



GET OUT OF YOUR MITZRAYIM (PART 2) - THE AMAZING POWER OF HOPE

YAAKOV AVINU'S BRACHAH WAS FOR SHIMSHON

We'd like to stay on the topic of 'Getting out of Your Mitzrayim' and today's shmooze is on a *Chazal* we find in *Parshas Vayechi* on the *passuk* of 'לישועתך קויתי ה' - for Your salvation I long, Hashem (Bereishis 49:18). We mentioned before that Yaakov Avinu said this *passuk* in regards to Shimshon Hagibor, when he was at a moment of darkness. It was after Shimshon's hair was cut, his *gevurah* was gone and he reached out to Hashem one more time. He asked the child holding his hand if he could take him over to the pillars. He wanted to lean on the pillars.

If you think about it, he knew he had no hair left. The *passuk* says that Shimshon's hair had started to grow back. He needed his hair for his strength. Everybody knows that story. That's what he revealed to his wife, that his strength lay in his hair. If there was no hair, there was no strength.

What made it *shayach* to say to Hashem *היפה הנה* "Please this time, give me strength, give me one more chance" (Melachin 16:28). If he had Rogaine, and he asked, "Get me a couple of bottles of Rogaine," and he poured it over his head and his hair started growing out, maybe it would be *shayach* to ask Hashem to return his strength to him. Likewise, if he would ask Hashem, "Hashem please one more time – make my hair grow back." Okay, I can hear maybe it would be possible. Or if he would have gotten some kind of cosmetic surgeon to paste some long hair on him, *efshar oichet* (maybe also). But without hair, how did he think he would be able to do it? That's the *chiddush* that we see in the words 'לישועתך קויתי ה'. He came to the *hakarah*, "Hashem, it's not my hair. The strength is not the hair. The strength is You. It's Your strength." Hakadosh Baruch Hu gave him that strength.

EVERYTHING IS A MATTER OF HOPE IN HASHEM

Chazal (Bereishis Rabbah 98:14) tell us *אמר רבי יצחק הכל בקווי*, the way you access every single thing is *bekivuy* - through hope. It says *בקווי* *Pashtus*, what that means is, a person is saved from *yesurim* through *kivuy*. *זכות אבות*. *בקווי* *זכות אבות*, and the *medrash* quotes *pesukim* for each one of these things.¹

One of the *mefarshim* on the *medrash*, the *Yefei Toar*, explains that when Yaakov Avinu foresaw the death of Shimshon Hagibor, who was the man who was going to free Klal Yisroel from the Pelishtim, he could have said that it's a *matzav* of *yi'ush* - it's hopeless. But instead he said, 'לישועתך קויתי ה', there is hope. Hashem could bring the *yeshuah*. And Rabbi Yitzchak is teaching us that *הכל בקווי*. A person should never be *mesya'esh* from the *yeshuah* of Hashem, but instead, a person should continue to put his hope in Hashem.

He explains that there are six different reasons that bring a person to *yi'ush*.²

SIX THINGS BRING A PERSON TO DESPAIR

One thing that brings a person to *yi'ush*, he says, is if a person is overwhelmed by big *tzaros* and he can't imagine and believe anymore that he's going to be saved from them. Like Iyov said, *ואיה אפו תקוטי*, where is my hope? (Iyov 17:15). Iyov was barraged. He was smothered in *tzaros*. It says about Klal Yisrael (Shemos 6:9) *ולא שמעו אל משה*, they couldn't hear what Moshe was saying, from crushed spirit and cruel bondage. And this led them to be *mesya'esh* from the *yeshuah*. That's the

¹ יהי דן נחש עלי דרך (בראשית מט, יז), מה נחש זה מצוי בין הנשים, כך שמשון בן מנחם מצוי בין הנשים. מה הנחש נאסר בשבועה, כך שמשון בן מנחם נאסר בשבועה (שופטים טו, יב). ויאמר להם שמשון השבועו לי. מה נחש זה כל פחו אינו אלא בראשו, כך שמשון (שופטים טו, יז): אם גלחתי וסר ממני כחי. מה הנחש הזה ריסו מחלחל לאחר המיתה, כך (שופטים טו, ל): ויהיו המותים אשר המית במותו וגו'. הנשף עקבי סוס, (שופטים טו, כה): קראו לשמשון וישחק לנו, אמר רבי לוי קתיב (שופטים טו, כז): ואל הנג פשלת אלפים, אלו מה שהיו על שפת הנג, אבל מה שהיו לאחוריהם ולאחורי אחוריהם אין ברירה וידעת, זאת אמרת (שופטים טו, לא): ונרדו אחיו וכל בית אביהו וישאו אתו ויעלו ויקברו אתו וגו' בקבר מנחם אביו, אלא נעקב אבינו בקש רחמים על הדבר. ויפל רכבו אחר, נחזרו דברים לאחוריהם, לפי שהיה נעקב אבינו רואה אותו וסביר בו שהיה מלך המשיח. פון שראה אותו שמת. אמר אף זה מת (בראשית מט, יח): לישועתך קויתי ה'. אמר רבי יצחק הכל בקווי, יסורין בקווי, קדשת השם בקווי, זכות אבות בקווי, תאוותו של עולם הבא בקווי. יסורין, תנא הוא דכתיב (ישעיה כו, ח): אף ארח משפטך ה' קוינך, אלו יסורין. (ישעיה כו, ח): לשמך, זו קדשת השם. (ישעיה כו, ח): וילךך, זו זכות אבות. (ישעיה כו, ח): תנאות נפש, זו תנאותו של עולם הבא. תנינה בקווי (ישעיה לג, ב): ה' חננו לך קוינו. סליחה בקווי (תהלים קל, ד): כי עמך הסליחה, מה קתיב בתריה (תהלים קל, ח): קויתי ה'. לפי שהיה נעקב אבינו רואה אותו וסביר בו שהיה מלך המשיח, מיד שראה שמת, מיד שראה שמת, מיד שראה שמת, מיד שראה שמת.

