

# HASHGACHA PRATIS

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



Parshiyos Ki Tavo - Nitzavim 5782 ■ Issue 98

## HEART TO HEART

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

### Nothing Can Hold Back Hashem's Yeshuah

A person walks in the heat of the desert, his thirst growing ever stronger. He searches for a source of water and finds a pit filled with murky, bitter waters. The traveler does not hesitate. He quickly downs one cup after the next; more and more, until he is so bloated with water that he cannot take in another drop.

He continues on his way, and ten minutes later he discovers an overflowing spring of clear, sweet, healthy waters. But he cannot enjoy it, since he's full to capacity from the murky waters he had drunk beforehand. How he regrets his haste! A person who is thinking logically will drink only a limited amount of murky waters, just enough to keep himself alive.

Rabbenu Bachyai brings this *mashal* to show how it can be wrong for a person to work hard in order to get a certain sum that he needs for his future, because he is sure that the money can reach him only through this type of hard work. He thinks the "water pit" he sees now is the only pit from which he'll be able to drink, that he'll gain *parnassah* only in this difficult way, even though it's very possible that in the not-so-distant future Hashem will send Him a much easier and more successful way to have his needs met. Hakadosh Baruch Hu is very, very great – much greater than even the most brilliant person could imagine, and His *yeshuah* can come in the most unexpected ways.

In the days of Shaul Hamelech, the Pelishtim rose up in battle against Am Yisrael. They came out in great numbers, with 30,000 chariots and 6,000 horsemen. They spread out over the borders of the land and waited for the right time to begin a war with its citizens. In contrast, the number of Jewish warriors was about 6,000, and not one of them was armed, due to the fact that the Pelishtim did not allow them to produce weapons. Only Shaul and Yehonasan, miraculously, had swords and spears, which an angel from heaven had brought to them. The situation was difficult and extremely tense. It was clear that the Pelishtim would inflict a holocaust upon the land, as the Jews were helpless and unprotected. Yehonasan could not tolerate this situation, however, because the Pelishtim were speaking words of blasphemy. "You say your power is in your mouth, that you pray to Hashem and He saves you, huh? And how exactly? How do you presume you'll be able to battle us – we who are the strongest of warriors with the most up-to-date weaponry?!"

Thus they continued to blaspheme until Yehonasan could take it no longer. He called his servant who carried his weapons and said, "Let's go and do battle with them!" And then, from the depth of his pure heart, in his great *bitachon* in Hashem, he formulated the *passuk* that Rabbenu Bachyai brings in this context: "For nothing can prevent Hashem from [providing] salvation, whether with many or with few" (*Shmuel I*, 14). For the *Borei Olam*, quantity is meaningless. It doesn't matter to Him if he had only one sword or a thousand swords, if there are only two people or hundreds of thousands of people. The few are like many, the weak are like strong. Hashem can save in any which way, with a large amount of *hishtadlus* as with the smallest amount, in a known way or in a way that is not known to us. He has His ways, and we need only trust Him and that is sufficient.

Yehonasan made a sign: If the Pelishtim would instruct him to "come up," this would indicate that Hashem wanted to deliver them into his hands; and so it was. The Pelishtim, seeing Yehonasan and his servant, laughed. *Here come the Jews out of their holes*, they thought, and they called out to them mockingly, "Come up to us...!" Yehonasan made a single attack, killing about twenty Pelishtim. This was such a shock that the Pelishtim were utterly confounded. Great confusion reigned in the Pelishti camp, "... and a supernatural fear overcame them." In their confusion they smote one another as they fled, "and Hashem saved Yisrael on that day."

How did this great salvation come about? Through Yehonasan's *bitachon*. There was no logical explanation or idea; he seemed to have had no chance. He had only one truth: *Hashem is with us!*

And as Ralbag explains, this entire story comes to show that it is not via sword or spear that Hashem saves us. See how Yehonasan was alone with his weapons-carrier against a great army, and Hashem sent a tremendous salvation through them. Ever since that time, and to this very day, we hold on to the great *passuk* that Yehonasan formulated during wartime. We know that the King of the entire universe can do anything to save us, to send *parnassah* and *brachah* and *hatzlachah* and healing and every *yeshuah* to all his creations.

