



THE KEY TO LIFE & WHO DOES HASHEM ANSWER FIRST

HASHEM HEARS WEAK AND OPPRESSED PEOPLE

In this week's *parshah* there is a *moradige yesod* with an interesting new twist. It's something that a person can employ in every endeavor that he undertakes in his life. The *passuk* says, **כל אלמנה ויתום לא תענון**, "you should not afflict any widow or orphan," **שמע אשמע צעקתו**, "I will hear their cry" (Shemos 22:21-22). **אם ענה תענה אתו**, "if you're going to afflict them," be careful, **כי אם צעק יצעק אלי**, "for if they will cry out to Me," "שמע אשמע צעקתו, "I will hear their cry" (Shemos 22:21-22).

Now what's the first *chiddush* you see in the *passuk*? You know what the first *chiddush* I see in this *passuk* is? I would have said that if you pick on people who are weak, Hashem says, "I'm coming after you." But that's not what it says. The *passuk* says, "If you pick on people that are weak, **כי אם צעק יצעק אלי**, if they cry out to Me, **שמע אשמע צעקתו**, I will hear their *tza'akah*."

The Ramban (Shemos 22:20) gives us a tremendous insight into understanding the exact directive of this *passuk*. The previous *passuk* states **ולא תלחצנו** and **ולא תחשבו**, **וגר לא תונה ולא תלחצנו**, don't pick on a *ger*, don't oppress him **בארץ מצרים**. The Ramban explains that the *passuk* is telling us, don't oppress him, **ותחשבו** and think **למי מציל מידך**, שאין לו מיציל מידך, he doesn't have anybody who is going to save him from your hand. **כי אתה ידעה**, because you know you were *geirim*, and I, Hashem, saw the *lachatz* that Mitzrayim was oppressing you, and I took revenge against them. You know why, Hashem says? **כי אני רואה דמעת העשוקים**, because I see the tears of the oppressed ones, **אשר אין להם מנחם**, they have no one to comfort them, **ומיד עושקיהם כח**, and when they're in the hands of their strong oppressors, **ואני מציל כל אדם מיד חזק ממנו**, and I save all people from someone who is stronger than him. **כי אשמע צעקתם**, and the same is with the *almanah veyasom* - I will listen to their cry. Now listen what he says. **שכל אלה**, because all of these people, **אינם בושחים בנפשם**, they're not *boteach* in themselves, **ועלי יבטחו**, they're *boteach* in Me.¹

You hear what it says over here? You hear what the Ramban says? The Ramban says: I learned from this *passuk* that if somebody picks on *yesomim* and *almanos* and other unfortunate people, and these people are just unhappy about the oppression, Hashem won't necessarily do anything. The *passuk* says they have to cry out to Hashem! And the Ramban adds an additional point. Everybody has somebody to rely on. If there's somebody who picks on you, you have someone to rely on. If I'm picking on you, you'll go to some other *rav*. If some other *rav* is picking on you, you'll go to your parents. The last resort is Hashem. People rely on other people when they're in the down *matzav*, but these people, **עלי יבטחו**, they trust in Me. You hear that?

HASHEM'S HANHAGAH OF MERCY FOR THE PURSUED

What it says over here, is that the power of someone who is a *nebach* is not simply because **אתה הנדרך**. Hashem seeks out the one who is being pursued by others, even if he's a *rasha*. Hashem has *rachmanus* on everything, even on cattle, even on cats - **ורחמיו על כל מעשי**. But here it's a *bezunderer chiddush*, something unique. And that is, if somebody doesn't have anyone to rely on and they rely on Hashem, **עלי יבטחו**, they're going to be saved.

The Ramban explains that Hashem is saying, that's why I saved you. **ויאנחו בני ישראל מן העבודה ויצעקו**, they cried out, **ותעל**, **שועתם אל האלקים מן העבודה כלומר לא בזכותם רק שרחם עליהם מן העבודה**. You hear? They turned to Hashem. And until they cried out to Hashem, Hashem did not help them. They had to cry out to Hashem.

