



HARNESSING THE POWER OF BITACHON

“MONEY ON THE TABLE”

Today we will begin with our first *shiur* for this *tekufah* on the subject of *bitachon*. We spoke numerous times about *emunah*, but *bitachon* is where the power begins. *Eemunah* is the seed or the tree, while *bitachon* is the fruit.¹ *Eemunah* is the study of the *halachah*, whereas *bitachon*, in the words of the Chazon Ish *zichrono levrachah*, is the *halachah lema'aseh*.² People don't realize that the Torah teaches us how to behave in every situation. The Torah gave us *avos* and *imahos* who were challenged in every which way, and based on the great principle of מעשה אבות סימן לבנים, we're also going to be challenged, directed and guided. If we only knew how to turn to the source and tap into this goldmine, we would empower ourselves in a way that's beyond imagination, in a way that's beyond *teva*. People who hear about it for the first time think, "Ah, this is great! This is not normal." People don't realize what they're letting slip through their fingers.

Parshas Vayeitze begins with ויצא יעקב מבאר שבע - *and Yakov left Be'er Sheva* (Bereishis 28:10). There's a beautiful *medrash*, a very fundamental *medrash* on these *pesukim*. The *medrash* says as follows. בשעה שהלך יעקב הרנה במצות אביו לישא לו אישה, when Yaakov went to Charan to find a wife, בא אליפו בן עשו, Elifaz the son of Eisav Harasha came לו ולקה את כל אשר לו, and took everything that he had. Now, the first *parshah* of *shidduchim* that we had in the Torah was what you call where they came with the "cash in hand." There are people who are *zocheh* to come into marriage with money in their hand. In this *parshah*, the Torah is telling us what a person should do when he doesn't have money. And the subject being discussed here, is not only how to get married without money, but it equally applies to how to get a job when you don't have money, or how to get healthy when you're not sure where to turn. This is a very broad subject.

The Torah tells us that Yaakov Avinu was facing a *matzav* where he did not have a penny in his pocket to get married. You might say, "So what?" Oh no. In those days you didn't get married without bringing C.O.T. You had to bring cash *ofen tisch* (money on the table). It had to be there. If you didn't have it, then you didn't get married.

You know how many times I've heard parents tell me, "We're not looking for a real learner because we're not that type. We don't have that type of money. So we want an earner-learner." I say to them, "If you had enough money, would you want a real learner, a serious learner?" Some tell me, "Not really." Some tell me, "I wish I could have a serious learner as a son-in-law." And I say, "You could. It's not dependent on money." They tell me, "What are you talking about?" I say, "Don't you know the famous story in the Torah about how someone got married after losing all his money? He was robbed blind. He had no money and Hashem gave him a *shidduch*. The *shidduch* turned out to be very great. And he ended up very wealthy eventually. So why don't you look in the *chumash*? Why don't you study that *parshah*?" They have no idea what I am talking about.

Some people told me, "I have money, but the truth of the matter is - we're saving the money. It's for us to live off. I don't want to have to support somebody to sit and learn. Why should he get away without having to work? My husband has to work for what he earns. We don't want to give away our money to somebody else." They are either cheapskates or silly parents. They don't know the value of having a good *eidem*. If they had a good *eidem* for their daughter it would help them very much in the future. It would be a tremendous boon for them. But we're not talking about that.

“AM I GOING TO LOSE MY BITACHON?”

So here comes Yaakov Avinu and he doesn't know what to do. Let me ask you: what would we do in this case? You know what I might do? I might turn around and go back home to Mommy and Tatty and sneak in the back door one night and say, "Ma, I got robbed. Ta, I got cleaned out." "Who cleaned you out?" "Elifaz." Now it was a *nes*, because Elifaz came to kill Yaakov, but Elifaz grew up in the house of his *zeida*, so when his uncle told him a *shtickel Torah* that "An *ani* is *chashuv kemeis* and *mitzad* that it will be considered *as if* you were *mekayem kibud av ve'eim* and you killed me" - a regular *sheiget* wouldn't hear that *shtickel Torah*.

