

# שיחות SICHOS YISROEL ונצרת

ספר דברים

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FROM THE SHIURIM OF

**HARAV YISROEL BROG** שליט"א

ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

GRANDSON OF HARAV HAGAON AVIGDOR MILLER, ZT"l



KEHILAS MEOR YISROEL  
TORAH. AVODAH. COMMUNITY.



פרשת כי תצא | י"ג אלול | September 5-6

# בזאת אני בוטח

The entire community is invited to a Shabbos of Chizuk in preparation for the Yomim Noraim with the Baal Sichos Yisroel

## HARAV YISROEL BROG שליט"א

Rosh Yeshiva Tiferes Avigdor, Cleveland

### FRIDAY NIGHT

7:00 PM Mincha

#### Seudas Shabbos

Mr. and Mrs. Michy Nudell

#### Oneg Shabbos

9:30 - 10:30 P.M. (door open 9:15)

at the home of

Dr. and Mrs. Nechemya Silverberg

2901 W. Estes

#### Q&A CHINUCH, PARNASSA, BITACHON AND MORE...

Submit question no later than Thursday,  
September 4th to [meoryisroel@gmail.com](mailto:meoryisroel@gmail.com)

### SHABBOS DAY

8:45 AM Shacharis

#### DRASHA FINDING A SAFE HAVEN IN TODAY'S WORLD

#### Seudas Shabbos

Mr. and Mrs. Binyomin Stolz

#### Community Women's Shiur

5:20 P.M.

#### THE WOMEN'S ROLE IN BRINGING

#### BROCHA TO HER HOME

at the home of Mr. and Mrs. Yitzi Wengrow

2956 W. Lunt (Corner of Sacramento and Lunt)

#### Community Shalosh Seudos

6:30 PM following Mincha

#### DRASHA THE WORKPLACE, THE BAIS MEDRESH,

#### MY HOME - BRINGING IT ALL TOGETHER

# PARSHAS KI-TEITZEI



HARAV YISROEL BROG, SHLITA | ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR  
SHIUR PRESENTED IN 5773

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## TALMUDO B'YADO MEANS HALACHOS OF HOW TO LIVE

What we're going to give you today is a *neches*, an asset that you should be carrying around with you at all times and using for yourself and others when faced with challenges. Our goal here is not just to hear nice stories, but to implement the concepts we learn into our own lives.

You know, many people learn *Mishnah Berurah*, but it has nothing to do with *halachah lema'aseh*. They can learn *hilchos Pesach* and then when Pesach comes, they look in the *Haggadah* to see what to do. They just went through the *Mishnah Berurah*, but it didn't translate into *halachah l'ma'aseh* for them. I remember as a *bachur* learning the first *chelek* of *Mishnah Berurah* and afterwards, thinking, "Do I apply anything I learned to my daily life?" And the answer was: *gornisht*. It's a funny *zach* but that's how people learn *halachah*.

The whole purpose of learning is to have something in your hands to take with you into your everyday life. Now, if you don't *chazer* over what you learned, if you don't write it down, you won't have anything. You'll remain with your shirt and your pants. You need to walk away with something in your hands, *l'ma'aseh*. It has to be *talmudo b'yado*.

Now, what I am about to tell you is a *neches*. It's an asset. That's what it is. It's a ready-to-use resource, not merely a means to acquire something else.

## NOT GIVING UP WHEN ALL IS LOST IS A HALACHAH

In our *parshah*, we learn about the *halachos* of finding an *aveidah*, a lost object. It says if you find an *aveidah*, you become a *shomer aveidah*, and the object stays with you עד דרוש אחיך אותו, "until your brother seeks it," והשבות לו, "and then you shall return it to him" (Devarim 22:2). The *Mishnah* in Bava Metzia (27a) derives from an extra word in the passuk that we announce a lost object (to return it to its owner) if it is something that has *simanim* and *tov'im*

- identifying marks and claimants.<sup>1</sup> That is, the item has identifying marks through which the owner can prove it's his, and it also must have an owner who claims it. Why wouldn't there be "claimants"? Because the owner was *m'ya'eish*, he gave up hope. For instance, a person lost an item in a city that's mostly *goyim*, so even if it has *simanim*, he gives up hope of retrieving it. Or the owner gave up hope because the item did not have *simanim*. In these cases, the item once had an owner, but now there's no *tov'im* because the person gave up hope, there was *yi'ush*, so it's considered "ownerless" and you don't have to return it.