² הכל בקווי. לפי שאמר לפני זה כי כאשר ראה יעקב שמת האיש אשר בצלו יחיו בניו ויהיו חפשים מהפלשתים אמר לישועתך קויתי ה'. לא אמר נושא לתקוותו אבל קוה כי הישועה מהר תבוא מידי ה' לכן אמר ר"י הכל בקווי כי לעולם אל יתיאש אדם מישועת ה' ויקוה לו. והנה האדם יתיאש לפעמים מהישועה ע"י שש סבות. האחת בשביל תוקף הצרות אשר לא יאמין עוד כי ימלט מהן וכמו שאמר איוב רוחי חבלה ימי נועכו וגו' ואיה איפה תקוטי. וכן אמר הכתוב ולא שמעו אל משה מקוצר רוח ומעבודה קשה לכן התיאשו עוד מהישועה וכנגד זה מביא כי יסורין בקווי פי' כי אם האדם מדוכא ביסורין בכל זאת יקוה לדי' כי הוא יסירם ממנו וכמו שמביא הכתוב אף ארח משפטך ה' קוינך פי' גם בארח אשר ה' יוכיחני וישפטי ביסורים בכ"ז אקוה לה' כי יוציא מצרה נפשי. השנית אם הדבר המקוה הוא קשה למצוא בזמן ההוא כמו חלולה או פרי אשר לא ימצא רק על דרך זרות. ולכן יתיאש מהישועה וכנגד זה אמר תאות העוה"ב אשר פירושו מות המשיח אשר זו היא בחינה מישאל ועוריה ודניאל עכ"ז יקוה לה' אולי יתר לו ויחלצהו מצרה באורח פלא. השלישית אם הוא נשכח מלב האיש אשר עינו תלויות בו כי יצילוהו וכמו העבד אשר רבו שכתוהו ולא יחשוב עוד ממנו. וכנגד זה מביא זכות אבות כי גם אם יראה האדם שזכות אבות לא עמדה לו לא יאמר עוד כי ה' שכחהו ועוהבו. אבל יאמר כי אולי מאיזה סבה מנע הקב"ה הטוב ממנו עד עתה. ובשובו לה' יזכרהו וישעוהו. הרביעית היא ליוקר הדבר בערכו. ולמשל אם צריך להושע מרגלית שזה אלף כסף ובדיו גם קשיטה אחת אין. וכנגד זה אמר תאות העוה"ב אשר פירושו מות המשיח אשר זו היא הלצה בלי קצבה וערך ובכ"ז יקוה לה'. הלא נחזה כי די' לא קצרה להושע גם בערך רב ובשפע. החמישית אם האיש אשר עליו יקוה הוא קשה לב ולא ידע רחום ואיך ישים עוד תקותו בו. וכנגד זה אמר חנינה בקווי כי ה' הוא אל רחום וחנון. ולא יספק ולא יתעב כל הבוטחים בו והמקוים אליו. הששית אם האיש המקוה הוא כבד עון. ופשוט וחטא למרבה נגד האיש אשר עליו יקוה. ואיך ימלא עוד את תקותו. וכנגד זה אמר סליחה בקווי כי ה' הוא קל טוב וסלח וגם אם הרבה האדם לחטוא כנגדו יקוה עליו כי ישא לעונותיו ויכפר את חטאתיו. והחטא והעון לא יעכבו עוד את הישועה.

first one listed in the *medrash*, יסורין בקווי.

Even if a person is *medukah beyesurim*, Hashem wants him to put his hope in Him because Hashem can and wants to help him deal with the yesurim and overcome them. He quotes a *passuk* that even in the way that Hashem wants to bring yesurim, still in all, 'אקווה אל ה', I'm going to put my hope in Hashem that He's going to help me out. So the first thing on the list, he says, which commonly leads a person to feel *yi'ush* is *tzaros* and *yesurim*.