¹ כתב הרמב"ן בספרו אמונה ובטחון ריש פרק א' וז"ל: אמונה והבטחון הם שני ענינים שהאחד צריך לחברו ואין וחברו צריך לו, שהאמונה קודמת לבטחון ומתקיימת בלב המאמין אע"פ שאין הבטחון עמה ואינה צריכה לו בקיומה ולפיכך אינה מורה עליו, אבל הבטחון הוא מורה עליה שאי אפשר לו להיות קודם לה ולא להתקיים בלעדיה, וכל הבוטח יקרא מאמין אך לא כל המאמין יקרא בוטח, כי האמונה כמו האילן והבטחון כמו הפרי. והפרי לאות על האילן או על עשב שגדל את הפרי הוא, ואין האילן או העשב לאות על הפרי, כי יש אילנות שאינם עושים פרי וכן עשבים הרבה, אבל אין פרי בלא אילן או עשב, וכו'.

² כתב החזון איש בספר אמונה ובטחון, פרק ב' אות ב', וז"ל: האמונה ובטחון אחת היא, רק האמונה היא המבט הכללי של בעליה, והבטחון המבט של המאמין על עצמו. האמונה בבחינת הלכה, והבטחון בבחינת מעשה. נקל להיות בוטח בשעה שאין עיקר התפקיד של הבטחון, אך מה קשה להיות בוטח בשעת תפקידו באמת... ואמנם בואת יבחן אם פיו ולבו שוין, האם בוטח הוא באמת או אך למד לשונו לצפצף יבטחון. יבטחון, ובלבו לא קוננה, כאשר נפגש במקרה הדרוש בטחון, ואשר בשעה זו תפקידו של הבטחון לנהלחו להחלימו ולרפאותו, האם בשעה הלזו פנה אל הבטחון, ויבטח בו, או דוקא בשעה זו לא פנה אליו, ופנה אל הרהבים ושטי כזב, אל אמצעים מגונים ותחבולות שוא, וכו'.

WHO DO YOU REALLY RELY ON?

The thing you have to know is that that's nonsense. That's not the way to approach it. I don't care if you do have a degree, but if you rely on your degree, you're a *kofer*. You're not having any *bitachon* in Hashem and you're losing out tremendously from what you could gain. You have to say as follows: "Because I have a degree, I feel that I'm reliant on Hashem that He's going to provide me with *parnasah*. I did my part. Now I trust Hashem is going to do His part."

But when a person relies on himself, his talent, and his experience and he says, "That's going to get me a job," the guy is a fool, and it works against him as well. I heard many times from these people who believe in their own talents: "Oh, I'm already in my high 40s. I'm in the 50s. They take younger people. They're not looking for older people." I said, "I want you to know something. If you could do a job, I would hire you over a younger person. Older people are more committed. They're more serious." But these people don't rely on Hashem, they rely on themselves. If the *olam hateva* says they're not hiring people your age, and you believe that, you have no *bitachon ki hu zeh klal!*

You have to realize that having a talent or being a certain age means nothing. That's the *alef*. You rely on Hakadosh Baruch Hu. Your family has money and you think you're going to get a *shidduch*, that's going to be your impediment to get a *shidduch*. That could be a blockage in a *shidduch*.

ONCE UPON A SHIDDUCH

I'll tell you a story about one of my first *shidduchim* that I *redd* way back when. They called me up from out of town. They were very, very wealthy people. They said, "Somebody told us to call you. We heard you have a talent for *shidduchim*. We want to sweeten the offer. We have a daughter." I said, "First of all, do you want a learning boy?" The father said, "Yes, we want a learning boy." I said, "How long should he learn for?" He said, "He can learn for as long as he wants. We're going to fund him." I said, "Do you have the funds?" "*Baruch Hashem*, that's not the problem." "Wow," I said, "you've got a lucky daughter. I'm happy for you." He said, "We're going to sweeten the deal for you too. We start at ten grand. That's where we start paying the *shadchan*. If it's the *shidduch kemo shekasuv*, it goes up to 25 grand."

