



KRIAS YAM SUF: HOW TO GET OUT WHEN YOU ARE STUCK



GRATITUDE TO HASHEM, OUR HEALTH IS A GIFT

Everybody who hears this *shmuess*, should express their *hoda'ah* to Hashem Yisbarach, that they're able to go to the bathroom and vacuate without surgery or any other intervention.¹ Perhaps you don't understand what it says in *asher yatzar*, and you don't think about it, that if Hashem blocks one of a person's openings **אִי אִפְשָׁר לְהִתְקִים**, they can't exist. A person should dance and sing after they go to the washroom. Rav Yerucham says that a person should be so happy that he would want to send a telegram to their family saying: *Baruch Hashem yatzasi beshalom*. Potentially, it's a tremendous *sakanah*, a tremendous challenge for a person to be *mevarer* the *tov* from the *ra*, the *ra* from the *tov* and that everything should function normally. Thank Hashem. Your *tefillah* and *hoda'ah* to Hashem should be a *zechus* for someone who needs *refu'ah*.

People take things for granted. Yesterday somebody called me up and said, "You probably never heard of such a problem." I said, "I've heard them all." "No. This is a very funny one. You never heard of this one." I said, "What is it?" "I can't sleep." Do you know how many times I've dealt with that? Do you know how much I discovered about this subject? Somebody with such a condition brought me a book about it. People don't realize, falling asleep is not *stam* a *chessed*! There are people who can't sleep without sleep aids. There are people who can't sleep without serious medicine. There are people who can close their eyes, but their body just doesn't shut down and restart, and they feel like they're walking around all day long without sleep. Narcolepsy. That's what it is. It means that a person can't sleep. I know of someone who couldn't sleep for six years. The guy used to speak to me over the phone. I told the guy, "Do *teshuvah*. Do *teshuvah*." I begged him. They say that when a person has some serious business to take care of, Hashem keeps him awake when it's quiet in the world, so he can think about what he needs to think about and take care of his business. I'm very thankful for being able to fall asleep. May our *chizuk* be a *zechus* for that person. Hakadosh Baruch Hu should give people the *brachah* of sleep. There's no such thing as 'you're tired so you fall asleep.' Only Hashem lets a person fall asleep.

Hashem is the One Who makes our bodies function in a healthy manner. We can rely only on Hashem to keep us healthy. Even if we find ourselves hopelessly stuck in a *nisayon*, *chas v'shalom*, being *meschazek* in *bitachon* is a way to get out.

KLAL YISRAEL WERE WEIGHED DOWN BY SIN

In this week's *parshah*, the Torah tells us an amazing episode that's a tremendous eye opener. Klal Yisrael had just left Mitzrayim, and they're standing at the Yam Suf. They're surrounded on all sides, and there is nowhere to go. I've pictured this many times. I'm being chased, and I run to the edge of a cliff, and I turn around, and I see they're coming at me from three sides and there's nowhere to go, except off the cliff. I think, "Would I be able to jump and say, 'Hashem, I'm jumping into your hands?'" I've thought so many different thoughts about what I would do in that situation.

That's what Klal Yisrael was faced with. What did they do? They were **תַּפְסוּ אִוְנוֹת אֲבוֹתֵם**, they cried out to Hashem, as Rashi says (Shemos 14:10).² That's what you do in such situation. And Moshe Rabeinu tells them, "First of all, don't be afraid." You hear that? First, calm down. "Don't be afraid, **אֵל תִּירָאוּ הַתִּיַצְבוּ וְרִאוּ אֶת יְשׁוּעָתוֹ**, *stand and you're going to see the yeshuah* of Hashem." (ibid v. 13). How? Where? When? Klal Yisrael is screaming. **אֵל מֶשֶׁה**, *and Hashem said to Moshe*, **מָה תַצְעַק אֵלַי**, what are you crying out to Me for? (ibid v. 15). **דַּבֵּר אֶת בְּנֵי יִשְׂרָאֵל**, *let them go into the yam*. Unbelievable!