There was a Yid who went through World War II. A very serious challenge. Eventually, he made it to Siberia and ended up in the displaced persons camps. After the War, he found out that every last member of his family was eradicated. No Zeide, no Bubbe, no father, no mother, no brothers, no sisters, no cousins, not a first cousin, not a second cousin. Everyone was wiped out. Now, if a guy is even just a drop family-oriented, that's like taking away a *chelek* of his life. He became totally *tzubrachen*.

He arrived in Eretz Yisrael and he could not continue on. He decided, "There's no purpose for me to continue living." Depression set in. He was paralyzed by it, as could be understood. No one could have *ta'anos* on him. A good friend of his who had also gone through the war told him, "Come, let us go into the Chazon Ish for some *chizuk*." "No," the guy said. He refused. "What's he going to tell me? He's going to bring my family back? How is he going to comfort me? Unless he can make *techiyas hameisim*." He was a broken *keli*. But his friend wouldn't let go and he pushed him to go to the Chazon Ish. The Chazon Ish heard what was going on and he told him to sit down.

The Chazon Ish turned to him and said as follows: "You learned in *yeshivah*. Let me tell you about a *din Torah* that transpired before the *posek hador*, Rav Yitzchak Elchonon Spector (1817-1896), the Rav of Kovno. There was a *yungerman* who was very diligent in learning Torah, and his wife brought in the *parnasah* of the house. She was a sharp businesswoman. She would buy *sechorah* for cheap with cash, and then she would turn around and make a profit.

One day, she took a pocketbook full of money and she went to a big city, to the market, to the *yerid* and she was looking around for *sechorah*. To her bad *mazel*, she lost all her money. The whole purse of cash was gone. That was it. Empty. You have to realize that, in those times, you went to the market very few times a year. This

<sup>1</sup> אלא הא דתנן: מצא תכריך של שטרות או אגודה של שטרות – הרי זה יחזיר, הכי נמי דניחא ליה ללוה לאהדורי ליה למלוה? אלא אמר רבא: סימנין דאורייתא, דכתיב: "ובה עמך עד דרש אחיך אתו", וכי תעלה על דעתך שיתנו קודם שיִדרשו? אלא דרשהום רמאי הוא או אינו רמאי. לאו בסימנין? שמע מינה.

meant that her family wouldn't have anything to eat. Her business would be closed, and that could make a person bankrupt. How do you feed your family? Her world became dark for her, and she hurried to the *rav* of the city. She begged him to please make an announcement that whoever finds her purse should bring it to the *rav*. The *rav* made the announcement. Some Yid came forward and related that he found it. The lady gave the *simanim*, and the guy said, "You're right." But this Yid was an *ani ve'evyon*, and he turned to the *rav* and said, "Rebbi, I once upon a time learned in *cheder*, and I know the *din*. It says clearly that a guy who's *motzei metzia* in an *ir sherubo nochri*, if a guy finds a *metziah* in a city that's mostly *goyim*, *harei eilu shelo* - it's his. Because the owner is *m'ya'eish*." It's an *ofene* (open) *braisa* in Bava Metzia. The Yid said, "I have an older daughter. I have to marry her off. I need this money like I need air to breathe. When I found it, I was *mamash b'simchah* that I found a *metzia* that was prepared for me from *min hashamayim*. The Rav announced that I should come, so I came. But I'm telling you as follows. If *al pi din* the money is mine, I'm not *mevater*. I'm not holding by *lefnim meshuras hadin*. If *al pi din* the money is mine, I want it."

The *rav* was in a quandary now. *Mitzad echad*, everybody's *modeh* that the money belongs to the lady and that's all her money, and the whole *parnasas beisah* is *taloy* on this. *Mitzad sheini*, the Yid is also right. It's an *ir sherubo nochri* and a guy who finds a *metzia* there, it's his.

