

# HASHGACHA PRATIS

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



Parshiyos Tazria Metzora - Acharei Kedoshim 5783 ■ Issue 111

## HEART TO HEART

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

### Rejoicing in Our Simchahs

The tenth advantage gained by a Jew who strengthens himself in *bitachon* is that he becomes well-known. It is not that he is searching for fame; in fact, the opposite is true. He chooses to live modestly and simply, stays on the sidelines, does mitzvos and good deeds calmly and quietly, learns about *bitachon* consistently, and does not search for *kavod* and glittering success. But the next stage is that he can no longer hide himself. *Am Yisrael* has a "sense of smell" for these things; they can sense that this is an exalted person. Thus they seek out his closeness, are happy to see him, and feel it is a *zechus* to be blessed by him.

Regarding the tenth difference between the alchemist and the Jew who has *bitachon*, Rabbenu Bachy'ai brings the *passuk*, "...a righteous man is the foundation of the world" (*Mishlei* 10: 25). The *passuk* itself makes a comparison between the wicked and the righteous: "When a storm has passed, the evil man is gone; and a righteous man is the foundation of the world." The Malbim explains that a person who neglects *avodas Hashem* and lives with the assumption that this world is his dwelling place and that he can live a life free of the yolk of Torah and mitzvos – although he seems to be surrounded by pleasures, the fact is that he does not have strong roots in reality. When something doesn't work out for him and he is in some sort of pain, he can't hold up. His world is destroyed and he is on the verge of collapse. In contrast, the tzaddik is the foundation of the world. He is strongly rooted, both due to his *kochos hanefesh* and because of Hashem's *hashgachah*. Not only does he benefit from his own actions; he protects those around him as well. As the *midrash* in *Bereishis Rabbah* explains, "When a storm has passed" – this refers to the generation of the *Mabul*; "and a righteous man is the foundation of the world" – this refers to Noach, whose merits saved his entire family.

Ibn Ezra explains the phrase "a righteous man is the foundation of the world": The righteous man is as strong as the foundation of the world, which will always remain. There are thousands of stories about tzaddikim of *Am Yisrael* who endured tremendous difficulties in life, and nonetheless they remained strong and did not falter. *Tanach*, *Gemara* and *midrashei Chazal* are filled with such stories, and there were tzaddikim like this in every generation. We have countless examples of people we can learn from. The *navi* (*Yeshayahu* 33:16) says of one who lives with *emunah*, "He dwells in high places" – he is uplifted above all the changing

circumstances; "his strength is like a fortress of rocks." *Yeshayahu* encourages this person and tells him: You are praiseworthy for withstanding the *nisyonos* you have faced, and your strength is like a fortress of rocks.

A Yid who is *zocheh* to learn and internalize *bitachon* affects his surroundings, even when he doesn't speak of this with others. His neighbors, friends and family members see his *simchas hachaim*, his calmness and serenity, the *he'aras panim* he shows others. If he is not a very wealthy man, everyone knows it, and nonetheless we see that he makes a *bris* and a bar mitzvah, and marries off a child, all the while filled with life and joy. We need a great deal of help from Hashem in order to feel true *simchah* when we make a *simchah*! Hashem sends someone a gift – a suitable *shidduch* for his children – but some people don't know how to accept this gift. For years they have been preoccupied with questions such as whether to go to the store where there is a sale of four items for one hundred, rather than going to the closer store that sells only three for a hundred. This person wonders whether he will save more money if he divides a large container of cheese into two, or whether he buys the smaller containers...and then the *shidduch* comes. Immediately, each side needs to put down a few thousand dollars, and that is only the beginning! How much pain and *ogmas nefesh* he could spare himself if he learns *Shaar Habitachon* for a few years beforehand. Then he can receive these heavenly gifts joyfully. He is not frightened, and he trusts that He Who brought the *simchah* to his home with great *chesed* will also provide for all the blessed expenses that come with it. *Emunah* has the power to bring down bounty. With the *emunah* will come the means to cover all the special expenses associated with the *simchah*.

