

HASHGACHA PRATIS

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



Parshs Bo 5783 ■ Issue 130

HEART TO HEART

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

Farthest...Closest

When a little boy runs into a table or a railing, he cries a lot and we want to calm him down. What do we do? We might take him back to the place where the incident happened and tell him, "Hit the table back!" The child hits the table very hard, and he calms down, feeling the sweet revenge.

When he gets older he learns that the table cannot really do anything to him. The table is an inanimate object, and it does not choose to hit someone. The boy might then blame his friend – "Why did you push me?" or blame himself – "Why didn't I pay attention and realize there was a table here?" or blame the person who put the table there in the first place; and so on. Placing blame in this way is very wrong, since everything happens in accordance with Hashem's decree. Rabbenu Bachyai brings this thought, toward the end of Shaar Habitachon.

Naturally, we tend to pay attention to that which we can see with our eyes right now. Someone who does not delve into the sugya of bitachon is liable to fall prey to the false premise that there are people or situations in the world that can help or hurt him on their own. This is one of the things that Rabbenu Bachyai points out as a common mistake made by those for whom emunah is not tangible. Such a person tends to attribute gains or losses to the closest circumstances – the most visible cause.

If we see a mature person who calms down like a little child when he is able to "get back at the table," we can understand that his mind is still immature; it hasn't developed. Rabbenu wants us to expand our vision, to teach us not to focus on the little things and on the notion that whatever is closest to us is the cause of what has come upon us. Rather, we should look at the bigger picture and understand that there is a long chain of causes, but all of them begin with the G-d of all powers in the world, Who orchestrates all circumstances and brings about His decrees using many agents until His plan reaches us.

This can be compared to a king who wants to punish his servant. The king sits in his palace, hidden from everyone, and gives a command to the prime minister. The prime minister sits in his office and gives a command to the chief officer; the chief officers instructs the chief of police, who is responsible for discipline in the country. He in turn commands his underlings; then the higher-ranking officer relays the command to the lower-ranking officer to hit the servant. The police officer who actually hits him does not use his own arm, but rather a club or whip.

There are seven different stages in the chain from the time the king issues the decree until it reaches the servant. The closest sibah – the item used to hit the servant – has no bechirah whatsoever. If the servant asks for mercy from the stick, it won't hear him at all. The police officer can help him somewhat and might hit him less hard. The higher officer can do something more: He can warn the police officer to hit gently. The chief officer can limit the number of lashes, and so on. Each person in the chain, according to his level of authority, can have some sort of influence. But who is truly responsible for everything that happens here? Who can actually annul the decree? The king! The king sits on his throne, exalted and hidden from all, furthest away from the servant – and if he wants to forgive him, he will do so.

The further away the cause is – the closer it is. Did you ever see the clerk at the bank getting honored with an important aliyah such as shishi or mafir Yonah because he agreed to release money from an account? Did the messenger boy who brought the money get honored? No. The donor, whose heart opened up to give – he deserves the honor, for he is the source of the donation.

With an eye on emunah, we can broaden our vision and know that this is how it is with everything. It wasn't people who caused us good or bad, for they are only messengers to carry out the decree. While those who do good certainly deserve our gratitude for their mission, because meritorious things come about through those who have merits, and difficult things come through those who are lacking in some way, but with all the gratitude, we remember Who sent them: the greatest King of all, who is the farthest away and yet the closest!

The commentary Ne'edar Lakodesh explains that the parable hints to the fact that Hashem sends His influence – whether positive or negative – to the upper worlds, which in turn influence progressively lower worlds, and thus it comes down through all the channels, until it reaches us and all of creation. All the intermediary causes receive a command to do something, until it finally reaches the individual, and they do not veer from their appointed tasks even by a hairsbreadth!

Therefore we should remember to go straight to the great King of all, and to ask Him for all our needs in life, and to thank Him and praise Him, to glorify and uplift His great, exalted Name, and He will enable us to merit His chasidim and his great mercies; amen.

