety, and said, 'You'll see, this is all for the best. Everything will be for the best,' I'm not sure how he'd appreciate it. He might see it as lack of empathy or heartlessness. But today he stands and thanks Hashem for every bit of that struggle.

Baruch Hashem, there is a halachah in the Shulchan Aruch (OC 230:5): "One should always be accustomed to saying 'Everything Hashem does is for the best.'" Since it's the halachah, we say it and believe in it even if it feels like dissonance.

How can we drive this message home in the here and now? How do we make it feel like something good NOW, when forty years seem like eternity?

The Malbim explains that the following passuk refers to this time period, when salvation is nothing but a distant hope: "Rejoice not against me, my enemy; because I have fallen, I will rise; although I will sit in darkness, Hashem is a light to me." (Micha 7:8)

Our nation's enemies rejoice when they see us suffering. Beholding their rejoicing, we tell them, "You really have nothing to be glad about. 'Because I have fallen, I will arise.' The reason for our salvation lies in our having fallen. Our suffering is the cause for our salvation.

How do we tolerate a painful reality that is our present, while still sitting in darkness? To this Hashem tells us: "Although I sit in darkness" – right now, while we are sitting in darkness, "Hashem is light to me." It's true, our reality is miserable, we sit in the darkness. But we have something valuable that grows from that darkness – "Hashem is my light." Hashem's light of hope, faith, and truth blooms from the darkness of pain. And that light illuminates our present despair and fertilizes the seeds of His salvation.

Many people who suffered difficult trials can attest how the worst of times was the best of times – their lowest point, when nothing could have been worse, gave birth to their most cherished moments of emunah and closeness to Hashem. People who suffer through challenges describe how those challenges were the catalyst for moments of blinding, precious emunah. Although we wish suffering on no one, once you're already there, grab the moment and make the most of it.

Good Shabbos Pinchas Shafer

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

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THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

Freezing Faith

Last year, our yeshiva took us on a trip to Meron on Erev Rosh Chodesh Adar. The itinerary included praying at Rabi Shimon, then splitting up: one bus would continue to other kevarim, and the other would take the boys to a nature reserve for a hike. Then, in the evening, both busses would bring the boys to a hall for a Rosh Chodesh party.

I wanted to go on the hike. But my friend held me up – he had a problem with his foot and had to go on the bus heading for various kevarim. Seeing how badly he wanted me to join, I agreed to forgo the trip. We must have discussed it for too long, because by the time I agreed, both busses had driven off. We were stranded.

It was getting cold, so we decided to go back into Rabi Shimon's kever. Inside, we discovered another boy who had been left behind. Together, we tried to find a solution for our plight. The third boy recalled the cell number of one of the mashgichim, so he borrowed a cell phone from someone. The mashgiach answered and told him to be at the green gate at the entrance to the village in a half hour so the bus could pick us up.

A half hour passed, and we made our way down to the green gate. We stood there waiting, but there was no bus in sight. We waited and waited, but the bus didn't come. Again, we had to search for a cell phone, but this time it was very difficult to find one. Hardly anyone passes there. Finally, we found someone and borrowed a cell phone. The mashgiach apologized. They were being held up, and promised to wait for us at the gate in another three-quarters of an hour. We stood there in the cold and waited. Three quarters of an hour passed, and we were still there, waiting. I didn't have my coat, and I was freezing. In my misery, I remembered my 28-year-old cousin who was still single. "Master of the World!" I said, "I believe everything You do is for the best. I'm having a hard time here, I'm freezing cold, but I believe it is only good for me, because You love me and want to only do good for me. Please Hashem, in merit of my emunah in You, let my 28-year-old cousin get engaged within two weeks."

I don't know why I asked for two weeks, but those were the words Hashem placed in my mouth. Just as I finished davening, we heard an engine rumbling in the distance. Soon, the bus came into view. We got on the bus, frozen stiff.

Two weeks later, Purim night, my mother woke me at 1 am. "Your cousin just got engaged!" I couldn't believe it. Exactly two weeks later.

