

HASHGACHA PRATIS

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



Parshiyos Mikeitz - Vayigash 5783 ■ Issue 104

HEART TO HEART

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

From the Depths of a Pit to the Heights of Success

Once, a longtime disciple came to his *rebbe* in Yeshivas Tchebin, Hagaon Rav Avrohom Genechovsky *zt"l*. This *talmid* had been an outstanding *bachur*. He married into a wealthy family, and during all the days of *sheva brachos* he received countless *brachos*. Nonetheless, his *mazal* deteriorated. He made an investment, which failed, and all his money was lost and he was left in tremendous debt. His *shalom bayis* fell apart and he had to divorce. One of his creditors was his former father-in-law, who called him to a *din Torah*. From all the pressure, worry and grief, he became physically ill. It was a chronic situation, and the doctors did not think there was any way for him to recover.

Perhaps *zechus avos* stood by this young man, and he did not despair; he still thought about how he might improve his situation. He remembered how he had once succeeded in yeshivah, and his legs carried him to his *rebbe*, Rav Avrohom Genechovsky. He went in to see him, and he poured out his heart with a tear-streaked face, his whole being expressing desperation.

The *rav* listened, heard him out to the end, and empathized, and finally he said, "There is a solution for you, and through it you will rise from the depths of this pit to the heights of success."

A flicker of hope was aroused in the young man. He was prepared to do anything the *rav* would tell him – to go along with any difficult and complicated *segulah*. But the *rav* did not suggest anything of the sort.

"My advice to you," said the *rav*, "is that from today onward you close your mouth; be one of 'those who do not return insult for insult.' Don't speak badly of your ex-wife and her parents, and when someone tries to engage you in conversation about this, keep quiet. As the *passuk* states, "...and those who love Him are like the sunrise with all its power." You will see that in this merit your own sun will come out again and will shine in all its glory!"

The young man was shocked. "Rebbi, I'm not an angel."

"Correct. You are a human being, and therefore you need to strengthen yourself all the time, as Rabbeinu Bachyai instructs in *Shaar Habitachon* (Ch. 4, end of the third part): "And he shall endure his embarrassment, remaining aware that Hashem controls whatever good or evil he will experience." Bear in mind that as a result of this, your ex-wife's family will be unable to harm you even one bit if it is not what Hashem wants. Go with this power; strengthen yourself and follow my advice."

As the young man was still digesting these words, the *rav* continued, "In addition, from

today onward, put in a few minutes daily of *tefillah* for your ex-wife and her parents. Ask Hashem to enable them to succeed in life, with good health and bountiful *parmassah*. If you do this, your *yeshuah* will be close at hand."

The young man could not handle this. "I am not capable of davening for them, and even if I do, it will just be lip service. There is no value in a *tefillah* like that!"

"True, at first it will be mere lip service, but afterward, you'll see that you are truly interested in their success, and your *tefillah* will emerge from your heart. My dear friend, I am asking of you to do this. Sanctify Hashem's Name in the world, and you will see great *yeshuos!*"

The *rav* blessed his disciple eloquently and showered him with words of encouragement and comfort. The young man left deep in thought, and he decided that, yes, he would try to follow the *rav's* advice. He would try to be one of 'those who do not return insult for insult,' and even to daven for his former father-in-law and family.

After some time passed, the young man came to Reb Avrohom once again. This time his step was light, and he was smiling even before he began speaking. Anyone who saw him would have a difficult time identifying him as the same despairing young man who had been there earlier. He had come to inform his *rebbe* that indeed the *yeshuah* had come! His father-in-law had cancelled the *din Torah*. He had remarried, and the *Shechinah* dwelled in their home. In business too he was succeeding, and his health had improved wondrously.

"The *rav's* advice helped!" the young man said emotionally. "It was advice that cost me no money, but tremendous *kochos hanefesh*. More than once I bit my tongue even when it was painfully difficult, but I did not answer back. I invested in *tefillah*, and I was *zocheh* – for one who davens for his fellow Jew, and is in need of the same thing, is answered first. Today I lead a happy life, *baruch Hashem*."