The Chazon Ish put a smile on his face and turned to this Holocaust survivor and said, "What do you think about this?" The Yid scrunched his eyes together for a moment and said, "*Nebach* on the lady *taka*. She's out of cash." The Chazon Ish *gezugt*, "You were *mechaven* to the *da'as* of the *rav*, but the *rav* was a smart *rav* and he said, 'Let me send the *shaylah* to the Kovner Rav, Rabbi Yitzchak Elchonon.' Rav Yitzchak Elchonon Spector wrote back immediately that *al pi din*, the guy who found the money, is *chayav* to return all the money to the lady. If he keeps it, it's *geneivah*."

What's the *pschat*?! The Chazon Ish was *masbir*. He said, "What's the reason that somebody who finds a *metzia* in a city that's *rubo nochri* can keep it? מפני שהבעלים מתיאשים, the owner is *m'ya'eish* because he assumes he will not be able to retrieve it. But over here, with this lady, who does the money belong to? Was it the woman's money? She was married. The *halachah* says מה שקנתה אשה קנה בעלה, whatever a wife owns belongs to the husband. This means that the husband is the owner, so it's his *yi'ush* that counts. Now, the husband didn't know *bechlal* that the money was lost. Therefore, the owner was never *m'ya'eish*. Had he known about it, he would definitely

have been *m'ya'eish*. If his wife had called and said, 'Mein tier man, my dear husband, I lost the money,' then he would be *m'ya'eish*. But he didn't know about it, so it's יאוש שלא מדעת. We *pasken* יאוש שלא מדעת לא הוי יאוש, if you didn't find out about it yet, it's not considered *yi'ush*, and the woman's *yi'ush* is meaningless since it's not hers to say she gives up on it! Therefore, the finder had to return the money to the lady."

*Mamash geonus*. The Chazon Ish bent forward and looked at this Holocaust survivor sharply in the eyes, and said, "This *halachah* was said to you. To you. *Ver hot dir gegeben reshus?* Who gave you permission to give up hope? אפילו חרב חדה מונחת על צווארו אל יתיאש, even if a sharp sword is resting on a person's neck, he should not be *m'ya'eish*. Are you a *ba'alim* on yourself? Do you own yourself? Do you have a right to be *m'ya'eish*? We are *shluchim* of Hakadosh Baruch Hu! Hashem is our *ba'alim*. He owns us. And he decides what conditions of life we should have and what our job is. He knows what's best for us. We can *daven* for *hatzlachah*. But who appointed you a *ba'alim* to be *m'ya'eish*? Only the owner has the ability to be *m'ya'eish*!" The Yid walked out of there a different person. You see, he was a *ben Torah*. A *ben Torah* knows he has to do what Hashem wants.

A person often thinks he's stuck and there's no hope for him, so he's *m'ya'eish*. You have no right to be *m'ya'eish*! You're not a *ba'alim* on yourself to be *m'ya'eish*! It's a *davar nifla*!

### SHE OVERCAME DESPAIR

Now it shouldn't happen, but it is likely that at some point in your life, you're going to face a *matzav* with yourself, your spouse, your parents, your siblings, your children, or friends, that is going to be overwhelming. You may reach a point that makes you say, "How do you deal with this *matzav*?" You can't be *m'ya'eish*.

You are all aware that a certain woman was recently *nifteres*. I was involved with her case for almost two years. When she first called me, I could sense the *yi'ush*. She called me and she told me, "I have stage four cancer. It has metastasized. It's surrounding all of my *aveirim*, all my organs. It's finished spreading. All my organs are surrounded by cancer." And I told her, "So what?" She told me the doctors said she has three to four weeks left. I said, "They're liars! They're wicked! If a doctor told you that, that's a wicked doctor. And he's a liar! How in the world does he know? What does he have, the Ribono Shel Olam's ear?" She expressed herself to me in a way that made me sense her *yi'ush*. I could understand the despair.