Excerpt from shiur 276 in Shaar Habitachon. To listen to the shiur, press 4 after selecting a language, or dial (directly: 02-301-1904)

FROM THE EDITOR

A Donkey, A Rooster, and a Candle Instead of Captivity

If a Jew were to have such a choice: either be held hostage, or sleep in the desert for one night, and your donkey and rooster will die, and your candle will go out and you'll be alone in the darkness – for one night only – there is no question at all what he would choose.

This is exactly what the Maharal said regarding the well-known story in *Maseches Brachos* (60b) about Rabi Akiva.

Rabi Akiva set out on his way with a donkey, a rooster, and a candle. Toward evening he entered a city to find a place to spend the night, but no one wanted to give him a place to sleep, and Rabi Akiva slept in the wilderness that night. A lion came and devoured his donkey. A dog came and ate his rooster. The winds blew out his candle. Regarding each and every thing that happened, Rabi Akiva said: Everything that Hashem does is for the good. Whatever Hakadosh Baruch Hu does, He does for the good.

That night bandits came to the city and took all its inhabitants into captivity. Rabi Akiva said to his disciples: Now you see that everything Hashem does, He does for the good. Everything that seemed to be a hardship was in fact Hashem's way of saving me from captivity.

The Maharal (*Nesivos Olam, Nesiv Ahavas Hashem and Nesiv Bitachon*) sheds light on this story:

Sometimes a great and most difficult challenge is decreed upon a person, but our merciful Father wants to make it lighter for him, and therefore He brings upon him a difficulty that is somewhat like the difficulty decreed upon him. If the person believes that this is all from Hashem and that Hashem is doing it for his good, then he saves himself from the far greater difficulty.

This is how the Maharal explains the story of Rabi Akiva: A person in captivity is not in control of his body or of his soul, and he is unable to think. How we daven for the captives who are in Gaza to be saved! It was decreed that Rabi Akiva be taken into captivity as well, and Hakadosh Baruch Hu wanted to save him, and therefore He brought upon him a similar difficulty, so that he would be saved from the captivity.

Hakadosh Baruch Hu killed the donkey – the donkey which is the symbol of materialism – in this way saving Rabi Akiva's body.

The rooster that was killed redeemed Rabi Akiva's soul, since the rooster has more of a soul than other animals, as we say, "Who gives the rooster understanding to discern between day and night." Therefore, it is customary to slaughter a rooster before Yom Kippur, to redeem a person's *nefesh*.

The candle was blown out, and this redeemed him from the anguish of being unable to think while in captivity, since the mind is the light of a person, as it says, "For a mitzvah is a candle, and Torah is light." By Hashem's taking the donkey, the rooster, and the candle, Rabi Akiva was saved from captivity. This is a principle that applies to every type of difficulty: If a person believes that it is coming from Hakadosh Baruch Hu, and Hashem *yisbarach* is doing it all for his good, he saves himself from many more difficult things and turns this difficulty into a source of light and good.

In the words of the Maharal: "Therefore, a person should accustom himself to saying that everything the Merciful One does, He does for the good, and when he says, regarding that which seems to be bad, that he believes that Hashem *yisbarach* is doing it for the good, then Hashem will transform that bad into good."

We have the opportunity to exchange great *yissurim* for smaller ones, to exchange great difficulty for temporary discomfort, if during the *nisayon* we are wise enough to believe and to think that "everything Hashem does is for the best."

Gut Shabbat
Pinchas Shefer

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

No One Touch Anything

I am an avreich from Haifa. One day I traveled by bus carrying a bag in which were papers that were very important to me. I don't know how it happened and at what point it was forgotten, but the fact is, when I got home the bag was not with me. It was lost.

The loss of the bag disturbed me greatly. I did not have copies of the papers that were in it, and I also worried that someone would see their contents. Time passed, and the lost bag was not returned to me. I asked Hashem to help me find it, and as per the instructions of the Ohr Hachaim Hakadosh, I made my request in a clear and straightforward way – that Hakadosh Baruch Hu should help me find the bag and that no person should see its contents, that it should be returned to its place without other people having to be involved with it. Hakadosh Baruch Hu can do anything.