In contrast to the ten disadvantages that the alchemist faces in life, one who trusts in Hashem is blessed with ten *brachos*. A person who is faithful in his business dealings, strengthens his *emunah*, and toils in order to learn and understand in depth the *sugya* of *bitachon* – merits all the blessings, which will stand by him so that he lives a good and happy life filled with joy and good-heartedness. As *Chavakuk* states (*Chavakuk* 2:4), "And the righteous man lives by his *emunah*." May it be the will of our Father in Heaven that the *zechus* of Rabbenu Bachy'ai ben Reb Yosef protect us, and that we merit all blessings – with grace, loving-kindness, and heavenly mercies; *amen*.

(From shiur 13 in *Shaar Habitachon*. To listen to the shiur, press 4 after selecting language, or dial directly 02-301-1904)

## FROM THE EDITOR

### Specifically You, Specifically Now

A person who has worked on his *emunah* told me:

I have a child who is ill, and we've been dealing with his illness for several years now. There's no need to go into detail about the complexities involved. I feel the words of the *Sefer Mitzvos Gadols (Semag)*, which give me much *chizuk*, can be a source of strength to many other Jews. I believe it is a mitzvah to publicize this.

The Sema"g writes (*mitzvas aseh* 17) that it is a mitzvah to justify and accept Hashem's judgment for every occurrence in our lives, as the Torah teaches (*Devarim* 8:5), "And you shall know in your heart that just as a man punishes his son, so too Hashem your G-d punishes you."

At times something hurts us, whether it be something small, such as a lost shekel or a minor scratch, or something as deeply hurtful as an insult from a friend or family member, or a very difficult challenge with a child, or even a long-term challenge. Every time someone stops while he is suffering and says, "Tatte, I know it is You Who are doing this, and You're doing it for my good" – when he internalizes that just as a father punishes his son because he wants his son to benefit, so too Hakadosh Baruch Hu causes a person to suffer only because He wants that which is most specifically and completely for his good – at that moment he fulfills the *mitzvas aseh* of "And you shall know...that just as a man punishes his son...."

The Sema"g adds an amazing principle:

Sometimes a person strengthens himself in *avodas Hashem*, and he anticipates instant *shefa* from *Shamayim*, but instead the exact opposite occurs. Even those things that were going smoothly until now start to fall apart.

Some *baalei teshuvah* have related that ever since they did *teshuvah* they have been experiencing great difficulties in the physical/material realm.

Why does this happen? they may ask. *I strengthened myself! I sacrificed! Why specifically now is Hashem sending me yissurim?!*

The Sema"g explains: Don't think that our Father is distancing you. Quite the opposite is true. This pain is a sign of His great closeness to you. He explains that if a person sees that after he does *teshuvah* things aren't better for him, then it is a mitzvah for him to think that this is for his good. Just as Hashem rewards the mitzvos of those who despise Him in this world, so too He repays those who love him for the sins they have done in this world, so that they will be worthy of eternal life in *Olam Haba*. Challenges can be signs of the greatest closeness to Hashem. Hakadosh Baruch Hu loves you and wants to bring you closer to Him; therefore, He sends you this difficulty.

When a person believes that the difficulty is for his good, then everything is transformed into revealed good. As the Maharal teaches (*Nesivos Olam*, Unit *Ahavas Hashem*, Chapter 1), because every judgment that one experiences is coming from a good Source, when something seemingly bad happens, and the person trusts in Hashem, then Hashem transforms it into revealed good as a result of the person's *bitachon*.

Good Shabbos, 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

## He Who Accepts the Yolk of Torah

I was *zocheh* to learn in Yeshivas Nezer Yisrael in Modiin Illit, and I am emphasizing the name of the yeshivah so that if anyone does not believe this story, he can check it out himself:

A certain *bachur* started coming to the *yeshivah* from time to time. He was at the beginning of his *teshuvah* process, and he enjoyed coming to us for Shabbosos and also to learn *b'chavrusa* at night, when it suited him. His friends tried to convince him to join the yeshivah full-time, but he said he had only come "to taste." The taste was wonderful; he felt that a life of Torah is the best thing there is, but to learn full-time in the yeshivah...that was beyond him.