The second thing that brings a person to *yi'ush*, is if the thing that you hope for is very difficult to find at the particular time when you need it. For example, let's say a person needs a specific healing for a sickness or he needs a specific fruit that cannot be found under normal circumstances. When a person realizes what the odds are of him accessing what he needs, it causes him to be *mesya'esh* from the *yeshuah*. So he says, you should say to Hakadosh Baruch Hu, "Be *mekadesh Hashem*." Bring me the healing, bring me the thing that I need and it will be extremely obvious that the *yeshuah* is from You Hashem. That's called *kedushas Hashem*, he says. That's *ma'aseh nissim*.

There was once a story with a fellow who came to the Chazon Ish, and he told the Chazon Ish that he has a bad sickness. They had created some kind of medication for the sickness, but it hadn't arrived in Eretz Yisrael yet. The Chazon Ish told him, "Why can't it come? Be *boteach* in Hashem that Hashem is going to bring this medicine here." But that person was on a very short rope, he couldn't just wait around until the medicine would turn up sometime. The person was *boteach* in Hashem that only He could bring the medicine to him. The medicine arrived in Eretz Yisrael and he received it within four days. The chances that it would arrive in Eretz Yisrael on time were very low. The fact he got it was *mamash* unbelievable. There was a similar situation in Tanach when Chananya, Mishael and Azaryah were in the lions' den and needed a way out. They needed 'magic,' some *nes*. Even when you need a *nes*, 'קווה אל ה' לישועתך קויתי ה' - hope to Hashem and His salvation - to be spared from something *beorech pelah* - in unbelievable way.

The third reason that brings a person to *yi'ush* is if a person is forgotten from the mind of another person who can save him. Let's say an *eved* whose master could save or free him and the master forgot about him and he's not thinking about him anymore. That's *zechus Avos* he says. When a person sees that even *zechus avos* is not helping him, it seems like the *Avos* have forgotten about him. He shouldn't say that Hashem forgot him and it's hopeless. Maybe Hakadosh Baruch Hu was delaying from bringing the *tov* to him until now, but when he returns to Hashem, if he does *teshuvah* properly, then Hashem will remember him. He'll have *rachmanus* on him and bring him a *yeshuah*.

A fourth reason that causes a person to have *yi'ush*, is when he has access to what he needs but it costs a fortune. I once knew somebody who needed expensive medicine. They were poor people. His wife got a very uncomfortable sickness. In order for her to be healed, she needed medicine that cost a few thousand dollars. It was a couple of thousand dollars every week. I heard about it. I called the person up actually. He told me, "My wife needs this medication and no one is going to pay for it." I said, "How long does it have to be taken for?" He said, "At least sixteen weeks." I remember asking myself, "How are we going to get this medication for her?" I remember, I spoke to many doctors I had *shaychus* with and everybody said, "Wow, that's expensive. That's expensive." Then I spoke to one doctor and he said, "I'll get it for you." I said, "How are you going to get it?!" He said, "There is a program that a lot of the pharmaceutical companies have, where they help under-privileged people with free medication." I remember when I got the first shipment, it was a little box, and I couldn't believe it. The doctor kept the medicine coming until the end of the whole course of medication. People need something sometimes and you think, "It's there, it's accessible, but where am I going to get the money to buy it?"

The fifth reason why a person loses hope is when he relies on a "hard-hearted" (*kashe lev*) individual, where it's unknown if that individual will show him any mercy. In that case, how could he place any hope in such a person? Therefore, we are taught to place our hope on Hashem because He's full of mercy and compassion, and He will not detest or reject anyone who trusts and hopes in Him. And finally, the sixth reason that a person loses hope is because he says, "I'm not such a big *tzaddik*. I have my *peckel*. I have my bills with Hashem. I didn't pay my 'credit cards.' And the only way Hashem will help me is with *chaninah*, for free." He says, a person has to know that Hashem can still have *rachmanus*. Hakadosh Baruch Hu is a *Kel rachum vechanun*, and if a person is *boteach* in Him, Hashem helps him. Therefore, a person should be *mekaveh* to Hakadosh Baruch Hu that Hashem will bear his sins, and be *mechaper* on his *chata'im*. Rabbi Yitzchak here is teaching us to what degree the *middah* of *bitachon* goes.

THE RAMCHAL'S DRUSH B'INYAN HAKIVUY

Now, the Ramchal has a small *drush* about *bitachon*.³ It's called *Drush Be'inyan Hakivuy*, and he says an interesting *yesod*. He says, *bitachon* means you rely on something. You rely on people. Or rely on something else. He says, you have to know, that the whole world was created with this aspect, a built-in inclination to rely on something. You know what reliance means? When you rely on something or on somebody, what does that indicate? It indicates dependency. And what is dependency an indication of? It indicates that you're lacking something. You're not *shalem*. The world he says, by nature, was not created *shalem*. Everything in this world is reliant on something else. He says, all the *tachtonim*, everything in this world, is reliant on *elyonim*. How does it work? We *daven* to Hashem, we send up our *tefilos* and then we rely on Him that we get our *shefa*.

