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**Selections, in English, on Parshas HaShavua, from the Spinka Rebbe,  
Shlita, of Bnai Brak**

**Chizuk Yomi - Av**

Rav Asher once told one of the chaverim, I didn't bring you here. It's the Ribbono Shel Olam that chose you in order that you should go in this derech. Because with this derech is going to be the geula shleima. It won't help you anything. You have to go through this derech in order that the geula should come. And if you're not going to do it willingly, they are going to force you from hashamayim. And he said, we have to work hard to go through this derech. This is the only thing that you are going to have. Besides it, you won't have anything. The geula must come, and if you're not going to bring it, Hakadosh Barchu will come down and start touching everything. Whatever is batul will stay. Whatever is not batul, He's going to take it apart.

Kibalttem malchuso, Kiblu gzeirosei. Rav Asher said, a person is made up of positive and negative. The neshama is a positive strength, and through that, a person can do ratson Hashem. Against the neshama there's the guf, the body. There's a koach, a strength, shlili, negative, that a person was created with, in order that through the guf a person should come to his shleimus. But the truth is, his positive strength, there is only one, that's the neshama. The neshama is a chelek Elokai, mamash. And the Ribbono Shel Olam? He is the One and Only. The person, he's all negative, shlila muchletes mikol ve'ko. Through the sechel that you have, you understand your negativeness. If your body has koach, strength, to do something positive, then you understand and know that there's a koach elyon which is giving you life and giving you the koach to do the right thing. Then you take upon yourself, oul malchuto kibalttem malchoto kiblu gezorosi , and you become obligated. Automatically, you take also the gezera's, rulings, and you're not nifker. Then, the gifts of adam also become positive. One of the chaverim came to Rav Asher erev Shabbos. He sat down in the middle room. He wanted to go into Rav Asher to tell him, Gut Shabbos, but they didn't let him in. In the meantime, he took a Tehillim, and started saying Tehillim. He was very, very hurt. Rav Asher asked the shamashim, who's outside, who's crying there? They told him who it is, and that he was sitting and

saying Tehillim. Rav Asher said, when a person says Tehillim, he has to dance from happiness, and not cry.

There was once a rikud, by Rav Asher, in Meron, they were dancing. Suddenly, Rav Asher told a yungerman, take a look, this is the dance of Mashiach. The yungerman looked and said, I don't see anything special here. Rav Asher told him, look at the feet of the people. So he says again, I don't see anything special about their feet. Rav Asher told him, look at their pants. Everybody has different colors of pants. Look at their shoes. Everybody has all kinds of shoes. Sandalim. Without shoes. Look at the socks. With and without socks This is the rikud of Mashiach, that is the dance of Mashiach.

The machshavos ra'os, the bad thoughts, that a person has, come from the heart. In the heart, is the nefesh. In the nefesh, is the atsvus. Rav Asher says the Satan has the right to take a small pintele, and make out of it a big elephant. Someone told me a word that I was not supposed to, or somebody accused me. The yetser harah has the right to blow it up in my machshava and make it a big mountain. And sometimes we think that the atsvus will never go away. **חבי כמעט רגע עד יעבור זעם** Wait a few minutes. Wait a second. Wait a day. And you will see that things will work out, and that the atsvus will go away. The main thing is that you shouldn't be afraid of the atsvus. Lie to yourself. Say one minute that you are be'simcha, and that's the truth, not the lie. Just the opposite, the bad thoughts, they're the sheker. Rav Asher said we like to bow down to our sheker. Hakadosh Barchu wants to get us better, and then we get again angry, we get again broken. But it's OK. The main thing is that we shouldn't get lost from that, and be be'simcha. Hakadosh Barchu is waiting to give us matanos. The Shechina comes only through simcha. You can not to get simcha without **עצבות**

Rav Asher said that a person is such a golem that he doesn't chop, be'chlal, that he's a golem. Since he doesn't understand that he's a golem, he loses his bechira that he should know that he's a golem. He starts thinking, I can do everything, everything is because of me. Since he doesn't know that he's a golem, he starts doing things without thinking, Who is the one who is giving you that. Then he's not living with the kedusha. Even though he's talking about kedusha, this is not kedusha. Since you are doing things, and you feel a sense of sipuk and ta'anug, you call that kedusha. But the kedusha itself is in galus. A person has to not to forget every second that sakana that he might forget that the Ribbono Shel Olam is giving you and that you are a golem. Everything that you do, you should always remember that there's a koach hane'elam that is moving you. That koach hane'elam, that is the sibah that is moving you. Without the sibah, you wouldn't be moving altogether. That is the whole bechira of a person, to remember that you are a golem. When a person doesn't remember that he is a golem, then he cannot live with the sibos kol hasibos.