May we be *zocheh* to see this with our own eyes soon; *amen v'amen*.

## FROM THE EDITOR

### It Was Clear as Day to Me That He's Only a Messenger

A Yid told me a remarkable story:

I have a friend of many years, whom I trusted and with whom I shared things I would not tell just anyone. One day he took advantage of our closeness in order to insult me terribly. You cannot imagine the pain I experienced!

It hurt me so much, I literally did not know what to do with myself. The negative emotions overwhelmed me. I am generally very even-keeled, and the storm of emotions left me utterly perturbed. I wanted to think logically, to see the event objectively and to try to find some point in his favor, but I was so distressed that I was incapable of doing this.

What did I do? I called the *Hashgachah Pratis* line and listened to the song that plays on the main menu – *Ani maamin* – "I believe with complete faith that the Creator *yisbarach Shemo* creates and orchestrates the entire creation, and He alone makes everything happen, as He always did and always will." I listened and listened. Each time the song ended I let it begin again, dozens of times, until I felt calm and it was clear as day to me that this friend of mine was only a messenger – "Hashem told him to curse." Hashem was speaking to me, and what I had to do was listen to the message that had been sent to me from heaven.

I made a *cheshbon hanefesh* and tried to think of any possible reason for this to have happened. After several moments I remembered something that had taken place in the not-too-distant past. I too had hurt a Yid, and it had been with a similar type of insult. At the time, I had thought I was acting *l'Shem Shamayim*, but it seems that causing another Yid pain is a much greater matter than we might think. My friend who had hurt me was a messenger from the Creator *yisbarach*, arousing me to appease the Jew I had hurt.

The next day I felt how Hakadosh Baruch Hu was telling me, "My son, you made a nice calculation." I was learning the *gemara* in *Yevamos* (105b) that relates how Rabbi's disciple Avdan mistakenly thought that Rabi Yishmael ben Rabi Yosi insulted the honor of his *rebbe*, and he embarrassed him for doing so.

The *gemara* concludes that Hakadosh Baruch Hu immediately paid Avdan back measure for measure: He contracted leprosy and his two sons drowned at sea, and the consequences of this were very great – that is how terrible it is to embarrass another Jew!

The *gemara* concludes, "Rav Nachman bar Yitzchak said: Blessed be the merciful Hakadosh Baruch Hu, Who embarrassed Avdan in this world."

After learning this, I said to myself, *Blessed be Hashem, my merciful Father, Who aroused me in this world, especially now, in the month of Elul, enabling me to appease the person I had hurt, before Rosh Hashanah.*

*Mi K'amacha Yisrael!* A Jew searches for a way to think proper thoughts; he puts himself on a track where he's ultimately thanking Hashem for the bad that happened to him, because he sees such tremendous good within it. See the power of *emunah*!

May we all be *zocheh* to forgive and be forgiven, and to do complete *teshuvah*. May we all have a year filled with *emunah* and joy

Good Shabbos Pinchas Shafer

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

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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

## Don't Neglect a Time Set Aside for Learning!

I live in Beit Shemesh, and I used to be a *sofer Stam*, writing *mezuzos*. I learned in *kollel* all day and wrote *mezuzos* at night. One day my *chavrusa* wasn't feeling well and told me he wouldn't be coming to *kollel*. I decided that since I had no one to learn with, I would use the time to write *mezuzos*. I sat and wrote throughout the morning, and toward the end, something happened that had never occurred either before or after. I had left out a letter in a word, and after that word I had written Hashem's Name. Halachah states that if someone left out a letter in a *mezuzah* he must erase the entire line and rewrite it, but in this case I could not erase it, because I had written Hashem's Name. The *mezuzah* was disqualified halachically, and there was no way to fix it. Its place was in the *sheimos* pile. I hadn't earned a single *shekel* from a full morning of work! I understood the message: When a time is set aside for learning, don't do something else!