The Ramchal says, *בראשית ברא אלקים* the *reishis* - that means *tikvah*. Hashem created just the *reishis*. That means to say, *Maaseh Bereishis* was, *tikvah* it was only the beginning. Therefore, nothing is complete. The whole world is *אלקים ברא אלקים*. Hashem created it *la'asos*, to do - to continue reaching its completion in the future. In the future, things will continue to develop as part of Hashem's plan of how the world should unfold. Thus, there's nothing in the world that's not reliant and waiting. Every aspect of the world, he says, is for my very existence. I'm reliant on tomorrow. The moon is reliant on the light of the sun. Everything is *tzarich* to something else.

The Torah says when Hashem created all the vegetation, the vegetation waited until Adam *davened* and then it came out, it sprouted and grew. Things weren't created *beshleimus*. The whole world system is predicated on one thing being *mekabel* from another thing, one thing being dependent on something else.

Now, a person has a choice, he says, to create a reliance of *sheker*, through various types of *hishtadlus* to make things happen, or to create a reliance of *emes* where one is *boteach* in Hakadosh Baruch Hu. The *bitachon* in Hashem is the *emes bitachon*. It says in the *passuk* in the *Navi Yeshayah* *אשר לא יבשו קוי וידעת כי אני ה'*, those who hope and rely on Me will find out that *אני ה'*, and they won't be disappointed. *ואם יתמהמה אחכה לו*. If not in this world, he will achieve it in the next world.

Hashem is the *ראשית הכל*. Ramchal says an interesting thing, that if a person is a *mekaveh* with his *tefilah* and he's *be'emes mekaveh*, he truly hopes straight to Hashem, the *ראשית הכל*, his *tefilah* will be *אמצי* *בלי לשמים* *עולה לשמים*, it will reach the Shamayim without any 'extra' means. For example, not through a *malach*. It's going to come *le'yeshuascha* like you speak *lenochach*, face to face. Not through a *shaliach*. He says, it will be like that because the *koach* of a *kivuy* is that the *kav*, or hope, creates something we can compare to a pinpoint laser that breaks through every barrier. It's *ממש ה'* *בוקע ונוקב ועולה עד ה'*.

RUNNING IN CIRCLES WITH SEGULOS

A person has to analyze and think to himself honestly, what is he *mekaveh* on? Everybody is *mekaveh* on his parents, on his in-laws, on his wife. The wife is *mekaveh* to the husband. That's all not real *kivuy*. Even if a wife believes that her husband brings the *parnasah* or a husband believes his wife brings the *parnasah*, that's not the *kivuy* that we're talking about. We want *מעולם קיווינו לך*. The word *kivuy* comes from the word *kav*, line. Line as opposed to what? The Ramchal says it's line as opposed to an *igul*, a circle. What does that mean? A straight line is the shortest distance between two points. That's what a line is. You want to create a straight line between you and Hakadosh Baruch Hu. When somebody needs a *shidduch*, the line you want to create is between you and Hashem. Do you need a child? Create a line between you and Hashem. Most people try so many types of *hishtadlus*, they go in so many circles. They go running around to so many *segulos* and so many this and so many that. That is not the straight road to Hashem.

There are many people who want their wives to have an easy birth, so before their wives give birth, they open up the *aron*. My Zeida used to say, there was once a man in the *shul* and the guy was almost attacking the *aron*. He wanted to make sure he was always getting that opening. So my Zeida got upset, and he said what bothered him about it. He said, "There are so many ways to get to Hashem directly. Why did this guy decide to focus on the most indirect way to get to Hashem?! It's a way that's not brought down in the *gemara*, or in *halachah*, or in *Bavli*, or in *Yerushalmi*, or in *Tosefta*, or in *Shulchan Aruch*. But, no, he thinks that's the way to get to Hashem. That's the way to get you to have an easy birth." But there are so many other ways to get closer to

