

הלכה למעשה

מאת הגאון מו"ר הרב ברוך חירשפלד שליט"א
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One could use it for extra giving after having fulfilled the *mitzvah*. This year, *Purim* is on Sunday when banks are closed, and one might live in a place where third party checks are not taken by stores, and there is no usage for the check till Monday.

2) Rav Elyashiv ז"ל (4) says that even the words of the **M.B.** that food or money suffices, might not hold true nowadays. In the olden days, a poor person would get joy from a donation of food. Nowadays, *B'ezras Hashem*, food is often not a problem in the house and money is the only thing that brings people joy, even when it might come in handy enough to deem it *tzedakah*.

3) The Mishna (Avos 3:15) regarding *tzedakah* tells us that everything is judged according to the amount of action. The **Rambam** (5) explains that it is better to give ten donations of \$10, than one donation of \$100. The reason is because that way, the many acts of generosity work more on the character refinement of the giver, more than one big donation. This is true by regular *tzedaka*, but in a situation where \$10 hardly brings any joy to the recipient, it might be better to give two donations of fifty dollars.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Chodesh Adar and the Yom Tov of Purim (2)

Matanos L'evyonim: Nature of the Mitzvah. The *Ritva* (1) and *Levush* (2) say that the *mitzvah* of *Matanos L'evyonim* is not just a *mitzvah* of giving on *Purim*, but rather a *mitzvah* of bringing joy to the recipient. The *Levush* even adds, "joy on *Purim*." Thus, we see that the thrust of this *mitzvah* is not so much the act of the giver but rather the joy of the receiver. This means that the laws of the *mitzvah* might not be identical to the regular laws of charity. The following *halachos* give an understanding of the *mitzvah*.

1) The Mishna Berura (3) writes that what is given should be fit to benefit a person on the very day of *Purim*, whether it is food or money. Today we have a service called, "Donors Fund" where one can give out prefilled checks which saves the trouble of writing out checks, lost receipts, sloppy accounting, and also minimizes the chances of fraud. However, the recipient still has to submit the prefilled checks till all is checked out and recorded and only then he gets his money, and possibly loses 2% on the transaction. One should not rely on this to fulfill the *mitzvah*.

בין הריחיים - תכלין מדה הנוכח - בבא מציעא נא

The *Mishnah* says if someone sees people running in his field in order to be *זוכה* and he says my field should be *זוכה* for me, it is *זוכה* for him. The *Gemara* elaborates that although we have a rule, "חצר של אדם קונה לו שלא מדעתו", this is only regarding a *משתמרת*. If it is a *חצר* שאינה *משתמרת*, he must be standing next to the field for it to be *זוכה* for him. The *paskenim* say that if he wants his *חצר* to be *זוכה* for him he must be "עומד בצד שדהו", and say "זכתה לי שדל", and its *זוכה* for him. But it is no worse than a *חצר* - acquiring objects with one's *חצר* is an extension of the *דין* of *דין* but it is no worse than a *שליח* either. The *Ram* learns that a *חצר* *משתמרת* works *שליחות* and just like one may appoint a *שליח* and not be near him when he completes his *שליחות*, a *חצר* *משתמרת* will be *זוכה* for its owner even if he's not standing next to it. However, a *חצר* שאינה *משתמרת* can't work because *שליחות* because one wouldn't want his belongings with a *שליח* that doesn't watch them, consequently a *חצר* שאינה *משתמרת* works only if it's *משתמרת* and must be next to his field if it's *משתמרת*.

Assuming, he considered his *חצר* "תקנה לי חצרי". When accepting *מנות גריז* (open) house *משתמרת* and like above mentioned *רמב"ם* explicitly that he wants his *חצר* to be *זוכה* for him.

The *Gemara* [י] brings the fact that by a *גנב* it says "המנא תמנא", that a *גנב* who doesn't steal with his hands but with *מציאה* from *קונה* like any *גנב*. He quotes the *שיטה מקובצת* that only when trying to be *קונה* from *הפקר* there is a rule, "כל הקודם זכה". But regarding being *קונה* a *חצר* does one need his *חצר* to be *משתמרת* (or stand next to it). This is because by *הפקר* there is a rule, *Moshe* (members), where *דין* works, and all the members should split it? *Rav Moshe paskens* [יג] כג'אות יג' עיי"ש "אין די להקדש" because the same *דין* as by a *מנתה* and not need to be *משתמרת* for him to be considered a *גנב*? He says, "איש לחלק".