So, there are a number of *chiddushim* here. *Chiddush* number one is that these people may not have any *zechusim*. But they're *boteach*. And for relying on Hashem, they get saved. It's *mamash moradig!* These *nebachs* could sometimes be challenging. That's what all of us have experienced. A lot of these people, the *yesomim*, the *almanos*, the *geirim* or some other kinds of unfortunate people - whatever the reason is - they could sometimes get on your nerves.

HASHEM SAVES THOSE WHO DO AVODAS HABITACHON

Now there is another *chiddush* here. This is a *chiddush* in *bitachon* that you don't see anywhere else. Generally if a person wants to be **ה' ויהתענג עליו**, he wants to have *aza matzav* of *bitachon*, that requires a big *avodah*. The *gemara* (Berachos 32b) says **וקוה אל ה' חזק**, **וקוה אל ה' חזק**. *Bitachon* is something you work on big time. It's a *madreigah*.

¹ **לא תונה גר ולא תלחצנו** ותחשבו שאין לו מציל מידך, כי אתה ידעת שהייתם גרים בארץ מצרים וראיתם את הלחץ אשר מצרים לוחצים אתכם ועשיתם בהם נקמה, כי אני רואה דמעת העשוקים אשר אין להם מנחם ומיד עושקיהם כח, ואני מציל כל אדם מיד חזק ממנו וכן האלמנה והיתום לא תענו כי אשמע צעקתם, שכל אלה אינם בושחים בנפשם, ועלי יבטחו: **ובפסוק** האחר הוסיף טעם ואתם ידעתם את נפש הגר כי גרים הייתם בארץ מצרים (שמות כ"ג:ט) כלומר, ידעתם כי כל גר נפשו שפלה עליו והוא נאנח וצועק ועיניו תמיד אל ה' וירחם עליו כאשר רחם עליכם, כמו שכתוב (שמות ב'כ"ג) ויאנחו בני ישראל מן העבודה ויצעקו ותעל שועתם אל האלקים מן העבודה. כלומר לא בזכותם רק שרחם עליהם מן העבודה.

² Ed. note: although *bitachon* is not one of the four areas listed in the above *gemara* (i.e. Torah, ma'asim tovim, tefillah, and derech eretz), Rav Brog, Shlit"z, explained elsewhere (see Parshas Vaaira 5783), that the underlying principle linking the four is, in fact, *bitachon* - because if a person doesn't see results in these areas - after his *ameilus* and *tefillah* - he should not despair or give up, but instead, he should be *meschazek* himself and "stay the course." The ability not to give up and be *meschazek* himself demonstrates the level of his *bitachon*.

But you know what it says over here? You have these people who are *nebachs*. They don't have any *zechusim*. They're not *ba'alei bitachon*. Did Klal Yisrael work on *bitachon* in Hashem?? Did they say the following? בטח אל ה' בכל לבך ואל בינתך אל תשען - "trust in Hashem with all your heart, and do not rely on your own understanding" (Mishley 3:5) and השלך על ה' יהבך והוא יכלכלך - "cast on Hashem your your burden and He will sustain you" (Tehillim 55:23)?! The answer is no! But they came to the *madreigah* and awareness that there was no one else to rely on in their oppression but Hashem. Just putting your reliance on Hashem and saying to Hashem, "I'm counting on You. I have no one else to count on." It doesn't say anywhere that you're feeling יגל ליבי. You're not feeling הרהטעג על ה'. You're not saying you're packing your suitcases and we're having the *geulah*. You're not ordering first-class tickets. These are all *peulos habitachon*, *avodas habitachon*.

You may ask, "What is an example of *avodas habitachon*?" I will give you an example. Shalom Mordechai Rubashkin was in jail. He had *bitachon*, *emese bitachon*. So what was his big thing? *Alef beis gimmel*, *emunah bitachon geulah*. What did he do? He would tell everybody, "Im yirtzeh Hashem, this week you're invited to my house for Friday night. I want to see you in my house this Shabbos for *kiddush*." That's what he would tell people who would visit him. "What do you mean? You're here, in prison!" "No, I'm going to be out! Im yertzeh Hashem, I'm going to see you for *kiddush*." He was working on *bitachon*. There's no question about it. That was an *avodas habitachon*. That was called that he worked and worked and worked on *bitachon*, and it created a *matzav* where Hashem said, "Bizechus your *bitachon*, I'm going to save you."

