

# HASHGACHA PRATIS

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



Parshiyos Noach - Lech Lecha 5783 ■ Issue 100

## HEART TO HEART

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

### "No Sin Shall Befall a Tzaddik"

When Rabbeinu Bachyai discusses assistance from people, who are actually messengers of Hashem, to make proper efforts in order to achieve a desired goal, he adds an important comment: And it is known that the Creator always brings about good things through tzaddikim. Here Rabbeinu brings the passuk (Mishlei 12), "No sin shall befall a tzaddik." Our Sages cite this passuk many times, to teach us about the unique hashgachah pratis that the righteous man merits. This passuk describes Avraham Avinu, Moshe Rabbeinu, and other righteous individuals from later eras, who gave thanks to Hashem for saving them from wrongdoing. Although we are not on the level of our holy forefathers, nonetheless, every simple Yid in the year 5783 can be called a tzaddik, as the prophet Chavakuk said, "A righteous man shall live through his emunah." One who strengthens himself in bitachon, who learns and invests in it, is already in the practical stage of emunah. The first stage is to believe in all seven characteristics of Hashem Yisbarach, as we learned in Chapter Three. When a Jew has emunah, he will refrain from doing anything that is not Hashem's will, and he will do whatever Hashem desires. The more a Jew practices the principle of "A righteous man shall live through his emunah," the more he will merit the unique siyata d'Shmaya of "no sin shall befall a tzaddik."

Let us look into the first source – Midrash Tanchuma on Parshas Lech-Lecha:

Hakadosh Baruch Hu commands Avraham to leave Charan and go to an unknown land. This is a test within a test: leaving his home, along with not knowing where to go. When he reached Eretz Yisrael, his destination, Hashem wanted to test him, in order to make his good deeds known to the world: And there was a famine in the land unlike any famine that had ever yet occurred in the world. At this time, Avraham and Sara went to Egypt, where food was in plentiful supply. A closer look clarified to him that this sun was none other than the shining countenance of Sara Imeinu. Avraham realized that there was great danger in coming to Egypt, and therefore he asked his wife to hide inside a box.

As he was about to enter Egypt, he was stopped by customs officers and asked what the box contained.

"Barley, wheat, and peppers," he told them. The customs officers did not believe him and said, "There must be money in there." They opened the box and saw the most precious

merchandise, shining like the sun – Sarah, whose beauty was the subject of everyone's conversations (sochin).

The customs officers said that a woman like this was not appropriate for an ordinary man, and they planned to offer her to the king. They brought her and praised her to Pharaoh. When Avraham saw this, he started to cry and daven to Hashem and said, "Master of the world! Is this the assurance for which I trusted You? Act now, for the sake of Your mercy and loving-kindness, and don't disappoint me after I trusted in You."

At the same time, Sara was screaming and saying, "Master of the World! I didn't question anything, and when my husband told me that You had told him to leave his homeland, I believed Your words, and now here I am bereft of my father and my mother and my husband – and this wicked man plans to abuse me? Act for the sake of Your great Name and for the sake of my trust in Your words."

Hakadosh Baruch Hu said to her: I swear, no harm will befall you or your husband, as it says, "No sin shall befall the tzaddik, but the evil person is filled with thoughts of evil."

At this time, an angel came down from the Heavens, and in his hand was a club that could hit with Heavenly strength. When Pharaoh tried to touch her, the angel asked Sarah, "Shall I hit him?" And she told it whether to hit him, or to wait a bit, and the angel would do as Sarah said. Pharaoh and his household were stricken with terrible afflictions – every kind of malady that can afflict human beings. Everyone – the officers, the servants, and also the walls of the house and the furniture in Pharaoh's palace, all were hit and afflicted, in fulfillment of: No sin shall befall the tzaddik, but the evil person is filled with thoughts of evil.

