



בס"ד

Selections from the Spinka Rebbe, Shlita, of Bnai Brak

תשפ"א - 5781 יאר – Chizuk Yomi

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 he 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 shvartz ye'or*. The person became very ashamed. The *Tiferet Shlomo* asked him, why are you ashamed, it's a *bracha!* *Shvartz* is *choshech*, darkness, *ye'or* is light up. *A shvartz ye'or, a choshech ye'or*.

There was a person sitting shiva for his father. Rav Asher told him not go into a sadness. Fight with yourself, and ask the Ribbono Shel Olam that He should give you the *kochos* that you should go out of your *atsvus*. The person asked Rav Asher, but there's an *inyan* of *aveilus*? Rav Asher explained, the *neshama* of a *niftar* is tied up with the people that are still here, that he is very close to. And he tries to give them a message, and to talk to them. But there's a problem. How is going to speak to the person? On the telephone? There's nothing up there. So what does the *neshama* do? He gives you suddenly in your heart that you start missing, you feel something, sadness. Believe me, that is the message that the *neshama* is giving you trying to tell you, give *tzedaka* for me. Learn Mishnayos for me. Do something spiritual for me. That means, when you do something for the *neshama*, the *neshama* got what he wanted from you. But if you fall into an *atsvus*, you didn't understand right the message that the *neshama* is trying to give you. When you fall into *dika'on*, into sadness, you schlep down the *neshama* with you into the place that you are going down. You didn't do any Torah for it. The Torah says, *oz ve'chedva bemkomo*. The place where the Ribbono Shel Olam is, is a place of *simcha*. The *neshama* is part of the Ribbono Shel Olam, and where the *shechina* is, there's *simcha*. When a person fights with himself, and he doesn't let himself down, then he helps the *neshama* to have an *aliya*.

Friday night after Kabbalos Shabbos, Rav Asher used to stand and talk in *avodah* with the *chaverim*. There was a person there that didn't know Yiddish. Whenever he was there, Rav Asher used to talk in Hebrew. He understood every word, and he had *hachna'ah*. One day, Rav Asher started talking in Yiddish. Since he didn't know Yiddish, he went away. Shabbos in the morning, his wife came to Rav Asher. Rav Asher asked her, why did your husband leave last night? Why didn't he stay for the schmooze? She answered, because you spoke Yiddish. My husband doesn't understand Yiddish. Said Rav Asher, tell him I don't speak to his body, I speak to his *nefesh*, and he didn't have to go. From that Shabbos on, the person stayed there every Leil

Shabbos for the schmooze. It made no difference which language Rav Asher talked. Rav Asher's not talking to the body, he's talking to the *nefesh*.

The Imrei Yosef was a *talmid* from the Rebbe from Ziditchov. The Rebbe from Ziditchov said Divrei Torah. The Imrei Yosef absorbed every word, but whenever the Imrei Yosef didn't understand what the Rebbe from Ziditchov was saying, he just stood there, the Imrei Yosef, opened up his mouth so at least the breath, the *hevel piv* of the Rebbe from Ziditchov should go into his mouth and he should receive it.

Derech haolam, the world always goes after the other people. We're so sensitive to the response of other people. We're ashamed, always afraid what will the other person say about me. Everything that we do is so that other people should say how successful it was, how successful I am. My children are the best. Whatever I do, there is nothing better than that. Rav Asher used to say that Shlomo Hemelech says, *dibarti ani im libi*, I spoke to my own heart. I started looking for myself, not to be busy with what others think about me. A person should always go down to the root of his problems, down to his foundation. Where are you? What's happening with you? Don't blame others. If you Blame others, then you're running away from your responsibility.

Once they asked him, so many people come into you, all types of people. You accept everybody so nice. How can you accept people when you know exactly who they are? Rav Asher answered, every person who comes in to me, I see myself, I see him as if in my own mirror. My real self comes through other people that come into me. When I see myself, I know exactly what I have to do, *me'maile*, automatically. I can accept everybody *be'sever panim yafos*, pleasantly.