Here, in our passuk, we are talking about people with no *zechus*. These are *nebachs*. It's not *avodas habitachon*. This is a person that says, "Hashem I give up. I have no one to rely on."

Now, I'll tell you what most people do. Let's say a person is looking for a *shidduch*. So the first thing you try to do, is you try to do everything in the world to make that *shidduch* happen. First, you make a resume. Then you talk to a *shidduch* coach. They tell you to get new glasses, get a new hat, a new tie, maybe a new hairdo, maybe fix yourself up. This is old *shidduch* advice.

Then you try and you try and you try and you give up. Then you try *segulos*. Then you try *brachos*. Then you try Rav Chaim Palagi's *eitzos*, the Ben Ish Chai's *eitzos*. You try Amukah. Yonason ben Uziel. Forty days at the Kosel. There are so many *eitzos* out there! It's unbelievable! People go to Morocco. I asked one guy, "Morocco? What's in Morocco?" "Some group from Morocco," he said, "it's a *segulah* to go there to find a *shidduch*." The guy is still waiting. I said, "It must be the wrong address."

PEOPLE WHO GIVE UP AND RELY ONLY ON HASHEM

But what's the *eitzah* to get a yeshuah right away? There's one *eitzah*. You've got to give up hope. That's the key. You've got to tell yourself, "There's no one in the world that I could rely on. I've exhausted all options. I tried. I'm not a big *ba'al bitachon*. I tried all my *eitzos*!"

Now, if you think you have to keep trying, then you'll tell yourself. "I guess I need to try another *segulah*, another *mitzvah*, another *zechus*." It doesn't hurt. But you're not keying into *this*. You've got to say to yourself, "Hashem I have no one to rely on. Not my mother. Not my father. Not this person. Not that person. Not this *shadchan*. Not that *shadchan*." It's funny when you go to people and ask, "Do you have an *eitzah* for me?" They say, "Well, did you try the *shadchanim* yet? Did you go to a dating coach or a *shidduch* coach?"

I met a young man recently, a very fine young man. He went to a guy who told him, "You've got to go to a *shidduch* coach." His father called me up. "Should I send my son to a *shidduch* coach?" I said, "Yeah, if you want to prolong his misery, send him to a *shidduch* coach. That will help. First, it will relieve you of some money, a few hundred dollars from your pocket. That's the first thing it will do. Second, it will definitely make your son feel like he's doing something. Third, it will prolong his wait." I said, "I know your son. You know your son. What does he need coaching for? He is what he is and that's what he's going to be. He's a nice boy, a very nice fellow." I said, "Give up and just put your reliance on Hashem and on nobody else. Don't think this *rosh yeshivah* is going to help, or that person is going to help. Nothing." And then the next girl he went out with, he got engaged to. That's what happens. This is such an important thing.

People look for jobs. They try hard. They market themselves. They network. They look in magazines, in papers. They try. There's nothing wrong with that. There's nothing wrong with a person making *hishtadlus*. The truth is that very few people are on the *madreigah* of *emese bitachon*, of being *boteach* in Hashem and saying, "Hashem, I don't need *hishtadlus*. I trust in You." No. But you know what happens? A lot of times after all of your well-intentioned *hishtadlus* you hit a brick wall. You don't know what to do. You try this. You try that. What do you do then? Then you have to say, "I'm *boteach* in Hashem."

ARE YOU "AT THE END OF THE ROAD"?