My *chavrusa* did not arrive the following day either, but I went out to the bus stop to head for *kollel* anyway. But the bus passed right by the bus stop, and I stood there waiting and waiting. I tried to hitch a ride, to no avail. Half an hour passed, and according to the *kollel* rules, someone who is late by more than half an hour does not receive a stipend for that day's learning. No bus, no *chavrusa*, no money... if so, what could be better than going to work on another *mezuzah*?

I returned home and went to my workroom, but as I stood in the doorway I caught myself. *You have experience with this*, I told myself. Yesterday you saw how you gained nothing by working instead of learning. It doesn't suit you to repeat an error twice.

Immediately I turned around. Who cared about the money, or the *chavrusa*? These were my hours for learning, and that was that. I went back to the bus stop, and a car stopped immediately and took me straight to my *kollel*. I sat and learned for about an hour and a half, and a Jew came over to me and told me that it was the *yahrtzeit* of one of the benefactors of the *kollel*, and would I be able to join a minyan at his *kever*? Anyone who joined would be nicely reimbursed.

I agreed to come to the *beis almin* near Beit Shemesh, and I received 400 shekels, a sum close to what I would have gotten for writing a *mezuzah*.

This taught me a lesson for life: One should never neglect a set time for learning, and one never loses out from having a set time for learning. I would do what was demanded of me, and, regarding the money, Hashem has many ways of sending His blessing

## One Prayer Is Worth a Thousand Pictures

My sister's children were sitting and looking at pictures, enjoying seeing themselves as small babies in cribs.

One of her daughters noticed that there were no baby pictures of her. What proof would she have that she had also been a baby in this home?

Who knew – perhaps she was adopted!

She went over to her mother and asked, "Ima, where are the pictures from when I was a baby?"

"When you were born,"

## Hashem Loves You

An *avreich* from Achisamach relates:

At the very beginning of the week we decided to invite a guest for Shabbos. A family member took us up on our invitation, and he came to sleep over and eat the meals with us on Shabbos. My two-year-old son seemed very excited by the guest and acted wild, to the point that on Friday night he fell and hit his head hard. It was scary, and we suspected it could be *pikuach nefesh*. My wife ran out to find transportation to the nearest hospital, and I stayed home. We saw how our guest was a good messenger from Hashem to help me lead the Shabbos meals and make it pleasant for the older children. On Motzaei Shabbos he helped by watching the children while I went to the hospital.

At the hospital my wife told me an amazing story. Our son had been through all the necessary examinations, and *baruch Hashem* everything was okay. Afterwards the doctor – a secular Jew – called her over, wanting to give her discharge letter. "It's Shabbos now," my wife told him, "and I'm not going to leave the hospital until after Shabbos. You are a Jew; please don't be *mechalel Shabbos* by writing the discharge letter for me now. Please prepare it for me tonight."

But the doctor claimed that he could not push it off. The emergency room was full, he had to clear out patients, and he had to move forward with it.

My wife left the emergency room with a heavy heart. It bothered her that a Yid would desecrate Shabbos for her. But what could she do? She had tried. On Motzaei Shabbos she asked the doctor for the discharge letter, and he grabbed his head and said, "I completely forgot about your letter! Wait."

He went in to the office and wrote up the entire discharge letter. When he came out he told my wife, "It was really packed in the emergency room today. As soon as I came into the office earlier I got a call, and until this moment I didn't have the time to prepare your letter. I must say, G-d loves you!"

I was happy that we had avoided *chillul Shabbos*. I hope the doctor will understand that Hashem doesn't love only us, He loves him as well, and that the *zechus* of holding back from *chillul Shabbos* will stand by him, and eventually he will merit to keep Shabbos fully and properly.

## Abba Arranges Everything

For several months I've been trying to arrange a visa to the U.S. If anyone wants to travel from Israel to the U.S. in a year from now, I suggest they begin working on getting a visa now; it is a very difficult and drawn-out process, and you need a great deal of heavenly mercy to obtain it within a year.