One day I decided to travel to Meron. I hired a van together with my friends, and when the time came, we waited at a bus stop for the van that would take us to Meron to arrive. We waited and waited, but the van was late. I called the company and asked what was happening. They told me, "We apologize for the delay. A bottle of oil spilled in the van. We're cleaning it now, and as soon as we're done, we'll

A Schedule Set in Stone

Half a year ago, my grandmother a"h was nifteres. My father, may Hashem lengthen his days, took it upon himself to daven for the amud throughout the year of mourning, l'ilui nishmasah. To that end, he arranged with a specific minyan that he would daven for the amud for both Shacharis and Minchah. Every day at 1 p.m. he davens for the amud in the minyan in our shul. This is a serious and important minyan.

One day my mother needed medical treatment in the hospital. The appointment was set up for the afternoon hours, and my father was feeling very pressured. How would he daven for the amud on that day? While it is possible to daven Minchah in the hospital, it was hard for him to depend on that.

On the morning of the appointment, before he managed to make any other arrangement, immediately after Shacharis, the gabbai came over to my father and told him, "The Minchah minyan at noon is available today. If you want, you can be the shaliach tzibbur."

Of course, my father accepted the proposal happily, but he was also in shock. The Minchah minyan for which he usually davens was as set in stone as was the amud itself. Ever since the start of his year of mourning he had never altered his schedule and never had anyone approach him to suggest that he switch his minyan. Precisely on the day that he needed it, and precisely for Minchah, and precisely at the right hour, everything worked out in a singularly incredible way, so that he would never miss out on davening for the amud even once.

We were very excited by the he'aras Panim. We saw how in Shamayim they appreciate my father's efforts, and he has special siyata diShmaya. May this story be l'ilui nishmas our grandmother a"h.

Free Rides

The day I started working as a driver, I made two commitments to myself: 1) to learn the set shiurim in mishnayos, Gemara and Shulchan Aruch, come what may, and 2) not to accept driving jobs on Friday afternoons. The first kabbalah was between me and myself. It was not easy, when it seemed that someone wanted to ask me to drive him somewhere, and I would not pick up the phone, but it was clear to me that if this would come at the expense of the shiur, then the job simply did not belong to me. Regarding Friday afternoons, that is a bit more difficult, because there are people who need to travel specifically then, and if not for these jobs, why am I a driver? But I've learned to tell clients about the hours that I work, and especially about the hours when I do not work.

On Friday, Erev Shabbos parshas Vayigash, someone ordered a ride from the airport to Yerushalayim at 10:30 a.m. The hour was okay according to the aforementioned kabbalos, and I set out on my way. I arrived at the airport and waited for the travelers. I waited and waited and waited, and they waited too; they got stuck in the terminal for a long time until they found their suitcase, and then it had to be checked, and by the time they were released and sent out, two hours had passed.

"The price for this trip is 600 shekels," I informed them. "I waited two hours for you, and it's already very late, and this is a short Friday." They understood, and they paid the full sum.

Later, when I was about to leave Yerushalayim, one family asked me to take them to Modiin Illit. I was happy to take them, since I was going in that same direction anyway, and I told them it would cost 175 shekels.

When we arrived, the family settled into the home of their hosts, and I rushed to prepare myself for Shabbos kodesh. I was driving in the direction of the mikveh, and in my haste I hit another car that was driving on the road. "Don't

On the giving end

Half a year ago I donated money toward the dissemination of this newsletter in an entire neighborhood as a zechus for my dear sister, who at age 34 was still single. Hodu LaHashem, two months ago she got engaged, and her wedding will take place in about two weeks. We truly feel that the merit of the Yidden who strengthened themselves in emunah brought about this yeshuah, after such a long wait of almost fifteen years.

On the receiving end

Lately I heard about your phone line and started listening to the fascinating content. I am going through a very hard time now and am having all sorts of physical and spiritual problems. In addition, I am in the middle of an exhausting process of looking for an apartment. Listening to the phone line strengthens me and keeps me calm. I very much enjoy the special song that plays on the line, about the seven conditions outlined by the Chovos Halevavos. The niggun strengthens me tremendously. Every time I listen to the song I become emotional in ways I have never known before. I could listen to the song dozens of times in a row. Yasher koach! I have no words to thank you.

you see how you're driving?!" he shouted at me. "What's wrong with you? Look what you did to my car! You'll have to pay for this!"