During the last few weeks, I've gotten many calls from people trying to get their children into Lakewood high schools. There are, *kein ayin hara*, many, many children. I spoke to a *rosh yeshivah* today. He told me he's been giving forty *bechinot* a day for two weeks straight. You know what that is? I can't imagine! He said it was *mamash* very tiring. And he's taking from each school no more than two kids. Parents are calling me up. "How do I get in? How do I push? How do I do this?" I say, "You know what you do? Give up. Say, 'Hashem, I have no one to help me whatsoever. I'm putting my trust in You. You're the only one who knows what's best for my kid. You're the only one who knows how to get me into a *yeshivah*. Which *yeshivah* is best for me? You're the only one who is going to get me in.' That will get you in. That's the key."

Now the Ramban says another *shtickel*. If a person could get himself into this mode, his *bitachon* has a very unique *ma'alah*.

When you get to the edge and you realize that you can't do anything anymore, you have no way out and no way to be spared, this kind of *bitachon* gets you answered *miyad*. In other words, when a person realizes that he's at the "end of the road" and in that state, he cries out to Hashem as his only source of *yeshuah*, the Ramban says - he gets answered asap!

The Ramban says in the next *passuk* (Shemos 22:22) that if you afflict one of these people, **כי אם צעק יצעק אלי בלבד**, if they just cry out to Me, **יצעק אלי** - it does not say cry out, but **cry out to Me** - לבר אחר כלל - I will immediately heed his cry, and he doesn't need another resolution.³ I don't need any trips to Amukah. I don't need trips to Meiron. I don't need them. Hashem says **כי אני אושיעו ואנקום אותו ממך**, "I'm going to save him and I'm going to take vengeance from you for his sake." You know why? Since he has no way to save himself from your hand, he gets pushed to the front of the line. **כי שאר האנשים**, Other people, יטרחו, will exert themselves, **אחרי מושיעים**. They're going to find people who are going to bring them the *yeshuah*. They have connections. They have *protektzia*. They have an uncle, an aunt, or a *shver*, שושיעים, who can save them or assist them. **ואולי לא יועילו והצל לא יעילו**, ואולי לא יועילו והצל לא יעילו, but those people might not be able to help. But this *nebach*, וינקם ממך, he cries out alone and Hashem saves him.

So the *eitza* is Rabosai, you've got to make yourself an absolute '*nebach*,' right away when you are in a real pickle. That's what you've got to do. You've got to make yourself a '*nebach*,' in order for Hashem to help you.

DO POWERLESS ACTIONS, THEN STOP AND HOPE

I found this *yesod* in Rabeinu Yonah in *Mishlei* as well.⁴ There's a famous *passuk* in *Mishlei* (3:6) that everybody knows. **בכל דרכיך דעהו**, *in all of your ways know Him*. In all your ways, know Hashem. **והוא יישר ארצתיך**, *and He will smooth out your road*. **זוגת הילגה** Rabeinu Yonah, **בכל פועל**, in any action that you take, **יתברך**, remember Hashem and put your hope in Him for your *hatzlachah*. **ותלה בו בטחון**, hang your *bitachon* on Him. **והשב אליך**, and put into your heart the following thing: **כי אין הפועל**, *trust Hashem with all your heart*. So what is this *passuk* adding? Explains Rabeinu Yonah, **כי יש שבוסה בה**, *because there are some people who are boteach in Hashem Yisbarach generally, ומאמין, and they believe, כי הכל בידי שמים ובוסה בו ולא יבטח באדם, they don't trust in a person, not in a person's koach and not in a person's seichel. But you know what happens? They don't have any hopes, because they still don't really get it. לא ישיב ענין הבטחון אל ליבו בפרט, they don't put their heart and mind to having bitachon in the details of their actions. that means to say, there are some people who say: "I'm boteach 100% that my shidduch is coming from Hashem. I'm boteach 100% that a human being can't bring me a shidduch. But you know what? I've got to help myself. I have to start sending out resumes, start calling shadchanim, start doing all kinds of peulos." They don't have *bitachon* in Hashem in the *pratim*, in the details. So that's why the *posuk* teaches us: **בכל דרך ופועלה**, *meaning to say, in every detail of your actions, זכרהו, and listen to this. והשב אל ליבך, put it in your heart and your mind והוא בפועל הוא, *that you have no koach and no abilities with that action. Writing the resume is not going to do a thing for you. Going to a shadchan is not going to do a thing for you. ואננו בידך רק ביד השם, you have no power within your hand, it's all in the hands of Hashem. ותלה בו תקוותך וצפייתך לחסדי השם יתברך, hang on Him and His chesed your hopes and expectations. And that's what Dovid Hamelech said, קויתי ה' קותה נפשי, I put my confidence in Hashem, my soul put confidence (Tehillim 130:5).***

