

HASHGACHA PRATIS

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



Parshs Vayikra-Tzav 5784 ■ Issue 135

HEART TO HEART

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

Giving Thanks with All Our Limbs

How good and pleasing it is to talk about giving thanks on the week of *Parshas Tzav*, which deals with *shalmei todah*. There are four who are required to give thanks by saying *Birkas Hagomel*: someone who traveled across the sea or through a desert, a prisoner who was set free, and a person who was ill and recovered. The common denominator is that each of them was in danger and went through it safely.

Many times in *sefer Chovos Halevavos* Rabbeinu Bachyai speaks about giving praise and thanks to Hashem. As an introduction to *Shaar Habitachon*, he writes that one should "thank Him exceedingly." Giving thanks is the essence of a Jew. When Dovid Hamelech asks Hakadosh Baruch Hu to fight his battles for him (*Tehillim* 35), the Midrash relates that Hakadosh Baruch Hu asked Dovid Hamelech: You want Me to fight your battles for you? And what will you do for me? And Dovid responded, "All by bones shall say: Hashem, who is like You?" What Dovid was expressing was: I praise You, Hashem, with all my limbs.

This is a major *chiddush*. We used to think that it was possible to praise and thank Hashem only using our mouth, tongue, lips, teeth, and throat; and also the heart. It is known that a person gives thanks with all his heart. But this midrash teaches us that for every single mitzvah we do, the inner meaning of the mitzvah is giving thanks to Hashem. How can we thank Hashem for creating hands for us? By doing mitzvos using our hands. How can we thank Him for creating our legs? By doing mitzvos with our legs; and so on. Our 248 limbs are equivalent to the 248 positive mitzvos. With every mitzvah we do, we are thanking our Creator! How uplifting and exciting it is to approach each mitzvah with this thought. Even the smallest mitzvah, and even a mitzvah that does not require action but rather requires abstinence from something that is forbidden – because that is what the Creator *yisbarach* commanded us; this too is considered praise to Hashem.

Dovid Hamelech said: With the hairs on my head, I perform the mitzvah not to cut those hairs that are at the corners of my head, the *peyos*; and I don tefillin. With my beard I perform the mitzvah not to destroy one's beard, and with my eyes I look at the tzitzis and perform the mitzvah of "and you shall see them."

With my right hand I write and show the reasoning of the Torah. With my left hand I tie the *tefillin shel yad*. My nails – I examine them by the light of the *havdalah* candle. With my left foot I start taking three steps back following *Shemoneh Esrei*. With my knees I hold a baby so he can have his *bris milah*...

This is obviously only a small part of the long list of special praise that Dovid Hamelech would sing to the Creator of all worlds. It's a wonder that Dovid is the *na'im zemiros Yisrael*, meaning he was the greatest singer of Hashem's praises, through song and unique verbal expression, and yet he speaks of the praise that is intrinsic to all of his limbs, not only his mouth.

We know that there are all types of Hebrew expressions connoting praise for Hashem, such as *hallel*, *shevach*, *hodayah*, *ha'aratzah*, and *kilus*. *Kilus* means praising Hashem down to the finest details, with much depth. When Dovid wanted to be *mekaleis* and to state in detail all the great things that Hashem did for him, he said: I will be *mekaleis* with all my limbs, which Hakadosh Baruch Hu created; as we say in our davening, "...they [all my limbs] will thank, bless, praise, glorify, and exalt You." The mere fact that they exist and function at all times announces that there is a Creator Who made them, and delving into the wonders of their creation and functioning will inspire a tremendous feeling of thanks in us, until "all my limbs shall say: Hashem, who is like You?"

The *Zohar Hakadosh* teaches that this type of praise – "All my bones shall say, Hashem, who is like You?" – is greater than *Shiras Hayam*, when Am Yisrael said, "Who is like You among the *eilim*, Hashem?" This is because when they praised Hashem at the sea, they first said three words and afterward pronounced the Name of Hashem, while here, first we say the Name of Hashem, and afterward we add "who is like You?" And this special, exalted praise will be sung in the future, very soon, at *techias hameisim*, when all those bones will come back to life. May Hashem *yisbarach* help us merit to sing His praises and to see with our own eyes His great *chassadim*, to think about and delve into them and discover more and more details worthy of our thanks, and to offer a *korban todah* in the *Beis Hamikdash*, very soon!

