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PARSHAS VAYISHLACH

HARAV YISROEL BROG, SHLITA | ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR
SHIUR PRESENTED IN 5779

THE SATAN CHALLENGES EVERY PERSON

In this week's *parshah* we encounter the famous battle between the *sar* of Eisav and Yaakov Avinu. The *sar* of Eisav engages Yaakov in a lengthy battle that lasts through the night. I've read this *parshah* many times and by now I know how it ends. First of all, it was a very, very rough battle. I am reminded of the *gemara* (Kiddushin 30b) that says: בכל יום ויום, every single day, the *yetzer ha'ra* is *mesgaber* (overpowers) a person; that *malach* challenges all human beings ומבקש המיתו, a dual to the death.

Now we like to think the Malach Hamaves, or the Satan, likes to throw snowballs. Were you ever in a snowball fight? Did you ever get hit by a snowball where you didn't want to get hit? You told the guy, "What did you do? Hey, what did you do?" The guy says, "I didn't mean it. I meant to hit your coat. I happened to hit your eye and I broke your glasses," this and that, oops! But it says in the *gemara* ומבקש המיתו, he tries to kill you every single day! The *malach* wasn't playing for *kugelach*. He was playing for keeps and Yaakov came out battle-scarred. It wasn't like he walked out sauntering down the road, "Okay boys, we did it." It says ותקע כף ירך יעקב, "and he dislocated Yakov's hip at its socket" (Bereishis 32:26). He caused some pretty major damage. It also says וירא כי לא יכל לו, the Malach Hamaves, the Satan, saw כי לא יכל לו, that he could not overcome Yaakov. He couldn't win.

Now you always want to try to figure out the key to preventing the Satan from getting to you. Let me tell you one thing. Can you figure it out? What would you say is the *nekudah* where the Satan challenges every single one of us? How is everyone challenged in the same way? Maybe it manifests itself in different areas. But what would you say is the *nekudah* that the Malach Hamaves uses to trap us? Not long ago I asked a lady, "Do you know what your problem is?" She said, "My problem?" I said, "Yeah." And my problem and his problem. Do you know what the problem is? What do you think the problem is? What do you think is the general issue in every struggle that you have with your *yetzer hara* to do the right thing? Can you boil it down for me to what exactly the issue is?

I told you it's *shaveh* (equal) *b'anashim v'nashim*. The *yetzer hara* convinces us, each and every one of us, to want to do something whether it's right or it's wrong. "I want to do this." When I am gripped by my *yetzer hara*, every mistake that I make, and every mistake that you make, are all in the category of 'what you want versus what Hashem wants.' Period.

DO YOU LISTEN TO HASHEM, OR TO YOURSELF?

Most people are shocked when I tell them this, that you don't give two hoots for what Hashem wants. You want to do what you want to do. I want to go where I want to go. I want to learn what I want to learn. I want to *daven* when I want to *daven*. And maybe I don't want to *daven*. I want to dress like I want. I want to talk like I want. I want to think like I want. As *krum* as it is, but I want to think like this. You tell a person, "Who cares what you want? Hashem doesn't want this from you." You know what this person says? "Yeah, but It makes me feel good." That's where the *yetzer hara* gets you. He gets you to imagine that if you are going to do what you want to do, then there will be no consequences. Everybody does what he wants. You want to be *frum*? Fine. You want to be a *masmid*? You want to be *medakdek* in *halachah*? Good. You don't want? Ok, so you don't want. Why would you reject what Hashem wants? What did you just discover? You don't want to do what Hashem wants. You want to do what *you* want! Whatever the rationale is, maybe it makes you feel good, but still and all, "I want to do what *I* want." That's what every single person's problem is.

When you meet somebody and want to figure them out, ask them the following. Let's say I want to know how strong you are, so I ask you a simple question. If you ever meet somebody on a date and you want to know how much trouble they're going to be, say as follows to them, "How often do you have to get your way? Are you a person that has to get their way?" Are you aware that every single human being wants to get his way in some areas? Some are more pushy. Some are stronger. Some have less areas they challenge Hashem in than others and some have more. The bottom line is big *yetzer hara* or little *yetzer hara*, this is what I want to do.