Rav Asher used to use a lot the language of *shleimus hapagam*, making a defect whole. *Le'chorah*, *shleimus hapagam* is a contradiction. If it's *shleimus*, it's something that's whole. If it's a *pagam*, it's something that's missing. How could it be *shleimus hapagam*? And we say, *melech hashalom shelo*. When a person falls has a failure, the Ribbono Shel Olam is showing him how helpless he is, that he cannot, that he's *pagum*, and then he sees through that *pagam* that actual reality. Then, if I am *matzliach* in doing something, how is it possible a *shleimus* come out of a *pagum*, and who is the One that is the *shleimus*? Hakadosh Barchu is the *shleimus*. Because as long as a person thinks, "I'm something," then he cannot come to the *tachlis* for which Hakadosh Barchu created him, *enosh*, that he should recognize the Ribbono Shel Olam. Because *anochi*, as long as a person holds himself *anochi*, *omed bein Hashem u'veneicha*, it's like a *mechitza* between you and the *be'shefa*. But when a person learns from his *pagam*, that he looks at it as a mirror to see his truth, then he comes to the understanding that he's *mulei hapagam*, and that he's not *be'shleimus* in anything, even things that he's not failing. Then, he can get higher and higher, and be *miskarev el Hashem*. And he comes to the *shleimus*. What's *shleimus*? *Lulei Hashem azrasa ke'maat shachna duma nafashi*. If Hakadosh Barchu would not help me, then I would fall into the biggest Gehinom. The *shleimus* is not mine, the *shleimus* is from the Ribbono Shel Olam. That's called *melech hashalom shelo*, "peace belongs to the King."

Rav Asher used to say that the whole *derech* is based on the more that a person knows that he's in danger, the more that he knows that he's helpless, the more he can see that the Ribbono Shel Olam is helping him. We find by Rabbi Akiva that he was in the water after the ship broke down, and every wave that came, bent down my head. How can a person do that, and not become lost? Because when he's in a danger, anything that can help him, helps him, even if he understands or doesn't understand.

Nowadays, we had the same story. There was a plane taking off from Laguardia airport, and suddenly, after a few minutes, the engines went out because birds went into the engines. The pilot said he could not continue. The airport said he could come back and they would close the whole airport. So he says, no I can't turn around. They said, you have on your way a small, private airport. Try to go down there. He said, I can't make it, and then he landed on the Hudson River. Every pilot knows when a plane goes down, if it goes down flat, or if it goes down this way or that way, it sinks under the water. They had to go down with a little small tilt, and slid on the water, and then it stopped. The minute it stopped, they opened the doors, and everyone got out on the floats. It was a very cold day, with freezing water. They had ships near that picked them and took them out. After an hour, when everyone was out of the plane, the plane sunk to the bottom of the Hudson River. A year later, they made a memorial for this day, and the pilot got up to speak. They asked him, what did you feel in those minutes? Did you feel that you are losing control and that you had to rescue the plane? He said, I was born an orphan. My father passed away when I was young. I know exactly what an orphan means. All my life I gave away to help orphaned people. Now, when this happened, I felt, I'm going to be responsible that there are going to be more orphans and widows? So I did everything in the world when that danger was in front of my eyes that it shouldn't happen again. That's the way that I was able to rescue everyone.

There is a story, that a person was in the darkness, and he was holding something in his hand. He didn't know what he had in his hand, but he felt that he's in the darkness, and he doesn't feel good there. He decided, I'll go to the light, and see what I have in my hand. He sees that in his hand, he's holding *nun sha'arei te'umah*, the *klipah* himself. He threw it away because of shame. After he threw it away, he sees again that he's in the darkness, and he's holding something in his hand. So he went again to the light to see, what do I have in my hand? And again, I have *nun sha'arei te'umah*. He threw it away again because of shame. Then it became darkness, and he went again to the light, and it was going back and forth. He saw that it's not coming to an end, so he went to a *chacham*, and he asked him, what's this? The *chacham* answered him, my son, if you want to stay with the light, don't throw away what you have in your hand. The whole life comes to show you your *metsius*. Be *mispallel* to Hakadosh Barchu that it shouldn't come out *mi'koach el ha'poel*, it shouldn't come out from power to action.