She told me about her life. She didn't have an easy life. She got married when she wasn't young. She got married to a man who

had just lost his wife to cancer and was left with two little girls. She married this man and raised the children. For years, she struggled to have children. She couldn't have kids. Finally, she had one child. The child is around seven now. "I want to see him grow up. I want him to be a *ben Torah*." She couldn't stop crying. "I want him to be an *erliche Yid*." It was heartbreaking to hear. Initially, she didn't say "*ben Torah*." She just wanted to see him grow up. But as things developed, she wanted him to be a *ben Torah*.

I said to her, "Do you understand what it means to *daven* now? Let me tell you how you *daven*."

## LEARN HOW TO DAVEN FROM THE NAVI

I'm going to introduce you, my *talmidim*, to a piece of *Navi* that we read in last week's *haftorah*. In the *haftorah* of *Parshas Shoftim* there is a very interesting *nevuah* from Yeshayah Hanavi (Yeshaya 51:12-13).<sup>2</sup> The *haftorah* starts off with Hashem's response to Klal Yisrael, but really the way the *nevuah* starts is that Klal Yisrael is in *galus* and they say to Hashem, "Hashem we need a *nes*. Can't You make a *nes* for us? You made a *nes* in Mitzrayim and You took out Pharaoh. You made a *nes* at *krias Yam Suf*. You're a miracle maker. Can't You make another miracle for us?" They pleaded with Hashem. And then Hashem responds in a very interesting way. He says: ותראי מאנוש, מי את, I am your comfort, אנכי הוא מנחמכם, ומבן אדם, that you're afraid of a mortal man who's going to die? ותשכח ה' הציר ינתן, you're afraid of a man who's going to be like grass? עשך, you have forgotten Hashem, גוטה שמים ויסד ארץ, who has spread the heavens and established the earth, ותפחד תמיד כל היום, butand you're constantly in fear all day long, מפני חמת המציק, because of the wrath of the oppressor, כאשר כונן להשחית ואיה, when he's planning to destroy you, חמת המציק, but where is the oppressor's wrath?"

I looked at this *navi* and I said, "What is going on over here?" Here's Klal Yisrael pleading with Hakadosh Baruch Hu. They're in *galus*. They see the *umos haolam* around them, surrounding them. They are one sheep among seventy wolves. And they *daven* to Hashem. Make a miracle for us. And what does Hashem say? He rebukes them. He first says, "I'm your comfort." Then He says to them, "You're afraid? Did you forget Hashem, who made you? Where is this fear that you're talking about? Where is this *chamas hameitzek*? Where is the wrath of the oppressor?" What do you mean? We're surrounded by 20 million Arabs! A person has a metastasized cancer in all her *aveirim*. That's called חמת המציק?! Where is the fear of the oppressor? And Hashem gets upset at Klal Yisrael.

<sup>2</sup> אנכי הוא מנחמכם מי את ותראי מאנוש; ומות ומבן אדם הציר ינתן. ותשכח ה' עשך גוטה שמים ויסד ארץ ותפחד תמיד כל היום מפני חמת המציק כאשר כונן להשחית ואיה חמת המציק.

I began to study this piece of *navi*. *Chazal* and other *nevi'im* shed light on this *navi* tremendously. First of all, Hashem says, "You should never be afraid of people. Did you forget Hashem who made you?" See, in *Yirmiyah Hanavi* (31:35-37) there are *pesukim* where Hakadosh Baruch Hu makes a covenant with Klal Yisrael and He says, "Look at the heavens. Did the heavens ever fall down? No. Have you ever walked on the earth and the earth disappeared? No." Hashem says. "You are My people and you will exist, like the heavens don't fall down and like the earth doesn't disappear. That's how guaranteed your existence is." That's *moradig*. Hashem says, "Did you forget who made the heavens and earth? Did you forget Hashem who made you, who made a bond with Klal Yisrael?"

But what's with the fear of the oppressor, the wrath of the oppressor? So the Malbim says a very interesting thing. The Malbim says in the Torah, we find many different words or anger.<sup>3</sup> There is "*ka'as*." There is "*evrah*." There is "*ketzef*." All kinds of words. And then there's the word "*cheimah*." He says what's the difference between *cheimah* and the other terms of *ka'as*? He says *cheimah* is an anger that's within the heart. It has not yet come out. Hashem says to Klal Yisrael that they are gripped by dread all day מפני חמת המציק, because of the anger of the oppressor. That refers to the anger that is still within the hearts of the *goyim*, the *umos haolam*. And Hashem says: ויאיה חמת המציק, where is it? It has not yet come to *poel*. It's *b'koach*.