FROM THE EDITOR

The Next Day, Boaz-Bezalel Understood Everything

Boaz-Bezalel was very agitated when he walked into shul. "Did you hear what happened? This time Mordechai really overdid it! I don't understand why he had to be so extreme. Fine, he didn't bow to Haman – that's forbidden by the halachah, because Haman was wearing an idol. But what Mordechai did today was a completely unnecessary provocation.

"Today," Boaz-Bezalel went on to explain, "Haman came out of his feast with Esther Hamalkah, and Mordechai didn't even stand up for him! What is the point of this incitement, when things are so sensitive and dangerous these days?! When Esther Hamalkah finally succeeded in bringing everyone to the table, Mordechai went and annoyed the wicked Haman!"

Boaz-Bezalel's friends tried to calm him down. "Mordechai Hayehudi does not make mistakes," they told him. Even if you don't exactly understand it – you don't have to understand everything." They spoke to him about how Mordechai's calculations are very exalted, and how he bears responsibility for all *Am Yisrael*, but Boaz-Bezalel was angry and worried. He blamed Mordechai for all the misfortunes.

The next day, though, everyone saw that it was actually Mordechai Hayehudi's *emunah* that was saving all the Jews. These are the words of the holy Alshich (*Esther* 5:9): Mordechai did not bow to the wicked Haman; every time Haman passed near him, Mordechai would rise to his full height.

He was doing this until the feast of Esther Hamalkah. After he saw that Hakadosh Baruch Hu was with *Am Yisrael*, because Achashveirosh extended the golden scepter to Esther and was receptive to her requests, Mordechai decided that from then on he would no longer look toward Haman at all, as though Haman did not exist. He did not even stand up or change his position for him.

And exactly as Boaz-Bezalel surmised, Haman could not forgive this, and he could not bring himself to wait even one more day. He could no longer bide his time, waiting for his original plan of killing Mordechai along with the rest of the Jews on the 13th of Adar. His wrath rose to the Heavens, and he planned, along with his wife and loved ones, to get rid of Mordechai immediately. And it was precisely in this way that his downfall came about; he was hung on the tree that he had prepared for Mordechai.

Mordechai's pure *emunah* was what saved all of *Klal Yisrael*. Sometimes Hakadosh Baruch Hu wants a person to go with *emunah* to the very end, without taking anything else into consideration. There is no Haman here, no Achashveirosh, nothing – only Hakadosh Baruch Hu, Who controls everything that has ever happened and that ever will happen. Only He leads the world, and there is nothing other than Him; and it is specifically under such circumstances that the *yeshuah* comes.

Gut Shabbat
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THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

Property of Peace

A Yid from the States relates:

I deal in real estate. This is a business that involves a constant connection to Hakadosh Baruch Hu. There is no steady income; there are months when not one penny comes in, and then in one day, in one swoop, you get a half a year's salary. *Baruch Hashem* – I thank Hashem for this source of income, and I see blessing in it.

It was before the wedding of my third son. We set the wedding date for the third of Kislev 5783, and we began preparing energetically. Already in Nissan I closed on a date for the wedding with the hall, the band, the photographer, and the *badchan*. We knew where we would hold the *chassan Shabbos* and the *Shabbos sheva brachos*, and who would be the caterer to bring us the food. All the *sheva brachos* meals were confirmed as well. Everything was organized and settled.

After Pesach my father-in-law called and told me that my brother-in-law, may he be well, was *zocheh* to celebrate his son's engagement, and he had set the wedding date for 28 Cheshvan – in the same week as our wedding, which was to take place on 3 Kislev.

"And you understand," my father-in-law explained, "that I want to be at the *chassan Shabbos* for both of you, and the *Shabbos sheva brachos* for both of you. Obviously, this is impossible if both of you are making weddings in the same week."

"So what do you suggest we do?" I asked my father-in-law.

"I suggest that perhaps you should try moving the date of your wedding."

This seemed like an impossible request. Why should I move the date? I had set a date before him, and I had already hired all the professionals. I was sure that everything was finalized. How exactly was I supposed to deal with this? But my father-in-law knew exactly why he was turning to me. He explained that for my brother-in-law it was much more complicated than it was for me. There were different issues there that made it much more difficult for him to switch the date. "Try," my father-in-law said. "Make an effort. For me."