For me the matter was urgent, and although I contacted *askanim* and travel agents, I found no one who could help me for a reasonable price. At one point a friend gave me the name of an agent who charged a more reasonable price. He was willing to help me, and we agreed that he would arrange an appointment for me at the consulate within a few days. However, when I called him after several days he told me they had stopped giving appointments at the consulate and at this point he had no clue when they would begin giving appointments again.

I had no idea what to do next and I was very worried, until I discovered a pleasant *avreich*, a "*macher*" who knew how to get things moving. He helps many people, and at that point he was heavily involved in obtaining a visa for a certain Jew who needed it. "I called an agent," he told me, "and in order to get me the visa

earlier he demanded no less than five thousand shekels.” He continued to describe how he had gone from one person to the next, asking this one to ask a favor of that one, and so on. I grew weak just from hearing it all. It took so much effort to obtain a visa! If only I had some type of personal *macher* to arrange it all for me! At that moment I caught myself. Indeed, don’t I have Someone Who can do this for me?! I am a child of the Creator of the world, Who takes care of everything. He is my Father, and He will care for me. I strengthened myself with this thought, literally held on to this simple fact that Hashem would take care of all of it for me. A minute later, an agent I had spoken to several months earlier called me.

“I have an appointment at the consulate for you tomorrow,” he said. “Can you come?”

“Sure! What’s the question?!” I responded.

When I asked how much it would cost, he quoted a price of just a few hundred dollars. I immediately called the *avreich* I had spoken to beforehand to tell him about an agent who arranged visas for a fair price, but this *avreich* already knew him. “He asks for a few thousand,” the *avreich* told me. “I’ve already spoken to him.”

This was a living lesson for me in *emunah* and *bitachon*. Why did he ask for a few thousand from him and only a few hundred from me? How did he suddenly have an appointment? The explanation is simply that *Abba arranged everything for me*.

(Daily *Bitachon*, Thursday, *Parshas Va’eschanan*, 5782)

## While I Davened

I provide contractors with building supplies. My work is important for the advancement of any project, big or small, and I must provide the supplies on time. I employ non-Jewish workers who transport the supplies from one place to another, workers who begin their workday very early. Therefore, I daven in a *neitz* minyan each morning. I made a commitment not to talk about anything before davening, especially about work, and certainly not to a non-Jewish worker. With Hashem’s help I have kept this *kabbalah* for many years, and it has brought me plenty of blessings.

On Friday, Erev Shabbos Nachamu, I overslept, missing *neitz*, and I davened instead at the 7:30 minyan. Just moments before davening began I got a call from one of my non-Jewish workers. This put me under pressure because these calls always indicate problems. If the worker was calling, he obviously needed my instruction and assistance. He was supposed to be bringing me supplies for a big project that had to be completed on time, and if he had run into a problem it could hold up construction and cause a whole chain reaction of problems.

I didn’t answer. The phone stopped ringing, and I learned afterward that he had left a dramatic message: “I’ve never done the type of job you want done now, and I can’t do it at all!”

This was a difficult *nisayon* for me. All types of possible outcomes went through my mind. I knew that I needed a big *yeshuah*, but I gathered strength and told myself that I would not go against my custom. I recalled how Rashi explains what it says in *Tehillim* 18, “I will call to Hashem with praises” – I will praise Him even before the salvation because I am sure His salvation will come. I strengthened myself with this incredible *peirush*, and I asked Hashem to enable me to daven with clarity of mind.

After davening I called the worker and asked, “What’s the problem?”

“There is no problem,” he responded. “Everything worked out!” While I was davening he had tried to solve the problem on his own, and with Hashem’s help he succeeded. I thanked Hashem doubly – first for the fact that the issue had been straightened out, and second for the fact that I had not known what the problem was. If I had spoken to the worker before davening I would have felt extremely pressured.