(Daily Bitachon, Tuesday, Rosh Chodesh Adar I, 5782)

A Place to Flee

For the past thirty years I've been involved in planning and running Shabbasos and conventions to inspire bachurim in avodas Hashem. It's a form of *kiruv kerovim* – inspiring our own bachurim within the fold; to breath fire into their spiritual life and make it real. Once, I arranged one such Shabbos for nearly twenty bachurim in Rechasim. I worked very hard for the entire week, and on Friday I asked Hashem to please send me a sign that all my hard work was worth it – that He was pleased with what I was doing.

Hashem answered me in the most unexpected way.

That week I had been so busy that I couldn't concentrate on my learning. Early Friday morning, I sat down to learn with my chavrusa Tur Shulchan Aruch, chapter 94 footnote 5. Although it shouldn't have been difficult, I couldn't understand a word. I read the chapter again and again, but it just wouldn't go in. Finally, I got up, upset and frustrated. The passuk: "But one who did not stalk [גדרה], but G-d brought [it] about into his hand..." (Shemos 21:13) popped into my mind. 'It must have been because I "brought into" my "hand", i.e., because of my sins, that I couldn't learn Torah,' I thought.

Friday night, we awoke at 2 am for a learning session that would last until Shacharis. I sat down and opened the Tur. As soon as I flipped open the cover, even before I got to where I was up to, I was filled with a sudden flash of understanding. I suddenly knew everything I had learned that week. It was as if a fog that filled my brain had suddenly lifted, and everything was crystal clear. I flipped through till I reached chapter 94 footnote 5, and it was true. Amazing! I got up and broke into a dance. I was so excited with the *yeshua* Hashem had sent me.

That week, I was so busy I hadn't been able to be *ma'avir sedra*, so I didn't realize that the passuk that had popped into my head was in that week's parasha (Mishpatim). You can imagine my surprise when I received an aliyah and heard "my" passuk being read aloud: "But one who did not stalk [him], but G-d brought [it] about into his hand, I will make a place for you to which he shall flee." I understood that Hashem had made a place for me to flee from my pain – the cure that happened to me on this Shabbos in Rechasim.

During the meal, I told the bachurim what had occurred to me that week, and how my brain just seemed to open up to Hashem's Torah on that inspiring Shabbos. One of the bachurim came up to me and said that the words of the end of the pasuk "I will make a place for you to which he shall flee" are the acronym of Rechasim. I told this story to a great talmid chacham. He told me that the Vilna Gaon says that everything a Jewish person experiences is written in the Torah, but not every person gets to see it. "Celebrate," he told me. "You merited to see clearly how the events of your life are written up in the Torah".

A Jewish Home

Rabbi Yechiel Halevi Segal has been working for the past ten years in the Halacha L'ma'ase Institute where he checks tefillin and mezuzos. Eight years ago, a man from Ra'anana, Yosef, a fresh ba'al teshuva then, came in to buy tefillin and mezuzos. He had many questions, and he got into the habit of stepping in to pose his questions to Rabbi Segal, who would encourage Yosef in his new path in life. In the last three years, their relationship developed into a deep friendship. Rabbi Segal encouraged him endlessly, calling him fondly, Yosef HaTzadik – the righteous Yosef. Yosef, for his

part, grew in his observance, signed up to a kollel in Ra'anana and began learning with diligence. This winter, when he stepped into the institute to talk, he mentioned he'd soon be celebrating his fortieth birthday. Sadly, he was still single.

Rabbi Segal felt bad for him. That Thursday night, Erev Shabbos Shira, he went to the Bnei Brak cemetery to pray at the graves of the Viznitzer Rebbes. After reciting several chapters of Tehillim, he approached the gravesites of other gedolim: the Steipler Gaon and the Chazon Ish ז"ל. It was raining, and the cemetery was empty, or so he thought. Suddenly, he spotted a venerable Jew who was deeply engrossed in heartfelt prayer. He recognized him from pictures – it was Rav Yitzchak Kolodetzki, son-in-law of Rav Chaim Kanievsky *shlit"a*. Rabbi Segal asked him to please pray for his friend, Yosef Yuval ben Rachel who needed a *zivug hagun*. "Take my advice," said Rav Yitzchak. "Go to Har Hazeisim, to the gravesite of Rabbi Shimon Biederman from Bnei Brak, the Lelover Rebbe who passed away twelve years ago on Yom Kippur. Your *yeshua* will come from there. But you and the single man must take upon yourselves not to speak during davening, He should also learn the halachos of *k'vod beis haknesses* – respecting a shul."