Now, *Chazal* say an interesting thing. That Hashem and the *navi* were challenging Klal Yisrael because they were מתאשש מן הגאולה, they lost hope in the Redemption. When faced with this overpowering monster of the enemy, they became so afraid that they were *m'ya'eish* from the *geulah*.

### Y'USH IS SHELO MIDA'AS

During your life, you will face challenging moments and you may see others facing their challenges. I've seen others. I have visited people who were very sick, and I said to them, "Do you still have hope?" You know what they say? "I need a miracle." I say, "Are you *davening*?" They say, "Of course I'm *davening*. What do you think I'm doing?" I was once at a certain lady's house - *nebach*. She should have a *lichtige Gan Eden*. This woman was very angry at Hashem. "Why me?" A very *frum* lady. That was called *yi'ush*. She lost all hope. People say, "Hashem, can't You make a miracle for me?" They say it like a *ta'anan* on Hashem. They're trying to goad

<sup>3</sup> מפני חמת המציק כאשר כונן להשחית, כי החמה הוא הכעס הנסתר בלב ולא יצא עוד מכח אל הפועל, כי התגלות הכעס נקרא אף, קצף, עברת, ודומי' ו"ל מפני חמת המציק שהיא חמתו שלא גלה אותה עדיין כלל, כבר פחדת ממנה כאשר וכאילו כנן להשחית כאילו כבר גמר ההשחחה, שהגם שהמציק לא התחיל להרע לך כלל היה בעיניך כאילו השחית אותך כבר עד לכלה, והלא היה לך לחשוב.

Hashem. “You made a miracle in Egypt. You made a miracle to save us from Pharaoh. You made a miracle to save us at Yam Suf. You can’t make me a miracle now?” Hashem says, “You’re *m’ya’eish*? You’re not turning to Me with hope. You’re turning to Me out of *yi’ush*, out of despair. It’s *asur l’hisya’eish*.” *Yi’ush* is *shelo mida’as*. *Yi’ush* is *always* without *da’as* because if you would have *da’as*, you would not be *m’ya’eish*.

The greatness of this woman whose case I was involved with, was that she came from a *matzav* of total *yi’ush*, total *choshech*, and then she became inspired! She became inflamed with hope! You can’t believe the hope that she had! And she *taka* started getting better. Hashem gave her *kochos*. Hashem gave her *taharah*. Hashem gave her a *kapparah nifla’ah*! He gave her inspiration to tell the doctors, “I don’t care what you say.” Of course, the doctors didn’t agree. One of the big doctors said, “I don’t appreciate deathbed heroics. It’s over. Your time’s up. Just give it up.” So she called me up and said, “What should I say to him?” I said, “Tell him you’re looking forward to enjoying his funeral.” I said, “You have to know how to hold yourself, because they try to instill in you *yi’ush*. Say to yourself, ‘I don’t care about *yi’ush*.’”

### SHE HOPED FOR 27 YEARS!!

I just read a story today about a lady, who for 27 years did not have children. For 27 years she did not have children! But three *rabbanim* told her when she got married that she’s going to have a baby boy. At 52 years old, she was holding a baby boy. She wrote a book, a 573-page book of every ordeal she went through, of every test and every trip and every travel, every up and every down and every sideways, and how it felt like to go to *brissim* and to get *kvater* 1,000,002 times and the *nebachdike* looks from everybody. She told everybody, “I’m going to have a baby.” Everybody said, “Right.” “Yes, I’m going to have a baby. I’m a mother. It’s just not my time yet. I know clearly my destiny is to be a mother.” At 52 years she became a mother. Could you imagine waiting for 27 years?!

Anybody who ever went through this for a few years knows what type of Gehinom it is on this earth. You know what the difference is? I understand it’s an overwhelming challenge. The question is, are you *m’ya’eish* and does your state of despair make you say, “I need a miracle”? Or are you hopeful?