*B’siyata d’Shmaya*, the project was completed on time, and we managed to overcome all sorts of problems in ways that were completely unnatural. Blessed is He and blessed is His Name

her mother said, “we took wonderful pictures of you. You were exceptionally cute, but the memory card got lost before we had developed any pictures.”

The girl was upset, but only for a short moment. “What’s the problem?” she said after a minute. “I’ll daven to Hashem that he make us find the pictures.”

My sister tried explaining to her that there was no chance. “You remember how we recently moved to a new apartment, and when we moved we looked for the memory card everywhere – in all the closets, among all the stuff... and we didn’t find it. How do you think we’ll find it now, when we live in a different neighborhood?” But the girl stubbornly insisted, “Hashem can do everything. I’ll daven to Him.”

The next day the phone rang. It was their former neighbor from the building where they had lived previously. She apologized and explained that her youngest daughter had gotten married a while back, and she had only sons living at home. Since it was her daughter who had always taken responsibility for developing their pictures, and her daughter had flown the coop, she never got around to developing pictures. That was why only now, several years after she had found a memory card, she had gone to the photo shop and remembered to take it along in order to develop the pictures, to see if she knew the people, and do the mitzvah of *hashavas aveidah*. How amazed she was to discover that the card belonged to her former neighbor. “In short,” she completed her breathless monologue, “do you want to send someone to come pick it up?”

This call left my sister openmouthed. The almost-impossible had occurred before her very eyes, in the merit of the genuine, heartfelt *tefillah* of a little kindergarten-age girl, who was one hundred percent sure that her Father in heaven would answer her.

And indeed, He did.

## You’ll Get What You Deserve

I live in Beit Shemesh and work in Bnei Brak. I joined a half-day *kollel*, which is my set time for learning Torah. One day a Yid entered the *kollel* wanting to give one hundred shekels to anyone who would say *Tehillim* for someone who was ill. Knowing that my time was limited and that I would not be able to finish the *Tehillim*, I did not take the money. That same evening, before coming back from work, a Yid met me in Bnei Brak and asked me to take a package to Beit Shemesh for him.

I wasn’t excited about doing it, seeing that I would be leaving late and would have to hurry home, but it was urgent for him. “Do me a favor,” he said. “I must send the package today. I’ll give you a hundred shekels for it.”

I was amazed. Hashem wanted to give me one hundred shekels. That afternoon I had pushed them away, and He was sending them to me in another way in the evening.

The same thing happened to me a week later. The head of the half-day *kollel* called me and said, “Do you want to receive money from the *kollel*? You can have 800 shekels a month.”

My response was not so simple. I work for a living, and joining the *kollel* was my way of ensuring I would have a set time for learning. I didn’t want to accept money for learning, but on the other hand, an additional 800 shekels would be a great help to me, as my financial situation is not great. It was difficult for me to decide, but in the end I told him I wasn’t interested.

A week later my boss called me over and said, “We thought about how you drive in from Beit Shemesh each day by car, and we want to pay for the gas.”

How much was added to my monthly salary? You guessed it – 800 shekels.

# Q's & A's

Q's & A's about emunah and bitachon

I read your leaflets regularly and also listen to the phone line, and so I have been exposed to a different type of life - people who live lives of emunah and bitachon and who see the hashgachah in everything that happens to them. They have truly happy lives, a fulfillment of the passuk, "Blessed is the person who trusts in Hashem..." My question is, how can I connect to this so that I too can live a life of true emunah and bitachon, and truly internalize what I am hearing?

Q #49

Y.H., Beit Shemesh

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

## I Believe Because I Speak

Many of the respondents, may they all be blessed, brought the advice of tzaddikim to do as is written in *Tehillim* (116:10), "I believe because I speak," and they explained that through speaking words of *emunah* a person internalizes *emunah*. Say the "*Ani Maamin*" each day, even if you are doing so by rote. Also, learn about *bitachon* and read stories that exemplify *emunah* and *bitachon*. All these things have an impact, and with time you'll see the results. This is like someone who plants and sows, and only several months later begins to see the fruit of his labor.