The *Agudah*, that if one finds a *מציאה* in the *חצר* of a *מנה ברורה*, quotes the *קנ"ד ס"ק נד* "משנה ברורה" (or in the *חצר* itself), he may keep it because *חצר* is *קונה* מטעם *דין* and we *pasken*, "אין די להקדש". The *Chazal* tell us that if *Moshe Rabbeinu* would not have sinned with his mouth by the *Mei Merivah*, he would have been allowed to enter *Eretz Yisroel*, and would have built the *Bais HaMikdash*. Had he done that, it could have never been destroyed. We see, therefore, that in a way, the *פי משה* was an indirect cause of the destruction of the *Mikdash*. This is alluded to in the *posuk* here where it says 'Mishkan' 2 times, alluding to the two *churbanos* of the *Bais HaMikdash* - *אשר פקד על פי משה* - that came about by the mouth of *Moshe*.

הוא היה אומר

R' Moshe Sofer (Schreiber) ז"ל (Chasam Sofer) would say:

Chazal tell us that if *Moshe Rabbeinu* would not have sinned with his mouth by the *Mei Merivah*, he would have been allowed to enter *Eretz Yisroel*, and would have built the *Bais HaMikdash*. Had he done that, it could have never been destroyed. We see, therefore, that in a way, the *פי משה* was an indirect cause of the destruction of the *Mikdash*. This is alluded to in the *posuk* here where it says 'Mishkan' 2 times, alluding to the two *churbanos* of the *Bais HaMikdash* - *אשר פקד על פי משה* - that came about by the mouth of *Moshe*.

A Wise Man would say: "We're not humans having a spiritual experience, we're spiritual beings having a human experience."

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Cities Edition

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למידה כנגד מידה, וכשם שמעשיהם למען הכלל עשו רק לשם שמים כך יזכו גם לעשות מעשיהם הפרטיים לשם שמים, והווי כוונת אומרו 'שתשרה שכינה במעשי ידיהם', כי מצוות הנעשים לשם שמים ממשיכין השראת השכינה על המקימן. והווי למעשה הברכה היותר חשובה שאפשר לתת להאדם, שתהיה עבודתו רק לשם ייחוד קודשא בריך הוא ושכינתיה, כי לא במהרה יכול האדם לבוא לידי כך, כי זוהי עיקר מעלת העבודה ואינו לרצון היצר. וכל התפץ בעבודה זכה וזו מוטל עליו לזכך מאוד רצונותיו וכונותיו, וכלשון הכתוב (דברי הימים-א כח, ט): 'דע את אלקי אביך ועבדוהו', כלומר, כשהנך רוצה לעבוד את בוראך, עלך להקדים את הידיעה למי אתה עובד, ולסלק כל מחשבה שאינה לשם שמים, ואו הנך זוכה לקיים 'לעבדוהו', אך כל עוד שאין האדם מצמצם רצונותיו, מתערכים במעשיו גם רצונות לבתי רצויים, ואין בהם תפץ לשמים, ולכן אם מתברך האדם שיהיה ביכולתו לעבוד עבודה שהיא בלתי לה' לבדו, הרי הוא המאושר שבברואים. וגם זאת יבין האדם, שעל אף שעיקר התכלית היא לעבוד את השי"ת רק לשם שמים, מכל מקום לא יקוץ בתחילת דרכו בעבודה שהיא אינה לשמה, כי אי אפשר לו להאדם לבוא לידי עבודה לשמה כל עוד שאינו מקדים לכך השלם לשמה, כי יצר לב האדם רע מנעוריו, ומלכתחילה הוא נמשך רק לרצונותיו הבהמיים, והכח לבטל רצונותיו אלו הוא רק כשמכיד שאלו אינם מטיבים עמו, ולכן תחילת דרכו צריכה העבודה להיעשות מתוך אמונה בשכר ועונש, והווי כוונת הולך באמנה (סנהדרין קה): 'מתוך שלא לשמה בא לשמה', כלומר הדרך לבוא לידי לשמה אינה כי אם מתוך שלא לשמה, ידע היא המטייעת אל העוסקין עמיהן להוציא לאור צדקן, ולא מצד טוב השתדלותן של העוסקים' עכ"ל. וכיון שראה משה איך שזיכו את הרבים במצוה שכולה טהורה לשמים ברכם שיזכו