This young man carried out the words of Rabbeinu Bachyai, who asserts that a Jew must strengthen himself in *bitachon* and wish good for himself and even good for those who seek to harm him, and he does all that he can to benefit them. He accomplished all that he did in the *zechus* of abiding by the words of the *Chovos Halevavos*. He emerged from oppression to relief, from darkness to light, and he merited a happy life. *Hodu laHashem ki tov*.

(Excerpt from shiur 145 in Shaar Habitachon; to listen to the shiur, press 4 after choosing a language, or dial directly: 02-301-1904)

FROM THE EDITOR

Without Wonders or Miracles

Perhaps someone can explain to me once and for all why we have to see a doctor, get a prescription from him, buy medicine, and take it according to the doctor's specific instructions. What do we need this whole process for, if the main thing is the *tefillah* that we say before taking it – "May it be Your will that this treatment bring healing to me," and after taking it – "Blessed is the Healer of the ill"?

We know that everything is from Hashem, so why do we need to take any action at all, other than davening? Why, in between those two *tefillas*, do we need to take medicine? The Holy Rebbe Reb Baruch of Mezhibuzh *zy"ta* asked this question. His daughter Raizel fell ill, and he took her to Dr. Gordon, who was the personal physician of the Austrian emperor and became a *baal teshuvah* under the influence of the Maggid of Mezritch *zy"ta*.

If Hashem desires for my daughter to recover, then she could recover without any need for medication, Reb Baruch said. However, Hakadosh Baruch Hu created a world that functions according to the laws of nature. He wants us to serve Him and to reveal Him within nature. If we saw His wonders without our making any effort, we would have no free will. People would always be aware of Hashem, and there would be no possibility of sinning. If anyone would see Hashem's *hashgachah* in such an obvious, wondrous way, how could he possibly come to sin?

The purpose of life in this world is to live with a constant awareness of Hashem despite the seemingly routine and natural processes of life; the purpose is *not* to base our connection to Hashem on experiencing miracles.

The purpose of our *hashgachah pratis* initiative is – through the telling and hearing of amazing "coincidences" that people experience – for us to become aware that all of nature is ruled by Hashem.

Baruch Hashem, we see clearly how people who listen to the *Hashgachah Pratis* line and people who are connected to the newsletter are strengthened especially for times when they *don't* see the wonders and amazing revelations.

Just last week a very exciting call came in to our office. It was a poor boy who had faced many difficulties in life and subsequently went off the *derech*, imagining that he would find happiness elsewhere. One day, he came home holding the *Hashgachah Pratis* newsletter.

"Ima," he told his mother, "this brought me back! I saw here how much our Father in *Shamayim* loves me, how much He wants me. This pamphlet instilled in me the belief that everything that Hakadosh Baruch Hu does, He does for my good.

"I am coming back to Him because I want to return His love," he concluded.

Good Shabbos Pinchas Shafer

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

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
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• 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 Power of a Tefillah

I am from Boro Park. On Thursday I was sitting in the *beis medrash*, and a *yungerman* came over to me to ask for advice. He told me that he learns privately with a *bachur*, whose parents pay him, but he isn't succeeding. The *bachur* just doesn't get it – nothing at all. As much as he explains, the *bachur* doesn't understand. What should he do? Stop the learning? Inform the parents? Not tell them anything?

"You have to think about *how* to inform parents of something like this," I told him. "It's very painful to hear in one shot that their son doesn't get anything. Wait a little bit, give me the full name of the *bachur* and his mother, and I'll daven for him. That is certainly something that can be done."

He gave me the name of the *bachur*, and during the Shabbos *seudah* I asked my children to daven for him and mention his name in their *tefillah*. I also davened for him, and together we asked that Hashem light up his eyes with His Torah.

That Sunday I met the *yungerman* again, and he asked if I had davened for the *bachur*.

"Yes, and my children did as well."

"I can tell," the *yungerman* said, "because this morning there was a tremendous improvement. The *bachur's* brain simply opened up; he understood everything we were learning today."