I told him I would see what I could do, and I hung up the phone with a deep sigh. I was angry at my brother-in-law. Why did he have to do this to me?

And why did I have to be the one to give

From One Jew to Another

Rav Yisrael Eliyahu Shapiro *shlita*, a Rav in Miami, was once sitting in a kosher restaurant. There was a large group of people was in the restaurant, and a waiter was serving each of the diners his portion. The *rav* sitting on the side immediately realized the waiter was no foreigner; he was a fellow Jew. Unfortunately, he did not look like a Jew who keeps Torah and mitzvos, but undoubtedly, he was a Jew.

As the waiter was serving one of the diners his portion, the head of the group approached him with an angry expression. Something did not find favor in his eyes.

"Excuse me," he said to the waiter, "you gave me a meal I didn't order! I'm not having any of this. What's going on here?" His angry tirade continued, his voice rising by the minute. The waiter kept quiet. He had not been the one responsible for taking orders, and he had no idea how the mistake had occurred. His job was to serve the food, and he had done so faithfully.

Only after the head of the group completed his litany of complaints did he realize that he was addressing the wrong person; but for the waiter it was already too late. He sat down weakly in the corner, humiliated and degraded.

Rav Shapira could not bear this. The waiter was a Jew! His meek expression gave the *rav* no rest. He just *had* to go over and encourage him. He acted on his good intentions immediately, went over to the waiter, and said, "Good for you! I'm not sure if, in your place, I would have been able to keep quiet like this. He yelled at you and put you down, and you just absorbed it all without saying a word. *Kol hakavod!* You should know that the power that comes from not responding when you're shamed is very great. Please, give me a *brachah!*"

The *rav's* words, which emerged straight from the depths of his heart, entered the waiter's heart. He held his head higher and blessed the *rav* with all the good words he knew. Afterward, they continued talking. The waiter related that he'd had a painful and difficult past. He came from a religious family in Eretz Yisrael, and, lured by bad friends, he had left the proper path. He found work as a waiter, but the peace and serenity that his *yetzer hara* had promised him was nonexistent. He wanted so badly to come back, but he had no idea how.

"And here," the waiter concluded emotionally, "I meet the *rav!* And you display such caring, such power. Only a Jew truly cares about another Jew. I want to stay in touch with the *rav* and strengthen myself."

The *rav* gave him his phone number, and the waiter indeed made contact with him, connected to the community, and returned to a life of Torah and mitzvos.

The power of a good word!

When It's Suitable for the Chavrusa

Harav Hagaon Chaim Schmerler *shlita*, the founder of "Hagefen," an organization that makes *shidduchim*, told me an amazing story that he'd heard from a Yid in Lakewood: My son is a good *bachur* who learns well, and he got an excellent *shidduch* proposal – a girl with all the *ma'alos*, *yiras Shamayim*, and from a good family. The suggestion seemed good to me, and the more we thought about her, the more we felt it was very suitable. I told the *shadchan* that my answer was positive and that I was waiting for him to get the *shidduch* moving.

The *shadchan* got back to the girl's parents. They had checked out my son, and they answered, "We heard good things about the *bachur*, but we are looking for someone on a higher level, even stronger in learning."

My son, who already knew about the proposal and was waiting tensely to hear what the other side said, was very disappointed to hear that they weren't interested in him. I'll tell you the truth; in my opinion my son is very special, but he also knows that if he is rated in comparison to other *bachurim*, there are those who are on a higher level in learning than he is.

Several days passed by. My son got over the insult, and he came over to me with a won-

On the giving end

I've been looking for work for a long time, and I decided to donate money toward the dissemination of your newsletters in eight shuls, as a segulah to find work. I also took upon myself to disseminate the newsletters personally in my area. Baruch Hashem, I had a yeshuah and I found work. The interesting thing is that my new employer's name is "Yehonasan." I feel this is a hint from Above that Hashem gave me this position.