Every test that Avraham Avinu endured was a preparation for us, his descendants, to give us the strength and the tools to cope forever. Avraham and Sarah were saved in the merit of their bitachon, and this strength was passed down to us as well. It is hidden deep within us; it exists inside every Jewish soul, and all we need to do is reveal and bring to light the point of bitachon within, to trust in the Creator of the world and to depend on Him always. Every Jew, whoever he may be, is truly a treasure trove, a tremendous "container" that is prepared to receive the abundance of segulos that are in Shamayim, waiting to be given to him. But how? How indeed? By regularly learning the holy sefarim on emunah and bitachon. Chazak chazak V'nischazeik!

(Excerpt from shiur 135 on Shaar Habitachon)

## FROM THE EDITOR

### Say Thank You One Hundred Times

"What are you doing in honor of the one hundredth newsletter?" people asked. "Are you changing something? Redoing the graphics?"

This milestone is certainly an opportunity to stop and think. What can we add – how can we make kevod Shamayim even greater? When I thought about it, I came to the conclusion that what we need to add is gratitude. To give thanks more and more.

Sometimes a person is tested, granted the ability to pass the test, and given room to imagine that he did it all himself; and this person has to strengthen himself in emunah, to know that only Hakadosh Baruch Hu gives him the strength to do what he did.

In this entire initiative of the hashgachah phone line, there is no room for imagination. This column is too short to include in it all the revelations we've witnessed, how everything you see here is the Hand of Hashem. This is the newsletter of Hakadosh Baruch Hu, the phone line of Hakadosh Baruch Hu. All this light comes from Hakadosh Baruch Hu alone; none of it is the work of a human being.

As we publish this hundredth newsletter, it's time to lift our eyes Heavenward and thank Hakadosh Baruch Hu for giving our generation this great gift, and giving me the zechus to be the messenger for it.

During the gatherings that took place on Yom Tov in Yerushalayim and Bnei Brak, overwhelming feelings of thanks came up. What an incredible sight! Multitudes of Yidden of all types and stripes, yachad Shivtei Yisrael, asked, with tremendous achdus, for one thing alone: to come closer to the Creator of the world, to strengthen themselves in emunah and bitachon.

During the gatherings, the inner depth of all that is happening this year came to light. All of Klal Yisrael, all the beloved children of our Father and King, are connected and want to come close to our Tatte on High. This is what concerns us most – to come close to the Creator of all the worlds.

As we publish this hundredth newsletter, we give thanks and praise, and we ask and pray that Hashem Yisbarach grant us the zechus to reach the entire world with wonderful stories that give chizuk, that enlighten and inspire.

Baruch Hashem, this edition is already being published in four languages: Hebrew, Yiddish, English, and French. We want to bring this valuable newsletter to every Jew, in order to bring every Jew close to his Father in Heaven. Tatte is waiting for us, and we are waiting for Him! Master of all the worlds: You have been with us until now; please, do not forsake us! Help us to continue disseminating more and more emunah and bitachon, happiness and gratitude.

Good Shabbos Pinchas Shafer

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

You can also join the many Jews who have changed their lives, by calling:

North America 151-86-130-140 • In England 0330-390-0489 • In Belgium 0-380-844-28 • In Israel 02-301-1300  
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• Kav Hashgacha Pratis for women  
(Yiddish and Hebrew) - Menu 4

# THE HAND OF HASHEM

Amazing stories of hashgacha pratis, as told on the hotline

## From the Minyan to Yerushalayim

My dear son Meir traveled up north with a friend. On their way home, they realized that the sun would not wait for them to get back to Yerushalayim, and if they wanted to daven Minchah with a minyan, they would have to stop somewhere en-route. They got off the bus at Kiryat Shmonah and looked for a minyan. In the shul there weren't enough people, and someone told them that not far from there was a family sitting shivah; Yidden go in there to be menachem avel, and it was quite probable that there would be a minyan there.

It wasn't pleasant for the bachurim to do this. What connection did two boys who went out on a trip bein hazmanim have to a family sitting shivah, lo aleinu, for a relative who had died? But they realized they had no choice, and they went into the mourners' home.