The *bachur* was about to get married, and one day he woke up in the morning with pain in his neck. He went to the doctor, who took an x-ray, and the results were clear: There was a growth in the neck. He went for a series of more thorough tests, and the diagnosis was not good. This was a malignant growth *l'a*. He would need to undergo a series of radiation treatments for a half a year – and no one should ever know the suffering the upcoming journey would entail.

The next stage was a biopsy – a surgical procedure to remove a bit of the growth to examine it in order to determine the proper treatment. As he entered the operating room, this dear *bachur* committed to attending yeshivah for three months, not only for friendly visits, not only for learning with a *chavrusa* from time to time, but with total dedication. He would enter the yeshivah and learn there like a regular *bachur*.

That was his final thought before the anesthesia took effect.

When he woke up from surgery, the doctor greeted him with a huge smile. "Mazal tov!" he told him.

The *bachur* thought he hadn't heard right and that he was still in a state of confusion after the anesthesia, but the doctor explained, "I've been practicing medicine for dozens of years, and never before has something like this happened to me. I opened your neck, and the entire growth came out of place and jumped right into my hand. You have no growth at all! Do you hear? You're all clean. You're healthy!"

The doctor explained that there was no rational explanation for this. The part of the growth that the surgeon had touched had been deeply embedded within the fibers of his neck; the chances of its separating on its own would be like the chances that one part of a bone would separate from the rest. Such an occurrence is completely unknown in medical literature. It was a miracle. Now the *bachur* would only have to go through two ten-minute radiation treatments, as a preventative measure.

## Between One Motti and Another

I am Motti from Beitar. (I am using a the family name Levi, a fabricated name that I've chosen.) In our *kehillah*, everyone knows two people by the name of Motti Levy. The first one is me. I am a *rebbe* in a *cheder* in Beitar. The second is a man who is much older than I, a *mashgiach* in a yeshivah in Yerushalayim. Many people confuse the two of us. Those who know Motti Levy from Yerushalayim don't know that I exist, and others, who know me, don't imagine that it would be possible to confuse me with the *mashgiach*; but at times it happens. For example, someone calls me, asks me questions, and I answer him, until, in the middle of the conversation, it becomes obvious that he was looking for the *mashgiach*. More than once I've received mail that was meant for the *mashgiach*, and vice versa. By now we are accustomed to making these switches.

One evening a fellow called and asked me, "Am I speaking to Motti Levy?"

"Yes."

"Do you know so-and-so?"

"Of course I know him." This *bachur* lives in Beitar. When he was younger he was one of my *talmidim*, and now, as the speaker was inquiring about him for *shidduch* purposes, I told him everything he wanted to hear about the *bachur* – how wonderful he is in *yiras Shamayim*, in learning, and in *middos tovos*. I praised him to the skies, and those praises were well-deserved. At the end of the conversation the man asked me, "Did you see him in yeshivah today?"

"Today?" I asked wonderingly. "I am in Beitar, and this *bachur* learns in Yerushalayim, so there's no way I would meet him in his yeshivah."

It was then that the speaker discovered that he had been looking for Motti Levy the *mashgiach* and had just spoken to Motti Levy the *melamed*. But after he took a moment to digest this, he exclaimed joyfully, "Listen, this is absolutely amazing. I'm so emotional! When I started looking into this *bachur*, we heard excellent things about him, but my wife was not satisfied. She wanted me to find out from a *melamed* how he had behaved in *cheder*. 'Why?' I told her. 'Children grow and change. *Cheder rebbeim* are not used to answering *shidduch* inquiries. It doesn't seem appropriate to me to make such a call.'