Rabbi Segal told Rav Kolodetzky that the man doesn't talk during davening at all. "Still," the Rav insisted, "it is important he make it a full-fledged kabalah. I discussed it at length with my father-in-law. He told me it is best for one to take upon himself something for an entire year, covering a full yearly cycle and making sure to keep his promise in all situations. I go every few weeks to that kever," he said, "and announce *the kabalos* of those who send me. Baruch Hashem, we've been seeing yeshuos. Although I am of Lithuanian Jewish descent and visiting gravesites of rabbanim is not our way, I visit the Lelover Rebbe's kever even more than Chassidim."

He wished him well, and Rabbi Segal realized it was a heavenly coordinated meeting. In his desire to help his friend, he decided to start out immediately towards Har Hazeisim. He had no problem finding a car because Rabbi Yosef Daskal, the head of the institute, agreed to be the driver. Rabbi Yitzchak Dovid, another Viznitzer chassid, joined to pray for a friend who was 32 and still single. The three Viznitzers were joined by Rabbi Yosef Goldberg, a Lelover chassid who agreed to serve as their guide. Yosef Yuval himself couldn't join them because he wasn't feeling well, but he declared that from then on he would be careful not to talk at all during davening, from beginning to end.

That Erev Shabbos, the group ascended Har Hazeisim to pray. They all made a kabalah not to utter a single word for the entire davening and awaited Hashem's salvation.

A couple of days later Yosef told them, "I have to tell you how right the rav was. I don't talk during davening, and it was never a big deal for me. But today, after taking upon myself to keep quiet, someone came up to me and presented me with an urgent question in the middle of Shacharis. Not answering was a tremendous nisayon because he tried his best to get me to answer. I literally had to seal my lips with both hands in order to refrain from talking."

"The power of a kabalah must be tremendous," he said, "if the Yetzer Hara is working so hard to try to make me break my promise."

The following week, on Friday afternoon, Rabbi Segal called Rabbi Yitzchak Dovid to inform him that Yosef Yuval ben Rachel had found his match and was getting engaged to a 34-year-old girl from Ra'anana. Rabbi Yitzchak Dovid cut him off with his own news – the 32-year-old single had gotten engaged the night before!

Bursting with joy, Rabbi Segal called Rav Kolodetzky to inform him of the good news. The rav wished mazal tov, but expressed no surprise. "This story joins the thousands of other stories of amazing yeshuos people have seen in the past few years. The Lelover Rebbe, who fought mightily for silence during davening, is the pipeline through which yeshuos are merited." Rav Kolodetzky gave his permission to publicize this story so others can also utilize this segulah, and so people know the importance of refraining from speaking during davening.

Be My Guest

This year, on Tuesday of Parashas Mishpatim, my brother-in-law called to inform me he was arranging a family Shabbos in Meron. He said it was an opportunity we couldn't miss – he had found apartments in Meron for nothing, and we just had to all go. I realized the apartments were not empty for naught – the weather forecast was predicting very stormy weather, with snow and freezing cold. Most people stay home in such weather instead of trying to navigate the snowy, frozen roads. I agreed with them. Why should I go out in this weather? With a little baby, I was not up to adventures. I told my brother-in-law it would be too difficult for us to come. It was just too cold, and I preferred to stay home.

The next day he called again. I knew him, he was trying to put pressure on me. Everyone in the family would be coming. Wouldn't I reconsider? Truth be told I couldn't tolerate the feeling that I would be the only making trouble, so my wife and I decided to make the effort. The apartment in Meron was empty, so we set out on Thursday, all bundled up against the cold.