The Ohr Hachaim asks a famous *kashah*.³ It's difficult to understand, he says, **וְלִמּוֹל מִי יִצְעַק אִם לֹא לֵה'**, *to whom should we cry out, if not to Hashem?!* Whom should they cry out to, the sun? The moon? The *malach* of the *yam*? Who else should we cry out to in this situation? There's no one else to cry out to, only to Hashem! And he says **בַּעַת צָרָה**. In an *eis tzarah*, everybody knows, the first thing you do is you *daven*. It says in the *passuk* **לִי מִצָּרָה**, *I called from a tzarah*.

¹ This opening of the shiur was in connection to a sponsorship for a Prefua shleima of Rachamim Shimon ben Leah - and to encourage the listeners to not only thank Hashem for a healthy and a functioning body, but to also have their choleh in mind when saying *asher yatzar*.

² ופרעה הקריב וישאו בניישראל אתיעניהם והנה מצרים נסע אחריהם ויראו מאד ויצעקו בניישראל אל ה' [רש"י: ויצעקו. תפשו אונות אבותם - באברהם הוא אומר "אל המקום אשר עמד שם" (בראשית י"ט), ביעקב "לשון בשרה", (שם כ"ד), ביעקב "ויפגע במקום" (שם כ"ח)]

³ מה תצעק אלי. קשה ולמול מי יצעק אם לא לה' אלהיו ובפרט בעת צרה דכתיב (יונה ב:ג) קראת מצרה לי. (תהילים ק"ח:ה) מן המצר קראתי יי, ואם לצד שהרבה להתפלל הלא כל עוד שלא נענה מהעונה בצר לו לא ירף מתפלה. עוד רואני כי נתבלבל תפלתו ואמר לו ה' הרם את מסך וגו' אם כן קבלנות זה שאמר מה תצעק אלי למה. עוד קשה אומרו דבר אל בני ישראל ויסעו להיכן יסעו אם רודף מאחור והים לפניו, ואם הכוונה אחר שביקע הים אם כן היה לו לומר הרם את מסך וגו' ואחר כך יאמר דבר אל בני ישראל וגו'. אכן יתבאר הענין על פי מאמרים ז"ל (שמות רבה פכ"א) שישאל היו נתונים בדין מה אלו אף אלו, ודבר ידוע הוא כי כח הרחמים הוא מעשים טובים אשר יעשה האדם למטה יוסיפו כח במדת הרחמים ולהיפך ב"מ ימעיטו הכח, והוא אומרו (דברים לב יח) צור ילדך תשי, והנה לצד שראו אל עליון כי ישראל קטרנה עליהם מדת הדין, והן אמת כי חפץ ה' לצדק ישראל אבל אין כח ברחמים לצד מעשיהם כנוכח, אשר על כן אמר למשה תשובה נצחת מה תצעק אלי פירוש כי אין הדבר תלוי בידי הגם שאני חפץ עשות נס כיוון שהם אינם ראויים מדת הדין מונעת ואין כח ברחמים כנגד מדת הדין המונעת, ואמר אליו דבר אל בני ישראל פירוש זאת העצה היעוצה להגביר צד החסד והרחמים דבר אל בני ישראל ותעצמו באמונה בכל לבם ויסעו אל הים קודם שיהלך על סמך הבטחון כי אני אעשה להם נס ובאמצעות זה תתגבר הרחמים ואחא הרם את מסך פירוש באמצעות מעשה הטוב נעשה להם הנס ובקע הים כי גדול הבטחון והאמונה הלו להכריעם לטובה. ותמצא שכן היה וצדיק הראשון הוא נחשון בן עמינדב ונכנס עד גרונו ולא נבקע הים עד שאמר כי באו מים עד נפש כמאמרם ז"ל (סוטה ל"ו). ובזה נתישבו הכתובים על נכון. ונראה לי לומר כי רש"י ה' לומר להם טעם תגבורת הדין עליהם לצד שהם המעיטו בלבם האמונה ואמרו הלא טוב לנו את עבוד מצרים לזה צוה ה' לעשות כנגד עון זה הצדקת האמונה בכל תוקף. גם בזה רמזם לדעת הסובב תגבורת הדין מחדש:

He says, and if you're going to tell me, it's because they already *davened* a lot and they weren't answered yet, *nu*? So if a guy is *davening* and he's not getting answered, is that a reason to stop *davening*? What's the *pshat* here?!