"My wife really wanted me to make the call, but I felt that I was just not capable of it. I'm willing to ask anyone whom it is appropriate to ask, even the neighbor, who would tell me about the family, but not a *cheder rebbe* from years gone by. In the meantime, I continued making my rounds of inquiries, intending to call the *mashgiach* Motti Levy. You answered me, and now it seems that this mistake brought me to the right person, who could tell me, at the right time, exactly what my wife wanted to hear!"

Now that he realized who I was, I repeated everything, with additional details, praised the family and, obviously, the *chashuveh bachur*.

Within a few days, to everyone's delight, the *shidduch* was closed. *Mazel tov!*

(Tuesday, Parshas Vayikra 5783, night, story 2, #33459. For stories, press 1 after selecting a language.)

## The Aron Kodesh Awaited It

This morning during *Shacharis* I was surprised to see one of my acquaintances, a *chashuveh talmid chacham*, davening for the *amud*. After davening I asked him, "What's going on? You don't have a *chiyuv* to daven. You have parents who are alive and well, may they be for many long years."

My short question elicited an amazing tale from him:

I am a *gabbai* in the Mishkan Yisrael shul on Chevron Street in Bnei Brak. This is the community shul for a wonderful *kehillah*, which has in its ranks many fine *yungeleit* who are *ovdei Hashem*. For a long time we had no *sefer Torah*, and we asked a specific person to lend us the *sefer Torah* he had in his possession. He agreed willingly, on condition that we insure it. I went to an insurance company to arrange it, brought all the documents, spoke to the official, and asked him to arrange everything that morning, while I would return after *kollel* in the afternoon to finish things up.

While we were talking, the branch manager heard me mention a *sefer Torah*. "You're



missing a *sefer Torah*?" he said. "I have a widowed neighbor who had a *sefer Torah* written *l'ilui nishmas* her husband. She wanted to bring it to the shul where he davened, but to her chagrin, they told her they had enough *sifrei Torah* and there was no room in the *aron kodesh* for an additional one. She was upset, and as far as I know the family still hasn't given the *sefer Torah* to another shul.

He gave me his neighbor's contact information, and she was thrilled to hear that people were interested in a *sefer Torah*. She sent her family members to see the shul. They came on Shabbos night and were impressed by the atmosphere and by the esteemed *avreichim* who davened there so pleasantly and with such warmth.

In no time, the family members organized a *hachnasas sefer Torah*, with the works – a parade and a *seduah*. It was so joyful, and the shul's *mispallelim* were very emotional. Finally, their shul would have its own *sefer Torah* from which they would read every Monday, Thursday, and Shabbos. There is no doubt that this is much better for the *niftar*, because there is so much use for the *sefer Torah* written for his *aliyas neshamah*.

In shul, we wrote down the date – the 20<sup>th</sup> of Adar, to remember his *yahrtzeit*. By now it's been five years that we've been saying Kaddish *l'ilui nishmaso*. On the day of the *yahrtzeit* we also send a *ninyan* to daven at his *kever* in Petach Tikvah.

Exactly a year ago, his *almanah* passed away. As a sign of *hakaras hatov*, members of the *kehillah* came to participate in the *levayah*. Her son, *ybl"c*, was very touched by our consistency and the way we related to the family, how we recalled the favor she had done and didn't forget her generosity, even five years after the *hachnasas sefer Torah*.

Based on this, he decided that the *sefer Torah* he would write *l'ilui nishmas* his mother would be donated to our shul as well, and the two *sifrei Torah* would stand together in the same *aron kodesh*. The second *sefer Torah* will also be used a great deal, *b'ezras Hashem*, during *Yamim Tovim* and at other opportunities when there is a need for more than one *sefer*.

Today is the *yahrtzeit* of the *almanah*, and since we keep the date, I davened for the *amud* and said Kaddish *l'ilui nishmasah*.

(Tuesday, Parshas Vayakhel-Pekudei 5783, night, story 2, #33290. For stories, press 1 after selecting a language.)

## Destination Switched

My father, may he live and be well, gives a daily *shiu*r at a set time in a *beis medrash* in Bnei Brak. He has been giving this *shiu*r consistently for dozens of years, and even during the most hectic days in life, he will not forgo it.