—M. Ilanit

On the receiving end

I want to thank the organizers of the Hashgacha Pratis phone line for all the shiurim and stories of yeshuos. In the zechus of your words I am able to hold up myself and my family, and I've grown accustomed to a life of emunah, seeing how Hakadosh Baruch Hu cares for me personally, and how every event that happens to me comes from Hashem. My life has become calm and serene. Hodu laHashem! Yasher koach to all of you.

derful idea. "My *chavrusa*, Tatty, you know he's something special. He really is a *bachur* on a high level. This is the type of *bachur* that girl's family is looking for. Of course it was not pleasant for me that they didn't want me, but if she's suitable for my *chavrusa*, then why shouldn't we help him out with this good *shidduch*?"

He convinced me to call the *shadchan*. I gave over the details, and I hoped that at least I had helped someone else to establish a *bayis neeman*.

Several days later the *shadchan* called me back, this time with a positive response from that same family for my son. He told me that the girl had been very moved by the whole idea. She said, "A *bachur* like this one, who got over the insult, and *fargins* his friends so completely and is willing to help both us and his *chavrusa*, a *bachur* with such *middos tovos* – that's what I want!

Indeed, the *shidduch* materialized, *b'sha'ah tovah umutzlachas*.

The Rebbe Driver

I purchased a large property in Europe, together with a partner. The other person had paid 60 percent of its worth and I paid the remaining 40 percent. The property was registered under the name of a company, and our respective parts were registered as shares in the company – 60 percent for my partner and 40 percent for me. This type of registration legally dictates that the partner with the higher share is authorized to make significant decisions about the property without taking the opinion of the other partner into account. If he is interested in selling the property, it is his right to do so unless the other partner brings him a buyer willing to pay a higher price.

One day my partner called and told me he wanted to sell the property, and he had a buyer.

"For how much?" I asked.

He stated a certain sum – it was startlingly low. I hadn't invested so much money for this. I thought it was wiser to wait with the property; its stock would go up and then we'd be able to sell at a large profit of several hundred thousand dollars. I understood that my partner was swindling me. It was not possible to sell this property at such a low price, but I could not object. The law was on his side, and if I would not bring him a buyer willing to pay a higher price within a short time, he would simply sell the property without my consent.

What could I do?

I was at a loss, and I traveled to the *tziyun* of Reb Elimelech of Lizhensk zy"ta. This was on 21 Adar, his *yahrtzeit*, and many Yidden were at the *tziyun*. I poured my heart out and recited the entire *sefer Tehillim*. After I concluded, I noticed a *chashuveh* Yid standing there near the *tziyun*. His face radiated purity, and he made a strong impression on me. I thought that I was *zocheh* to meet a great Rebbe or *mashpia*, someone on a high level in *avodas Hashem* in general and in *tefillah* in particular, and I decided to tell him my story and ask him to daven for me and mention my name at the *tziyun*.

I immediately turned to the "Rebbe" and began speaking to him and telling him about my financial problem. He answered me willingly and shared his own life with me as well. It turned out that he was not a Rebbe and not even a descendant of Rebbes. He was a simple Yid who had previously worked as a taxi driver and was currently working to collect *tzedakah* for organizations of Torah and *chessed*. I was tempted to say, "Sorry, I didn't mean to tell you my story," but out of respect, I continued sharing the whole matter with him. At the end of the conversation the driver told me, "Give me your number."

I gave him my phone number, and we parted.

I got back to Eretz Yisrael, and several days later I received a call from the "Rebbe driver" – that's what I called him in my mind. He told me, "I have a friend who wants to help you. Speak to him." He gave me the phone number of a rich man who owns many properties.

This friend in America turned out to be a *maiven*. I told him that I had no chance of finding a buyer on my own, and I was truly helpless in the face of my partner's plans. He understood that indeed my partner was swindling me, and he thought of a way to help me. He called my partner and asked to buy the property.

Now my partner regretted everything. He said that in truth the property was not yet up for sale; and that's how this matter was settled. The sale was cancelled, and I hope that, *b'ezras Hashem*, when the value of the property goes up, we'll see real profit from the investment.

I am filled with gratitude to the "Rebbe driver" who, with such caring, helped me in the way that one Yid helps another. Sometimes Hakadosh Baruch Hu causes a person to imagine something, in order to bring about a *yeshuah* for him.

in? Why hadn't he asked me when our wedding was going to be? Why make it so difficult for the grandfather? *Why, why, why?*

I didn't want to give in, didn't want to make an embarrassing phone call to the *mehutan*, or to apologize to all the professionals who – bottom line – need *parnassah*. But I thought to myself, "If I *don't* give in, then what will be? The entire family will be talking about how my brother-in-law was inconsiderate and set a wedding date without looking into some basic information. If I *don't* at least try to do something, my in-laws will be torn between two different weddings and won't really enjoy either one of them.