Look what *tefillah* can do!

And He Will Provide for You Fully, with Dignity

Rav Yaakov Nevenzal from Beit Shemesh, a *talmid* of Yeshivas Mir in Yerushalayim, relates:

During *Selichos*, on Monday, 23 Elul 5782, I was sitting in a shul in Beis Yisrael and learning, between *sedarim*. Suddenly I heard someone there say to one of the *avreichim*, "On Wednesday morning there will be a *bris* here for twins!" He explained that his nephew, Reb Yosef from Beit Shemesh, the father of the twin boys, wants the famous tzaddik Rav Yaakov Meir Shechter *shlit"a* to be the *mohel*, and therefore he wants to make the effort of coming to Yerushalayim for the *bris*.

Hearing this news, I went over to the man who was talking and told him, "My brother told me yesterday that his *chavrusa* told him in the name of one of his friends that there is a very wealthy Jew who is here in the country from abroad, and he's willing to pay a large sum of money in order to be *sandak* at a *bris* this week. Do you think your nephew will be interested?"

"The money will certainly interest him," said his uncle. "He lives very simply, and it will undoubtedly help him a lot. The question is whether he'll agree to give the honor of being *sandak* to someone he doesn't know."

I decided to get involved. I called my brother and told him to call his *chavrusa*, who would call his friend, who got the number he had seen in a small ad, until we reached the wealthy Jew from abroad. He was in Tzfas, and

The Value of a Few Drops of Ink

My name is Shmuel, and I teach in a Talmud Torah in Beitar, the same Talmud Torah where my friend the *avreich* Rav Elazar Goldberg *zt"l*, used to teach. He ascended to *Shamayim* on Lag BaOmer, 5781, at the holy site of Meron; he was one of the 45 pure *neshamos z"l*.

We were friends and fellow staff members, and his memory remains engraved in my heart. I have many friends, but I continued the special connection with him after his *petirah* by learning *mishnayos* each day, and with thanks to Hashem, I finished all *Shisha Sidrei Mishnah* with *Bartenurah* for the sake of his *neshamah*, and I am continuing to learn on his behalf.

On the night of 22 Cheshvan 5783, I dreamed that I saw my departed friend, his face aglow, wearing his Shabbos *bekeshe*, his head wreathed in his *shtreimel*, and he asked me, "Please go to Rav Ephraim Zilberman *shlit"a* and ask him to forgive me for the ink that I owe him."

I paid no attention to the dream. A person dreams about his thoughts, and I mention his name each day before learning, so it's logical that he would appear in my dream.

The next night Reb Elazar appeared again, and again I did not relate to it seriously. I am not a dreamer, and involving myself with dreams is not my forte. But Reb Elazar insisted. He appeared again and again – for a full week! The eighth time, on the night of 29 Cheshvan, he changed his pattern. He did not smile at me; he took his *shtreimel* off his head and shouted, "Why don't you help me?! For you it's something so simple, to go to Rav Ephraim Zilberman *shlit"a* and ask him to forgive me, and I need to undergo much difficulty, and to come all this way from afar, with great effort."

This time I could not just ignore the dream. The next day, Yom Kippur Katan, I approached the *rav*, and indeed he recalled the story. In addition to his many other occupations, Rav Zilberman inherited from his father, the *gaon* and tzaddik Rav Yitzchak Shlomo Zilberman *zt"l*, the skill of *safrus*, and he also comes every Friday to test the boys in the Talmud Torah. Reb Elazar *a"h* also worked as a *sofer S'tam*. One of the times that Rav Zilberman came to test the boys, he spoke to Reb Elazar about a certain type of ink that was developed in recent years, called "*dyo-CHANAN*," and suggested that he try using it. The next Friday Rav Zilberman gave him a quarter of a bottle of ink – a small amount, worth about 25 shekels, and Reb Elazar took it in order to try it out.

Rav Zilberman was certainly not expecting Reb Elazar to return the ink. He thought of it as a gift, but Reb Elazar saw it as a loan, and planned on returning it or paying for it after using it.