Not long ago, he participated in a *simchah* in Kiryat Sefer. He calculated that if he left the *simchah* by a specific time, he would make it to his *shiu*r on time.

What happened, though, was that when he left the hall in the direction of the bus stop, he called the bus company, and the automated response informed him that the next bus to Bnei Brak would not come for another half hour. He continued on to the bus stop, not knowing what to do. If he left Kiryat Sefer a half hour later he would not be able to get to his *shiu*r in time. He called again, but he heard the same thing – bus .number 220 would come only in half an hour.

He stood at the bus stop and davened to Hashem to help him. "Ribbono shel Olam, I have no idea how, but help me get to the *shiu*r on time." That's what he asked from the depths of his heart.

A few moments passed, and the 320 bus arrived – the bus that goes to Yerushalayim. It was loaded with passengers, the trunk filled with suitcases. Suddenly the driver informed them that he had just received orders to change his route. "Folks," he said, "I just got orders to continue on to Bnei Brak. Anyone who wants to go to Yerushalayim must get off now and wait here for the next bus."

All the passengers wanted to go to Yerushalayim, not Bnei Brak, and they emptied the bus completely.

My father was the only person at the stop who wanted to go to Bnei Brak, and thus he was the sole passenger on that bus. The driver made things even better by asking him where exactly he needed to get off, and then driving him right up to the entrance to the *beis medrash*.

When my father told me this, he said that it bothered him that all the passengers had to get off and wait for the next bus, but he also felt there was special *he'aras panim* here from *Shamayim*, to show him how important his set *shiu*r was. Who ever heard of such a thing – for the bus's destination to change en-route, at the last stop in Kiryat Sefer? This is completely unnatural and can only indicate how important it is in *Shamayim* that the *shiu*r go on.

(Wednesday, Parshas Vayakhel-Pekudei 5783, night, story 5, #33317. For stories, press 1 after selecting a language.)

The *bachur* recovered and made good on his promise. He came to yeshivah, made a *seudas hodayah* publicly, and became a regular *talmid*. He was *zocheh* to understand what Hashem wanted of him and to make the change. He thus became a new person, in body and soul.

(Thursday, Parshas Vayikra 5783, night, story 2, #33517. For stories, press 1 after selecting a language.)

## A Mother's Request

My name is Moshe. Near the shul where I daven I saw an ad seeking an *avreich* who would go into the old-age home adjacent to the shul after davening and assist the elderly patients in donning tefillin. I offered my services, and since I have come to know these dear *Yidden*, I've had several adventures with them.

There is a Jew from Russia named Arkady who knows hardly anything about *Yiddishkeit*. Of course I help him don tefillin as well.

In recent days he's been unsettled. He tried to tell me about some dreams he'd had. With the help of another person who knew Russian better, I was able to understand that his mother came to him in a dream night after night, seemingly upset. It seemed that she wanted something.

"She surely wants you to do something for her *aliyas neshamah*," I told him. I searched for a *Tehillim* with Russian translation and told him to say as many *perakim* as he could – even if all he could say was one *perek*. When I saw another Russian Jew there who knows how to daven and learn, looking into a *mishnayos*, I asked him to teach Arkady *mishnayos*, *l'ilui nishmas* his mother.

I asked him for his mother's name, and the thought struck me that it was very important to say Kaddish for her *aliyas neshamah*. I did not want to say it myself, because my parents were alive. I thought I would ask my father or someone else to do so, and in the meantime, I determined to find out the date. "My mom died in March," Arkady said, "and my dad in January."

Since January had already passed, I understood that we had missed his father's *yahrtzeit* and could do something only for the mother's.

"We need to make a calculation and figure out the Hebrew date," I told him, "based on the year when your mother died, and to say Kaddish on that day."

I left, never dreaming of the wondrous *hashgachah pratis* that would follow.

The next day, when I came to make my daily rounds helping the men don tefillin, I was told of the new developments: Arkady had already made the calculation on the previous day, and he found that his mother's *yahrtzeit* had been on that very day. He had contacted the Rav of a shul, whom he knew from years past, and asked him for someone to say Kaddish on that same day!