³ לישועתך קויתי. ראשית הבריא בתקוה שכל התחתונים מצפים לשפעת עליונים על ידי תפלה או שיר, כתיב בראשית ברא אלקים, אין ראשית אלא תקוה, אין הצמצום עשוי כי אם לצפות שיכנס בו קו איים ב"ה, וזה קו לשון קיווי ותשוקה. בא וראה, כל הבריות נבראו בלא שלמות, שנאמר אשר ברא אלקים לעשות, שיעשו אחר כך בהמשכם השפע לשלמותם, או במעשים טובים או בתפלה או בשיר. השכינה יצאה מתחלה בלתי מושלמת, וזה בראשית ברא אלקים דייקא. ראשית חכמה יראת ה', אין יראה אלא מפני מי שצריך לו, ומי שאינו צריך לאחרים אינו ירא ממנו. ראשית חכמת המאציל ב"ה הוא לעשות היראה שהוא התקוה לעליונים, וזה ה' הוא האלקים ממש, כי הכל אחד, אך שרצה להוציא תחלה אלקים כדי לקבל מיקווי. הדשאים עמדו על פתח הקרקע ולא יצאו עד שהתפלל עליהם אדם הראשון. הלכנה מקבלת מן השמש, אמת מאריך תצמח וצדק משמים נשקף, שהשפע נשקף מלמעלה וממתין לתקוה שתצמח מלמטה מן הארץ, תקות אמת שהוא הבטחון של אמת שבטוחים בהשגחה, וכל שאר בטחוונות בהשתדלות הם בטחוונות של שקר, ובטחון בה' הוא בטחון אמת שנאמר וידעת כי אני ה' אשר לא יבשו קווי, לא איש אל ויכוב, ואם יתמהמה חכה לו. ואם אינך בעולם הזה הוא לעולם הבא, תקות עניים תאבד לעד זה אי אפשר. וזה לישועתך קויתי ה' לזה השם יקווי שהוא ראשית הכל צריך שתהיה התקוה, ולא שום כינוי. **ובל המקוה תפלתו עולה בלי אמצעי, לא על ידי מלאך אלא לישועתך דייקא, כמו שמדבר לנוכח, לא על ידי שליח. כי הוא קו הבוקע ונוקב ועולה עד ה' ממש.** הקיווי הוא סוד ההתפשטות, קו המשפט. משא"כ העיגול הוא דבר סתום מכל צד, וזה לישועתך קויתי, לעשות קוים. יקווי - בזמן שיהיה השם שלם. **המקוה תמיד בשמחה בלי צער,** כי המצטער תמיד הוא בייגון ואנחה וחושב שאין לו תרופה, אבל מקוה אינו מצטער, כי הוא מקוה תמיד ואפילו אם יתמהמה מחכה, נמצא התקוה מחיה אותו. ומי שאינו מקוה מיד מת, ונשאר רחוק ממש, וענש על שאינו מקוה לה'. ומי שהוא מקוה נאמר בו גם כי אשב בחשך ה' אור לי, ה' דייקא, לישועתך קויתי ה'. **המקוה, אע"פ שיש לו מעט מעשים טובים לא יבוש,** שנאמר וידעת כי אני ה' אשר לא יבשו קווי. וזה כי יש לדל תקוה, ומי שהוא דל ממעשים טובים יש לו תקוה, כי השם מתגלה עליו ומעביר כל פשעים, וזה סוף התיקון מגודל תקות כל ישראל באורך הגלות ובטוחים באמונה שיגאלו, וסוף התקוה ומשתי את עון הארץ, וזה לישועתך קויתי, כי זה כבוד המלך שבטוחים בו. בא חבוק והעמידה על אחת, אמונה - תקוה. **המקוה אפילו נכנס בגהינם יוצא ממנו,** שנאמר וקווי ה' יחליפו כח יעלו אבר. יקווי מאיר עליו וכמה מלאכים עליונים מעלים אותו המקוה, וזה יאבר כנשרים. **ומסתלקים עמו למעלה. ותקוהו היא טהרתו, מקוה ישראל ממש, כי הוא במדרגה עליונה שאין עושה בו פגם,** אם חטאת מה תפעל, וזהו סוד התשובה שהוא ממש שב אל מקורו והס"א לא יכלה לו, ונאמר שובה ישראל עד ה', **כן המקוה הוא ממש בוקע בקו תקוה ועושה נקב וסדק לעלות תחת כסא הכבוד.** וזה לישועתך קויתי ה', וזה יחל ישראל אל ה' כי עם ה' החסד במקום שמתגלה יקווי מתגלה חסד ואיך פגם מעכב. **וכמו שקויה בחייו לה' כן לאחר מותו בשמתגברים כנגדו הזינים הוא מתחזק בתקוהו עד ה' ונקשר בו ומסתלק ברגע,** וזה לישועתך קויתי, אינו אומר לישועתך אקוה, אלא קויתי בחיי, כן אחר המות לא יבשו הקוים. בזמן שהצדיקים בצרה נאמר עמו אנכי בצרה כביכול, ובכח התקוה יוצא מן הצרה הוא וכביכול יוצא עמו, כמו שנאמר במזמרים יצאו כל צבאות ה' עם השכינה, וזה לישועתך קויתי, לישועתך ממש. ישועת ה' שהיה עמו בצרה, קויתי ה' לישועתך. **בא וראה, הצדיקים מעלים תפלותיהם לאוני המלך,** שנאמר ויתפלל אל ה', ויצעק אל ה', וביטון שיש הרבה מקטרגים הם מפסיקים ומעכבים התפלה מלעלות, שנאמר בו סכותה בען לך מעבור תפלה. **אבל בצדיקים המקוים ועושים נתיב ובקיעה בתוך עננים, והקב"ה כביכול יורד לשמוע תפלתו מפני של המקוה.** סוד זה קוה קויתי ה' ויט אלי ושמע שועתי, וזה לישועתך קויתי, מה שאני מקוה אני עושה שתבוא ישועתך בשם הזה בלי שיתעכב על ידי המקטרגים (אוצרות רמח"ל עמי קמ"ן)

Hashem! There are many ways I can tell you how to get to Hashem, better ways!