When those present heard why they had come, they said, "Let's get up now and daven Minchah."

My son and his friend davened Minchah properly, and then one of the avreichim who was there asked them where they were going.

"To Yerushalayim," they responded.

"I'm going to Yerushalayim too," the avreich said. "I came here by car in order to be menachem avel, and now you can join me and get a ride home."

The two friends were thrilled with the unexpected shortcut home. The avreich also took them to the kever of Rabi Meir Baal Haness, and the ride home was quick and comfortable.

When Meir told me this, he became emotional. "We thought the trip would take us much longer," he said. "We knew that our insistence on davening with a minyan might lead us to a situation where we would have to wait hours for the next bus. But Hakadosh Baruch Hu showed us that from davening with a minyan one does not lose out. At the end of the day, we got home a lot faster this way."

(Sunday, Parshas Noach 5783, morning)

## He Withdraws His Anger

My son came home from a trip with his cheder friends without glasses. "Where are your glasses?" I asked.

"Baruch Hashem, my glasses disappeared and not me," my son answered, and he showed me his palms. They were full of cuts and bruises.

"What happened?" I asked, alarmed.

Then he told me his hair-raising story. All the boys were hiking on a certain path, and he and several friends were walking ahead, at some distance from the others. Suddenly my son felt that the ground he was walking on was not stable and that he was starting to slide.

Underneath him was a deep chasm. He was in great danger.

He looked for something to grab onto, and he found a small thornbush. For lack of a better choice, he held on to the thorns with all his might and tried to get back up. Thus several moments passed as he held

## One Hundred Dollars, on Condition...

My name is Moshe Yehuda. As a longtime talmid in the yeshivah, I accepted the task of being responsible for the otzar has'farim, the yeshivah library, a job I try to do to the best of my ability. From time to time I check the sefarim and make sure they remain in good condition. Bachurim often approach me to ask if I can get them this or that sefer, and not always is the sefer there. There are also siddurim and sifrei Tehillim that are missing pages, and they are waiting for new ones to take their place so that they can be put into sheimos. Seeing the situation, I decided the time had come to organize a fund-raiser for the otzar has'farim. I prepared a notice encouraging all the bachurim in the yeshivah to garner merits for themselves during the days of Elul by donating and soliciting donations for the otzar has'farim, for the sake of the glory of Torah. In order to convince my friends to participate in the drive, I added that anyone who participates will certainly be zocheh to yeshuos. Truthfully, I was convinced of this myself. I hoped that this important activity would increase my own zechuyos, and that in a short time they would have to appoint a different bachur to take charge of the otzar hasefarim.

On Rosh Chodesh Elul 5782, Motza'ei Shabbos Parshas Re'eh, we sat together with a chaburah at a seudas melaveh malkah. We sang rousing songs that befit the Days of Mercy. Hearts opened up, and I took out the notices I had prepared and asked my friends to help me hang them all around the yeshivah, to help revamp and improve the otzar has'farim.

When the seudah was over, Chaim Yosef approached me. We are good friends, despite two obvious differences between us. One is the age gap – he is younger than me by several years, and the second is that he is already engaged. He is a young, fresh chassan, and I am an older single bachur. I could tell he had something interesting to tell me.

"It's a great thing that you're doing," he complimented me, "doing your best to renew and restock the otzar has'farim. It is truly zeh Keili v'anveihu, and I am willing to donate one hundred dollars for it."

I was very excited. What a success! The fund-raiser hadn't even begun yet, and I already had a hundred dollars to get started and buy sefarim. I could tell everyone that a large donation had come in from someone who understood the importance of the matter, and this would certainly increase the chances that more large donations would come in.

Chaim Yosef held the green bill in his hand but did not give it to me. "You know," he continued candidly, like a good friend, "that I very badly want to see your yeshuah. Therefore, I have a condition. I am giving you a hundred dollars on condition that you listen to the Hashgachah Pratis line, to the shiurim of Reb Dovid Kletzkin on Shaar Habitachon – specifically shiur 298."

"That's all?"