Several days later, Reb Elazar ascended to a world that is all good, before he had told anyone about his plans or about the ink he had, and this small, insignificant amount of ink, which Rav Zilberman had no intention of getting back, was disturbing Reb Elazar on High.

I had been embarrassed to come to the *rav* and tell him my dream, but I had no choice. I understood that this was a true dream, and Rav Zilberman related to it with the utmost seriousness. He immediately called over several *avreichim* and announced, "I hereby forgive Reb Elazar Mordechai ben Reb Shmuel *a"h* wholeheartedly, and the debt is completely forgiven. May the deceased rest peacefully, and may his *neshamah* be *tzerurah bitzror hachaim; amen*.

Rav Elazar's father, Reb Shmuel Goldberg *shlit"a*, son of the *melamed* from Talmud Torah Eitz Chaim, who is the son of the Rav Hagaon Reb Nesanel Yadler *zt"l*, asked that we publicize this story, and may the *hisorerus* that comes from it benefit the *neshamah* of the deceased.

(Excerpt from *shiur* 282 in *Shaar Habitachon*. To listen to the *shiur*, press 4 after choosing a language, or dial directly: 02-301-1904)

There Is Only One Manager

One day I returned home in the afternoon, and as always, I took out the food that my wife had prepared to heat up for the children for lunch. But when I tried to light the fire on the stovetop, it wouldn't go on. I pressed harder, turned the knob again and again, until it dawned on me that there was no gas. Turning the knob would do nothing; the problem was not in my stovetop

One Bitachon - in Four Languages
Four different languages - Emunah in the Creator
Lashon Kodesh, Yiddish, English, French
Hashgachah Pratis - the newsletter that brings people
closer to their Divine Source

but in the gas lines.

I called the gas company, and the man who answered the phone pleasantly explained that a gas technician had visited my building recently to fix some problem in the system, and he had neglected to reconnect the pipes leading to my apartment.

"When will I have gas?" I asked.

"If we have a technician in your area it can be today. If not, then tomorrow," he responded languidly.

"What do you mean, tomorrow?!" I sputtered. "Do you realize that because of this I have no food for my children now? How could you leave us without gas? What type of service is this?!"

I continued talking until suddenly I realized I was talking to myself. The man had put down the phone. I was left openmouthed. What people! What a company! What service! Is this the way to act?! I should make a ruckus and let people know about the criminal negligence and total lack of consideration for hungry children and tired fathers. I must make an accounting with them, and get reimbursement that should sustain us for the next ten years...

Hashem helped, and I calmed down. I stopped the flood of words, shook myself out, and told myself, *There is only one Manager in the world*. Hakadosh Baruch Hu does everything, and he sends gas to my home so that we can heat up and cook. How did I have gas until now? I'd never paid attention to the great favor Hashem had done for me up to this point. The time had come to give thanks for it! I had an opportunity here for the children as well to know how to appreciate the daily gift of being able to heat up food on a stovetop. I said, "Thank you, Hashem, for all the *chassadim*, for sending me gas until now, for the fact that I have a stovetop and food, and that I have what to eat. Nothing is to be taken for granted. All of it is Your *chesed* and *rachamim*."

That's how I stood and spoke to Hashem, until I felt I was in His Hands, leaning on Him and dependent on Him, with the knowledge that just as He was with me until now, He would never leave me. I had no doubt that He would take care of us and provide all our needs.

I had just finished talking when the phone rang. It was the gas company, calling to apologize profusely for the mishap. They were sending out a technician especially for me, and within half an hour the issue would be taken care of.

I saw tangibly what is written in *sefarim kedoshim* – that through our giving thanks, all the *din* is sweetened; everything worked out.

The Button that Moved the Car

I live in Beit Shemesh. I wanted to bring materials to my workers, so I went over to my car and pressed the button to ignite the engine. The car let out a few grunts and then went dead. I opened the hood and saw that the battery outlets were overheated and the connections were weak. I stepped hard on the gas pedal, but the car stubbornly refused to start.