All the way to Meron I couldn't stop complaining about everything. That brother-in-law, the family, the weather... I wasn't a jolly a traveler at all.

In Meron our apartment was waiting for us, cold as ice. The heat didn't work well, and we spent that first night trying to keep our baby warm under piles of blankets. The following morning, I told my brother-in-law that if he couldn't find a way to warm our apartment I'd be on the next bus back home to Yerushalayim. I didn't want to risk my baby's health.

The energetic brother-in-law ran around that morning and found an electric heater for us. Baruch Hashem, the apartment got warm, and we were all comfortable.

Shabbos turned out to be beautiful. Our wonderful parents came and all the brothers and sisters-in-law with their children worked together to make our Shabbos a warm, family experience.

On Motzaei Shabbos, on our way back, I got a call from a neighbor. "Tell me, how did you know to go away this Shabbos? Don't ask what kind of Shabbos we had. We lost power right before Shabbos, and we were left without light or heat. It was a nightmare. And don't hurry back home either – the power hasn't been restored yet."

I was sitting on the bus already, so I had no way to turn around. Hoping for the best, we continued on our way. When we walked into the building, we saw the lobby was brightly lit. I called the neighbor. "How did you know when to come back? We just regained power a few minutes ago," he said.

I was embarrassed. Embarrassed at myself, embarrassed for my behavior. Here I was, traveling to Meron spewing complains, thinking I was so great for doing a favor and going. But in truth, Hashem had arranged it all for my benefit – he gave me a happy, uplifting, warm family Shabbos. Just for me. I didn't realize how much discomfort I was being spared. All Hashem wanted was for me to be comfortable.

(Daily bitachon, Sunday, Tetzave 5782)

Q's & A's

Q's & A's about emunah and bitachon

What is the best way to teach children about bitachon? How do you make bitachon palatable to children?

Q #36

A. Y., Rechasim

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

Be The Role Model

Rabbi Mordechai Hakohen Malachi from Beitar Ilit; Rabbi Simcha Brozokovsky from Ashdod; Rabbi Yitzchok Schechter from Haifa; Rabbi Moshe Levy from Elad; Rabbi Dovid Lieberman from Rechasim; Rabbi Yehuda Gweirtzman from Beit Shemesh; Rabbi Yehuda A. Abutbul from Beitar Ilit; Rabbi Dovid Binyomin Zussman from Yerushalayim: Chinuch means teaching through experience. Just as language cannot be acquired through lengthy explanations about word etymology and sentence structure, emunah and bitachon, much like any spiritual concept, have to be absorbed through osmosis. Children need to feel emunah and bitachon in Hashem by seeing that everything their parents do follows Hashem's Will. If children see that no matter what happens their parents thank Hashem, for both the good and the bad, (and especially for the bad!) they will absorb the message. When parents don't lose their cool and remain focused on thanking Hashem and praying for His yeshuah, it makes a great impression on children. In general, one should make it a habit to always say "Im yirtze Hashem" and "Be'ezras Hashem" because it imparts to children that nothing can happen without Hashem's help and Will.

Rabbi Aharon Beifuss from Rechasim: I once heard from a leading student of Rabbi Shlomo Wolbe zt"l that he never spoke about emunah and bitachon, explaining that youngsters cannot understand such topics. Only once did he gather young married men for a speech about emunah and bitachon. If that was the case in the past, for teenagers, how much truer it is for young children today.

Rabbi Moshe Yaakov Greenberg from Yerushalayim: Two newsletters ago, you wrote about teachers and their obligation to be overflowing with emunah and bitachon, through which they can influence others. What's true for teachers is certainly true for parents.

Signs And Symbols

Rabbi Gamliel Hakohen Rabinovitz from Bnei Brak quotes from his sefer, "Gam Ani Odecha":

'Eemunah, bitachon' are the acronym of av, father, to teach us that the father is charged with imparting emunah and bitachon in his children, to make sure they believe that everything is from Hashem. The *alef* and *beis* indicate that emunah and bitachon are the ABC's of chinuch.