We ask in davening, chaneinu me'itcha chachma, binah, ve'da'as. Rav Asher asked, what is me'itcha? So we ask the Ribbono Shel Olam, if you give us chachma, binah, ve'da'as, help us that we should know that, me'itcha, it's from You. We should understand that I, myself, have no understanding. The only way that I'm moving around, the only way that I have understanding is through the sibah's.

A person doesn't do anything. He is mamash a golem. Hakadosh Barchu created us, golem min ha'adama. And we're always going to stay this way, a golem. Dovid HaMelech says, dom ani lefanecha ke'mi she'ein lo yadayim ve'reglayim. Just like a person without hands or feet, כגולם מוטל לנגדך. And any avodah that I do is not from me, it's only from the Rebono Shel Olam. Like Dovid HaMelech says, גלמו ראו עיניך. The more I'm golem, the more, I see how much everything is from You.

We all are born every minute from new. Dovid HaMelech says, אני היום ילידתיך, I gave birth to you today. Every second, every day, a person has to see as if now he was born. You shouldn't be busy with what was. Sha'al memeni v'etnah goyim nachalsecha. You can ask now whatever you want. Whatever was, has passed already. Now is a new minute. In this minute, you can live again with the Ribbono Shel Olam, with this second. If you're busy with what was, you're living in a lie. Because ה' עשה את האדם ישר והמה בקשו חשבונות רבים. That that you are already worried, that pulls you away. That stops the Ribbono Shel Olam from helping you. Rav Asher once told someone, if you are worried, then the Hakadosh Barchu cannot worry for you.

Rav Asher said by a choleh nefesh, they are such that the ohros do not quite go along with the keilim that they have. And the whole avodah with these types of people is to set up that the ohros and the keilim should be aligned. It could take a year, it could take two years, but in the end, they can come back to a normal life. The Chakal Yitzchak says that we find last week, in parshas Pinchas, when Eldad and Meidad saying prophecy Yehoshua said, אדוני משה כלאם. Says Rashi on the spot, הטל עליהם צרכי ציבור והם כלים מאליהם, give them to do צרכי ציבור, give them responsibilities, and they won't be able to take it. The Chakal Yitzchak explained Eldad and Meidad got Very big ohros, but they didn't have the keilim. Yehoshua told them, אדוני משה כלאם. Moshe Rabbeinu gave them responsibility of taking care of the Tzibur, and then they will develop the keilim for the ohros.

We find in Nach that Eli HaCohen told Chana, ad masay tishtakrin, how long are you going to be drunk? Asked Rav Asher, Eli HaCohen was a big tsaddik. He didn't see that Chana was a broken woman? Answered Rav Asher, he saw that she's a broken woman. But he understood that she has to go through a pain, she has to be mekabel that pain be'ahava, yisurim be'ahava, in order that

she should have a yeshu'a. So she made her shaming, and she didn't become broken from that, and she told to Eli HaCohen what hurts her, that's the way she got a yeshu'a.

The Tiferet Shlomo once yelled at a person, *a schvartz ye'or auf dir*. The person became very ashamed. The Tiferet Shlomo asked him, why are you ashamed, it's a bracha. Schvartz is choshech, darkness, ye'or is light up. A shvartz ye'or, a *choshech ye'or*.

Rav Asher was after a heart attack, and they started to let people come in. Someone came in and started to cry a lot. Rav Asher told him, take a look. I'm a person who is all day with people. They ask me questions. I answer. I talk. I give chizuk to people all. Suddenly, they tell me I have to lay in bed. Don't talk to anybody. Don't see anybody. Just stay here in your bed. I see over the door that the world is going *veiter*, and I have to sit on the side and look. I should be the most broken person. But in the meantime, I'm the happiest person, because I say, Ribbono Shel Olam, if that's what You want, I accept it. I'm with You.