טיב התבלין

מאת הגה"צ רבי גמלאל הכהן רביעובין שליט"א, ר"י שער השמים ירושלים עירודק

וירא משה את כל המלאכה והנה עשו אתה כאשר צוה ה' בן עשו ויברך אתם משה ... (לש-ג) - כל מעשך יהיו לשם שמים

פרש"י: ויברך אותם משה, אמר להם יהי רצון שתשרה שכינה במעשה ידיכם, (תהלים צ. י) ויהי נועם ה' אלהינו עלינו ומעשה ידינו. הנה העוסקים במלאכת המשכן וכליו, היו יכולים בקל להימשך אחר נגיעות ופניות, שכן אומנות גדולה היתה בה, והוכר על ידה מעשי ידיה המפוארות של העוסקים במלאכה, ולכבוד גדול ייחשב זאת כשיכירו כולם בכבוד מעשיהם. גם עצם הדבר שעשי המלאכה זכו שבכח מעשיהם יבנה משכן לה' היתה יכולה להביאם לידי כוונה של 'לתפארות', כי שבח גדול הוא למי שזוכה לזה, אולם כותב כאן מעיד שבפועל נעשתה כל המלאכה לשם שמים, וכלשונו 'זהנה עשו אותה כאשר צוה ה' כן עשו', שני עשיות כדבר ה' נאמרו כאן, אחת על צורת העשייה והשניה על הכוונה שבעשייה שגם היא הייתה רק לשם רצון השי"ת. גם אודר שעמדו במבחן ההצלחה לא היו יכולים להתפאר בהצלחתם שכן הבינו שאין זה בכוח עצמם, שהרי בסופו של דבר היו שלודו כל העם הישראלי, וכוח כל העם היתה בסעדם שיהיו מעשיהם לשם שמים, וכדאייתא בחז"ל (אבות ב ב) שיש סיוע מיוחדת לכל העוסקים בעניני ציבור שיהיו מעשיהם לשם שמים, וכלשונו: 'זכל העמלים עם הצבור יהיו עמלים עמהם לשם שמים שזכות אבותם מסייעתן' ופירש הרע"ב: 'יהיו עוסקין עמהם לשם שמים - ולא כדי ליטול עטרה לומר כך וכך עשית בשביל הציבור, שזכות אבותן של ציבור וצדקתן העומדת על יד היא המטייעת אל העוסקין עמיהן להוציא לאור צדקן, ולא מצד טוב השתדלותן של העוסקים' עכ"ל. וכיון שראה משה איך שזיכו את הרבים במצוה שכולה טהורה לשמים ברכם שיזכו

עדותיך אתבונן

לפנינו מאת הרב אברהם יוסף אבשלום שליט"א, בעל שדה אברהם

ותבל כל עבדת משכן אהל מועד ויעשו בני ישראל ככל אשר צוה ה' את משה בן עשו ... (לש-ג) - בענין השיבות של כל מעשה

פרשת ויקהל-פקודי התורה האריך על כל פרט ופרט על עשיית המשכן, וכלי המשכן, ובגדי כהונה. וכבר הקשו המפרשים דמדוע הוצרך התורה ב' פרשיות לחזור על כל פרט ופרט, והה ליה למימר כולה בחדא פסוק: 'זיעש כל כאשר צוה ה' את משה?' ולמה הוצרך לומר שעשו כל פרט ופרט? ואחד מן התיודצים בדברי המפרשים שאה"נ באמת ליכא שום צדיכותא כלל לכל האריכות, אלא כיון שאצל קוב"ה כל פרט ופרט הוא חביב עד מאוד, מחמת גדול החביבות, חור לומר כל פרט ופרט שעשו כלל ישראל. כמו שאילו אחד היה אורח אצל גדול אחד, ועשה לו כמה וכמה דברים, כשאומר מה עשה לו אותו גדול, אומר כל פרט ופרט ממה שעשה. וכיון שכל מה שעשה היה חביב לו עד מאוד, רוצה לומר בפרטיות על כל דבר ודבר שנעשה לו. ויש להוסיף על זה, שידוע מה שהאריך הספרים שהאדם הוא כנגד המקדש למעלה, וידוע מה שכתב הנפש החיים, רכש אחוה שי לו דרור דנות ולכו, והי הוא מכניס וזנה בבית קודש הקדשים שלבו של אדם הוא קודש הקדשים, וא"כ, כל פעולה שהאדם עושה, הרי יש חביבות גדולה עד מאוד, על כל מצוה ומצוה שהאדם עושה, דכמו שעצם