Neither of us had time to make an accounting. I gave him my phone number, and it was clear to both of us that we would speak again.

He called me right after Shabbos. I proposed that we go to an Arab village to have them repair the car, but he was afraid to do that. "How could you even suggest such a thing? We'll go only to a Jewish mechanic."

And so it was. On Sunday we went together to the mechanic, and we were told that the repair would cost 800 shekels. I asked the owner how it could cost so much. I tried to argue with him about the price, and in the end he said, "For you – 700." I paid for the damages.

On my way home, one of my tires hit something sharp, and I ended up with a flat tire, which I would have to replace. I got hold of someone who takes care of these things for reasonable rates, and he sold me a tire for 75 shekels.

Finally, with all the difficult car problems behind me, I thought to myself, "How terrible to lose so much money." Then I calculated the loss again – 775 shekels. Suddenly I realized that the sum was not coincidental at all. I am extremely emotional thinking about the special hashgachah here. I went into the house and started singing in a loud voice: Mizmor l'sodah!

I said that perek with great excitement, and in answer to the question in my wife's eyes, I shared the calculation with her:

On Friday after chatzos I had driven someone from the airport to Yerushalayim and charged 600 shekels. Then, for the ride from Yerushalayim to Modiin Illit that afternoon I charged 175 shekels. Together the two sums came to 775 shekels!

All the money I seemed to have earned on Friday after chatzos had been lost.

I experienced what it says in the Shulchan Aruch Harav: Anyone who does work on Erev Shabbos will never see a siman brachah from this work. If he earns something, he will lose it somewhere else.

This was a wondrous he'arah from Shamayim, and a tremendous chizuk to continue to uphold the kabbalos that I had committed to.

A Life of Machines

A rebbetzin, who is a tzaddekes, went over to her washing machine intending to turn it on. For twelve years she'd been using this machine six days a week. She fulfills her job faithfully and washes the dark, light, and colored clothing, each load in the way it needs to be done. Truthfully, the rebbetzin never thought about the great wonder – how a machine that was expected to last about five years was working so well and never needed to be repaired, but this is the way of the world. People don't ask why a machine is working. They only ask why it stopped working, and now her machine had stopped working. Suddenly, with no prior warning, it would not respond to any of the rebbetzin's attempts to get its attention. She pressed here, banged there, but the machine informed her soundlessly that it had finally died.

That evening, someone close to the rebbetzin met an avreich at a wedding.

"Are you the rebbetzin's relative?" he asked.

"Yes, I am," the relative responded. "And I'll tell you something interesting. When I was a bachur, the rebbetzin would come from time to time to encourage my mother, who was widowed. She also helped me a lot when I was preparing for my wedding, twelve years ago, and she gave me a washing machine as a gift. Today the machine we got from the rebbetzin broke down."

The relative told the rebbetzin about this conversation, and she became very emotional. She realized that it was around the time of his wedding that she had bought herself a washing machine, and she made sure to buy one for the orphaned chassan as well. That week both machines, which had held up far longer than usual, broke down. When she gave with all her heart, she did not know that she was lengthening the life of her own machine; and when it broke down for the recipient of her chessed, hers broke down as well.

How important is it to give; how much giving helps the giver!

send the van out to you."

We continued waiting, and then

a bus pulled up at the stop. I had no

reason to board it. It did not interest me at all at that moment, and yet, without any logical explanation, I came closer to the bus and looked into its windows. We were the only ones at the bus stop; no one was waiting for the bus, and if I hadn't moved toward the edge of the sidewalk the driver would not have thought of stopping at all.

I looked into the windows, and I saw my bag in the bus, near the back window! Yes, yes, that very bag, as if I had just left it there today. I got onto the bus and asked the driver, "Did you find that bag in the first seat behind you?"

"Yes," the driver answered. "When I saw that someone had forgotten it, I placed it there, near the window in the back. No one touched it!"