Now listen to what he says, because it's a *moradige yesod*. אכן יתבאר הענין על פי מאמרם. based on what *Chazal* says *היו ישראל* *Klal Yisrael* was facing *din* in *shamayim*. They were in a very tough situation. You know what the *malachim* were saying? "Hashem, don't spare them." *Midas hadin paskened* זרה והללו עובדי עבודה זרה. It's not a *roiv* against a *chazakah*. It's a *chazakah* against a *chazakah*. It's *trei u'trei*. They're both *mevatel* (cancel out) each other out. Don't save them. *Nu*? והן אמת, but the *emes* is, אבל אין כח ברחמים, כי חפץ ה' לצדק ישראל, Hashem wants to find the betterment and to make *Klal Yisrael* come out on top, but at that point, there was no *koach* in the *midas harachamim* לצד מעשיהם, because of their *ma'asim*, as we just mentioned.

It's amazing. They already left *Mitzrayim*. They were already *mekayem* משכו ידיהם מעבודה זרה. They left their idols back in *Mitzrayim*. They already circumcised themselves, נכנסו לברית. They already brought the *korban Pesach*. They did wonderful things. They were *ma'amin baHashem*. They were *boteach baHashem*. לכתך אחרי במדבר בארץ לא זרועה. We are already after all of that. And yet the *malachim* say, "Hashem, they have a big credit card debt. They're carrying some major debt."

There is something you have to realize. I tell this to a lot of people. People who changed their life and improved their poor financial habits, but they ignore old debt, they ignore the *alte chovos* - those credit card bills don't go away. Even if you made up your mind, "From now on, I'm not going to use my plastic credit card anymore. I'm only going to use cash." But if you owe \$300,000 or \$400,000 you have to pay it up. I remember the first time I encountered somebody, a *yungerman* who didn't have good financial habits. I said, "How much do you owe?" He said, "\$220,000." I said, "What?!" I asked other people, "How much do you owe?" People told me, "\$120,000, \$140,000, \$170,000." I said, "What?!" I never heard of such a thing. I always pay my credit card when the month ends. I never carry over the balance. I tell my wife, "If we carry one time over, no plastic." A person has to realize that he has to pay up that debt.

The *malachim* said, "Hashem, it's nice, משכו, they're turning around their life. They act nice. They walked in the *midbar*, they brought the *korban Pesach*. It is all wonderful, but you know what? They put their finger in the wind, and they saw which way the wind was blowing. They saw Hashem was on their side and Pharaoh and the *Mitzri'im* were pretty much preoccupied with their *makas bechoros* over there, so they didn't actually do *teshuvah*. They have not yet purged themselves from their old baggage." Changing is wonderful, but you've got to get rid of the old baggage, Rabosai. A couple of days later they're facing a challenge and what do the *malachim* say? הללו עובדי עבודה זרה והללו עובדי עבודה זרה. So *mitzad midas harachamim* they weren't able to get saved.

So what does a *Yid* do if *midas hadin* is against him and *midas harachamim* is against him? What does he do? Here's what the Torah tells us to do.

CAN YOU HAVE A NES WITHOUT RACHAMIM?

Hashem turns to Moshe and gives a תשובה מנצחת, a winning answer. Hashem says, "Let Me teach you how to make a breakout. מה תצעק אלי, don't cry anymore, אין הדבר תלוי בידי, it's not in My hands. You've got to make it happen. Tell the *Yidden* there's one thing they've got up their sleeve, and if they pull it out, they will make it happen. It's the only thing that's going to get them out of this pickle." Meaning, even though I want to make a *nes*. I want to do it. But since they're not *raoy*, they're not befitting, the *midas hadin* stops it, ואין כח ברחמים כנגד מדת הדין, *midas harachamim* can't go against *midas hadin*.