בנין המקדש חביב אצל קוב"ה, כמו כן כל פעולה ופעולה ומצוה שהאדם עושה. פעם אחת שאל ר' חיים ויטל האריז"ל: איך היה אומר לי שנפשי יש לה מעלה כל כך, והרי קטן שבדורות הראשונים היה צדיק וחסיד שאין אני מגיע לעקביו? ויאמר אליו האריז"ל: דע כי גדולת הנפש אינה תלויה כפי מעשה האדם הנראה לעינים כי בוחן ליבות וכליות השם יתברך, רק כפי הזמן והדרו ההוא, כי מעשה קטן מאד בדרו הזה - שקל ככמה מצוות בדרות הראשונים, כי בדרות האלו הקליפה הודיע גוברת מאד מאד עד אין קץ, מה שאין כן בדרות הראשונים, ואילו הייתי אני בחיים באותן הדורות היו מעשי והכמתי נפלאות ועולות מכמה צדיקים הראשונים'. דברים נפלאים! שכל מעשה קטן של האדם בדרו הזה, הרי הוא שקול ככמה מצות של דורות הראשונים!

ויש להביא מעשה שהיה לכאור הך נקודה, שמסופר על אשת הגר"א זל שהיה דרכה ללכת לאסוף צדקה עם חברתה, ונתגלתה אליה לאור פטירתה, ואמרה דעי נא שהכל כתוב שם, והכל ידוע שם, כל דבר ודבר ניכר שם רישומו. וזכר נא את אותו מעשה של ע"ש כאשר צעדנו שתינו בעברו האחד של הכביש והודיתי לך באצבע ידי כי בעבר השני פוסע פלוגי ופנינו אליו כאחת להתרמינו, דעי כי אותה הוראת אצבע רשומה לוכותי והתרמת הצדקה לכותו שתינו. והי מעשה קטן כהוראת אצבע, חביב למעלה!

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מעשה אבות ... סימן לבנים

ובצלאל בן אורי בן חור למטה יהודה ... ואתו אהליאב בן אחיסמך למטה דן חרש והשב וכו' (לה-כגבג)

Mr. Yaakov (Jack) Garfein was involved in Holocaust education and remembrance throughout his lifetime, discussing his experiences in stories, speeches, newspaper articles, and public events, until he passed away in 2019 at the age of 89. He had survived eleven concentration camps, including Auschwitz, camps in Riese (Silesia), Flossenbug, Buchenwald, and Bergen-Belsen. He was eventually liberated from Bergen-Belsen on April 15, 1945, by the British Army. Yaakov's father, mother, and sister, along with many other relatives, all perished in the Holocaust.

One of the most amazing stories he would recount, was of how he survived as a young boy due to the sensitivity of an old Jew he had never met before. Yaakov was only thirteen-years old when he was deported to Auschwitz in 1944 together with his mother, sister and an entire transport of Hungarian Jews. As the men were separated from the women and children upon arrival on the platform, Yaakov was clinging to his mother's skirt. Suddenly, he felt his mother's hand tearing him away from her and pushing him in the direction of the men's column. Yaakov ran back to his mother, pleading with her to let him stay with her. His mother had a strange look in her eyes that he had never seen before. She did not look at him; her glance was fixed far away on the distant glow of the chimneys. Her teeth were clenched and she looked as if she was holding back her tears, but Yaakov was not sure. Yaakov tried again to plead with her. Once more her firm hand pushed him away.

Feeling betrayed and abandoned by his beloved mother, Yaakov, with tears in his eyes, was pushed into a stream of men and boys amidst dogs and S.S. guards that carried him in an unknown direction. Bewildered and afraid, Yaakov let the mass of humanity pull him along, until they were ordered to form single file lines and wait for instructions.

Yaakov stood on the line shivering. "Bochur," he suddenly heard a soft voice with a distinct Polish-Yiddish accent behind him. "You are next on line. Stretch yourself out as tall as you can." Yaakov didn't understand but there was no time left.

"How old are you?" Yaakov now heard the harsh, clipped voice of the Nazi standing at the podium.

"Sixteen," said a voice from behind him, before he could even open his mouth.