I was amazed and emotional. His mother probably had special *zechuyos* and was therefore given permission to come and remind her son to do something for her *ilui neshamah*. How wondrous are the ways of Hashem!

(Sunday, Parshas Vayikra 5783, night, story 1, #33590. For stories, press 1 after selecting a language.)

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# Q's & A's

Q's & A's about emunah and bitachon

There are some people I have a hard time tolerating, because their style and way of handling various things differ from mine. I feel that this is not Hashem's will, for the Torah commands us, "Love your fellow Jew as yourself." How do we deal with this, get over the differences, and love every Jew?

Q #63

—Y.B., Beitar Illit

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

## Emunah Is a Basis for Loving Your Fellow Jew

**Rav Aharon Beifus from Rechasim:** Dear questioner! Being that you directed your question to this column, which is about *emunah* and *bitachon*, it is probable that you're seeking a response and a way of dealing with this situation using *emunah*, rather than through *avodas hamiddos*. Indeed, we are taught in *Maseches Berachos* (58a) that someone who sees 600,000 Jews at once makes the blessing "*Baruch chacham harazim*" (Blessed is Hashem, for only He is wise enough to know the secrets of each person's nature), for their ways of thinking and their facial features are not identical to each other. It is brought in the name of the Arizal that from the time of creation until this very day, there has never been a single person who was identical to any other person. Every person has his own *talkid* and *tikun*, one that no one else can accomplish, and in this way as well, no person is like another. Every individual was created exactly in accordance with his purpose and task in this world. Therefore, you must know that your friend is different from you because that is how the Creator made him. If as a result of this it is hard for you to tolerate him, that is a lack of *emunah* and an expression of "lack of trust" in the Creator of all mankind. Strengthening your belief in this truth will instill in you a love for every person for who he is.

**Rav Mendel Strauss from Afula:** We are all the children of the One. All of *Am Yisrael* are *beni Melachim*, children of the King of all Kings, and everyone wants to do the will of Hashem. Hashem's desire is to do good to all of His creations, and Hashem Yisbarach loves everyone – both me and that "other" whom I don't tolerate. Thinking about this will bring you to love your fellow.

## Giving to Someone Causes You to Love Them

**Rav Shmuel Zahnvill Davidowitz from Beit Shemesh:** The Rambam explains *Chazal's* demand for a man to love his wife "*k'gufo*," like himself. He says that this means that he must do many good things for her. *Baalei mussar* tell us that this is a principle for everyone who wants to love another person: He should increase the amount of good that he does for the other. *Giving* brings about love. The source for this is in the second *perek* of *Maseches Derech Ertz Zuta*: "If you want to excel in loving your fellow Jew, work on doing good things for him."

## Love Your Fellow Jew as Yourself

**Rav Nachum Rotman from Beitar:** Tzaddikim say that a person needs to see his own flaws and other people's positive attributes. When we focus on someone's positive attributes, the flaws disappear. The Torah tells us, "Love your fellow Jew as yourself" – just as you have flaws and you tolerate them, and sometimes you even

like them, you should love your fellow in exactly in the same way. This is not simple and not easy, but when this is your goal, for this is a mitzvah in which we are all commanded, then with Hashem's help, you will yet reach it.

**Rav Mani Darchi from Ramat Gan:** The words of the Baal Shem Tov are well known. *Chazal* teach that a person sees all flaws except for his own. The Baal Shem Tov explains that all the flaws that a person sees in another are really his own flaws. Usually, when it is difficult to tolerate another person it is because in our subconscious mind we know that his flaw is present in us as well, and it is difficult for us to deal with it. When this happens, it requires that we search our own hearts, and the best way to carry this out is by asking ourselves questions. Ask yourself what it is about him that is so threatening to you. When you discover the answer, what you need to do is separate between that person and your own difficulty.