"That's my bag," I said. "I'd like to take it."

He was happy to return my lost item to me, and I felt the incredible hashgachah pratis in the whole story. If not for my having to wait for the van, I would not have seen the bus coming. If I hadn't come closer, the bus would have passed without my paying attention; and this whole hashavas aveidah came about as a result some spilled oil. Just like the jug of oil that remained whole, with the kohen gadol's seal, so too was my bag, closed and sealed, and no one had peered into it. Hodu l'Kel elyon.

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Hashgachah Pratis in Sifrei Kodesh

Hashgachah Pratis in the Sefarim Hakedoshim

That Which I Feared Has Come to Me

Rabi Yehuda bar Natan walked behind Rav Hamnuna and sighed. Rav Hamnuna asked him: Do you want to bring *yissurim* upon yourself? It says that *yissurim* come upon a person who is afraid of them. Rabi Yehuda bar Natan then asked him, "Doesn't it say, "Fortunate is the man who is always afraid?!" Rav Hamnuna responded that this *passuk* refers to a person who is afraid regarding words of Torah. A person needs to fear that he will forget the words of Torah, and thus he needs to go back and review them again and again.

(Brachos 60a)

Through Emunah He Brings Upon Himself All the Good and All the Blessings

As my holy father z"l said, "the word *emunah* is related to the concept of nurturing, as in (*Esther* 2:7) 'And he was *omen* Hadassah, who was Esther,' meaning that Mordechai nurtured her. *Emunah* is the catalyst for the *shefa*. The person who internalizes this is able to draw to himself all the good and all the blessings from the Source, and this is something very deep, as it has been said (*Yalkut Shimoni, B'shalach* 240), "Am Yisrael were redeemed only through *emunah*."

Regarding this Moshe said (*Shemos* 6:12): If Bnei Yisrael did not listen to me, how would Pharaoh listen to me?! This is very puzzling. Moshe Rabbenu a"h, the master of all *nevi'im*, asked how Pharaoh would listen to him? Certainly he well knew that Hashem is omnipotent and could certainly cause Pharaoh to listen to him.

We can understand his intention in light of the fact that Am Yisrael was redeemed only through *emunah*, but despite this, "from extreme stress and hard work" they did not listen to Moshe. In response to this, Moshe wanted to know: If Am Yisrael did not listen to me, then how will they be redeemed? How will Pharaoh listen to me? The redemption is in the merit of their *emunah*. As my father z"l explained, Moshe meant: They will not believe me, so how could Pharaoh listen to me and send them out? For my speech is impaired, and there is no need to speak to Pharaoh in any case. For Moshe knew that Pharaoh certainly would send them against his will, and [once he was forced] he would obey immediately.

Moshe felt that when Am Yisrael would believe in and listen to him, then Pharaoh would certainly hear what he had to say, but as he said: They did not believe in me and did not listen to me; how then is it possible that Pharaoh would listen?

His desire was for Hashem to influence *Am Yisrael* with wholesome *emunah*, so they would fully believe that Hashem would take them out of Mitzrayim, and then Pharaoh, in turn, would listen to him.

(Ohr Yitzchak, Radvil, Parshas Noach)

He Who Feels Something Brings It Upon Himself

Anyone who influences himself in a specific direction actually causes himself to be led in that direction (*Bava Metzia*

33a). This means that a person can cause something to happen to *himself* much more easily than he can cause something to happen to another person, because when he influences himself, there is no one to oppose it; this is not the case when he tries to influence someone else. If a person fears poverty, in essence he is "inviting" poverty to come to him. As it says in *Iyov*: "That which I feared has come upon me." When a person has a particular fear, he makes himself vulnerable to whatever it is he fears, and that causes the thing he was afraid of to be manifest.

This applies especially to poverty, which is the state of *lacking*. When he believes that he will lack wealth, that very belief brings about a lack of wealth, and poverty will always follow him.

This is not like someone who is afraid of falling, for a fall is generally caused by an obstacle that is in his path. [This fear is not dependent on his thoughts alone but also on some object outside of himself, which could cause him to stumble.] In contrast, if he fears a lack of money, he is preparing himself for that very circumstance, and that leads him to poverty.