Teach Your Children

Rabbi Yosef Istanbuli from Modiin Ilit; Rabbi Shmuel Cohen from Tzefas; Rabbi Eliezer Hoizman from Yerushalayim; Rabbi Dovid Boker from Tzefas: Emunah and bitachon are difficult to teach young children. They are still not mature enough to understand these concepts. Stories can help bring the concept closer to them. In general, stories are a very helpful tool in chinuch. Speaking about it is also a crucial aspect in conveying messages of emunah, based on the passuk "I believed as I spoke." (Tehilim 116:10) Speaking allows us to access higher levels of emunah.

Rabbi Efraim Cohen from Kiryat Ata: You should make a big deal about every expression of Hashgacha Pratis you experience. You'll be surprised, but eventually you'll start hearing stories from your own children. And **Rabbi Shimon Rotman from Beit Shemesh adds:** You can ask older children to write stories of Hashgacha they experience firsthand.

Rabbi Yisroel Meir Haris from Yerushalayim: A simple game of Monopoly can be a wonderful tool for teaching emunah and bitachon. When a child gets upset for having to spend money, or losing a chance to earn, we can turn it into a lesson on bitachon. This allows him to experience bitachon and emunah firsthand.

Question for Issue #86

Chovos Halevavos says that if someone places his trust in anything other than Hashem, Hashem removes places him in the hands of the person or thing in which he placed his trust. I would like to know – in a partnership where one party trusts Hashem and the other does not, will Hashem remove His protection from the joint enterprise?

A. D., Bnei Brak

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 Vayikra

Replies must include your full name and city Names of questioners are printed with initials and city

A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

The Maharal (Netiv Habitachon) writes that saying "Gam zu letovah – This too, is for the best," causes Hashem to turn over everything for the good. Even something that seems like a disaster can become a positive and cherished experience. (He adds that one should specifically say "gam zu" and not "gam ze" because the letter vav in zu flips over the entire situation.) The Ksav Sofer also explains (Parashas Vayeshev) that the reason Yosef was successful was because he would always say "Everything is for the best."

Getting used to saying "Gam zu letovah" allows us to see how things actually change for the better. I myself can attest to this phenomenon. Baruch Hashem, I have the zechus to publish a weekly pamphlet about bitachon. In the beginning there was someone who agreed to publish it for nearly nothing. This arrangement went on for four years, until one day he told me he had to stop. I was afraid everything would come to an end, but I encouraged myself and said "Gam zu letovah." I was sure that, on the contrary, something great would come of this. And indeed, that's exactly what happened – soon afterwards someone approached me and offered to publish double the pamphlets for the same amount.

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

Help Yourself!

A similar thing happened with the distribution. In the beginning, I used to place all the pamphlets in a large beis medrash that served thousands. One day, the gabbaim announced that pamphlets could no longer be left there. This seemingly spelled the end of my project, but I held tight and said "Gam zu letovah." A short time later someone approached me and asked for permission to distribute the pamphlet in seventy shuls, for nothing!

And this is beyond the other "regular" yeshuos I see each week.

One year, on Zos Chanukah, I needed a few thousand dollars immediately. This was beyond what I could naturally arrange, so I decided to work on my bitachon. Suddenly, someone approached me and handed me the money, just like that!

There was a *mussar* organization for which I was asked to arrange a monthly stipend. As time went by it became harder and harder for me, and I asked Hashem to please take that burden off my shoulders. I davened that they should be able to get by alone and not come to me. And indeed, the organization is handling their needs by themselves and the burden of arranging stipends was taken from me. So much joy and peace can be had when we let go and let Hashem run the show!

Rav Mandel's shiurim are broadcast on Kav Hashgacha Pratis weekly in all three languages - Hebrew, Yiddish and English

Effects on Two Ends

On the receiving end

Thank you for the Daily Bitachon segments. Every day I am stimulated by the short and exceptional lesson. It always hits the nail on the head and inspires me for the day!

On the giving end

My wife had been looking for a job for over two years. This past Motzaei Shabbos, I promised to donate newsletters for fifty shuls, and the next day, Sunday, the miracle happened! She was accepted to a job in just her field, right near the house, for excellent pay!

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