Rav Asher was once one Rosh Hashana in Meron, and he went down to where the people were sleeping. He walked in and picked up a pillow, and found under that that someone had brought along all kinds of magazines that were not the place for that in Meron. Rav Asher took all the magazines, put them in his *bekesha*, went up to the cave of Rav Shimon, and said, *min Hametzer karasi ko...*

Rav Asher used to speak about *akshanus*, stubbornness. A person in *avodos Hashem* has to be *akshan*. We see it in *Eretz Yisroel*. Hakadosh Barchu gave it in the hands of the *te'uma*. Only because they were stubborn and they were *akshanim*. They were standing all along. It made no difference, they wanted a land. It made no difference, even Uganda. All their friends laughed at them. But since they had a *nekuda amitis* of *akshanus*, they got Eretz Yisroel even though they are *me'tamei* it until this day. So, Rav Asher says, the same thing, whatever we want from the Ribbono Shel Olam, we have to stand with stubbornness. Even Mashiach, if we would be stubborn, then he would have come already long ago. The problem is that we are not stubborn.

They say that the Rebbe from Antwerp, Reb Itzikel Pshevorsk said, if the Chassidim would have been *mispallel* for me like I am *mispallel* for them, I would have long life, strong and healthy.

One day, Rav Asher said, Baruch Hashem, today I davened *vasikin* with the *netz* the earliest minyan.. He was very happy. He had a very big *ta'anug*. So they asked him, why don't you do that every day? Why don't you daven every day with the *vasikin*? Answered Rav Asher, I'll tell you the truth. I really want to daven every day with the *netz*. It's a different world. It's a clear mind. It's a big *geshmak*. But what I can do? I want to go out of the house to daven, and on the other side of the door, there's a Yid that's waiting, with pain, with a *tsa'ara*. He wants to talk to me. How can I leave him over with such a broken heart and go daven? I feel – and this is what the Ribbono Shel Olam tells me – what do I have from your davening so early if you're leaving here a broken person? Give him a good feeling. Because I say to the Ribbono Shel Olam, who says He wants *be'chlal* my davening so early? And if I'll go, I'll feel that I left here a broken person in order that I should be a sheiner Yid that I davened *vasikin*.

One night, Rav Asher said, late at night, you have no idea how I feel now. If you would know what went through by me, today, you wouldn't understand how I can stand it. And he started to say exactly what went through that day. The day started off with somebody with cancer, *shalom bais*, all kinds of sicknesses, poor people. At the end of the day, for dessert, somebody from Meah Sha'arim came with his son, a yungerman. And the yungerman decide that only one thing is good for him, is to die, and he couldn't get it out of his head. So I had to die together with him, so that he should feel what it means to die, and that was the way I was able to take out the *cheshek* from him to die. But these are things from *nefesh*, and very, very hard.

Rav Asher once came, late at night, to the tzion for Reb Mendele in Teveria, with one of the chaverim. It was very dark, and they wanted to light candles. They didn't find matches. The chaver started looking, and suddenly, he found matches on the floor, but without a matchbox. He gave it to Rav Asher, and said, there are matches, and we have candles, but how to do we light them? Suddenly, he felt something on the floor. He picked it up, and he saw, what is it? It's the piece of the matchbox that you use to light matches, without the matchbox. That's the way they were able to make light, on the spot. Rav Asher told him, see, this is a box of emunah.

One of the chaverim was very broken. He came to Rav Asher and told him, Rav Asher, tell me divrei chizuk. Rav Asher told him, what's chizuk? Chizuk is bluff. When a person gets broken, why is he broken? Because the Torah says, *tashev enosh ad dakah*, Hakadosh Barchu breaks a person, *va'tomer shuvu bnei adam*. He wants him to do teshuva. That's the reason why He gives him a *klap*, in order that he should do teshuva. But we know we are not supposed to be broken. So we find chizuk, and we are *mechazek* ourselves and don't do any teshuva. Then Hakadosh Barchu has to give us a *klap* again. And then again he's *mechazek*. Until Hakadosh Barchu gives him such a *klap* and he gets broken and he knows he has to do teshuva. So what if his good chaver comes over to him and tells him, oy, chaver, you're not supposed to be broken. Take chizuk. That's his true chaver? That's his true friend? That's the biggest enemy that he has. Now, he wants to do teshuva, he'll be *mechazek* himself again, and have to get a bigger *klap* in order to do teshuva.

One of the chaverim was a driver of the bus that took the chaverim to the *mekomos hakedoshim*, holy places, to be pray. One day, the driver came in to Rav Asher and told him, it's very, very hard for me to get up in the morning. A whole night they schlep me around for the tefillas and the *mekomos hakedoshim*. Rav Asher told him, I have some advice for you: Have more *savlanut*, patience, and then it will be much easier for you to get up in the morning.