I said, "I'm very interested, but I'm going to be very honest with you. I can't make a *shidduch*." He said, "What do you mean? We heard all about you. People told us that you're on a roll. We heard that lately you've made a bunch of *shidduchim*." I said, "I never did. I was involved, but I never made a *shidduch*. All my *shidduchim* went because there is a Ribono Shel Olam who made it and I tried not to get in His way. When I saw two people coming towards each other, I just directed the traffic a little bit. I tried to keep the problems out of the way. They bumped into each other. I get no credit. I'm not a *shadchan*. I've got to tell you this - there's no such a thing."

I asked him, "Do you believe in that?" He said, "We're not sure." I said, "I don't even want to hear about your daughter. I'm sure you didn't call me alone. How many *shadchanim* have you called?" He replied, "As many as we possibly could." I said, "What do you mean?" He said, "We called everybody in Lakewood who is anybody. We called everybody in New York who is anybody. We called everybody in Chicago who is anybody. We called people in Detroit. We went to Eretz Yisrael with our daughter and we introduced her to the major *shadchanim* that we could get our hands on." I said, "You could forget about me. Take my name off the list because I have nothing to offer you. Your approach is so antithesis of my approach, it's not going to work. You have *emunah* and *bitachon* in *shadchanim*, and it's not working. Don't you realize this? Logically, *al pi teva* - people should run after you. All the *ma'alos* of the *imahos*, money, *gelt*, a fine family. Learning, support, *balebatish*. People should line up at your front door. And you can't get a *shidduch?!"*

CAN WE PLEASE SKIP THE SHADCHAN?

I said, "If you want me to get involved in your *shidduch*, I'm going to tell you my *eitzah*. Call up the list of *shadchanim* that you went to and say, 'Please take my daughter off your list.' You don't have to listen to me. I'm just giving you free *shidduch* advice. This is your first child. If they ask if your daughter got married, say, "No, but we'd like to take her name off.' They'll remember her name. Don't worry about it. I'm sure you made nice offers to all of them, like you made to me. Get rid of them and then call me back."

About a week goes by. I never thought I'd hear from them. I never thought they would listen to me. Why should they listen to me? It's crazy. They're desperate for a *shidduch*. But they called me back and they said, "We made all the phone calls. We took our daughter's name off the list." I said, "You really did that?" I am starting to sweat now. I said, "Oh, boy. Tell me about your daughter." They told me all about their daughter, very clearly as a matter of fact. I remember I was very impressed. I said, "I know of a *bachur* who would be perfect. He learns in yeshivah. There are only a couple of problems. The guy is not even dreaming about a *shidduch* yet. He has two brothers who are older than him and he has an older sister, but if your daughter is how you described her, this guy fits the bill perfectly. Let me attempt to *redd* it."

I call the boy's father. I said, "Rabbi So and So. I have an interesting suggestion for you. I know your son is not in *shidduchim*. I'm very close to your son. I have this *shidduch* of the century for him. The *shidduch* that he could do what he

wants. He can learn. He can do this, he can do that.” He said, “I hear you. It definitely sounds tempting and interesting, but he has two brothers on top of him.” I said, “So, are you saying no?” He said, “I’ll tell you what. Tell my son to go ask the Telshe Rosh Yeshiva, Rav Gifter, zt”l. He should tell him what to do.” He went to the Rosh Yeshiva, and the Rosh Yeshiva told him, “You should go out.” I said, “Wow. This is *mamash shelo al pi teva*. Two brothers and a sister. This doesn’t happen often.” The guy wasn’t even in *shidduchim*.

I called the girls’ parents back and said, “The guy is ready to go out.” They went out. They hit it off from the first date. Her parents went crazy over this boy. They said, “This is our dream boy. He’s everything exactly as described.” I said, “You haven’t seen anything yet. This is just the first date.” They went out on the second date and the third date. Then they met *bein hazmanim* out of town. She came to where he lived in a different state. It wasn’t her home state either. He took care of her. He sent her *meleveh malkah*. He was a very good guy, thoughtful, and sensitive. It was over a Yom Tov and the parents went to some hotel somewhere. They flew the *bachur* in to spend the day in the hotel with them. After he spent over 24 hours in the hotel, first class of course, the father calls me up afterwards. He said, “I’ve got to tell you something. He’s my *eidem*. I’m willing to adopt him right now whether he gets married to my daughter or not. Let him know that. I love him *ahavas nefesh*.”