**THE BASIC WAY TO MEASURE A PERSON IS TO KNOW
HOW EASY IT IS FOR HIM TO GIVE IN TO THE WILL
OF HASHEM VERSUS HIS OWN WILL.**

Now, if you ask people about the consequences, “Don’t you realize you’re going to pay for that?” “Naaah.” That’s where the *yetzer hara* comes in and works on your psychology. **The basic way to measure a person is to know how easy it is for him to give in to the will of Hashem versus his own will.** The *yetzer hara* convinces you, you want to learn Torah? He’ll tell you to learn Torah. The *yetzer hara* won’t stop you a whole day. He’ll get you to learn Torah in the wrong way. You’re always trying to assert your will. He’ll play with you.

Let’s say a person has to learn *be’iyun*, he will convince you the best way is to learn *bekius*. You like to learn *bekius*? He’ll convince you, when it’s time to learn *bekius*, he’ll convince you to learn *be’iyun*. When you have to do *shenayim mikra ve’echad targum*, he’s going to convince you to learn *halachah*. When you’re supposed to *daven*, he’ll convince you not to *daven*. *Nisht geferlach* if you don’t do it.

This is a *nekudah* that a person has to work on, to brace himself for this inevitable challenge. He has to understand: I want what I want. If you ask a person why do you look the way you do? “It’s what I want.” Why do you act like this? “It’s what I want.” Now, there are some guys that are really messed up and they’ll tell you, “This is what I think Hashem wants me to do.” That’s a really messed up guy. There are people like that. Then the problem boils down to a very limited problem, a very precise *nekudah*.

This *yetzer hara*, Eisav’s *sar*, did what he wanted. Eisav was very famous. He was a strong-minded person. He had a big *yetzer hara*. He wanted to do a lot of bad things. And he did them. You know why? Because he wanted to. He was a tough man. And the whole night the *yetzer hara* was trying to convince Yaakov to weaken his resolve, to weaken his commitment to Hashem. He was trying to convince Yaakov with all kinds of *ta’anos* and all kinds of things. “It will make you feel so good.” Sometimes the *yetzer hara* tells you if you understand what the bad is then you’ll stop it then you’ll really be a big *ba’al madreigah*. Right now you don’t even *chap* the *geshmak* in what you’re doing. But if you *chapped* the *geshmak* and then you broke yourself, you would be a much greater person. But when you give in to him and it becomes your will, you’re stuck.

YAAKOV WAS ATTACHED TO HASHEM

It says in the *passuk* וירא כי לא יכל לו (ibid). The *yetzer hara* saw that he was not able to overcome Yaakov. What was it? So we always thought it was because of Yaakov’s strength. Yaakov was a powerful person, physically and spiritually. Now, where did his power lie? If you talk about a physically strong person, what do you think of?

Muscles. Not his brilliance. Not his intelligence. Not his long legs. You think: this guy has got muscles, got powerful muscles. That's what it is.

What do you think about when you think of Yaakov's powerful spiritual muscles? The Seforno says an amazing thing. וירא כי לא יכל לו, he wasn't able to get him לרוב דבקותו, because of his great attachment, תמיד, continuously, בקל יתברך במחשבה ובדבור, Do you know where Yaakov's strength lay? He was able to stay focused on Hashem in his thought processes and speech, in spite of all the *ra'ash*, all the tumult that the *sar* of Eisav tried to create to counter it, to undermine it. That's what the Seforno says.

Now this is a tremendous insight because a person goes through challenging situations in life, and the question always is: What strength does he need to have to face this, to be able to withstand the *nisayon*? Let's say an *ishah* comes to a person, and entices him, a real challenge. Let's say the *ishah* comes and stands there in front of you. Now the *yetzer hara* tells you, "Why don't you take a look? Why don't you think about it?" The *yetzer tov* tells you, "No, no, be *mesgaber*. Hashem doesn't want you to look. Hashem doesn't want you to think. It says so in the Torah." So what do you say? If the *yetzer hara* wins you say, "I can't help myself. I do what I want to do."