Does the difficulty of your situation spur you to be hopeful? “Hashem, You can do anything! You want me to succeed!” What did Chana say to Hashem? She couldn’t have kids. She said to Hashem, “Hashem if You didn’t want me to have children, You would have made me a man. If You didn’t want me to have children, You would

have made me a woman but without the things you need to raise your child, to feed a child. If You created me as a woman, obviously that's my destiny. I know it's coming." And it came.

This lady writes about the *kabbalos* she and her husband undertook. I mean, they undertook every *kabbalah*. They must be big 'mekubalim' by now, total 'mekubalim.' It's unbelievable...*ba'alei kabbalah*.

### HASHEM IS YOUR SOURCE OF SALVATION

Rabosai, that's where it's at. Rabosai you should never ever give up! It's *asur l'hisya'eish*. Every situation you find yourself in, turn it into an opportunity. People don't understand when I tell them this. People always ask me, "What's the *mehalech* when you get a challenge? When you get squeezed." I say, "Step one, every time you get squeezed, you have to hear what Hashem is saying. Hashem is saying: Cuddle up. Come a little closer. Come here. *Yingele*, come here."

Have you ever had a kid that cries? He falls down. What do you do? You say, "Come here. Let Tatty hold you. Let Mommy give your boo boo a kiss." You don't tell him, "Kid give it up. That's it. You fell down. That's it." No, you don't say that. You want to give him hope. You don't want to give him *yi'ush*. You want to instill him with hope.

Every time Hashem gives a person a challenge, no matter what the challenge is, Hashem is always saying, "Come here. Come here, baby. Come here. Give me a hug." And you are now in Hashem's arms. And now you can strengthen your *bitachon*. You can hope. Every child gets hope from his mother's arms, his father's arms. That's what you have to understand.

Rabosai, this is the key of life! I'm telling you, there's no such a *metzius* as life without *nisyonos*. That's what this life is about. The question is just how do you relate to them?

When people say, "I need a *nes*," I hate that. People tell me, "I need a job. I need a *nes*." That's a *nes*? You know, when a person says to me, "I need a *nes*. I don't have a job," you know what that means to say? It's like you have no father. You have no mother. You're an orphan. You've given up hope. And the *davening* too. If you're *davening* like this, your *davening* is not worth much. That's what Hashem says: "What are you afraid of? You don't need a *nes*! All you need is Hashem! Turn the spigot on." That's a *nes*? "I'm thirsty for water. Is there a sink here? I need a *nes*." What kind of *nes* is that? Turn the tap on and pour yourself a cup of water. That's not a *nes*. That's what a person has to understand.

Every challenging situation in your life is going to be like this. Here's a person who's struggling with learning. His mind is not open. So what? You know what they say? "I need a *nes*." I've heard this also. "I need a *nes*. I have a closed mind. The lights weren't turned on. I got on the wrong line.

I read the sign wrong. When it said brains, I thought it said trains. I got on the trains line. I left the brains line out. And that's it, it's too late." That's what people think.

Did you *daven* to Hashem? Hashem is going to say to you, "Why didn't you *daven* to Me?" You know why you didn't *daven* to Hashem? Because you were *m'ya'eish*. Because you didn't care about improving your connection to Hashem. Here's a person who is fidgety. Very common. This is a common thing. People can have ants in their pants. So what? So you should be *m'ya'eish*? That's a challenge to overcome! That's what it is, it's just a challenge!