That's how people are. People don't realize this. They get lulled into falling for roundabout ways. Everybody wants to know a shortcut. No one wants to go on the *derech salul*. The Ramchal says, remember that a circle is closed on all sides. He says, there's no way out of a circle. All you do is go around and around: *לישועתך קויתי ה'* you have to make *kavim*, lines. You make lines straight to Hashem.

Most people don't even think, what Hashem are they addressing? Are they addressing Hashem Who runs the world on a daily basis? Are they addressing Hashem, the *yud kay vav kay* who is the *ראשית הכל* and brought everything into existence? There are many different *hanhagos* of Hakadosh Baruch Hu. Are they addressing Hashem as the *rachum*? What are they addressing? A person has to know that the *avodah* is to say, "No roundabouts. Only direct." Create a *kav* to Hashem. They have to focus on that.

Here is a person who says, "I'm going to Amukah." You know how many people went to Amukah and have not gotten a *shidduch*? But it's amazing. It's like, the way of getting to Hashem. Everybody knows that way. That's almost like, "If you didn't go to Amukah, I don't expect you to find a *shidduch*. What, do you seriously think you're going to get married without Amukah?! How is that possible?!" Did you ever take those windy roads down to Amukah? It's the most un-straight path - to Amukah. I remember sitting in a bus going to Amukah and thinking, "Shrek, this is the most crooked way." It was dangerous. It was scary. The bus was going down those hills over there. There are ways to get straight to Hashem.

One guy thinks you have to go to Uman. Another guy thinks you have to go to Morocco. One guy thinks you've got to go to Buffalo. I remember, somebody called my wife a couple of years ago, "Would you mind making a trip to Buffalo? Some girls who need *shidduchim* just read about a *chassidische Rebbe* in Buffalo that they discovered. He's the first *chassidische Rebbe* who came to America and it's known that his *kever* is *mesugal*." My wife asked me, "Should I go?" I said, "If you want to do a *chessed* over there, why not? Take a trip. It will be a memorable trip. It's better than going shopping in Kohl's or in other places." My wife went. She picked up some of the girls and they drove to Buffalo. Now that place has already become popular. They're paving the roads over there. They're putting in lighting. It's a whole new thing. My wife told me that she just read how they're fixing that place up. It has become popular. But who needs Buffalo? Why not go straight to Hashem?! But that's how people are.

EVERYONE CAN GET A DIRECT LINE TO HASHEM

That's what people don't realize. You want to make a *kav* directly to Hashem. Cut out all the middlemen. Go straight to Hashem! You can look in the *Zohar* and see how your *tefilos* go up to *Shamayim*. Using different ways to reach Hashem, is like using snail mail (i.e. regular postal service). Hoping to Hashem, is like you sending an email to Hashem. Even with malachim, it goes first to this 'department,' then other malachim take it to another 'department.' It's mind-boggling. If you ever opened the *sefer Yesod veShoresh Ha'avodah*, I remember when I read it, I said, "Shrek, do I even have a chance of getting my mail ever past being a snail? I mean it's never going to get up to *Shamayim*. There's no way." Then there's the direct way. There's direct mail. There's a line for people who want to go directly. "Hashem, I want to talk directly to You. *Kav*, I make a line straight to You Hashem. That's all. Nothing else exists by me. Not *malachim*. I don't need *malachei rachamim*. Hashem, I'm throwing myself before You. You are the sole source of any of my salvations."

Now you have to realize, the Ramchal says that someone who's *mekaveh* to Hashem is *תמיד בשמחה בלי צער*, always *בלי בשמחה בלי צער*. Do you hear those words from Ramchal? Those are bankable words. Those are the words I want to have in the bank. Someone who's in pain is *ביגון ואנחה וחושב*, and he really thinks, *שאיך לו תרופה*, there's no hope. There's no way out.

You know how many times I talk to people and I hear it in their voice. "There's no hope. There's no way of getting out of this." That's what people say. No way. And I tell them, "If you think that way, it is that way." It means you don't have access to Hashem. But someone who's *mekaveh* to Hashem, you have to know he's never *be'tzar* because he's *mekaveh tamid*, and even if the *yeshuah* is delayed, he tries again. The *tikvah*, the hope, is a source of *chiyus*. And if you're not *mekaveh*, you lose your hope, *miyad meis*, and you remain *rachok meiHashem*. The Ramchal says a *peledike zach*: Hashem is going to hold it against a person that they weren't *mekaveh* to Hashem. I love the response I get when I tell this to people. You know which response I get? "Oh, I tried so many times, and it didn't work out yet. I'm going to lose patience." I tell them, "Listen! You never were *mekaveh* in the first place. And even if you were, it says in the *gemara* *דברים צריכים חיזוק* 'ד'."