So Hashem says, "דבר אל בני ישראל", I'll tell you a secret. You want the absolute *eitzah*, להגביר, to strengthen וְהַרְחִמֵם? You want to know how to get the *koach hachessed* on your side? דבר אל בני ישראל ויִתְעַצְמוּ בְּכָל לֵב, they should strengthen themselves in *emunah* ויסעו אל הים, and they should travel into the *yam*, קודם שיחלק, before it splits. על סמך הבטחון אני אעשה. *Bitachon* - that's the only payment we accept over here. Not even bitcoins work. You know what works? *Bitachon*. Step up to the plate. Hashem says, "וּבְאִמְצָעוֹתָ זֶה", through this, they will be *zocheh* to *rachamim*."

This is mindblowing to me! You know what Hashem is telling us? A guy is in a pickle. You're surrounded from all sides. You know it's a 'curtain call.' You're praying to Hashem, and you're expecting an answer. You're building up your newfound relationship with Hashem, and it's not working. Do one thing. You know what Hashem tells Moshe? First אל תיראו, you've got to stop being afraid (Shemos 14:13). If you're afraid, you don't have *bitachon*. *Bitachon* means not being afraid. *Bitachon* means, Hashem, I'm putting my trust in Your *yeshuah*. It wasn't easy. I'm sure it wasn't easy. But Hashem said, אין הדבר תלוי בידי, it's not *taloy* in Me. It's *taloy* in you. You've got to make it happen.

You hear what the power of *bitachon* is? This is mind boggling.

You go to a doctor. The doctor tells you, "I'm sorry, it's hopeless." *Nu*, so what do you do now? You understand you have a *cheshbon* with Hashem. You understand you're not such a *tzaddik*. I hear people tell me all the time, "I'm not such a *tzaddik*." I tell them, "So what. Do *teshuvah* right now and be *boteach* in Hashem." חסד יסובבנו – אפילו רשע הבוסה בה' חסד יסובבנו. Where does that come from? This is the *mekor*. This is the *mekor* right here. Hashem says, "They're not *raoy*, except through *bitachon*." You know what that means that *Klal Yisrael* wasn't *raoy*? They just brought a *korban Pesach*. They just committed themselves to Hashem and went into the desert to be *mekabel* the Torah – and they're not *raoy*! They're not *raoy*. They've got *avodah zarah* baggage, years and years of baggage. That's serious baggage.

Now this tells us that *bitachon* works. But to get there you've got to stop and "plug into" the bitachon. You've got to really meditate. You've got to get there.

GUIDED IMAGERY FOR BITACHON

I like to tell this to people who are facing very terrible situations. They're in tremendous pain and they want to be *boteach*. How are you *boteach*? What do you do? I'm going to tell you the formula.

Close your eyes and imagine you're climbing into the lap of Hakadosh Baruch Hu *bechvodo uveatzmo* and He's embracing you. It's not your bubbly's embrace. It's not your mother's embrace. They can't help you a *ki hu zeh klal*. All they can say to you is, "*Sheifaleh, sheifaleh, my zisse, feel better.*" But they can't help you. They're powerless, toothless tigers. "Come to Bubby." What is coming to Bubby going to help you? Bubby can't do anything for you. But Hashem could. So you picture yourself in the lap of Hashem, in the embrace of Hashem, and you say, "Hashem, I'm putting myself in Your hands. *אין עוד מלבדו*, I have no one else to rely on but You Hashem." And Hashem says, "I am the *kol yachol*. You come to Me? I don't have to call you, but you come to me of your own accord?"

FIX A LACK OF EMUNAH - SEE HASHEM IN YOUR LIFE

Now, the Ohr Hachaim says, you know why Hashem put Klal Yisrael in this situation? Because their serving *avodah zarah* showed that they lacked *emunah* in Hashem. They were missing *emunah*. They had a *roshem* of lacking *emunah*. Hashem wanted to help them be *mesaken* that. Hashem put the squeeze on them, and He said, "*Mesyatzev* (strengthen) yourself in *emunah*" – that's the *tikun*.