"That's all," he responded.

I agreed to his condition, and the hundred dollars went into my pocket, ready and waiting to be deposited in the otzar has'farim's account.

I got home and hurried to carry out the condition. I called the hotline, pressed the number of the shiur, and listened. I listened and listened, and the more I heard, the more my insides overturned within me. Ach, Chaim Yosef, what have you done to me? What do you want from me? What do you think, that I could change the color of my skin? Don't you know me? I'm the biggest talker anywhere. I have something to say about everything; I always have a reaction, a reason to speak, to give advice, to make a point...and now you've sent me to hear a whole shiur with a hair-raising story about the concept of keeping quiet during tefillah?!

It was clear to me that Yosef Chaim wanted to help me. He had asked me to listen to the shiur specifically because he knows me and knows my customary behavior during davening. He also

understands that I am searching for zechuyos, and the yeshuah does not lie in this important fund-raiser, but rather specifically here, in the place where I am not being asked for even one dollar, but for much more! Chazal have already said, "If a word is worth one sela, silence is worth two." The greatness of keeping quiet during tefillah is double that of any amount of talking.

I sat near the table, shocked and agitated. What do I do with this hisorerer that Hashem sent me through my good friend? Clearly, I had to work on myself and fix this matter. But how do we do this? Where do we find the strength? This is what I am – a big talker. Am I hopeless?

The door opened, and my father, sheyichyeh, walked in, returning from a different seudas melaveh malkah in shul. "Why are you just sitting here like this?" he asked. "What happened?"

I told my father about the money, the fund-raiser, the hundred dollars, and the condition I had to fill in order to receive them. "And now I don't know what to do. This shiur has thrown me off-kilter completely."

My father grinned and said, "Let's hear what it is that so disturbed you." Once again I called the line, and the voice of Reb Dovid filled our dining room. Abba sat and listened, and I could see how he didn't know what to do with himself either, for indeed, the apple did not fall far from the tree, and if I am the apple, you can imagine what the tree looks like.

"It's not simple. Not simple. This is bigger than I am. Impossible. I'm not capable of keeping quiet during the course of an entire tefillah," my father said. "The only tefillah when I am successful at keeping quiet is Shemoneh Esrei of Rosh Hashanah, so that the brachos of tekias shofar should also cover the tekios of Mussaf. Then, with tremendous effort, I am able to keep quiet, and that's how I'm yotzei for the entire year..."

We both smiled a sad smile. If this is what Abba was saying, what could I, his son, do? Both of us knew that our situation was not a happy one; we both felt the great need for a yeshuah, but the yetzer hara was alive and present. And so, without any decision or any active kabbalah, we went to sleep – both my father and I. Good night.

In the morning, both my father and I were drinking coffee at home before Shacharis. We sat together in the kitchen, and then my father told me, "Last night I couldn't fall asleep. This is really terrible. I cannot continue talking during tefillah and expecting Hashem to accept my tefillos at the same time. I think we must do something. It's very hard, but there is no choice. Let's accept upon ourselves that from today, the first day of Elul, until after Yom Kippur 5783, we will keep quiet during all the tefillos. I am certain that this kabbalah of forty days, in an issue that is so hard for us, will arouse rachamim on High, and the difficulty of keeping quiet will be in place of the difficulty of "a person's zivug is very difficult." Seeing Abba's great devotion to me, I decided to accept this kabbalah upon myself. My father, a wise, perceptive man, understood that it is not so simple to keep quiet when everyone all around you knows that you talk and participate in conversations, and therefore he took a piece of paper and wrote on it in big block letters: I accepted upon myself to keep quiet during tefillah, please help me with this. I wrote a similar notice for myself, and thus we went out to shul, ready and prepared for the holy war of keeping quiet for the honor of Hashem.

Only four days passed, and on the fourth of Elul, at 4 p.m., I became a chassan. A shidduch proposal from three years earlier had come around again, and thus in a very short time I was engaged.