The Ramchal says a *gevaldige teitch*. If someone's *מקווה לה'* it's, *אור לי* - when I sit in the darkness, Hashem is my light. Do you know why he's saying that a person has light? Because he's *מקווה לה'*. That alone, that I have a *tikvah*, that I have a line to Hashem and I plug myself in, with the shortest line to Hakadosh Baruch Hu, that will turn the dark into light. Hashem will be my light. And then he says, don't think you have to be a big *tzaddik*. Someone who is *מקווה לה'*, even if he has *me'at ma'asim tovim, lo yeivosh*. Even a *dal*, a pauper, he should have hope. Hakadosh Baruch Hu reveals Himself to someone who's *mekaveh* to Him. Hashem is *מעביר כל פשעיו*, and that's the *התקווה*. It's called *מקווה ישראל ה'*. If a person has a *tikvah* to Hashem over the length of the *galus*, and you believe *be'emunah* that you're going to be redeemed, the *התקווה*, the end of the *tikvah* is, Hashem says, "I'm going to remove all the sins."

The greatest *kavod* for the *Melech* is that you're *boteach bo*. It's not a demand. It's a *kurvah*. It's a closeness to Hashem. *Baruch Hashem* I acknowledge that Hashem is close to me and I'm close to Him.

Then you have the people who say, “Prove Yourself. Let me see what You can do for me. Then I’ll see if I can trust You.” That’s the common thing when people often ask: “Why aren’t you close to this guy?” They often hear: “Why should I be close to him? Who says he’s going to help me?” They use the same argument when it comes to Hashem.

HOPE TO HASHEM IN YOUR LIFETIME, EXTENDS BEYOND TOO

And then Ramchal comes up with this *bombe chiddush*. המקווה, he says, אפילו נכנס בגהינום, the guy is in Gehinom, ויצא ממנו, he can get out of there! It says יחליפו כח יעלו אבר - וקווי ד’ - those who hope to Hashem shall renew their strength as eagles grow new plumes (Isaiah 40:31). He says the winged *malachim* will take him out of there *pashut*. I *mamash* can’t understand that. And his *tikvah* is his *taharah* too. So what happened to the *taharah*? The guy needs Gehinom because he needs *taharah*. The תקווה היא טהרתו, he says, מקוה ישראל ממש, *Tikvah* and *mikveh* have *shaychus*. You hear that? He says the secret of *teshuvah* is that a person is *mamash shav*. He goes right back to Hashem and the *Sitra Achra* cannot get to him. He says, that’s the secret of ‘שובה’ בקו תקוותו, ישראל עד ה, *mekaveh*, he’s *mamash bokei’a*, he smashes through the heavens, and he makes a *nekev* and a *sedek* החסד אל ה’ כי עם ה’, לעלות תחת כסא הכבוד, The whole *vort* of the *bitachon* is, “It has to be Hashem, I’m being *megaleh* the *kevod shamayim*. That’s what I’m doing. I’m relying on You Hashem. I’m *boteach* in You. I understand it’s all You.” And all the *dinim*, he says, will be broken and will be removed.

He’s *medayek* in the *passuk* that it doesn’t say (in the future tense) לישועתך אקווה. Yaakov Avinu didn’t say: “For Your *yeshuah* I will be *mekaveh*,” but לישועתך קויתי - for your salvation do I long. What’s he saying? He’s saying קויתי בחיי, “I hoped in my lifetime.” If a person will be *mekaveh* to Hashem in his lifetime, then, after he dies he won’t be יבושו. He won’t have to be יבושו, embarrassed.

Tikvah means, “Put yourself with Hashem.” Practice this, Rabosai, practice this. You’re in a *matzav* where you need something just say, “Hashem, I’m with You. Hashem I’m with You. Hashem I’m with You. You’re going to do it Hashem. I’m relying on You Hashem. I’m relying on You.” *Nachamul, nachamul* (one more time), “I’m relying on You Hashem.” The Ramchal says, even though there are many *me’akvim* (barriers) to a person’s *tefilah*, but when a person is *mekaveh* to Hashem, it goes straight through the clouds. Hakadosh Baruch Hu יורד לשמוע תפלתו מפיו של המקווה. That’s the secret, he says, of ויט אלי קוה קויתי ה’, וישמע שועתי, and Hashem hears my cry. לישועתך קויתי, through that which I’m *mekaveh*, I make my *yeshuah* happen, *beshem hazeh* of *yud kay vav kay*, so that none of the *mekatregim* can be *mekatreg*. Through my *kivuy* to Hashem, the ראשית הכל, the עושה שמים וארץ, that is the way that I make all the *mekatregim* that are trying to prevent my *tefilah* from reaching Hashem because ויט אלי, Hashem turns to me, וישמע שועתי.