**Rav Gamliel Hakohen Rabinowitz from Bnei Brak:** "Don't judge your friend unless you reach his place." (*Avos* 2:4) When we see a shortcoming in another person, we need to realize that this person is troubled by his flaw as well, but it is hard for him to overcome it. For example, if a person is prone to anger, perhaps he is dealing with various things that bring him to anger.

**Rav Mordechai Eisen from Beit Shemesh:** The advice is to learn *mussar* and daven to Hashem. It is brought in *sefarim* that when a person is afraid of something, he should strengthen his awe and love of Hashem. This applies to you as well. If you strengthen your *ahavas Hashem*, you will come to love of the other person.

**Rav Aharon Schick from Yerushalayim:** There are several levels of the mitzvah to love your fellow as yourself. To be everyone's friend is a great *madreigah*. In the meantime, move forward slowly, based on your own circumstances.

**Rav Chaim Nachum Druk from Beitar** tells us that the main part of the mitzvah to love your fellow Jew as yourself is "your fellow" who is "like you" – who is in your surroundings – and you must employ every possible strategy to bring yourself to love him.

## Question for newsletter 114

Someone caused me harm, and he wants to reimburse me and repay the harm in full. At first I thought I would not take the money from him, because he is only a messenger from Hashem to cause me harm, and therefore he is not the mazik and there is no reason to take money from him. But on second thought I think that it is an aspect of hishtadlus to take the money. I would be grateful to hear a solution to this problem.

—M.D., Yerushalayim

**To send in questions or answers:** Leave a message on the Hotline at 02-301-1300 menu 3 ext. 5 (Yiddish or Hebrew)

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## A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

The passuk in Mishlei (27:21) states, "The refining pot is for silver and the furnace for gold, and a man according to his praise." This means that silver is tested by a refining pot, gold is tested by a furnace, and a person is tested by how people praise him. *Baalei mussar* explain that a person's nature can be recognized by what he praises. When people take part in an event, at the end of it, one person praises the *divrei Torah* that were heard, and obviously, this person is a ben Torah, and words of Torah are beloved to him. Another person praises the band, so clearly he is a sensitive person, and his emotions are aroused by the sounds of music. Another one praises the food, and it becomes clear that he dearly loves food. And so on.

A good person relates good news. Great people were very careful not to be the bearers of bad news. They spoke only of good things, and even when it was necessary to relate bad news, they left that for others to do. When Avshalom rebelled against his father Dovid, there was a great war. When Dovid saw Achima'atz ben Tzadok coming toward him, he said, "This is a good man, and he is coming with good news." Indeed, he came to tell the king about victory in the war, leaving

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

## How to Be an "Ish Tov."

the bad news about Avshalom's death for someone else to relate.

In order to be a "good man," we need to speak of good things. A person's inclination is inherently evil from the time of his youth; his natural tendencies will pull him toward bad things. Our job is to overcome these tendencies and to speak only positive words. When we speak good things, we become "a good man."

Rav Avigdor Miller would say: Sometimes it is better to lie and say something good than to say the truth if it is something bad.

There are people who make it their custom to constantly complain about their circumstances. When we speak bad, we bring about bad. When we speak good, we bring only good things upon ourselves.

This is a principle in bitachon: In order to be a "good man," speak good and anticipate good things. This is what we see: *baalei bitachon* who trust in Hashem that good things will come to them merit to see the things that they anticipate materialize.

May Hashem help us and may there be only revealed good for all of Am Yisrael; amen.

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

I want to thank you from the depths of my heart for this amazing newsletter. Each time I take another one of these newsletters I become emotional. They fill me with *emunah* and *bitachon*, and they help me see and feel that everything is *hashgachah pratis*. Thank you.

Exactly a year ago, I committed to funding the dissemination of these newsletters for a full year, in a neighborhood with seven shuls, as a *zechus* for me to find a proper *zivug*. As the year reaches its end, I want to publicize the *yeshuah* and to tell you that, *baruch Hashem*, I am engaged. How great is the power of disseminating *emunah*!

—C.R. Yisraeli

On the giving end

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