"What is your occupation, young boy?" The questioning continued.

Before he had a chance to reply "student," the voice of the Polish Jew behind him hastily replied, "Your honor, he is my apprentice. The two of us are among the world's greatest mosaic artists." Yaakov turned his head, and only then, for the first time in his life, did he see the face of the Polish Jew; his big, deep-set eyes, his white, stubby beard, and his long, delicate, almost transparent fingers. "His fingers must have turned thousands of Gemara pages," thought Yaakov when he saw those exquisite hands. The monster, Mengele, lifted his glove-clad hand and motioned to the right.

Yaakov's face was burning with insult and shame. He was not an apprentice to a mosaic artist; he did not even know what the word mosaic meant. He was a student, a *yeshiva bochur*. And he had never seen that man before in his life. He turned back to complain to the Polish Jew, but the man was gone, lost in the crowd. Yaakov tried to go back to the nice, elegant man on the podium to tell him that he had been party to a lie and to ask for his forgiveness. But as he was trying to push his way against the streaming mob of men, a Kapo began yelling at him, ordering him to turn back.

All that night Yaakov searched for the old Polish Jew with the white beard. All the men had been shaven, all were bald, all were wearing striped camp uniforms, but Yaakov was sure that he would recognize the man's voice and his long delicate fingers. For months, during his stay at Auschwitz, Yaakov searched in vain for the old man, wishing to thank him for saving his life on the selection line. Unfortunately, he never saw him ever again.

In his many speeches, Yaakov said he would have died if not for the old Polish Jew. He believed that the "Mosaic Artist" who had saved his life was none other than *Eliyahu Hanavi*. (Adapted from *Hasidic Tales of the Holocaust*, by Yaffa Eliach)

תורת הצבי על הפטרות

In the *Haftorah* we read of how the two בדים (staves) from the *Aron*, "Were so long that the ends of the staves were seen from the holy place, but they could not be seen outside." *Chazal* (*Menachos* 98a) say that contrary to those who question whether the staves touched the *paroches* or not, the *Navi* specifies that they were so long that they did in fact push out the *paroches* curtain somewhat, although the staves themselves couldn't actually be seen from the outside.

R' Eliyahu Meir Bloch ז"ל (Zichron Eliyahu) offers a brilliant deduction and notes that the role of a *Talmid Chacham* is comparable to that of the holy *Aron* which was separated between the *Kodesh* and *Kodesh HaKedoshim* - the Holy of Holies. Just as the *Aron* was hidden from view,

but its reach protruded just enough to "bulge out" the *paroches* thereby allowing its presence to influence *Klal Yisroel* positively, a *Talmid Chacham* must serve as the intermediary between *Hashem* and his children and make himself humble and insignificant, while at the same time allow his presence to tower over *Klal Yisroel* and influence them positively.

As true *Torah* Jews, we continuously strive for greatness, and although *Chazal* (*Sukkah* 52a) teach us: "כל הגדול מחברו - כל הגדול מחברו - as one grows greater and greater in *Torah*, more and more is expected of him and he will face more difficult challenges, nevertheless we endeavor to reach the highest levels of spirituality - for without such a lofty ambition, our lives have little to no meaning.

וירא משה את כל המלאכה והנה קשו אתה כאשר צוה ה' ... (לז-לבג)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOPFMAN ז"ל

מחשבת הלב

These words are repeated numerous times in the *parsha*. Betzalel and Oholiyav built the *Mishkan*, and created all its components exactly as *Hashem* instructed Moshe. The *Yerushalmi* in *Berachos* notes that it says "כאשר צוה ה'" eighteen times in the *parsha*, corresponding to the eighteen *berachos* of the *Amidah*. (There is one more time where it states a slightly different expression: "כאשר צוה ה' כן עשו" - which is referring to the *beracha* of "ולמלשינים".)

What is the connection between these words and our *tefillos*, aside from the number 18?

Perhaps the *machshava* may be as follows. As we *daven* and pray for our myriad needs, we must beseech *Hashem* to bestow these blessings upon us so that we can serve him better. We require *parnassa* and sustenance to be able to give *tzedakah*. We require *chochmah* to use for our dedication to *Torah* and *mitzvos*. Of course, we need forgiveness, *geula*, health, etc, etc. Every *Yid* needs all of these things. As the *Zaida* (**Baal Machsheves Halev**) would often quote the words: "זכרנו לחיים ... למענך". Grant us life; not only for our own purposes, but "למענך", to better serve you!