I decided to get over the unpleasantness of it, and I started a series of phone calls. The first, of course, was to my *mehutan*. He thought for a few moments and finally said, "I have no problem with your switching the date, as long as you handle everything. If you work it out with all the professionals, then I'm okay with it."

I thanked him. I knew that even this was not an easy concession once the date had been set in his mind, but I went forward, since he'd agreed. I davened to Hashem to help me for the sake of *shalom*, to work it out with all the parties involved and to enable me to move the date of the wedding easily. Indeed, I had special *siyata diShmaya*, and everything worked out in the best possible way, with relative ease.

The round of phone calls took less time than I had surmised, and *b'sha'ah tovah*, the wedding date was set for the thirteenth of Kislev.

As the wedding day was drawing near, I received an invitation to a huge event where apartments and properties would be featured for sale, a sort of real-estate fair, and it was slated to take place on...the third of Kislev! If my son's wedding had taken place on that day, obviously I would not have been able to attend the event, but now, I was available on that evening. I went to the fair to try my luck, and there I found a business property worth \$20 million. With tremendous *siyata diShmaya*, I succeeded in closing a deal between a buyer and a seller on this property, and I received my 2 percent, which came to *four hundred thousand dollars!*

This was the largest business deal I had ever been involved in.

I had felt that I was doing a nice deed for the sake of *shalom*, and maybe I was very worthy of admiration for it, but now I understood that Hakadosh Baruch Hu wanted to send me *shefa*, and before doing so, He tested me with a small *nisayon*. Would I be *mevater*, or would I fail the test?

With much *rachamei Shamayim*, I was *zocheh* to give in for the sake of *shalom* and to receive a big package of "candies" in honor of the wedding.

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Hashgachah Pratis in Sifrei Kodesh Hashgachah Pratis in the Sefarim Hakedoshim

Happy That He Lost a Large Sum of Money in Order to Daven with a Tzibbur

וכן כתוב בספר "שם יעקב": והעיד על הגאון מוה"ז למן מירל"ש אב"ד דק"ק האמבורג, שפעם אחת הלך לבית הכנסת מעוטף בטלית ותפילין כדרכו, ופגע בו אדם אחד שהיה לו למכור אבנים טובות, ורצה שילך עמו לביתו, והגאון השיב לו שימתין עד שיבוא מבית הכנסת, ובתוך כך מכרן לאחר והאחר הרויח בהם כמה אלפים ר"ט, ושמן הגאון שמחה גדולה שהשליך מנגד ממון רב עבור תפלת צבור.

(משנה בורה אורח חיים סימן צ"ו ס"ק טז)

When One Is Davening, There Is No Obligation to Do Hishtadlus

מאי טעמא משום דהוי ליה לבטוח בהי' ולא בטח. פירוש: אולי תאמר שהלך לפרנסתו שגם זה נקרא מצוה, זה אינו, שבזמן התפילה לא הי' מצוה, דהא צריך לילך להתפלל שיתן לו הקב"ה פרנסתו, והוא לא הלך להתפלל אם כן לא בטח בהי'.

(אמרי נועם להג"א)

It is Proper to Trust in Hashem That He'll Earn What Is Coming to Him

מאי טעמא דהוי ליה לבטוח בשם הי' לפי דברי המהרש"א קאי על אלו אנשים סוחרים הרודפים לפרנס בני ביתם בזמן שהצבור מתפללין ואינם בוטחים בהי' שירויח גם אחר התפילה ולא יפסיד כלום. ועל דרך זו ראיתי בהקדמה לתשובת ברית אברהם שכתב לפרש מה דאמר דוד המלך ע"ה "אך טוב וחסד ירדפוני כל ימי חיי ושבת בבית הי' לאורך ימים", דהכוונה בתוכחת מוסר על אנשים סוחרים מופלגים שאינם קובעים עתים לתורה ומיד אחר התפילה ממחרים והולכים לחנותם מפחד שלא יפסיד איזה פדיון בשעה זו ובאמת ראוי לבטוח בהי' שכל מה שמוכן לו להרויח לא יפסיד והקונים יבואו אליו לאחר מכן, והוא שאמר "אך טוב וחסד ירדפוני - הי'".