You hear this amazing *shtickel*? It's some amazing stuff! What it says over here is that you always have to do a necessary action - that's why it says **בכל דרכיך** - "in every single *prat* detail." The second you do this, you're going to be helped immediately! But the necessary prerequisite for that, is that you have to believe that you've done five or ten things to bring about the result, but you're not doing them because you're lazy, and you think that Hashem will do it anyway - because your attitude is: "whatever I do, doesn't make a difference" - then it won't work. You've got to exhaust your *koach*. And then, you've got to come to the realization that: "Hashem, I have nothing more to do besides relying on You." You have to believe that your mother cannot get you a *shidduch*. As much as she's told you, "I'm going to find you a *shidduch*. I'm working on a *shidduch*." Do you know how many *bachurim* and girls call their parents when they go through that stage, "Ma, what's new? What have you done, Ma? Who have you called? Who did you reach out to? What did you say? Who did you speak to?" That means they believe in their parents. That's not going to help you. You know how many people believe in their uncles for jobs? Or their friends for jobs? And they get disappointed.

HELPLESS BACHUR GOT A DIRAH

Now, this is such an important thing, I can't overstress this enough. This was the first lesson of *bitachon* my *rebbe* taught me. That's why it's not about *avodas habitachon*. It's a whole new *chiddush*, a whole new twist. "Hashem, I have no one to rely on. Only You. What can I do? I'm not a *tzaddik*. I didn't work on *bitachon*. I didn't learn *Sefer HaIkrim*. I didn't learn Chazon Ish.

³ **אם ענה תענה אותו** הרי זה מקרא קצר, גיוס ולא פירש ענשו, כמו לכן כל הורג קין (בראשית ד טו), ולא פירש העונש. אף כאן, אם ענה תענה אותו, לשון גיוס, סופר ליתול את שלך, למה, כי יצעק אלי אשמענו ואנקמנו. לשון רש"י. (רש"י על שמות כ"ב:כ"ב) ואיננו נכון, וגם העד שהביא לא העיד כן, אבל יתכן שהיה "כי" במקום הזה כמו אם", שהוא אחד משמושין שלו, יאמר, אם יצעק אלי שמוע אשמע צעקתך, והכפל לנחון הענין וחזוקו, כדרך המבלי אין קברים (שמות י"ד:א), הרק אף במשה (במדבר יב ב). **והנחון בענין כי יאמר אם ענה תענה אותו רק צעוק יצעק אלי בלבד מיד אשמע צעקתך, איננו צריך לדבר אחר כלל, כי אני אושיעו ואנקום אותו ממך והטעם, כי אתה לוחץ אותו מפני שאין לו מושיע מידך, והנה הוא נעזר יותר מכל אדם, כי שאר האנשים יטרחו אחרי מושיעים ושושיעים ואחרי עוזרים לנקום נקמתם, ואולי לא יועילו והצל לא יעילו, זה בצעקתו בלבד נושע בה' וינקם ממך, כי נוקם ה' ובעל חמה (נחום א ב), וכו'.**