Rav Asher used to say a person should never look for big madregeos. Don't look for any madregeos. Just try to find where the Ribbono Shel Olam is in your matsav right now.

Rav Asher used to say, with governments and with ממשלה you don't fool around. He once got a very big donation from abroad. He had to change it. He never went to the black market, only to the bank. They asked him, why? You're losing, it's a difference of 30%. Rav Asher answered the same Ribbono Shel Olam that gave me the 70%, will also give me the other 30%.

Rav Asher said that the Ribbono Shel Olam does not send a *nisayon* to a person without giving him the *kochos* that he should be able to strengthen himself against the yetser hara. Hakadosh Barchu even goes along with him, and helps him that he should be able to be misgaber on the yetser hara. When can Hakadosh Barchu not help you? That is by your thoughts, by your machshavas. If a person goes after his machshavas, after his thoughts, then he is going to lie, he's in sheker.

The machshava's of a person are sheker. Then he's not tied up to Hakadosh Barchu, he is interfering Hakadosh Barchu, and Hakadosh Barchu cannot help him. *Rabos machshavos be'lev ish*. A person has to know that all the machshava's that he has in mind are all sheker. Aytsas Hashem, that's the only thing that is true, that He's *sakum*, that can hold you.

As Rav Asher was becoming old, it became hard for him to tie his shoes. Akiva told him, I'll tie your shoes. Rav Asher didn't let him. Only after a few efforts,

that he wasn't able to tie his shoes, then he told Akiva, now you can tie my shoes. Akiva asked him, but I was able to tie your shoes in the first place? Said Rav Asher, no. After I got out the whole *hachna'ah* that I needed to get, now you can tie my shoes.

Someone bought a new suit, and it became torn, the suit. He said to Rav Asher, it hurts him very much. Rav Asher told him, the gilgul before you came down. You were living in a certain country, and you passed away. Grass grew on your kever. A sheep came along and ate from that grass. Then, the wool that came from that sheep, that was a part of you. Now, from that wool, they made linen, and that is the part that comes back to you in your suit. And that's what hurts you, that you have a tear in that suit, that came from our *pagam*. If you're going to accept it quietly, with a Emunah, you'll be able to fix your *pagam*.

A person came into Rav Asher and told him what a hard time he has. Rav Asher said, so what did you do to it? He answered, what could I have done? I kept quiet. Said Rav Asher, so what do you care? You bought yourself big olamos. The person says, Rav Asher, but I don't see any olamos. Said Rav Asher, you don't have to see it. It's enough that I'm telling you that by keeping quiet, you're getting new olamos. Dovid HaMelech, we find, *va'yischazek Dovid ba'Hashem Elokav*. Explains Rav Asher, Dovid HaMelech tells himself, my hands are working, my feet are going, I'm able to breathe, my mind is on, so what do I have to get broken for?

Asked Rav Asher, what is the derech? Rav Asher said, the derech is, you should go and go and go. Don't stop. Just keep on going, always, that's the whole derech. Don't become tired, and Of the fact that you are not becoming tired.

Someone came into Rav Asher with a throat infection. Rav Asher said, it's all *sheker*. The person said, how can you say that it's all a lie? Rav Asher answered, everything is *sheker*. Even my heart condition is also *sheker*. Because what Hakadosh Barchu brings to a person, he's able to suffer. But when a person adds on for himself the phobias and the worries, that he cannot take any more. It comes out, everything is *sheker*.

When Reb Gedaliya Segal once told Rav Asher, "Chassidim say on the pasuk, *he'emanti ki adaber*, that the more you talk about emunah, the more you believe in emunah." Rav Asher asked him, but in the pasuk, it says just the opposite. It says, first *he'emanti*, emunah, and then, *adaber*, then you can talk about it. Says Rav Asher, the peshat is altogether different. *He'emanti* means that a person is always in a fight, in *nisyonos*, and if he lives with emunah, in all his *nisyonos*, then *adaber*, when I will talk to another person, the other person will be able to pick up what I'm talking about.