I called my father-in-law, who knows a bit about cars, hoping he would have an idea for me. He heard the problem, asked me to try starting it up as he listened, and immediately diagnosed: According to the sound he was hearing, the car was out of gas.

Gas! It hadn't occurred to me to check that. What would I do? Where would I get gas? Time was short. The workers couldn't even be blamed for laziness, for they had no materials to work with.

I tried calling many of my friends, but none of them had anyone to send me. I called my brother to ask for help, and he said, "I can't help you now, but just a little while ago I saw a truck starting up a bus that was stuck, a few blocks from where you are. Go there now."

How would I get there? While I was thinking, I saw one of my friends. He heard me out and suggested that I drive his car over to the truck and ask the driver to come start up my car. I took his advice, but when I got there the truck driver told me, "I don't start up cars."

"But I'm stuck," I said, "without a drop of gas in my tank."

"Stuck? Okay, I'll come."

He drove his truck over, filled my car with 18 liters of gas, and the engine came back to life. I was amazed at how the whole thing had worked out so quickly. Then I called my wife.

"What's doing with the car?" she asked.

"How do you know I had a problem with the car?"

"I spoke to my father before, and he told me about the car. I know that you can't work without a car, so I took out a *sefer Tehillim* and said a few *perakim*, asking Hashem to send you gas quickly. So what's happening?"

"Now I understand," I answered her emotionally, "how everything worked out so quickly and efficiently. It was your *Tehillim* that got everything moving."

At the exact time that she was davening, Hakadosh Baruch Hu sent messengers to get my car going again. Thank You Hashem!

he wanted to meet the father of the twins within several hours, at the Waldorf Astoria in Yerushalayim. I asked for the meeting to take place instead at the home of the *baal simchah* in Beit Shemesh, on Ben Ish Chai street, and permission was granted.

The father, Reb Yosef, hurried to buy some *rugelach* and drinks in honor of his guest. The meeting took place at midnight, and I was present. The rich man brought along his younger friend, also a wealthy Jew, and the two arrived at Reb Yosef's tiny rental apartment. When they asked him to turn on the air conditioner, they were informed that the air conditioner had broken down quite some time ago and had been serving as merely an ornamental object in the house.

When they asked about *parnassah*, they discovered the Reb Yosef, the *tzaddik*, sat and learned from the wee hours of the morning at the central *beis medrash* "Anshei Tzaddik" on Abba Shaul street in Beit Shemesh. During the day, he was a regular *avreich*. His wife, the *tzaddekes*, worked as a waitress, so that the *simchahs* in the area would be graced by modest, G-d-fearing waitresses. This was their situation, and they had seven wonderful children, *ken yirbu*.

The meeting left everyone impressed. The father of the twins was impressed by the wealth, the wealthy Jews were impressed by the poverty. "The rich one and the wealthy one had met," and all that was left to do was to ask a *rav* whether to agree to the proposal, to give allow the wealthy Jew to serve as *sandak*. This wealthy Jew also had fine *yichus* and a wide, generous heart.

The *gaon* and *tzaddik* Reb Yaakov Meir Shechter *shlit"a* said that, taking into account the open *hashgachah* that had led to the meeting, it was indeed a sign that these wealthy Jews were meant to receive the honor.

The grandfathers, on their end, relinquished their rights to be *sandak*, as they had been honored at previous *brissim*. Now all that was left was to arrange for a *seudas mitzvah*. The minute the wealthy Jews entered the picture, the whole story was transformed. The *sandak* asked that the *seudah* be a lavish one, that many guests be invited for the great *simchah*, and that every guest receive a portion that cost 50 dollars.

During the *simchah*, one of the guests stood up and related that the twins had been born on the eighteenth of Elul, a great day for Am Yisrael, the day of the birth of the holy Baal Shem Tov.

Hearing this, the *sandak* caught his head in his hands and shouted, "Chai Elul! That's my birthday! And today is the 25th of Elul – that was the day of my *bris*!" He became so emotional that at that moment he committed to increasing his gift to the family exponentially.