‘PULLING OUT’ OF YOUR TEVAH

But the girl couldn’t commit! After the eighth date, I told the girl, “Isn’t it time?” “I’m not sure,” she said. “What aren’t you sure about?” “I’m not sure if he’s physically in shape.” I said, “What?! The guy is in shape.” He was a lively guy, a put together guy. “I’m not sure.” I said, “So what do you suggest?” She said, “I want to go out again.” I said, “How are you going to know? Are you going to make him do push ups?” She said, “I have a better idea.” “Oh yeah, let’s hear it. What is it?” She wouldn’t tell me. Anyway she took him to some park that had exercise machines where you do chin ups, push ups, pull ups, etc. She had a whole thing. She timed the guy. She *mamash* put the guy through a whole exercise thing. She came back. I said, “How did he do?” I was getting a little upset this time, you understand. The girl tells me, “He was great. He really is in shape.” I said, “Can you close the deal?” She said, “I can’t.” I said, “Why?” She said, “I just don’t feel it.” I said, “Did you write down on a piece of paper all the pros and all the cons.” Yes. I said, “What are the cons?” She didn’t have one con. “I have two pages full of pros on why this is the right *shidduch*. I have not one con.” I said, “So why don’t you say yes? She said, “My heart is not telling me; אין לי בי אומר לי.”

Then she called some *rabbanim* and they told her she’s nuts and she should say yes. She continued and kept on calling and looking for the *rav* who is going to give her the *heter*. She found some modern lady in Eretz Yisrael who she called who said, “If your heart doesn’t speak to you and your heart doesn’t tell you...” I said, “I’m only letting you go out ten times. After ten times I’m dropping it.” I dropped it after the tenth time. I told the guy, “That’s it. You’re being used.” She said, “I’m sorry,” this and that; they made peace and moved on.

I saw a *peladike zach* from this story. This girl’s parents, *pashut*, did a tremendous *zach*. When they ‘pulled out’ from all of their “*teva*,” Hakadosh Baruch Hu opened up the world for them in the most amazing way. He showed them how He could perform in the most miraculous ways. So, the first thing you have to know is there’s nothing wrong with *teva*, but don’t convince yourself that your *teva* is going to get you anywhere. Your *teva* is only something which Hashem granted you as a means to enable you to have *bitachon* in Hashem. If a guy relies on his mother, that’s a nightmare. If you think your mother could make a *shidduch*, I’ve got some news for you - only Hashem knows the real one.

Don’t rely on anybody. If you have “*teva*,” say the following, “Hashem I appreciate that I have a mother, I appreciate that I have a father. I appreciate that I have money. I appreciate that I have *yichus*, or no *yichus*.” Whatever you have or whatever you don’t have.

EMPLOYING “UNNATURAL” BITACHON

Now, the next thing. Yaakov Avinu says, “I have no *teva*.” That’s what he says. The Beis Halevi explains what Yaakov Avinu said, “I can’t be *boteach* in Hashem based on *teva* at all. Eliezer went through with the *shidduch*, but he never believed in his *teva*. He didn’t believe in his camels. He didn’t believe in his jewelry. He didn’t believe in his wealth, or on the *shtar* that showed how rich Yitzchak was. He knew that it was just acts of *teva*. He was *boteach* in Hashem 100%.