I find this so often. You ask people, "Why are you doing that? What you're doing is *asur*." You know what they say? "Who said it's *asur*? *Mei heicha teisi*? You think everything is *asur*, it's not *asur*. A person can do what he wants sometimes. You have to be normal. I'm not holding by that level anyway." They say all kinds of nonsense. That's what it boils down to.

Yaakov Avinu was immovable. He was a pillar so deeply embedded with Hashem. As you get more involved in the challenge, you forget more about what the *ratzon* of Hashem is. You don't even deal with that anymore. All you deal with is: what I want. The obsession becomes about what you want.

Just today a young *bachur* called me up. He's telling me his story without any emotion. "You know I had some challenges, and I went to a doctor, a psychiatrist and the psychiatrist worked with me. She happened to be an *ishah*," he tells me, "and we got friendly and the next thing I knew, I was acting like her husband." He's talking on and on. I told him, "Did I just hear what I just heard?!" I said, "You're a little *bachur*. You're a young *bachur*." Now officially, he was supposed to go to his brother-in-law who was a doctor. His brother-in-law told me he's going to deal with him, but his brother-in-law found him somebody who is very good, an *ishah*. What does

he call me for? Now he went to *yeshivah*. She told him to man up. She told him he has to be more of a *gavra*. He's not a *gavra* enough. He's a child. He should go stand on his own two feet, be *chazak*, go for one year to *yeshivah* and become independent and then they'll get married.

I said, "I think I need a psychiatrist myself! What are you talking about?! What in the world are you talking about?!" I said, "Do you have communication with her right now?" He said, "No, we have no communication. We both stand independently." I said, "She's old enough to be your mother. What kind of stupidity is this?" Very cool, very calculated. It happened. I said, "She should be arrested." I said, "She is not helping you. She's destroying you!" Now he's caught, convinced that "this is what I want." Now he's trying to figure out how he could make what he wants kosher. That's his process right now. He wants me to give him *eitzos* how to make her *frum*, how to make her Jewish. She said that if she has to become Jewish, she'll become Jewish. He said that he told her, "I think you're not supposed to become Jewish for me." "No, I'll become Jewish for you. Then afterwards I'll do it for Hashem." I said, "It doesn't work like that. She has to first do it for Hashem. Then afterwards for a person." He said, "Well, she'll do it for Hashem." I said, "Yeah? In this year that you have no connection, is she going to become Jewish?" "No." I said, "Then she's not doing it for Hashem. She's doing it for you." "Oh, without me she wouldn't do it. I said, "My friend, you lost your marbles."

It's overwhelming but that's how it is. Here's a woman who decides: I don't want to have children. Why? I don't want to have them. Here's a man who decides: I don't want kids. What do you mean? You want, you don't want. Who cares what you don't want? If I don't want it, that's how it's going to be. Now you make Hashem acclimate Himself to your wants. You come when you want. You go when you want. You *daven* when you want. I've had many people tell me, "Hashem should be very happy that I *daven* sometimes. I could not *daven* at all." You know what I mean? That boils down to everybody wanting to do what they want.

The only *eitzah* you have is to be *davuk ba'Hashem*. A person has to know that even if he fell, he should say, "I fell. I did something terrible. I know it was totally the wrong thing. I couldn't control myself. I know there's a *ratzon* of Hashem." If a person would tell me, "I know I'm supposed to have children. I'm weak. I can't do the *ratzon Hashem*," that's a lot better than saying, "This is what I want." People are into what they want.

Let's say a person is not healthy enough to have children. I find this quite often, people can't have children. The *rabbanim* tell them, "Don't have children." Those are the ones who *want* children. "But you can't have them." "No!" It's nothing to do with what Hashem wants. It's what they want. That's what people are like.

Yaakov Avinu was constantly *davuk* to Hashem - he was completely attached and plugged into the *ratzon* of Hashem. He was *mevatel* his own *ratzon*. When a person is *mevatel* their own *ratzon*, the *yetzer hara* cannot challenge you. Not only can't the *yetzer hara* challenge you, but nothing can challenge you.