I called Reb Dovid with great excitement and told him about his part in the wondrous yeshuah. He told me, "When the meraglim toured the Land for forty days, and Bnei Yisrael spoke forbidden words about a holy place, they were punished with forty years in the desert – one year for every day. You, father and son, took upon yourselves forty days of quiet during tefillah, in a holy place – altogether eighty days of a great kabbalah. Notice that from 8 a.m. on the first of Elul until 4 p.m. on the fourth of Elul, there are exactly eighty hours! One hour for every day!"

I am filled with gratitude to Hashem, and I wish all of you yeshuos and nechamos. Yasher koach to my friend Chaim Yosef, who directed me to the correct hishtadlus.

And as for the otzar has'farim, if you know of a bachur interested in the job, please let me know.

(from shiur 269 in Shaar Habitachon)

on for dear life.

B'chasdei Shamayim, two friends came up and pushed him forward until he succeeded in getting back up; he then rejoined his classmates and his rebbi.

I was in shock. "You were saved from death! Tell me, when did this scary story happen?"

When he told me what time it was, I realized that precisely during those moments, I had been saying Birkas Hamazon.

A few days earlier I had heard some powerful chizuk on how important it is to wash for a meal, and not to make do only with foods that are not hamotzi, because then one merits to fulfill the great mitzvah of Birkas Hamazon, which brings so much blessing and bounty into the home. In Birkas Hamazon all the letters of the aleph-beis can be found, except for the letter peh; one who recites these brachos merits that no af vaketzef – no anger – can have power over him. On that day when I started bentching after weekday meals, I was thinking about what a great merit I was gaining, and that this was an eis ratzon to thank Hashem and to ask Him for all the things that one can request in Birkas Hamazon.

And exactly at those moments, Hashem withdrew His anger from us and saved my son from tragedy.

(Sunday, Parshas Noach 5783, morning)

## The Two Who Paid Went to Their Chuppah

My friends planned a Shabbos together in a city in the North. They arranged to rent an apartment from an older woman without having first seen the apartment. The agreement was that the bachurim would pay 800 shekels for the apartment.

When the bachurim arrived on Friday, they were shocked by what they saw. Was this what you call an apartment? It could only be described as a churvah from the days of the second aliyah. There wasn't even air conditioning! What would be with their oneg Shabbos?

On the spot, the bachurim decided they would not pay the agreed-upon sum. According to all opinions other than that of the apartment's owner, this apartment was not worth more than 600 shekels for a Shabbos. They agreed that on Motzaei Shabbos they would pay 600 shekels and leave immediately.

Two of the boys were uncomfortable with this agreement; although it was certainly possible that the others were right, they hadn't consulted with a moreh hora'ah. Besides, the widow had already said she could not lower the price, for this money was her parnassah for the entire week. How could they possibly hurt her in this way?

On Friday night, one of them approached her and told her that although we don't speak about money on Shabbos, this was a very important matter, to ensure that there would be no hurt feelings and no damage on either end. "The bachurim here decided to pay only 600 shekels," the bachur said, "and I am asking you to tell them before they pay you, that after thinking it over you decided to take only 600 shekels, and then they will be satisfied. Regarding the other 200, my friend and I will pay you that sum ourselves."

The woman agreed, and on Motzaei Shabbos she asked for only 600 shekels, and the two bachurim paid her the remainder of the sum. She was so touched by their actions that she asked for their names and their mothers' names, so she could daven for them for shidduchim.

That month, the first bachur who had paid her got engaged, and two weeks later the second bachur got engaged!