Moreover, regarding something outside of himself, such as a possible fall, the *Rishonim* say that the fear of it brings it upon a person, for if a person were to take a wooden board and place it on the river from one edge to the other to use as a bridge, he will be very close to falling when he passes over it, because of his fear of falling into the water, but if it was laid on the ground, he would not likely slip off of it. This is only because of the thought and the fear of what would happen if he would fall into the water, because a person's mind totally controls him. Moreover, regarding poverty, a person's thoughts and his mind have power over him, and he brings the poverty upon himself.

(Chiddushei Igros Maharal MiPrague, Bava Metzia 33)

Fear Causes Us to Lose Out in Avodas Hashem

One thing that causes us to lose out on our *zerizus* is the great fear that we have of all sorts of things that come up in life. A person may fear cold or heat, and another time he may fear being hit, and another time illness or wind, and so on. This is as Shlomo Hamelech said (*Mishlei* 26:13), "...there is a young lion on the path, a lion in the streets." *Chazal* speak disparagingly about this *middah*, and even call it a sin. We are taught (*Tehillim* 37), "Trust in Hashem and do good; dwell in the land and be nourished by *emunah*."

(Mesillas Yesharim ch. 9)

A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

We've discussed many times, and it is brought in many sefarim, that leaving Mitzrayim was not a singular historic event that took place thousands of years ago, but rather it is an event that takes place all the time.

We are in galus today as well. Aside from the general galus of Am Yisrael, every one of us is experiencing his own personal galus – difficulties and complications that seem to trap him, and he wants to emerge from his narrow straits, whatever they might be.

The holy Torah is eternal. Every word written in Torah is always relevant, until the end of time. During these weeks, when we read in the Torah about Yetzias Mitzrayim, it is a time to delve into this well and to internalize what we need to internalize.

If we look into the process of the original Yetzias Mitzrayim, we can learn about the personal Yetzias Mitzrayim that is relevant for each of us nowadays.

We'll consider several points that could light the way for us in our personal galus and direct us in how to emerge from our difficulties.

Yetzias Mitzrayim was a long process. Hakadosh Baruch Hu sent Moshe to speak to Bnei Yisrael and to Pharaoh, and then once again to Bnei Yisrael and to Pharaoh. He smote Mitzrayim with ten makkos. Why was this entire process necessary? Hakadosh Baruch Hu is all-powerful; He could take Am Yisrael out of galus in one moment. But the explanation here is that it was not enough to take Bnei Yisrael out of Mitzrayim,

because the people themselves had to go out of their own galuyos.

Nowadays as well, all the difficulties that come upon us are part of a long process that is meant to take our neshamos out of their galuyos and to purify our souls, so that we will come closer to Hashem and believe in Him with complete *emunah*. It isn't enough to merely eliminate the tzaros; rather, there is a process here that every individual must go through until he himself emerges from his own galus.

Another point to bear in mind: Bnei Yisrael complained to Moshe that from the moment he came to Pharaoh, not only did it not become easier for them, but in fact the work became more difficult. And indeed this was the truth. However, they did not know that all this was in order to make their emergence from the galus happen sooner. As we know, because of the difficulty of their enslavement, the time Bnei Yisrael spent in Mitzrayim was shortened.

Sometimes when we begin a process of strengthening ourselves, it is specifically then that the situation gets worse; and we need to know that it is all only for our good, to shorten and hasten the process.

As in the days when we came out of Mitzrayim, we will see wonders now as well, and we will see Hashem's *yeshuah*. May each of us emerge from his personal galus, and all of Am Yisrael from the general galus.

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או ב: 02-30-11-300

מרחבי העולם:

מארה"ב 151-86-130-140
מאנגליה 0-330-3900-489
מבלגיה 0-380-844-28
מארנגטונה 398-840-31
מדרום אפריקה 8755-18-521
מזוקרונה 380-947-100-633
אוסטרליה 613-996-10005

מגזין השגחה פרטית

שכבר מכניס את
האור לאלפי משפחות

הכניסו גם אתם את האור
הביתה

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