Yaakov Avinu said, “I don’t have that situation.” It wasn’t that he was *meyaesh*. He was saying, “I’m I’m facing a challenge of *bitachon shelo al pi teva*. I don’t have a thing on me. How am I going to approach this *zach*?” He says, “You think I’m going to lose my *bitachon* because I don’t have any natural ways to help me rely on Hashem?! *Chas veshalom*. I will rely on Hashem directly because ‘Hashem, I have no *teva* to rely on and I’m going to get my *eizer* עושה שמים וארץ.” As my *rebbe* (Rav Meir Halevi Soloveitchik, zt”l) explained, what’s the *pshat* עושה שמים וארץ? “When Hashem created the world,” my *rebbe* explained, “there was no *zechus*. The creation of the world was a total act of *chessed*. There was no *zechus*. No one did any *ma’asim* to earn and be *zocheh* to *brias haolam*. It was completely Hakadosh Baruch Hu *mitzad atzmo*. There was no *hisorerus milematah*. It was *kulo milema’alah*. Yaakov said, ‘I’m relying on Hashem who created *shamayim va’aretz*. Not on my *zechusim*. Not on the fact that I learned. Not on the fact that I’m Yaakov Avinu. Not on the

fact that I'm the son of Yitzchak, the *einekel* of Avraham. *Gornisht*. I'm relying on You, Hashem, and that is it. He could have said, 'Listen, I am the *einekel* of Avraham.' Avraham was a very famous man. Yitzchak was very popular. They were world famous. And he was a good son. He wasn't Eisav. He could have relied on that. "No, Hashem, I'm relying on You. That's all." You know what happened? He made it.

I told somebody, "If you don't have money - you honestly don't have money - and you see that you're not able to support your child in any natural way, don't lose your hope. Employ *bitachon mei'al hateva*. Apply *bitachon* 'above nature.' Say, 'Hashem, I want my child to sit and learn. I want my daughter to marry somebody who is going to be an *erliche Yid* and a committed Yid. He doesn't have to learn for fifty years, but he should start his life off with an *erlichkeit*, with an *ernstkeit*, committed to learning.'" You know how many guys get married with the intention to learn and they don't have money? You know what they start doing? They start selling cupcakes in *yeshivah*. They become bakers.

I remember, I was once in Lakewood and there was a guy who sold cupcakes and Danishes. He used to travel to New York. I used to feel terrible for the guy. The guy was toiling to sell a few Danishes. The guy has a big bakery today, a major bakery! *Mamash*. He used to sell out of the back of his car. He would sit by his trunk and sell by the *yeshivah*.

You don't have to do that. There is a time when you can go to work and sell danishes. That's fine. But right now you're in *yeshivah*. Right now you're committed to learning. Why don't you rely on Hashem? You know how many guys in *yeshivah* are looking for jobs *bein hasedarim*? You know how many? Because they're just locked into the *teva*. They can't imagine themselves getting *parnasa* without working. They can't see it. It doesn't happen. If that doesn't happen, you're stuck.

TWO APPROACHES OF BITACHON

This is what a person has to realize. You don't need any *zechusim*. Hashem is the *עושה שמים וארץ*. You know how many people I know, and whom I've guided into marriage, without a penny? I can't tell you how many people are told, "Don't do this *shidduch*, there's no money here." Or people say, "We definitely want money." That's a natural *mehalech*. First you go with the *teva*. Why not?! That's what Avraham did with Yitzchak! There's a *mehalech of gelt*. But what if it turns out that there's no *gelt* but you know it's the right *shidduch*? Then you've got to rely on Yaakov's *mehalech*. You've got to do Yaakov's thing of *עזרי מעם ה'*. Now, you definitely don't marry a girl solely for money. Any guy who marries a girl for money, the *gemara* says it's not going to be a good marriage. I'm not talking about that now. I'm talking about marrying a girl for the right reasons, but also asking for support. But you have to remember that when there's no money, and no support but you know it's the right *shidduch*, there's Yaakov's *mehalech*.

I had a *talmid* who got married. This guy really wanted to learn. But there was no source of *parnasah*. I thought his wife would go to work. A *nechtige tug*. She said she was going to work. She changed her mind after she got married. "No, I want to stay home with the kids." I figured the guy is finished. The guy said, "Rebbi, I'm not going to work. I heard all the *shmoozen*. I'm going to have *bitachon*." I said, "You're really going to have *bitachon*?" He said, "Absolutely yes. I'm going to have *bitachon*." And he did. I thought he was joking about it. He learned for a year. He made it for two years. He made it for three years. He made it for four years. Then his wife decided she wanted to move to New York. I told him, "If you move to New York, your rent is going to be a fortune! There's no cheap rent in New York. In Cleveland there's cheap rent. Everything is more expensive in New York." I tried to convince him out of it, but it didn't help. I saw the *yad Hashem*. So, I said, "Go to New York. You're going to have to have *bitachon*. It will work out."