People constantly lack *emunah* in Hashem. We don't trust Hashem. We say in davening *על ניסך שבכל עת*. Take a piece of paper. Write down the *nissim* that Hashem has done for you today. You know, most people would be writing down those *nissim* like a boy who writes the *shiur*. He writes two lines and then he goes to sleep. Another boy writes five lines and then he goes to sleep. I'm thinking, "Did I stop talking? Maybe I'm just imagining that I am talking" – i.e. think how Hashem feels when we don't take notice of the *nissim* that He does for us every day. People can't figure out what Hashem does for them. You know why? Because they have no awareness of the *chesed* of Hashem. That's called lacking *emunah*.

You think you sleep because you're tired; you think you're sleeping because you put a fan on; you think you're not sleeping because it's a little warm in the room; you think you're sleeping because you have a good pillow; you think you're not sleeping because you don't have a good blanket; you think you're sleeping because you have ear plugs; or maybe you sleep because you have a noisemaker in the room, a sound machine. People have all kinds of *meshugassen*. You know how many people think they're sleeping because they're taking pills, or they took Sleepytime tea? People think that's why they sleep. That's *kefirah*. That's *mamash* nonsense. When Hashem takes away the opportunity from you, Hashem is waking you up, until you scream and shout, "Hashem I'm sorry." Then you come to realize that the only reason you sleep is because Hashem puts you to sleep.

Rav Chaim Volozhiner in *Nefesh Hachaim* (שער א, ט) talks about this episode of *krias Yam Suf*, and he says that sometimes a person is in a *matzav* where he requires *bitachon* in Hashem. But this *bitachon*, you're not going to get from Hashem. It's dependent completely on yourself. You have to be the source. That means, even though everything else in the world is *beyedei shamayim* – everything – your sleeping is *beyedei shamayim*, your eyes are *beyedei shamayim*, your hearing is *beyedei shamayim* – but your *bitachon* is from you. You have to rise to the occasion. You have to gird yourself. Put yourself in the armor of *bitachon* and *emunah*. And that itself, that *ma'aseh* of *bitachon*, מעוצם הבטחון, he says, שוודאי יקרה לפניכם, Hashem will definitely split the *yam* for them! They have to be *סמך ליבם לא יירא*, their hearts are steadfast, fearless and what this generates, is a tremendous *hisorerus lema'aleh*.⁴

I want you to hear this. What it's saying is this. If you're cornered, that's Hashem telling you, "You've got no hope. There's no way out." You look around and see if there's any path, any way out. There's no way out. Do you know what Hashem is telling you? He's telling you that you're boxed in because in *shamayim* you're boxed in. That's what you've got to know. Hashem says, "How do you break out of a box?" The only way you're breaking out of a box, is if you create a 'magic pathway' just as they did by *krias Yam Suf*. And the thing that created the magic pathway was *bitachon*. In your life, *bitachon* is the only thing that's going to create a magic pathway for you. You hear that? The *ma'aleh* of *bitachon* was the only thing that caused Klal Yisrael to be saved. It started with *bitachon*. It ended with *bitachon*. And in the middle was *bitachon*. This is *mamash hafla vefela*. It's the most powerful tool that a person has.

But then, you have to know what real *bitachon* is. *Bitachon* means you're not afraid. I've tried this hundreds of times. It's not easy. I'm not even sure if I'm there, if I get there a little bit. You get into situations that are frightening to everybody and you try to picture: could I rise to the occasion and be *boteach* in Hashem? Run to Hashem. Just close your eyes and run into the lap