The **Baal HaTurim** writes that the total amount of words in the *parsha* describing absolute adherence to *Hashem's* commands to *Moshe Rabbeinu*, is 113. This number is also the total amount of words at the end of each of the *berachos* of *shemona esrei*. He says that these correspond to the 113 times it says "ב" in the *Torah*. Because *tefillah* needs *kavonos halev*. Perhaps it should also serve as a reminder that our hearts should be constantly beating to the rhythm of "כאשר צוה ה'". Our *tefillos* should always be altruistic, not solely with our personal needs in mind, but rather נחת רוח ליוצר.

And finally, just as the *Mishkan*, the place of השראת השכינה, came to existence with these pure intentions, so too, may our homes mirror this concept. This will enable the שכינה to dwell in our homes, showering us with untold *beracha* וכו'.

משל למה הדבר דומה

ויבאו כל איש אשר נשאו לבו וכל אשר נדבנה רוחו אתו... (לה-כא)
משל: The **Satmar Rebbe, R' Yoel Teitelbaum ז"ל**, was known for his love and sincere care for each and every Jew. Once, he was approached by a genuine looking Jew who told him a tale of woe how his wife had become seriously ill, in addition to his children being handicapped. He now had huge medical expenses and was crumbling under the pressures.

The *Rebbe* listened intensely with tears streaming from his eyes. He took all the money in his possession and gave it to the petitioner. However, he did not stop there. He asked the *Rebbetzin* to lend him all the money she had available and also borrowed from other people who were then in the house.

At a later point, when his main attendant, **R' Yossel Ashkenazi**, arrived at the *Rebbe's* house and heard the story, he let out a huge sigh of frustration. "*Rebbe*," he exclaimed,

"this man deceived you. He is a well-known trickster; his wife and children are perfectly healthy!"

The *Rebbe* listened until he finished, and suddenly his pained expression gave way to one of great joy. "*Oy, Baruch Hashem!* I am so glad to hear that his wife and children are healthy," he cried out. "I was so worried for them. Thank you, *Aibishter*, for this *chessed!*"

משל: Throughout the *Parshiyos* of *Vayakhel* and *Pekudei, Moshe Rabbeinu* describes the commandment of contributing to the *Mishkan* as "*Nedivas HaLeiv*," a contribution to the heart. Hence, it is an appropriate time for us to examine the nature of the *mitzvah* of *tzedakah* and the role of the heart. Real and sincere charity comes from the heart of an individual. It doesn't make a difference if the money is attributed to his own honor or fame - the main thing is to get the mission accomplished and give the *tzedakah*.

משנכנס אדר מרבנים בשמחה ... (תענית כט ע"א)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

דרגה יתירה

We have now begun the month of *Adar Sheni*, and let the *simcha* roll! It is the time to be really happy! Even if we were happy before, *Chazal* tell us that now we must INCREASE our *simcha*! So, what are we doing about that? How are we going about it? Well, let's start by thinking about what it is that makes us unhappy. What can we do to avoid that feeling?

There is a famous story about a water carrier who was quite elderly and not in the best of health. Day after day, he trudged along carrying water pails for the townspeople. He woke up one morning and said, "Oh *Hashem*, how long can I continue schlepping these heavy pails of water? I am way too old for this. I am not a well person and I think it is unfair that a man my age with my health problems should have to do such a physically taxing job. Woe is to me that this is my lot."

The next morning, the water carrier woke up again and this time, he thought to himself, "Wow, *Baruch Hashem*, I am alive. Although I may be old and sick, I am still capable of supporting myself! I am so fortunate that I do not have to come onto anyone for money. I can do so much *chessed* with my job, bringing water to all the people in my town. I am so blessed. Thank you *Hashem* for giving me the strength to be a water carrier!"

What changed? Nothing! But everything changed, because he changed his attitude about his situation. What an amazing discovery! What makes us happy or unhappy? It is not the situation that we are in, but rather, it is how we perceive the situation we are in. Gratitude is a combination of two words ... a great attitude! This is what we need if we want to be happy people.

In life we do not choose our circumstances. We have no power over the things that will happen to us throughout the day. But we do have the freedom to choose our reaction. Our response to the circumstances we are in determine the attitude we take in life. If we make the correct choice enough times in our lives, then we can create a positive attitude and a happy life.