⁴ **"בכל דרכיך דעהו"** וגו' בכל פועל אשר תבקש לעשות זכור את השם יתברך וקוה אליו להצליחך בו ותלה בו בטחוןך ותשב אליו לברך, כי אין הפועל בידך. והוסיף המקרא הזה על מה שאמר תחלה "בטח אל ד' בכל לבך", **כי יש מי שבוסה בשם יתברך בכלל ומאמין כי הכל בידי שמים ובוסה בו ולא יבטח באדם ולא בכחו ושכלו ואף לא ישוב ענין הבטחון אל לבו בפרטים, ר"ל בכל מעשה אשר יעשה.** על כן אמר בכל דרכיך דעהו, פירוש בכל פרטי מעשיך בכל דרך ופועלה זכרהו והשב אל לבך כי אין לך כח ויכולת בפועל ההוא ואיננו בידך רק ביד השם ותלה בו תקותך וצפייתך לחסד השם יתברך. ובענין זה אמר דוד ע"ה "קויתי ה' קותה נפשי" (תהלים קל, ה) "נפשי לד'". וזה הענין נכבד מאוד וע"ה ההרגל הזה תקבל הנפש המתאוה אל הבטחון. **ודע כי יש אנשים שעניניהם אל ד' במעשה גדול, כמו אם יבקשו לפרוש בים לסחורה או לצאת בשירה ובמעשה קטן לא יזכרו את השם מפני שהפועל קל בעיניהם וברור לדעתם כי יעלה בידם או מפני שלא יגיעם הפסד מרובה אם יבטל המעשה ההוא ולא יעלה בידם.** על כן אמר "בכל דרכיך דעהו", בדבר גדול או קטן, כי אתה שכל העובלות תליות ביד השם וכל ההצלחות בחסדו, חייב אדם לזכרו בכל מעשיו, כי אם יציל המעשה בידו והוא לא זכר בו את השם ולא נשא עינו בו אל השם הנה קצר בחוק העבודה. גם יתן אל לבו כי שכר הבטחון ותקוה אל השם להצלחת הפועל גדול יותר מאוד מתועלת הפועל עצמו. וכן יכלול במה שאמר בכל דרכיך דעהו בין מלאכת רשות בין מלאכת מצוה כאשר אמרו ז"ל מחשבה מועלת אפילו לדברי תורה (סנהדרין כג) והוא יישר אורחותיו. זולתי שכר הבטחון אשר הוא גדול מעל השמים, תצליח במעשה ההוא אשר זכרת בו את השם וכי אין הפועל ברשותך. והנה ענין הפירוש הזה אשר ביארנו עולה ביד מבהירים ז"ל שאמרו בפרק הראה ברכות (סג). דרש בר קפרא איזו היא פרשה קטנה שכל גופי תורה תלויין בה היא אומר בכל דרכיך דעהו וגו'."

I didn't learn *Chovos Halevavos*. I didn't learn anything. I'm an *am ha'aretz gamur*. The only thing I know - I'm helpless. Hashem the one thing I know is that the only one I have to rely on is You." If you do that, you'll have your *yeshuah*.

I needed an apartment when I came to Eretz Yisrael. I was looking for an apartment near my *rebbe*, not far from his house. I was told, "You're not going to find apartments near his house. There are no *bachurim* apartments for rent near his house. Forget about it." I put signs up in the *shuls*. Someone told me that's what you do. You put up signs in the *shuls* and hope that somebody will contact you. That's how to go about looking for an apartment. In those days they didn't have phones, so you had to hang signs like this: "I'm looking for an apartment. If you have an apartment, please leave a note on the bulletin board for *yud beis* my initials." There was a big bulletin board. You had to go looking if there was any note left for you.

Anyway, I couldn't find an apartment. A couple of days went by, and I asked everybody I met, "Nu, did you hear about an apartment?" Finally I decided, okay, I just came to Eretz Yisrael. I'm going to go ask my *rebbe* what to do. So I knocked on his door. "Rebbe, I have a problem. I need a *dirah*." He said, "*Vus hust du geton - what did you do?*" I told him everything I did. "Did you speak to people? Did you put up *tzetlach* (ads)?" I said, "Yes! I did everything." He said, "Is there anything left that you can do?" I said, "No. Everybody I meet I'm asking. I'm checking the notes. Checking the papers." He says, "*Luz up*, give up! You have no *eitzos* anymore." That's all. I said, "How is it going to come if I don't take action and I don't make it come?! It's going to come from the sky?!" He said, "Let it go. Leave it in the hands of the One who arranges things. Leave it alone."