⁴ הגה דור המדבר שזכו להיות מאוכלי שלחן גבוה לחם מן השמים דבר יום ביומו. ושמלתם לא בלתי מעליהם. ולא היו צריכים לשום עסק פרנסה בעולם כלל. ל"ה לא מקרו עושין רצונו של מקום א"כ היו מסתכלין כלפי מעלה ביושר גמור ומשעבדין את לבם רק לתורה ועבודה ויראתו ית"ש יומם ולילה לא ימוש מפניהם דברים ככתבן ממש בלי נשות אל הצד כלל אף שעה קלה לעסק פרנסה. וכמאמרם ז"ל לא ניתנה תורה אלא לאוכלי מן. לכן העמידו אז את הכרובים לפי מה שהיו עושין רצונו של מקום פניהם איש אל אחיו ממש. להראות כי ישר יחזו פניהם ית' פנים בפנים עם עץ קדוש. אמנם בימי שלמה שהיו כלל המון ישראל צריכים ומוכרחים לנטות מעט אל הצד לעסק הפרנסה עכ"פ כדי חיי נפש. שזה עיקר אמינות רצונו ית' לדעת ר' ישמעאל דסבר דלרבים טפי אריך למעבד הכי וכמ"ש באבות יפה ת"ת ע"ס ד"א כו' וכל תורה שאין עמה מלאכה כו'. וכל מילי דאבות מילי דחסידות ניהו. רק שגם בעת עסקם בפרנסה יהא לבם נוהג בחכמה בהרהור ד"ת. לכן העמידו אז בתחלה את הכרובים לפי מה שהיו עושין רצונו של מקום פניהם מצודדין מעט, וכו'. ולכאורה אכתי למה הוצרכו להעמיד ב' הכרובים מצודדין. הלא הכרוב הא' שרמו עליו ית"ש היו צריכים להעמידו ישר ממש, וכו'. אמנם הענין כמ"ש. שהתחברותו ית' כביכול להעלמות והכחות כולם וכל סדריהם והתקשרותם. וכן כל סדרי הנהגתו ית' אתנו. הוא כפי שיעור התנועה וההתעוררות המגיע אליהם ממעשינו למטה. וכפי זה השיעור משתלשל ונמשך גם אלנו למטה פנים שוחקות ומוסברות. לכן גם הכרוב שרמו עליו ית"ש היו ג"כ צריכים להעמידו מצודד מעט כפי שיעור הצדוד של הכרוב שרמו עליו. מזה הטעם. ולכן בעת קריעת ים סוף. אמר הוא ית' למשה מה תצעק אלי דבר אל בני ישראל ויסעו. ר"ל דבדידהו תליא מלתא. שאם המה יהיו בתוקף האמונה והבטחון ויסעו הלוך ונסעו אל הים סמוך לבם לא יירא. מעוצם בטחונם שוודאי יקרה לפניכם. אז יגרמו עי"ז התעוררות למעלה שיעשה להם הנס ויקרה לפניכם.

of Hashem and feel His embrace and say, “Hashem אברהם, I want to run away, so I’m running to You. I have nowhere to run but to You.”

I want you to know something. This *koach* is a *koach* that Hashem gave Klal Yisrael. He told Klal Yisrael, “I’m telling you how to get out of situations.” I’m trying to imagine – you know what *midas hadin* there is against us? I can’t imagine. Could you imagine what *midas hadin* there was against Klal Yisrael in Mitzrayim? You read about the torture and the suffering and the oppression and the non-stop work – and the *midas hadin* wasn’t finished yet. It wasn’t spent. Klal Yisrael needed to get out early. They were in *mem tes sha’arei tumah*. So they got a ‘get out of jail free’ card but they didn’t have *taharah* yet. But Hashem said, “I’ve got to save you,” so Hashem took them out. Hashem said ואת ערם ועריה. You know what that means? Naked. You’re bereft. You don’t have a piece of clothing on you. That means, you have no *zechus* to get out. So Hashem gave us a couple of *zechusim*, just to ‘get us across the border.’ But that doesn’t save us from the ‘debt’ accumulated from serving the *avodah zarah*. Look at all the credit card bills we have. You think, “Wow! Have we got credit to make it?” So Hashem said, “You’ve got *bitachon*? *Bitachon* is your only hope.”

A SECRET WAY TO ESCAPE FROM LIFE’S PROBLEMS

Hashem was telling us that even though there are thousands of *malachim*, thousands, tens of thousands from our *ma’asim ra’im*, if you have *bitachon*, *bitachon* gets you out. Every time a person does an *aveirah*, he creates a *malach*. Every time he does a *mitzvah*, he creates a *malach*. But you know what the problem is? When you do an *aveirah*, you do an *aveirah* with *geshmak*. So you know what you produce? You produce a little bear, a little lion, a little ape, a little gorilla. When you do a *mitzvah* without *geshmak* it’s like you get one of these thin little lizards. You get a *malach*, but what’s that? What is that scrawny thing? Oh, that’s your *davening*. Oh, that’s your *ma’asim tovim*. That was your Torah you did today. The Torah you learned without *geshmak*, where is it? It’s like a scrawny little *malach*. You didn’t put much effort into it. You didn’t have *kavanah*. No oomph, no zest. Nothing there. But *bitachon* could power through *malachim*, hordes of *malachim*, through *midas hadin*. It could *mamash* be *menatzeach*, be *misgaber* on all of that. It’s unbelievable.