## Personal Bitachon

**Rav Yosef Dushinsky from Haifa:** The main problem is at times when you are being tested. A person always believes that he has mastered *emunah*, and when a *nisayon* comes, he falls. It's important to know that *emunah* is like clothing - the more you grow, the larger is the size that you'll need. Likewise, the higher the level a person is on, the stronger his *emunah* needs to become. Therefore, many times a person can have a feeling that he is lacking *emunah*. Being that you want to live a life of *emunah*, that in itself is a sign that you are a *ba'al emunah*, and if you failed when you had a *nisayon*, that's a sign that it's time for you to move forward to an even higher level of *emunah*.

**Rav Yehuda Gewirtzman from Beit Shemesh:** Your question is the question we all ask. A person can be wise and filled with knowledge but may not necessarily be a *ba'al emunah*. A life of *emunah* and *bitachon* come through *emunah*, and one must work to acquire *emunah*. One cannot buy *emunah* from other people, for "from my flesh I shall see the L-rd" - the *emunah* itself can be acquired only through one's personal experiences and by applying the ideals you heard and learned from *shiurim* in *hashgachah pratis*. "And graze on *emunah*" - *emunah* needs to be developed out in the field of life, as sheep graze out in the field. Start with the small things that happen to you, without checking to see if you are indeed a *ba'al bitachon*.

## Practical Advice

**Rav Shimon Rotman from Beit Shemesh:** Torah giants have spoken at length about the importance of writing down all the instances of *hashgachah pratis* that one experiences. Every person merits, from time to time, to see with his own eyes the *chessed* of Hashem. When we write things down and then reread them, we come to live lives of *emunah*, *bitachon*, and closeness to Hashem.

**Rav Shimon Sofer from Bnei Brak, Rav Dovid Leifer from Yerushalayim:** You have to get used to saying, about everything that happens to

you, that it is from Hashem. Our *avodah* is to do this regarding the small things, and in this way we will be able to overcome difficult *nisyonos* and to remember then as well that everything is preordained from Hashem.

**Rav Levi Weiss from Beit Shemesh, Rav Avraham Baruch Basch from Modi'in Ilit:** It is worthwhile to have a set time for learning about *emunah* and *bitachon*, delving into these matters and developing them. For example, regarding the fact that Hashem loves us, a person can deepen his understanding of this and make it tangible for himself. In this way, with Hashem's help, a person begins to live a life of true *emunah*. Likewise, regarding everything a person does he should tell himself that this is only *hishtadlus* and that everything is ultimately from Hashem.

**Rav Yitzchak Bendov from Rechovot:** Tzaddikim famously recommended that a person should say "*pesukei bitachon*." When davening one can think about the *pesukim* of *bitachon*, for example, "You have the power to enlarge and give strength," or, "Don't place your trust in princes," and so on. In general, every time you make a *brachah* and say "*baruch Atah*," you can say it with intent and focus. Moreover, it is well-known that the Chazon Ish said that a person should accustom himself to ask Hashem for every small thing. These things instill the feeling that Hashem is with us at every step.

**Rav Aharon Beifus from Rechasim:** The *segulah* of saying *Mizmor lesodah* has been popularized in recent times, and this greatly helps to instill *emunah* and *bitachon* and form a greater connection to Hashem through thanking Him for everything that happens to us, especially good things; but also when there are difficulties - to find the ray of light within them and thank Hashem for them.

**Rav Mani Darchi from Ramat Gan:** The basis for *bitachon* in Hashem is trusting in Hashem unconditionally, without that trust being dependent on money, a home, or anything else we want in our lives. If you are honest with yourself and decide that you truly want only closeness to Hashem, then with Hashem's help you will merit to attain this.

## Question for newsletter 100

I wanted to visit a friend who was ill, but when I reached the bus stop I saw that the bus had just pulled out. I deliberated that perhaps this was a sign from Hashem that He was not pleased with my plans and that I should abandon them; or perhaps the difficulty should be seen as a test, and I should stick to my plan. This applies to many things - when difficulties arise, can they be seen as heavenly signs that a person should refrain from carrying out his plans?