(Tuesday, Parshas Ki Seitzei 5782, night, Yiddish, story 1, story #30343)

# Q's & A's

Q's & A's about emunah and bitachon

I wanted to visit a friend who wasn't feeling well. When I got to the bus stop, I discerned that I had just missed the bus. I deliberated whether perhaps this was a sign that Hashem was not happy with my plans, and I should refrain from carrying them out; or perhaps despite the difficulty, I should view this as a nisayon and carry on with my plan. This question applies to many situations: When difficulties come up, should a person see them as a heavenly sign to give up on his attempts to accomplish something? **Q #51** A.Y.D.A., Yerushalayim

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

## A Possible Torah Prohibition

**Rav Avraham Aryeh Elefant from Beit Shemesh, Rav Yaakov Chiba from Beitar Illit, and Rav Yair Chaim Cohen from Beit Shemesh:** Before fleshing out this matter with regard to middas habitachon, it is important to check whether there is a Torah prohibition here of "lo senachashu" – don't make decisions based on "signs"; and if we see that this is permitted, then the Rema has written (Yoreh De'ah, 189:4): "And he who acts with simple faith and trusts in Hashem, chessed will surround him." In other words, even if it is permitted, a person should act with temimus and not make his plans according to signs and speculations. In general, we don't find that our rabbanim and Torah leaders acted this way; rather, they weighed all their actions on the scale of Torah and yiras Shamayim.

**A story is related by Rav Shlomo Zussman from Ofakim:** As a bachur, I was zocheh to eat in the home of the author of Birkas Avraham, Hagaon Reb Avraham Erlanger zt"l. I once told him about a bachur who sat down to learn, and someone came and told him they had to clean the beis midrash. So he went to learn in another beis midrash, and as soon as he started, the electricity there went out. The bachur said that this was a heavenly sign that it was not a proper time for learning, and he stopped learning. When Reb Avraham heard this story, his whole body trembled and he said fearfully, "This is included in the prohibition of "lo senachashu." He took out a Tur, Yoreh De'ah (ibid.) and read:

**Menacheish – someone who says:** My bread has fallen from my mouth, or my stick has fallen from my hand, or my son is calling me from behind me, or if a deer stopped him along the way, or a snake passed by him on his right side, or a fox on his left side; and because of any of these "signs" he decided not to proceed with his travel plans or to start some project, believing that he would not succeed."

## The More Pain, the More Reward

**Rav Avraham Eisenbach from Beit Shemesh:** These sorts of "signs" occur all the time. When he gets up late, does he say, "This must be a sign that it is the will of Hashem that I should daven quickly"?! And so on... What will be with Torah and mitzvos if we make excuses based on the "signs" that we interpret on our own?!

**Rav Yehuda Gewirtzman from Beit Shemesh:** The will of Hashem is not something we can ever know. Therefore, the thought that "Perhaps it is a sign from Hakadosh Baruch Hu that he is not happy with my plans" is not relevant.

**Rav Mordechai Septimus from Ofakim, Rav Menachem Mendek Strauss from Bnei Brak, Rav**

**Shlomo Shimon Rotman from Beit Shemesh, Rav Dovid Leifer from Yerushalayim, Rav Aharon Katz from Yerushalayim, Rav Avraham Tzvi Weiss from Ashdod, Rav Chaim Zalman Meltzer from Beit Shemesh, Rav Yosef Dushinky from Haifa, Rav Avraham Kimchi from Yerushalayim, Rav Yitzchak Klein from Ashdod, Rav Aryeh Mordechai Greenwald from Beit Shemesh, Rav Naftali Weiss from Bnei Brak, Rav Yishai Ma'atof from Petach Tikvah:** If you were talking about a devar reshush (i.e., a mundane act that is neither a mitzvah nor an aveirah), there is a possibility that Heaven is encouraging you to steer away from it. But we're talking about going to do a mitzvah – to visit a sick person. In this case, the more difficulty one encounters, the greater the reward. In general, when preparing to do any mitzvah, things will come up that will hinder us from fulfilling it, and the yetzer hara will use every possible strategy to discourage us from doing the mitzvah. We find that when Avraham Avinu was on his way to the Akeidas Yitzchak, he encountered several deterrents, and it was specifically by overcoming them that he merited all that he did.

**Rav Moshe Krishevsky from Beitar Illit, Rav Aharon Beifus from Rechasim:** The litmus test here is to think: If I were on the way to earning a large sum of money, would I also say that this is a sign that it isn't the will of Hashem that I do this?