After the *bris*, the *sandak* paid for all the expenses, and he and his friend surprised the father of the twins by handing him \$30,000 in cash, as well as a double stroller and several other choice items. They also asked to stay in touch in with him in order to pay for the bar mitzvahs and weddings of the twins.

Reb Yosef related that whenever they had been in difficult financial straits and had debts, he would tell his wife, "We will cast our burden on Hashem, and Hashem will do the rest – He will sustain us." Indeed, Reb Yosef was now *zocheh* to pay off all his debts.

He was *zocheh* to see with his own eyes that those who trust in Hashem will not be shamed.

(Excerpt from *shiur* 282 in *Shaar Habitachon*. To listen to the *shiur*, press 4 after choosing a language, or dial directly: 02-301-1904)

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

Sign up, and get others to do the same - and buy yourself the inner serenity of one who trusts in Hashem.

Contact us to receive copy at B023011300@gmail.com



Q's & A's

Q's & A's about emunah and bitachon

Many times, when someone suffers from some situation, he has two choices: One is to accept that this is the will of Hashem, and to be strong and deal with the suffering, and the second is to search for a solution to the problem. For example, if someone is suffering in his workplace, he can either deal with the pain and suffering and accept it with love and find the positive points in it, or he can take action, such as leaving this workplace and searching for a new job. This comes up in all sorts of situations. How do we know which is the proper way to act? **Q #56** -N.D., Elad

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

Emunah and Joy

Rav Mani Darchi from Ramat Gan: I can't answer you for every situation in life, especially when you did not provide specific details of the situation. Your question, however, can be divided into three main parts: 1) How do we deal with the reality of Hashem's will? 2) How do we deal with the emotional pain? 3) How do we solve practical problems, and how do we know the proper direction in finding a solution to the problem? These three questions came together to form one big question, that lacks focus and is confusing. This is because you are mixing the emotional pain with the practical side – which is finding a practical solution if necessary. If you put the emotional pain to the side, it will be easier for you to find a solution to your problem.

Rav Dovid Yisrael from Beit Shemesh, Rav Yehuda Gewirtzman from Beit Shemesh, Rav Aryeh Shemaya Chaduk from Yerushalayim, Rav Nassan Halevi from Beitar Illit: If a person is in a situation where he is suffering, he needs to try to get out of it. Only if he has no way of getting out of it should he seek ways to strengthen himself within it. *Chazal* have told us (*Bava Metzia* 75b): Whoever has it hard in his city and he doesn't move [to another city] is one of those who call out and are not answered.

Rav Dovid Leifer from Yerushalayim, Rav Asher Tefilinsky from Beitar Illit, Rav Yaakov Lemberger from Ashdod, Rav Dovid Sofer from Bnei Brak, Rav Baruch Weider from Beitar Illit: In your question, you present things as though there is a contradiction between *emunah* and strengthening oneself to face the reality, and seeking a solution. But this is not the case – these two things do not contradict each other. Along with various ways to strengthen himself in *emunah*, a person should try to seek a solution to the problem. If he found a solution – wonderful, and if not, he should continue to strengthen himself. In general, if we've sought a solution and didn't find it, it is certainly Hashem's will that we strengthen ourselves more.

Rav Mordechai Glandor from Beit Shemesh: Through *simchah* one can come to know the will of Hashem. As is taught in the *Yerushalmi* in *Maseches Sukkah*, "Ruach Hakodesh dwells only in a happy heart." Therefore, a person should accept his situation happily, and then he

will know what he needs to do.

Find the Good

Rav Mordechai Shlomo Rabinowitz from Beitar Illit: It is said in the name of *tzaddikim* that a Jew needs to know that wherever he is, he has been sent there from *Shamayim* to fix something. This applies to someone who is in a specific workplace which he feels is not good for him – perhaps he has a *tafkid* from *Shamayim* to see the good that is hidden there. **Rav Aharon Beifus** adds that this applies only if he has the *kochos* to deal with it, but if he reaches the point that he is paralyzed by the situation, it's a sign that this is not his level, and he should find a way out of that situation. **Rav Meir Harstein from Bnei Brak and Rav Yosef Aryeh Pollack from Ashdod** add: The moment the situation interferes with his *avodas Hashem*, for example, if it brings him to anger or to some other negative emotions, then there is no question here at all, and certainly it is not Hashem's will that he remain in this place.