HASHEM CAN PAY NEW YORK RENT, TOO

He went to New York and he's been sitting and learning there ever since! I can't understand it. He's really learning. He's finishing *mesechtos*. He's making *siyumim*. He's an *erliche yungerman*. Wherever he goes people are *nispael* from him. He carries himself like a *mentsch*. He's had more kids since then. Hashem has helped him down to the wire, not *stam*. I asked him, "How are you affording your rent?" Now, he heard a tape from me and he said, "Rebbi, I think I'm going to buy a house." I said, "Great idea." He said, "A house just came up for sale and the person who owns the house asked me if I would be interested." I said, "Grab it. Ask him how much he wants for it." He went to the guy and asked how much he wants. "Not a lot," the guy tells him, "a million seven." I said, "What? \$1,700,000?! I'm not sure if that's the house that Hashem has in mind for you. Maybe there's something a little cheaper." Now he's working on another one. You never know. I've seen Hashem do miracles!

I can't tell you how many people this guy raises money for and helps. He does *chessed* unbelievably. He says, "Rebbi, you always say a person has to do *chessed*." I asked him, "How can you do *chessed*? You're overloaded!?" He said, "No, I'm going to do *chessed*." So he started a program in his *yeshivah* encouraging people in the *yeshivah* to learn on Shabbos. He learned, that on Shabbos you're supposed to learn. He started a program offering money. He raised money for it. There were *yungerleit* here who used to send him money every month. It wasn't normal. The guy should pocket every penny he has, but he's smart; he knows that when you do *chessed*, you beget *chessed*.

We have to internalize this message. Don't rely on your job. Don't rely on your personality. If you have nothing - i.e. you have no *yichus*, and no money - there is still *עזרי מעם השם*, Hashem can still help you.

ARE YOU CONNECTED TO HASHEM?

Actually, two guys called me up not long ago. They both told me they got divorced recently. They were both equally depressed and were very concerned because the other side was *bashmutzing* them big time. Regarding one of the guys, whom I've met before, I understood why they were *bashmutzing* him. I didn't understand why it was happening to the other fellow though. But I told both of them the same thing. I said, "I want you to know, this is a challenge. And if you're depressed, it means you have no connection with Hashem."

Now, generally when people get divorced they get down; they get depressed. It's very normal. I told them, "If you weren't going nuts before, you're going to go nuts now because you're depressed. Depression never gets a person anywhere. You have to connect with Hashem. That's your only hope." I told each one of them separately, "Come to me for some time. Let me put you on a program of getting connected with Hashem. I have no *safek* when you're going to get connected and be aware that all the nonsense that's happening in your life is just a little test and a challenge, you know what's going to happen? Bingo!"

So the second fellow showed up. He committed to go into a program. I said, "I'm going to work with you on a daily basis. We're going to get you out of your doldrums, and get you where you need to be. For forty days we're going to work." We found the *nekudah* that he needed to work on. I said, "I don't care what the whole world tells you. Try this for a little bit." And he did. What happened was that the first week after he left, he got a *shidduch* but it wasn't the right *shidduch*. He called me up. "Rebbi, The 'old nonsense' came back." I said, "Don't let the nonsense come back. Stay strong! I'm telling you the *shidduch* is right around the corner. I know it's around the corner. Stay strong. If you fall now, you're going to have to go through the whole program again." The guy stayed strong. A short while later, he was engaged to a wonderful girl.

Then, the first guy called me up and said, "I heard the second guy got engaged. I came first!" I said, "He was more serious with the program and he was more honest with himself than you are." He said, "Okay, I'm coming back." He came back. I spent a few days with him. We spoke on the phone almost every day. And now he's engaged. It's unbelievable! I'm telling you, he was not an easy customer. I told him, "Hashem must have a *shidduch* for you. Just shape yourself up. Get in shape."