You know how many times *bachurim* or girls decide: What's wrong with having a friend of the opposite gender? Well, what's wrong with having a friend who's the same type? "But I want the different type! There's nothing wrong. I'm not doing anything wrong." I say, "That in itself is wrong. Thinking you're not doing something wrong, is wrong. But you think it's the *ratzon* of Hashem?" What are they trying to imply? You think it's the *ratzon* of Hashem? They'll say, "I'm only talking." I say, "Everything starts with talking." That's why the *Chazal* (Avos 1:5) say אל תרבה שיחה עם האשה. Why did they say that? If it's not wrong, what are you doing that for? A person has to think about this. It's a very important measure. A girl thinks what is wrong when she comes over to a boy and she says, "Can I have your phone number?" You know what the problem is? She's never going to be able to do *teshuvah* from such an *aveirah* because she planted a seed in this guy's head. She lit his *yetzer hara*- fire up to the sky. And now the guy can't help himself. Instead of him saying right away, "This is not what Hashem wants me to do. I know clearly it's not what I'm supposed to be doing, and therefore I make that [cutting motion]." A guy has to ask himself: Why is a person coming over to me and asking me for my phone number? You must have a sign up. No one came to a tzaddik asking for his phone number. A person has to understand that. בדרך שאדם רוצה ללך מוליכין אותו, "Along the path on a person wishes to proceed, they assist him from Above." (Makkos 10b) But it's all about the *rotzeh lelieich*. You have to be *davuk* to Hashem and that means you have to be *davuk* to the *ratzon* of Hashem.

SAVE YOURSELF FROM ALL THREATS AND DINIM

Now understanding this will help you understand the famous Nefesh Hachaim.¹ The Nefesh Hachaim writes in *Sha'ar Gimmel* (12:8) that there's an ענין גדול, a great *inyan* and a נפלאה. You know what that means? An awesome secret, an awesome treasure,

¹ ובאמת הוא ענין גדול וסגולה נפלאה להסיר ולבטל מעליו כל דינין ורצונות אחרים שלא יוכלו לשלוט בו ולא יעשו שום רוע כלל. כשהאדם קובע בלבו לאמר ה' הוא האלקים האמיתי ואין עוד מלבדו יתברך שום כח בעולם וכל העולמות כלל והכל מלא רק אחדות הפשוט ית"ש. ומבטל בלבו ביטול גמור ואינו משגיח כלל על שום כח ורצון בעולם. ומשעבד ומדבק טוהר מחשבתו רק לאדון יחיד ב"ה. כן יספיק הוא יתב' בידו שממילא יתבטלו מעליו כל הכחות והרצונות שבעולם שלא יוכלו לפעול לו שום דבר כלל.

כל דינין, to remove, ולבטל מעליו, and to be *mevatel* from yourself, all judgments against you. There's a way to remove from yourself any *din*. *Din* means getting sick, getting blemished, getting in an accident, getting hurt from somebody. What's the *segulah nifla'ah* to be *mevatel* from yourself *kol dinim* which come from Hashem, the ורצונות אחרים, and any other will? Once there was a kid. I saw he was selling a booklet on how to get everybody to do your will. Have you ever seen that booklet, when you were a kid? It was too expensive, so I didn't buy it. It's trying to convince people to do your will. The Nefesh Hachaim is telling me what's the *eitzah* to be *mevatel* anybody else's *ratzon* from impacting you? Do this שלא יכלו בו, ולא יעשו שום רושם כלל, so that they're not able to *sholet* on you, and that they don't make any *roshem* (impact) whatsoever on you.

Let's say, you're going somewhere and you meet someone who threatens you. People are threatened a lot of times. You got into a business and you feel threatened. You go into a courtroom and you feel threatened. You get into a challenging situation and you feel threatened by somebody else's *ratzon*. The Nefesh Hachaim said, I'm going to give you a *segulah nifla'ah* כלל רושם, שלא יעשו שום רושם, so that nothing will make a *roshem* on you at all. You know what a *roshem* means? An impression.