One of the chaverim used to come to Rav Asher every Shabbos. One Shabbos, he came later than he usually came on Shabbos. When he saw Rav Asher, he tried to excuse himself, why he came late. Rav Asher told him, in emunah, you are never late.

Once, on the day of the *yahrzeit* of Reb Mendele Vitebsker, they got together a car to take Rav Asher to Teveria to the *tzion*. Rav Asher got into the car, and into the back went in three people. One of them was his neighbor, Reb Yossel Ehrlanger a"h. When they started to leave, suddenly, one of the *chaverim* came. He was very annoyed that he had no place in the car. Suddenly, Reb Yossel got up, and got out of the car, and gave to the *chaver* his place in the car. All way to Meron, Rav Asher didn't stop talking about Reb Yossel, we're travelling to Reb Mendele, but Reb Yossel is *with* Reb Mendele.

Rav Asher was once with a few *chaverim*, by the *tzion* of for Reb Mendele Vitebsker in Teveria. When he was standing next to the *tzion*, he was *klopping* with his hand on the *matzeva*. He told the *chaverim*, everybody should ask, ask for what you need, because Reb Mendele has a *de'ah ba'shamayim*, he has a word in *Shamayim*.

The wife of one of the *chaverim* became very sick. She had great miracles that she became healthy. When she went out of the hospital, she came and asked Rav Asher, what can I take upon myself? Rav Asher said, remember, always hold onto your *pagam*, and always be quiet, and remember all of your weak spots.

A plumber came into Rav Asher, and asked him, why should I plan every day what to do? Anyways, at the end of the day, it never works out the way I planned. It's only *atsas Hashem hee sakum*, whatever the *Ribbono Shel Olam* decides, that's what happens. Wouldn't it be better that I shouldn't do any planning, and just go with the *emunah*? Whatever *Hakadosh Barchu* wants, that's what I'm going to get to. Answered Rav Asher, if you don't plan your day, all you're going to see is your *hefkerus*. You'll never see *atsas Hashem*, *Hashem's* advice, only *hefkerus*. The opposite is right. If you plan your day, everything according to plan, and you want, and you try your best, and end when things go wrong, then you internalize, *atsas Hashem hee sakum*. Then you come to *emunah* to see that you cannot do anything without the *rachamim* of *Hakadosh Barchu*. But if you're not going to plan, it's only an illusion of *emunah*, a *dimyon shel emunah*, an imagination of *emunah*.

It was a very hard time when the Arabs started the *Intifada* and every day were killing people. The *chaverim* of Rav Asher and *Yad Ezra* got together to make a *yom tefilla*. Rav Asher told them, once you give *hachna'ah* to a *chaver*, you can help much more than a whole day of *davening*.

There was a *yungerman* who came in one day to Rav Asher. He said he wants to leave the *kolel* a half a day, and occupy himself with the *chesed* activities of *Yad Ezra*, distributing food for the poor. Rav Asher told him, you have a *neshama* to learn, and you have to sit down and learn. He tried to insist, and told Rav Asher, even when I'm sitting in *kolel*, I'm very drowsy, so I'm not learning the way I'm supposed to. Rav Asher said, just the opposite, fight with your laziness and start learning.

Someone asked Rav Asher, how is it possible to get away and not to be angry? *Ta'avot*, when it comes, it comes slowly, and we have time to fight it beforehand. But *ka'as*, anger, it comes suddenly. Answered Rav Asher by showing him a person standing on a roof on roof tiles, and he asked him, why doesn't this person fall down from the slope of the roof? Because he knows he's in a danger. He doesn't forget for a second about his danger. The same thing when it comes to anger. If a person would live with the danger of every second, that he's about to get angry, and he's not going to be *masiach da'as* from the *sakana*, that's the way you can rescue yourself from getting angry.

Someone asked Rav Asher, how can I get close with the Ribbono Shel Olam? Rav Asher answered, get close with yourself. Start recognizing yourself, and then you'll get close to the Ribbono Shel Olam, too.

Someone asked Rav Asher, why do I always have to be the one to be *mevater*, to give in, even though I'm right? Rav Asher answered, I was all my life *mevater*, and I never had any loss from it.