A person has to understand that this is what it's about. The hope is in your hands.

BITACHON IS PROGRAMMED INTO YOU!

Now there's a very interesting language in this *medrash*. You know what it says? Yaakov said, "Am I going to lose (מוכיר) my *bitachon*?" What does that mean: *losing* my *bitachon*? What does the term "*losing*" mean?

I once heard from my grandfather (HaRav Avigdor Miller, zt"l) a very big *yesod* on this subject. I'm just applying it here. He said, "*Emunah* and *bitachon* is not something you need to acquire." People say to me, "Oh, *you* have *emunah* and *bitachon*. I don't have *emunah*." My friend, you've got whatever I've got! You may have more than I've got. *Emunah* and *bitachon* are implanted in your system. Every one of us is created with a *neshamah Elokah mima'al* - you were created with a Heavenly *neshamah*. That *neshamah* is in your system, in your *kishkes*. And I want you to know that if you have that *neshamah*, you have Hashem in you! Hashem is within you! He's connected and bound to you! Hashem is right inside of you! All you've got to know is it's *מים עמוקים עצה בלב איש*, it's deep waters (Mishley 20:5). You've covered it over, that's all. Just take it out. Draw out that *emunah* and *bitachon* that lies within you. Get connected to Hashem with your *neshamah*!

Do you know how many people ask the following: "Are you connected to Hashem"? Their answer is, "No, not really." I say, "Why not? You think you don't need Hashem in your life? I mean, if you are calling me, you obviously do. You're in a pickle. Why don't you get connected with Hashem?" They say, "Oh, I don't feel it. I don't have it. I don't know where to find Hashem," whatever they say. The *emunah* is in you, my friend! The *bitachon* is in you. Bring it out! Make it happen! That's the meaning of the word *מוכיר*, to *lose* it. Because it's really *yours* to begin with! It's in you! It's inside of you! So rely on it, rely on Hashem! The same thing applies to a job. Rely on Hashem. Hashem is going to help you, every one of you. Jobs are like *shidduchim*. Hashem gives people jobs. Hashem provides *parnasah*. Rely on Hashem. Hashem provides houses. It comes from Hashem. People like to think they do things themselves.

If a person does that in every area of his life - in *parnasah*, in *shidduchim*, in health - he will become aware of his inherent connection to Hashem in that area. People go crazy when they can't get healthy. You tried *al pi teva* by going to a doctor. But don't rely on the doctor. Rely on Hashem. The doctor is a *shaliach*. But sometimes you can't find a doctor or sometimes you don't have access to a doctor or sometimes you don't have coverage, whatever it is. Then you have to rely on Hashem. Don't say, "It's all over." Rely on Hakadosh Baruch Hu and *im yirtzeh Hashem*, you'll be *zocheh* to see the *yeshuah bemeheirah beyameinu amen!*

THE BOTTOM LINE

Although relying on the “natural way” for conducting one’s affairs in this world is, many times, a legitimate *mehalech*, we should not lock ourselves into the “*tevah*” of our connections, wealth, education, or abilities, because they are not the ultimate source of our success; only Hashem brings us *hatzlachah* and *brachah* through His *shluchim*. When Yakov Avinu assessed the precariousness of his situation in finding his shidduch, he didn’t panic or despair; instead, he relied on his ingrained bitachon in Hashem, precisely amid the absence of any natural means for the *yeshuah*. Chazal learned from that episode, that when we lack *zechusim*, or financial means, or connections - when we have nowhere to turn *al pi derech tevah* - that’s precisely when we can rely on Hashem’s chessed through employing a special type of bitachon, based on the principle of, עזרי מעם ה' עשה שמים וארץ. This coming week, if I find myself lacking in the area of health, *shidduchim*, *parnassah*, etc, I will attempt, bli neder, to discover my own inner bitachon, by drawing it out from deep within me to rely on Hashem’s chessed, as opposed to any “natural” solution. And in the *zechus* of harnessing the power of that special bitachon, I will, IY”H, see *brachah* and *hatzlachah*!