**Rav Dovid Stein from Modi'in Illit:** It is brought in the sefer Chessed La'alafim (by the author of Peleh Yo'etz): "Our Sages said, anyone who [tries to] force the circumstances despite the difficulty, will fail; and anyone who surrenders to the difficulties will eventually find success. This is a formula that applies to any sort of business or endeavor: If it comes to him easily with Hashem's help, he should forge ahead until he succeeds, for Hashem is with him. But if he sees that things are not going well, he should not continue investing in that path and pursuing it, for it will not succeed. He should wait until Hashem presents him with a better chance."

Thank you to the many respondents! Due to space constraints, we were not able to print all the wonderful responses that were sent in.

## Question for newsletter 102

Nowadays, many segulos have become widespread, and many people do them in order to achieve a yeshuah that they need. My question is: Is there not an aspect doing of too much hishtadlus in this matter, and especially regarding segulos where it is not so clear whether or not they are useful? A.Y.S. from Bnei Brak

**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 Vayeira

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

We have the custom to gather together from time to time in our beis midrash, "Shaar Habitachon D'Novaradok."

At our last gathering we made a chaburah about the inyan of teshuvah. We sat together, a number of Novaradok talmidim, to discuss this topic. The custom in Novaradok is to speak openly. Each person speaks of his own challenges in avodas Hashem, tells how he manages with one thing or another, and whether or not his solutions have worked. His friends then share how they deal with the same kinds of issues. The gathering is similar to a meeting between businessmen who network and get advice from each other. The motto of Novaradok is: "Man's spirit supports him." The main thing is the spirit – the fire, the chiyus, the excitement and hispa'alus.

The gathering filled us with joy and strengthened our friendship with each other. In truth, inner joy and matters between man and his fellow man are not the subject of these gatherings. Nevertheless, we handle such issues by dealing with the root causes. We speak about jealousy, lust, and the desire for honor. When we internalize how repulsive these middos are, we are filled with joy, and our hearts grow close to each other.

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

## The Result: Happiness, Chiyus, and Inner Fire

In Novaradok, there was always joy and the strengthening of the connection bein adam lachaveiro. That is infuses avodas Hashem with spirit and chiyus. All this comes from the power of constantly working on improving one's middos.

I once spoke with an important rav about the idea that everyone should be occupied with teshuvah for one hour each day. He looked at me as though I were crazy. Every day for a full hour?! Perhaps an hour is indeed a lot of time, but at the very least we all need to take at least ten minutes a day to be occupied with teshuvah.

Being involved in teshuvah comes through learning sifrei mussar with hispa'alus, and trying to see, through them, in what area one needs to improve. The result, then, is inner joy and chiyus – spirit and inner fire.

I knew Rav Ozer Schwartz zt"l. Every day he would learn sifrei mussar for two hours. This was aside from his being a great lamdan and tremendous masmid. And indeed, you could see on him that he was full of humility, modesty, and simchas hachaim. He was always happy and full of life.

May we all be zocheh to occupy ourselves with teshuvah always!

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 wanted to thank you for the wonderful gathering that took place on Chol Hamoed Sukkos. It was something very necessary – for people to be able to "see the sounds," to get to know the important mashpi'im from the hashgachah phone line. I came with my children, and we traveled quite far to get there. You excited and inspired us, and we were greatly strengthened. And in general, it was so good to see the esteemed and varied participants, all of whom listen to the message of the hashgachah phone line. May we merit to do it again!

On Friday, Erev Shabbos, my young daughter got a cut on her forehead, and we went to a medical clinic. After we had waited for about two hours, they told us we had another hour to wait; that meant that we would not be able to leave before Shabbos was to begin, and we would have to walk the long distance home. I remembered Machon Shaar Habitachon, and I promised to give a donation to disseminate emunah. Immediately afterward, the doctor decided on a different course of treatment, one that could be applied right away. Baruch Hashem, we made it home twenty minutes before candle-lighting.

On the giving end

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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