That’s an *avodah* Rabosai. It’s an *avodah* to put Hashem in your life, in every single area, with tremendous *kavanah* and exercise, and not to think every time about other roundabout methods of achieving a *yeshuah*. So people say, “Hashem I’m *mekaveh*, Hashem I’m *mekaveh*. Let me see who else can I call. Hashem I’m *mekaveh* to You. What can I invest in? Hashem, I’m *mekaveh*. What stock should I pick? Hashem, I’m *mekaveh* to You. Where can I get a cheap house? Which city or which state can you still buy a house that’s good real estate?” That’s what everybody does. They do everything. They’re *boteach* in all the *hishtadlus*. Even if they’re *boteach* in Hashem, but it’s not a *kav*. It’s not מעולם קווינו לך, it’s not a *kav* to Hashem. It’s *bitachon* in Hashem, but it’s *zeitege bitachon*. It’s not the *kivisi bitachon*. You need to be *mekaveh* to Hashem and let Hashem do it for you.

THOSE WHO HAVE - DO, THOSE WHO DON’T - BE BOTEACH

Now of course, if Hashem gives a person hands and a person is able to eat and he stands there thinking קויתי לה, “Hashem, put the food in my mouth.” So then, Hashem tells him, “Don’t you know the first *mitzvah* in the Torah?” This is what Rav Yisrael Salanter used to say. He said it in his way. I’m saying it in my way. “Don’t be an idiot. That’s the first *mitzvah* in the Torah.” That’s called a *tipesh*.

Some guy asked me, “Could I have *bitachon* that Hashem is going to send me a house?” I said, “Can you have *bitachon* that Hashem is going to put the food from the plate into your mouth? No.” But of course if a person needs a place to live, and he expended all his energy, he can certainly rely totally on Hashem. Recently I met a guy. He told me, “I’m *mekaveh* now that I’m going to get a new house.” “*Meiheicha teisi?*” I asked him. He said, “I’m being *mekaveh*.” I said, “Do you have money? If you have money, go buy a house. What are you gaining by merely saying you are being *mekaveh* that Hashem is going to send you a house if you have money?” If you have food on your plate, do you *mekaveh* that Hashem is going to send you food? It’s almost a joke to say it in that case. What effort are you making to connect to Hashem and see that “The strength is You. It’s Your strength”? Now, if you have no food on your plate, then you have to be *mekaveh* Hashem will send you food.

A fellow called me up a while ago, a *tiere yungerman*. He wanted a few things. He had no money and needed a bigger place. He told me they have six kids. They live in a basement. I mean that’s time for an upgrade. “Of course, you should be *boteach* in Hashem. Hashem is going to send it to you. There’s no *safek*. Don’t look at people. Don’t ask for people. Forget about people. Be *boteach* in Hashem.” Then we had a whole *shmooze* about having a baby. He wanted to have another baby. A *gantze ma’aseh*. He called me last night. He says. “I got both. I got a baby *baruch Hashem*, a *zachar*, and I’m living in a bigger house.”

He told me his kids wanted a piano. Last time the *bitachon* worked, so he said, “I’ll have *bitachon* for a piano. If you don’t have money for a piano then you have to have *bitachon* for a piano.” *Bitachon* for a piano! Then a relative of his was rehabbing a house and he calls him and tells him, “There are a lot of musical instruments here left over in this house. What do

you need?” He said, “I’d like a piano.” Okay. “One more problem. You’ve got to take it out of here. You’ve got to come haul it out.” Where was he going to haul it to? That was before he had his house. He was still in the basement. There was no place in his basement for a piano. It was packed. So he asked a friend if he had any room for it. The friend said, “I’m not going to put it in my basement, I’m going to put it in my house. I’ll haul it out for you also.” Now the guy called him up. He said he wants to buy it from him. He said, “I’m making money on this piano that I *pashut* had *bitachon* to get, that Hashem gave me as a present.” He told the friend, “I don’t want to charge money. It’s nothing.”

The guy told me some *moradige ma’asim*. If you go with this *mehalech* you’ll also have such stories. He listened. He heard the *bitachon* and he followed it. He had another *moradige ma’aseh* with a job. *Mamash haflah vefelah*.

❧ THE BOTTOM LINE ❧

Chazal teach us that hope, or קווי, is the “access key” to everything in life (הכל בקווי). As Ramchal points out, everything in the world exists on an inner dependency and reliance on something else, which is rooted in the principle of קווי. Through proper davening and reliance on Hashem, fueled by קווי, our *tefillos* will reach Hashem directly - like a straight line (as opposed to going through intermediates) - to send us the *shefah* that we long for. A person can either create this reliance based on a false sense of *hishtadlus* or roundabout *segulos*, or he can confidently rely on Hashem. This coming week, regardless of the reasons (listed in the *Yefei Toar*) of why I may feel hopeless or despondent, I will learn to internalize that Hashem is the only source for my *yeshuah*, and then will draw a “direct line” to Him with my קווי in the particular area of my challenge. And in that *zechus* of my *bitachon* fueled by a deep sense of קווי, I will connect myself to the source of ultimate *chiyus*, *taharah*, and *hiskarvus* to Hashem, and be *zoiche* to see the light of Hashem dispelling the darkness of my challenge, *b’karov*. לישועתך קויתי ה’