Make a Rav for Yourself

Rav Moshe Magen from Modiin Illit, Rav Dovid Feurst from Ashdod, Rav Avraham Aharon Dushinsky from Beit Shemesh: There cannot be an answer to this question that is applicable to all cases. This is where our Sages recommended, "Make a *rav* for yourself, and remove yourself from doubt."

Question for newsletter 106

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 absolutely not the person; rather, it is 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?

—D.H. 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 Vayeichi

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

Chanukah – days of light, days of praise and thanks.

The days of Chanukah are *yemei ratzon*, when one can accomplish great and powerful things. These days, of all the days of the year, are days when one can ask for miracles like the miracles that were done for our forefathers; as we say: "May the Merciful One perform miracles for us..." It is interesting that this *nusach* is said only by someone who forgot to say the regular "Al Hanissim." He can make it up by saying "HaRachaman – May the Merciful One perform miracles for us..." This comes to teach us that specifically this unfortunate Jew, who forgot to say what he should, is so beloved by Hashem that he is allowed to ask for miracles!

How do we bring about miracles?

By believing in the *segulah* of these days, by speaking of this, and by asking and davening for miracles. This is what brings about miracles.

But it's important to remember that the main point of the days of Chanukah is to give thanks and praise.

Even if someone acted *mehadrin min hamehadrin* by preparing the candles with wicks and *mehudar* oils and adding another candle on each of the days – if he did not set aside these days for praise and thanksgiving, he did not fulfill his obligation.

We need to set aside ample time each day to thank Hashem – simply to give thanks for our lives, to

Excerpts from the popular shiur by Harav Yehuda Mandel shlit" a from Lakewood Chanukah: Giving Thanks and Praise

thank Hashem for all the good we have. To give thanks fully, using every expression of thanks we know of. To write down the many miracles and kindnesses that we have experienced from the day we were born until this day.

How does one give thanks? It is not enough to say thank You that we have what to eat; we have to say thank You that we are *able* to eat – how many ill people are there who are unable to consume food normally? It's not enough to give thanks for the fact that we have good children; we have to give thanks for the fact that we *have* children. And the same principle applies to every type of thanks. We need to get to the root of Hashem's kindness to us, even if things are not absolutely perfect.

For every breath, we praise Hashem – *Al kol neshimah v'neshimah tehallel Kah*. It is said that this means that for every breath we take, we should finish the entire *Hallel*.

There is an additional *segulah* for the days of Chanukah, and it is "to light up the darkness." Each person has his or her own darkness within. Sometimes a person feels that there are strengths and abilities that are trapped within him and he is unable to bring them out. During these days, through pure *tefillah* to Hashem, a person can light up his own darkness.

May it be Hashem's will that these days bring eternal light to all of Am Yisrael.

Effects on Two Ends

On the receiving end

My name is Yisrael Meir, and I'm from Yerushalayim. I gain much from listening to the Hashgachah phone line, both privately in my home and outside. This week I was faced with a huge *nisayon*, and in the merit of the Hashgachah Pratis line, I passed it easily. I had hopes that a certain investment would bear fruit and would bring me financial ease, and this week the investment failed. Instead of being disappointed, I said to myself, "This was from Hashem," and other words of *bitachon* that slipped off my tongue in the merit of the Hashgachah phone line. Thus I passed the test with happiness and inner serenity. Thank you so much.

On the giving end

About ten months ago I began donating 180 NIS per month for the dissemination of pamphlets in an entire neighborhood, as a merit for my son, who needed a *yeshuah* to have children. I gave over the names for *tefillah* of the baal Chovos Halevavos to be recited on Erev Rosh Chodesh, as well as for a daily *tefillah* by all the *Rabbanim*. Baruch Hashem, his wife just had a baby boy.

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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