I was thinking, "This is a little wild advice. I had never heard such advice in my life." He didn't give me a *bitachon shmooze*. He just said, "*Luz up*." You did what you had to do. Now *luz up*. He didn't tell me to go to the Kosel. He didn't tell me to go to Kever Rochel. What kind of nonsense is this? Why didn't he tell me to go *daven*? Tell me a *zechus*? Give money to Rabbi Meir Ba'al Ness. Go to Amukah. But he was telling me this *yesod*: "You tried everything? Leave it in the hands of Hashem."

Within a very short time, within twenty four hours for sure, somebody came to me, "Are you still looking for an apartment?" I said, "Yeah. Why?" He said, "I have one for you." I said, "Where? Where is it?" He said, "It's on Rechov Bnei Bris." "Rechov Bnei Bris? Where is that?" He said, "It's by the taxis. You know, up there." I said, "You're joking. What condition is it in?" He said, "It's a brand-new place." There was not one *dirah* in all the boys' apartments that was brand-new. There's no such a *metziah*. Everyone is a bigger *churvah* than the next. "This is a brand-new *dirah*. And there's another thing. They actually clean it for you." I said, "Nah." "And one more thing. They do your shirts." I said, "Who owns this *dirah*?" He said, "The *rosh yeshivah* of Kol Torah." "And who does the shirts?" "His *rebbe* cleans the place and does the shirts." And *kach havah!* That was the most beautiful stay in Eretz Yisrael. The best apartment I've ever had in Eretz Yisrael! *L'chatchilah shebel'chatchilos*. I put it in Hashem's hands. Everybody said, "How did you get an apartment?" I said, "Not through my doing." I gave up. That's what you've got to do.

You're looking for a job? You tried? Give up. Here is a guy who is trying to make a deal go through. I get a lot of calls from people like this. "I just had this deal. It was ready to go through. At the last minute, boom! It fell through. What should I do?" You know what you do? I'll tell you what you do. The next time the deal is going through, say, "Hashem, I did as much as I can. Now I give up. From here on in it's Your thing." A lot of people say, "Hashem, I know You're going to make it happen but I'm going to try my best." And you help Hashem out to the end. No. Don't help Hashem out. At some point, say, "Hashem I did what I can do. The rest is up to You. Now make it happen." Don't call this guy. Don't call that guy, and ask him to push it, nudge him along to do the deal. No. Don't do that. The same thing if you want a house, you need an apartment, or you need a car.

SOMEONE WITH NO PERSON TO RELY ON, RELIES ON HASHEM

You have to remember this famous *yesod*. Today we're seeing it from the *Rishonim*, from the Ramban and Rabbeinu Yonah. [Now, let's see it from one of *gedolei achronim* as well. I mentioned to you once before this idea from the Netziv (Rav Naftali Zvi Yehuda Berlin, 1816-1893). The Netziv says (Haamek Davar) in *Parshas Behar* on the *passuk* **כדי ומצא ידו והשיגה לו גאל והיה לו גאל ואיש כי לא יהיה לו גאל** (Vayikra 25:26). The background on this is as follows: there's a fellow who sold his house, and he needs money to redeem the house back from the buyer. It says, if he doesn't have a *goel* and then he acquires the money, then he can redeem it himself. *Fregt* the Netziv, I don't understand such an *eitzah*. Why does it say, **כדי ומצא ידו והשיגה לו גאל**? There are extra words. It should have said, if a person sold his house and then he got money to redeem it, he can buy it back. What's this idea of **כדי ומצא ידו והשיגה לו גאל**?⁵

The Netziv says, it comes to teach us a tremendous lesson. When the guy has no one to rely on, he has no one to give him the money to buy his house back, that is the *sibah* that he's going to get the money! Someone who has a *goel* and he's *boteach* in somebody else, he removes his *bitachon* from Hashem. You know how many people are in this pickle? I tell them, "Have *bitachon*." They say, "Why don't you do it for me?" You can make it happen." I say, "Me? I can make nothing happen. How can I make something happen? Hashem can make something happen."