(חידושי מהר"י)

ם - שבת בבית הי', ולהאמור הדברים נאמרים גם כן על התפילה בציבור, בזמן שהצבור מתפלל לא יבטל טרדת הפרנסה, דלא יפסיד כלל על ידי זה שמתפלל בציבור בשעה זו.

(פני חיים)

He Who Doesn't Trust in Hashem Loses Both His Torah and His Parnassah

מה שאמר לדבר הרשות הלך, יש לבאר, דהיינו אפילו אם הלך אחר חיפוש מקור פרנסה לביתו שבאמת גם זו מצוה ואף חובה עליו לזון את אשתו ובניו, אבל בכל זאת לא היה לבטל מבית הכנסת ומבית המדרש לצורך זה, אלא היה לו לבטוח בשם הי' שבוודאי לא יחסר לחמו ומוזונותיו הקצובים לו מראש השנה עד ראש השנה, ובוודאי לא בגלל עבודת השי"ת בתורה ובתפילה. ואם חס ושלום לא שם הי' מבטחו אין נוגה לו, לא בדא ולא בהא, כי חס ושלום שניהם יאבדו הן התורה והן הפרנסה, כי לא בטח בהי'.

ופירשונו בזה הפסוק (איכה א,יא) "כל עמה נאנחים מבקשים לחם נתנו מחמדיהם באוכל להשיב נפש", הנה לחם תרתי משמע, על דרך לכו לחמי בלחמי (משלי טב), זו התורה, ובא המקוון לומר איך הגיעו לשפלות כזאת להיות נעזבים עד כדי ביקוש

לחם להקיס רעבון ביתם, הסיבה לכך היא עזיבת התורה מתוך אבטלה של דאגת הפרנסה, והיינו נתנו מחמדיהם זו התורה שנאמר בו הנחמדים מזהב ומפז, המירו אותה באוכל להשיב נפש, על כן גם היא עזבה אותם, והלכו חשכים נאנחים ומבקשים לחם ואין נוגה להם חלילה ונתרחקו בזה מן התורה ומן הפרנסה כי לא בטחו בשם הי'.

(Brachos 6b)

A Thought on Bitachon

From the shiurim on Kav Hashgacha Pratis

In Novaradok they said that every person needs to be like Mordechai. Mordechai symbolizes the total ba'al bitachon who was not intimidated by anyone. "And Mordechai would not kneel and would not bow." So great was his bitachon that he did not rise, nor was he moved or impressed by the sight of Haman. He did not even sense that Haman was standing before him, for his menuchas hanefesh was complete. This is our life's work - not to be moved or intimidated by anyone!

Sometimes it happens that we are together with many people, and we sit quietly. We are afraid that perhaps we will say something unsuitable. Under such circumstances, we need to break the ice, not to be intimidated or awestruck by the others, but rather to speak up. It is better to say something significant, such as a dvar Torah. And if there is nothing to say, then we should even say something insignificant, such as, "Can you please pass me the soda?" The point is to get rid of our tendency to be intimidated by people. The more you accustom yourself to doing so, the closer you'll be to conquering your weakness, and before long you'll be a new person, ready to conquer the world!

Both Mordechai Hayehudi and Esther Hamalkah

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

Be Mordechai Hayehudi!

were not intimidated by anyone. When they knew the correctness of their path, they did what they had to do. When Mordechai did not bow to Haman, everyone was angry and hated him - not only the Gentiles but the Jews as well. They claimed that Mordechai had caused the terrible decree against them because he did not bow to Haman. But Mordechai had the strength to stand up to their protests. Likewise, the Gemara (Megillah 15b) states that one of the reasons Esther invited Haman to the seudah with Achashveirosh was so that Am Yisrael would not assume that they had a sister in the king's palace to depend on, and thus lose their focus in beseeching Hashem for His mercy. She was prepared to risk her own reputation so that everyone would think she had teamed up with Haman and abandoned her brethren. What was most important was that they would exert themselves to daven to Hashem. Chovos Halevavos explains that this is the most desirable madreigah, termed hishtavus - equalization, meaning that it makes no difference to the person who is on this madreigah whether people praise him or curse him. Never be afraid to do what you need to do!



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