A.D.A., Yerushalyim

**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 Vayeleich

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

Rosh Hashanah is a day of joy. We rely on Hashem, Who is good and compassionate, and trust in Him that He will issue a judgment of innocence.

Even people who have bundles of sins can be declared innocent on High, so long as they trust in and rely on Hashem. The mere fact that they are "trusting and reliant" shows that they are *ba'alei bitachon*, and there is no greater merit for the *Yom Hadin* than the merit of one who is a *ba'al bitachon*.

The *segulah* of the day is *bitachon* in Hashem, feeling joy in being with Hashem.

The Alter of Slabodka at first said that a person must focus on toiling to fix his *midos*. Later he changed his mind and said that one must toil to have an *ayin tovah*, a "good eye." He would say that a person who has a good eye and sees others in a favorable light will be declared innocent on High.

Thus, the *avodah* of the day is to judge our fellow Jews favorably, to view every Jew in a positive light.

The Midrash (*Vayikra Rabbah* 21:5) teaches: "If you have done bundles of sins, do bundles of mitzvos to counteract them." Alas, many of us have bundles of sins. Where do we find bundles of mitzvos?

If a person enters a *beis midrash* and sees Jews learning, Jews davening, Jews doing *chessed*, and he views them in a positive light and he values and respects them - from this alone he gains thousands of *zechuyos* - bundles and bundles of mitzvos. When a person loves and respects an entire community in Israel, he has millions of mitzvos.

We can count on the advice of the Alter of Slabodka for these days of forgiveness: You can gain a favorable judgment by developing an *ayin tovah*.

In Novaradok they developed this method further. One should

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

## Advice from the Alter of Slabodka to Gain a Favorable Judgment

view in a positive light not only all of Am Yisrael, but especially someone whom one hates, someone with whom he is in conflict. He should view his enemy in a positive light, judge him favorably. Start with people who have wronged you. From there you will go on to judge all of Am Yisrael favorably.

Hagaon Hatzaddik Rav Dovid Bleicher *ztvk*<sup>1</sup>, one of the great disciples of Novaradok and the *rosh yeshivah* of Beis Yosef in Mezritch, once received a hate-letter filled with insults against Novaradok and its ways. One of his disciples took the letter and placed it on his desk, then peeked through a crack in the door to see his reaction. Reb Dovid carefully scrutinized the letter in its entirety, and his face turned white from shock. When he left the room, he noticed the *bachur* who had brought him the letter and asked him, "Do you know the letter-writer? He is completely good - a good person with good intentions." He went on to sing the man's praises.

This was the way in Novaradok - goodwill rather than revenge, an *ayin tovah* rather than an *ayin ra'ah*.

On the first day of Rosh Hashanah many people have the custom recite the entire *sefer Tehillim*. This is a tremendous *segulah*. In Novaradok, however, they preferred to cleave to the *midos* of David Hamelech during the days of judgment, specifically his *ayin tovah*. As it says (*Shmuel I* 16:12), "...with pleasant eyes and a good outlook."

Just as it is decided in the *beis din* on earth, so it is decided in the *Beis Din* on High. A wonderful way to ensure that you will have a favorable Divine judgment is by thinking well of Am Yisrael and saying good things about Am Yisrael. Measure for measure, good words will then be spoken about you in the Heavenly *Beis Din*, and you will be declared innocent and written in the book of the completely righteous, *l'chaim tovim ul'shalom*.

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

My son was hospitalized, and my heart bled along with him as he endured indescribable suffering. I was completely broken. When I was exposed to your work, it was a lifesaver for me. I gained real *chizuk*. May you continue spreading *emunah*.

On the giving end

My son is 37 years old and still single. Years of dashed hopes and dreams have passed; *shidduchim* are suggested but never reach their happy conclusion. I arranged to donate on a monthly basis for the distribution of leaflets to an entire neighborhood for his *zechus*. Several days after my donation a new *shidduch* was proposed. Things moved very quickly, and within a week the deal was done!

Moshe C.

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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