The Netziv says, someone who has no one to be *somech* on, to depend on, so *memeilah* he relies on Hashem, and Hakadosh Baruch Hu knows who relies on Him. But you have people who lose their heads, after making all their *hishtadlus* and not seeing the results. They lose their minds. They go nuts. They go berserk. They act very unsettled. But Hashem knows those who are relying on Him, **וממציא לפניו**, He gives them the money. That's what it says.

⁵ **והשיגה ידו**. הכי מובני או השיגה ידו. ואיש כי לא יהיה לו גאל מיותר ובא להורות לנו דרך מוסר כי זה שלא יהיה לו גאל יבא לידי כך שתשיג ידו. דמי שיש לו גאל והוא בוטח עליו מסיר בטחונו מה' משא"כ אם אין לו על מי לסמוך ה"ה חוסה בו ית' והקב"ה יודע חוסי בו וממציא לפניו כדי גאלותו. (ואח"כ ראיתי שהקדימינו בזה בס' מלאכת מחשבת) וכתוב ואיש. ולא ואם לא יהיה לו גאל. ללמדנו דגם הבוטח בה' מ"כ צריך להיו' איש היועד את בוראו ומשתדל בתפלה ובקשה ממנו ית'. וכמבואר בויקרא רבה פ' י"ז טוב ה' לקויו יכול לכל תלמוד לומר לנפש תדרשנו. פי' גם יבקש בתפלה.

So be *boteach baHashem*. At the very least, you have to know your Creator, and you have to say to Him: “Hashem, I’m turning to You and being *mevakesh* from You because I have no one else to be *mevakesh* from.”

But many people say the following: “Hashem please make that *shadchan* send me that *shidduch*. Hashem, make this principal from the school take me in. Hashem, make this *rosh yeshivah* change his mind. Hashem, make Pharaoh change his mind.” Why don’t you say to Hashem, “Hashem, I’m relying on You. I have no one else to rely on.” That’s what you’re supposed to say. You’re supposed to say, “Hashem, I’m helpless in every *prat*,” and then Hashem is going to help you. Hashem is going to cure you, give you a *refuah*. He’s going to give you *hatzlachah*. He’s going to give you *brachah*.

This is the secret and the key to life. We learned big *chiddushim* in *bitachon* today. *Bitachon* without the *avodah* of *bitachon*. Hashem has a *hanhagah* just for those who are relying on Him. You rely on Him, Hashem doesn’t disappoint you and the outcome? It’s just out of this world.

Hakadosh Baruch Hu should help us be *zocheh* to *בכל דרכיך דעהו*. In every *prat* and every detail of our lives we should remember that, “I’m just going through the motions, Hashem. Hashem, I’m putting myself in Your hands. I’m relying on You.” And then you’re going to be *zocheh* and you’re going to be *matzliach*.

THE BOTTOM LINE

The Ramban and the Netziv taught us a tremendous and timeless insight, that if a widow, or an orphan, or any person who has no one to rely on, cries out to Hashem from the desperation of being oppressed by others or lacking financial means, etc, Hashem will hear their outcry and save them, though they may lack merits or do not have any *bitachon*. Being that these people have no powerful connections to address their grievances, they realize right away that only Hashem can come to their rescue. For this reason, the Torah warns us not to oppress them, because their outcry and *tefillah* is so powerful, that it will pierce all the Heavens and get Hashem to respond directly and immediately to their plight. Drawing from the lessons of this episode, the Torah offers a person who’s looking for a *yeshuah* the most powerful remedy, which is to “give up” in trying to find additional solutions and place his trust in Hashem’s *yeshuah*. Understandably, this is a formidable challenge for many people. It’s a natural human tendency to continue in the search for *eitzos* and *segulos* after “hitting the wall,” instead of “giving up” and going straight to the Source of their *yeshuah*. This coming week, I will internalize these lessons, and will attempt to “give up” in a small area where I am currently lacking, and instead, put my entire trust in Hashem. With time, I can learn to “let go” in other, more consequential *inyanim* as well. And in the *zechus* of “letting go,” as well as working on *בכל דרכיך דעהו*, I will see Hashem’s *yeshuos b’karov*, *İY”H*.