You have a *parnasah* problem. That's a normal problem. You know how many people go nuts? And they try to do everything but rely on Hashem. They rely on people. They try to get people's sympathy. "*Nebach*, have *rachmanus* on me. *Nebach*, do this for me. *Nebach*, do that for me." The guy puts his hat out and puts his hand out. He's *m'ya'eish*. He's trying to manipulate Hashem. It's all *yi'ush*. It's a temporary thing. I'm going to get this straight. I'm going to get this *parnasah* straight. That's what I'm going to do. You know why? Because every situation has in it *anochi Hashem*, הוא מנחמכם מי את, I, I, אנכי אנכי הוא מנחמכם, who are you? ותיראי, that you're afraid? That's the problem. מפקד, you're afraid because of 'maybe,' of what could possibly happen. How many people call me up about *parnasah* and I say, "Are you hungry? You have no house now, no place to live? What are you afraid of? מי את?" They say, "Who knows? המת המציק, you know what's going to happen if this keeps up? I can't handle it." They say, "I'm going to collapse, and I will blow my mind. I'm going to blow my disc, my head gasket." Everybody is going to blow their stuff. But no one is growing from anything. מי את ותיראי, who are you? You're getting afraid. איה המת המציק, but where's that *cheimah*? That's just imagination in your mind.

## RESPOND TO CHALLENGES FROM A PLACE OF HOPE

Rabosai, יאוש שלא מדעת, Let us strengthen ourselves throughout our lives. Whenever we get into that pickle, forget the world. Sharpen your focus. Grab both of your ears and turn the focus. Twist those ears until the focus comes into the clearest possible picture. Do what you've got to do and show the world, "I don't care what you say. I don't care how you say it." I've had so many times in my life when my back was up against a wall and I was thinking, "Shrek! The next step is *in* the wall." I felt like the babies in Mitzrayim that were going into the wall. I said, "No. Hashem, I'm coming out." And you come out. You think, "How can I get out?" and "It's hopeless."

A lot of times, when you get yourself into a pickle, you make stupid decisions. You get yourself in a jam. How do you deal with it? Do you raise your hands and say, "I need a miracle?" Are you *m'ya'eish*? "Hashem, I know You can do miracles. I don't know if I'm *zocheh*, but give me one of those miracles You've got over there. Maybe You can pull one out of Your shirt pocket." Or do you say, "Hashem, no miracles. Hashem, You can do what You want. You're the Boss. This is all You. Yes, I was stupid. Yes, I made mistakes and I got myself in a corner. But Hashem, You can take me out of my predicament like this, like a snap of the fingers. Just like that. And I have hope that You're going to take me out." Time and again, Hashem takes me out. And Hashem will take you out also. Let's remember this *din*.

Rabosai, we started with the *parshah* of *metzia*. Hopefully, you've all found a tremendous *metzia* today, and it'll carry you through your life if you remember it. Remember now, if you don't write it down, you'll forget it. The first time I heard this story, many years ago, I wrote it down. I was a *bachur* in Brisk, and I wrote this story down, and I remember *chazering* it over and over, getting it into my *kishkes*. I still have a little notebook somewhere downstairs. I have my notes from those years. It made a *roshem nifla* on me. It hit me in the *kishkes*. *Baruch Hashem*, Hashem sent me that *vort*. That was a *metzia* that Hashem sent me. And it made a tremendous impact on me. I figured, "This is an asset," and I've used it again and again throughout my life.

Just recently, Hashem opened my eyes to this new piece in *Yeshayah*, this whole new *pshat* אנכי אנכי הוא מנחמכם *on*. I see this *vort klor*. It's even clearer now. Two people can *daven*. One *davens mitoch yi'ush* - that's not the right way to do it. One *davens mitoch* hope and *tikvah* - that's how you *daven*!

## ❧ IN SUMMARY ❧

Whatever we learn in Torah or halachah should become part of our lives and guide us in everyday and unique situations. The *psak* of Rav Yitzchak Elchonon Spektor regarding the woman who lost her money was that since she is not the owner of the money, she has no ability to be *m'ya'eish*. We, too, are not the *ba'alim* on ourselves, and cannot despair when faced with challenges. *Yi'ush*, complete despair, is a state we could fall into, *shelo midaas*, if we allow our focus to drift from Hashem's *hashgachah* and His desire to be close with His people. Hashem wants us to turn to Him and *daven* from a place of hope, not despair. The hope is based on His promises throughout *Tanach* to be there for us as well as the many times He has indeed helped us out of our messes. This week, I will (*bli neder*) begin a diary recording the times Hashem has answered my pleas for help, as a way of reinforcing my ability to *daven* to Hashem from a place of hope.

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