לאמר, when a person is *kovea* in his mind, כשאדם קובע בלבו, saying, האמיתי ואין, Hashem is the master of all powers, הלא הוא ה' הוא האלקים, there's nobody else's *ratzon* that exists in the world that's not the *ratzon* of Hashem. There's nobody else's power that exists that's not the *ratzon* of Hashem. That means you tell yourself, no *goy* in the world has any potential *koach* on his own that's not from Hashem. You acknowledge that. Somebody else's *ratzon* to destroy you, it cannot be.

How many times have people called me, they were threatened by others. People were threatening them. I tell them, "You empower them. You give them power. You make them able to hurt you because you're *machshiv* their *ratzon*. It means you don't say 'The only *ratzon* in the world is Hashem's *ratzon* but you say there are other *retzonos* besides for Hashem's *ratzon*.' You have to be aware, all the worlds and all the universes are full of ומבטל שמו ויחיד ברוך הוא, רק אחדותו הפשוט יתברך שמו ומבטל שמו, בלבו ביטול גמור, you're *mevatel* in your heart with an absolute *bitul*, ואינו משגיה כלל על שום כח ורצון בעולם ומשעבד, and you subjugate yourself, רק לאדון יחיד ברוך הוא, ומדבק, and you attach yourself in your thought, כן יספיק הוא יתברך בידו, You know what he says is going to happen? Hashem will provide this for you, שממילא, automatically, יתבטלו מעליו, כל הכחות החיצוניים שבעולם שלא יוכלו לפעול לו שום דבר כלל. You hear that? All of those people or fears that scared you are futile, obsolete! They can't do a thing!

Yaakov went to war with the *yetzer hara*, the Satan, and the *malach* could not overcome him because Yaakov was *mevatel* himself. Even though he knew what the *ratzon* of the *malach* was. He understood clearly what the *malach* was. You know what he said? There is no other *ratzon* that exists other than Hashem. And he was able, in his mind and in his *dibur*, to stick with Hashem, and that created the perfect situation for him to get out of there.

Sometimes this manifests itself in different ways. That's how a person overcomes the *retzonos* of others. How many of you think that there is somebody out there that wants to get you? Maybe not, because you're young. Do you think there's anybody out there who wants to get you? Don't tell me who. It could be a family member. It could be anybody else. You have to be *mevatel* this *ratzon* from yourself completely. You tell yourself איך עוד מלבדו, and shoot them down one by one, boom, boom, boom. And then you know what happens? They disappear. They go away.

You know the *chiddush* I hear in this *shtickel*? That it even works with the Satan himself. That's the *chiddush*. I would have thought this works if someone wants to get me and sometimes he has bad thoughts about me, you know what I told him? "By me it's like five years' ago's snow." His thoughts mean zero to me. *Gornisht!* I have nothing to worry about those thoughts, because those thoughts are nonsense *mit lokshen* as far as I'm concerned. I don't care if a guy meant it for real. I know he was just joking around, but if a guy came to me and said, "I really want to get you," you know what I would say? "Right. What's on the menu? Pass the eggs." Most people, if somebody says, "I want to get you out and I'm going to get you," you know they'd say, "Uh oh, ho ho ho," and then they start to *shukel* right away. You've got to say, "There's no *ratzon* that could do anything to me."

I remember I was once *mekarev* a kid and his mother called me up to threaten me. Her boyfriend also called me up to threaten me. They're going to call the police, the FBI. They're going to say I kidnapped him. I said, "Really? You going to do all that? Let me give you my phone number. Let me make sure you have my address clear so you don't send them to the wrong house. Tell me when they're coming so I can wait for them." They said, "What do you think, you're not scared?" I said, "No, I'm not scared. There's nothing you can tell me that's going to make me scared. Not you, for sure."

Now a person has to understand that Yaakov Avinu was fighting with the Satan himself. This is Sama'el, a *malach*, and the *malach* was trying to get Yaakov and Yaakov was saying, "You're nothing to me. I'm *davuk* to Hashem. Your *ratzon* means nothing to me. You want to destroy me. You want to kill me. You want to blind me. "המיתו". Zero. I'm *davuk bemachshavti ubediburi* with Hashem."