I believe this is one of the biggest secrets that Hashem presented to Klal Yisrael, and people don’t even know it. Ask a person, “Do you know the secret of how to get out of a pickle?” When was Klal Yisrael in the biggest pickle and they got out by using *bitachon*? At *Krias Yam Suf*. That’s how they got out. You know what that was? That was a pickle. And what did it take to get out of it? *Emunah* and *bitachon*, serious *bitachon*. Without *yirah*.

This is the power of a Jew’s *ma’asim*. When a Jew does a *ma’aseh* of *bitachon*, it’s such a way of connecting to the inner power of Hashem, of connecting to the power source, that you soar and you fly over all the forces of evil in the world. The situation is that they’re all aligned against you. You don’t stand any chance. You don’t have any counter forces against them. But if you have *emunah* and *bitachon* you will overcome all of them. That’s the lesson of *krias Yam Suf*. That’s the lesson of this whole episode.

Rabosai, it pays to work on *bitachon*. You create your own escape route. You create your own doorway in the jail. Sholom Mordechai Rubashkin got out of jail, not because of his lawyers, not because of all the other people who helped him, not because of all the powerful ex-DAs and DAs and prosecutors and assistants from all states. The accusations they had lined up against him were unbelievable. Every time I read an interview from one of those guys, they said, “Oh we tried everything. We tried everything.” Everything was turned down. This appeals court, that appeals court. What was done was a travesty of justice. You’re locked. You’re jammed. You’re nothing. He had no way out. The bars were closed. The only thing he was trapped in though, was jail, mere metal bars; he couldn’t get out of jail. One thing helped - *bitachon*. That’s what it was. He was *meschazek*, once, twice, but he didn’t get out. There were no results initially. One year goes by. *Nach a Pesach*. A third year. A fourth year. A fifth year. After eight years, he got out! Finally he saw *hatzlachah* and he saw the *geulah* and he saw the breakthrough. My friends, that’s *bitachon*. Let us be *mechazek* ourselves in this *inyan* in order to get out of the pickles in life. Let’s be comfortable saying, “Hashem, I’m jumping into Your hands. Hashem, I’m putting my trust in Your *yeshuah*.”

✧ THE BOTTOM LINE ✧

Although Klal Yisroel cast away their old idols, did bris milah, brought korban Pesach, and then followed Hashem into the dangerous desert, they didn’t have enough merits. There was a *din* against them in Shamayim for having worshiped *avodah zarah*. They couldn’t even empower Hashem’s *middas ha’rachamim* to save them from the advancing Egyptian army. Hashem informed them that the only thing to do was to go into the sea, calmly and without fear. Hashem wanted them to rely on Hashem’s *yeshuah*. As a result of their *bitachon*, they were zoiche to have *rachamim*, and the ultimate *nes* of *Krias Yam Suf*. The key to achieving that level of *bitachon* was to strengthen their *emunah*, which, the Ohr HaChaim explains, Klal Yisroel lacked since they served the *avodah zarah* in Egypt. In our daily lives, we may also face situations where we feel ‘boxed in,’ lacking any way out. The episode of *Krias Yam Suf* teaches us that we too can tap into this ‘secret channel,’ by strengthening our *emunah* in Hashem and relying on Him to bring us out of the raging waters of our challenge. This coming week, if I find myself ‘surrounded’ on all sides - whether with my health, *parnassah*, or challenges in getting married or having children - I will think about the myriad *chassadim* that Hashem has done for me, and have that become a springboard for building my *bitachon*. Through that, I will feel Hashem’s embrace and say to Him, “I am going straight to You, Hakodosh Boruch Hu. No one but You can help me out of my predicament. Only You can ‘split’ this raging sea for me and let me soar above my *tzarah*.”