You have to get some *pessukim* in your repertoire and in that way you'll shed from yourself this kind of challenge and you'll shed from

yourself anybody else's *ratzon*. And when the *yetzer hara* is going to come to you and present you with his *ratzon* and his agenda for you, instead of you inviting him in, say, "I'm sorry. I'm not talking to you. I don't want to hear from you. I'm subjugating myself to the *ratzon* of Hakadosh Baruch Hu."

Now the Rambam (*Morei Nevuchim* 3; 51:18) says the same thing.² The Rambam said a frightening thing. He writes that no *tzaddik* in the world - a person who is completely together with Hashem and constantly maintains focusing his *seichel* on Hashem - is going to have special *hashgachah* from Hashem that nothing will be able to touch him. The person who fluctuates - i.e., sometimes he's with Hashem and sometimes not - so he will be okay when he's with Hashem. But when he gets involved in other things and he's not with Hashem he could be attacked. זה, ומפני זה, the Rambam says, נראה לי, that any time you found evil befalling from the *ra'os haolam*, befalling the prophets, the *nevi'im*, או מן החסידים השלמים, that *ra* could not have found them, רק בעת, unless they forgot about Hashem. It had to be that they had a momentary lapse in their connection to Hashem, and according to the length of their disconnect with Hashem, that's how long the *ra* is going to affect them. Unbelievable!

That's what Dovid Hamelech says: ה' לי לא אירא מה יעשה לי אדם, when I'm with Hashem, nothing can touch me (*Tehillim* 118:6). I'm not *gores* anybody else. I'm not *gores* anything else. He says look in the *shiur* of *pagoyim* that's in *Tehillim* (91:2) ... ה' מחסי ישב בסתר עליון, "He Who dwells in the shelter of the Most High...Hashem is my refuge and stronghold." Hashem says: You want to know why you have such tremendous *siyata deShmaya*? כי בי חשק, because these people desired Me, ואפלטו, and I saved them, ואשגבנו, I raised them above, כי ידע שמי, because they know My name (*Tehillim* 91:14). They attached themselves to My *ratzon* and My *koach*. And if you connect to Hashem's *ratzon* and His *koach*, you are insulated. You are protected.

Hakadosh Baruch Hu should help us utilize this skill in our fight with the *yetzer hara* and, really, also in our fight with anything or anyone in the world that threatens us. We should be *zocheh* to walk in the footsteps of Dovid Hamelech and to be *davuk* in Hashem in our *machshavah* and in our *dibur*.

² ומפני זה יראה לי כי כל מי שתמצאהו רעה מרעות העולם מן הנביאים או מן החסידים השלמים, לא מצאהו הרע הוא רק בעת השכחה ההיא - ולפי אורך השכחה ההיא או פחיתות הענין אשר התעסק בו, יהיה עוצם הרעה. ואחר שהענין כן כבר סר הספק הגדול אשר הביא הפילוסופים לשלול השגחת האלוה מכל איש ואיש מבני אדם, ולהשוות ביניהם ובין אישי מיני שאר בעלי חיים והיתה ראייתם על זה - מצוא החסידים והטובים רעות גדולות. והתבאר הסוד בזה ואפילו לפי דעתם. ותהיה השגחת האלוה ית' מתמדת במי שהגיע לו השפע הוא המזומן לכל מי שישתדל להגיע אליו ועם הפנות מחשבת האדם והשיגו האלוה ית' בדרכים האמתיים ושמתחו במה שהשיג - אי אפשר שיקרה אז לאיש ההוא מין ממיני הרעות, כי הוא עם האלוה והאלוה עמו. אבל בהסיר מחשבתו מהאלוה אשר הוא אז נבדל מהאלוה והאלוה נבדל ממנו, והוא אז מזומן לכל רע שאפשר שימצאהו, כי הענין המביא ההשגחה ולהמלט מים המקרה, הוא השפע ההוא השכלי. וכבר נבדל קצת העתים מן החסיד ההוא הטוב, או לא הגיע כלל לחסר ההוא הרע - ולזה אירע לשניהם מה שאירע.

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