



From last week

There is no room for worry - There is room for Tefilla.

How much is Iron worth

A man who wrote a sefer on Kabbalah told what made him apply to the study of the Toras HaNistar:

"A few years ago I stumbled upon a forgotten town in the United States for Sukkos. On Hoshana Rabbah, when all the mispallelim of the Beis Midrash did the "hakafos" around the bimah with their lulovim in their hands, I heard a man who looked rich and honorable whisper to his friend :

If my bank manager, the one who gives me a lot of credit, sees what I'm doing here today, how I'm walking around here with a few plants in my hand - he won't give me another cent ...

It made me start thinking, what is the purpose of everything we do here, why do we do all these customs and commandments, which from the outside you can't understand what comes out of it, and how to translate it into 'tachlis...' That's how I came to study Toras HaNistar "...

This story may bring a smile, but it also raises a fundamental point for thinking about how we look at life ...

The Rebbe defined that there are two types of questions that people ask themselves at every moment of life – and this is how they shape their behavior :

**The question of 'good or bad',
And the question of 'truth or falsehood' ...**

The question of 'good or bad' is, of course, the question of what is good for me and what is bad for me. What will I feel good with and what will make me feel bad ...

Without realizing it, we ask ourselves this question at every moment of life, before

every decision, big or small, before every step, statement and even feeling... Will what I do now benefit me, do me good, or not ?

In this question, says the Rebbe, there is a tough risk: 'good' and 'bad' - are never absolute, there are things that are good for me - but bad for my whole surroundings, there are actions that are good today - but turn out to be harmful after a period .

People who run their life according to the question of 'good and bad' – are always looking for four things :

They are looking to feel! What they don't 'feel' - doesn't matter to them ...

They are looking to understand! What they don't understand in their human mind is not good enough for them ...

They're looking to sense! What can't be felt with their hands, tasted, smelled, seen and heard is not so good for them...

And they're looking to achieve! They deal only with 'actuality', with achievements, the pursuit of money, honor, achievements and titles ...

These four needs, the need to feel, understand, feel and achieve - makes us happy and proud of any tangible success or pleasurable experience, and to be sad, upset, angry and worried - when we encounter helplessness, lack of understanding, when we 'don't feel' that anything is progressing ...

On the other hand, there is the question of 'truth or falsehood':

What is 'true' - and what is 'not true' .

There is only one truth, clear, existing, eternal. There is no 'my truth and your truth', there is no such thing as 'truth for today and tomorrow it will change'... A person that seeks the truth - is a person who connects to something stable, real, existing and full of vitality ...

A person who leads his life according to the question of 'truth or falsehood' - asks himself in every situation and at every moment: will what I choose to do now connect me to the truth or distance me from it? Does it connect me to Hashem or cut me off from Him ?

The connection to the question of 'truth and falsehood' causes us to make the most of every situation in life to connect to HaShem - instead of heartbreak, to prayer - instead of concern, to the closeness of HaShem - instead of anger ...

The Rebbe said: The difference between the question of 'good and evil' and the question of 'truth and falsehood' is evident mainly in the face of points of helplessness and chaos ...

Because when HaKadosh Baruch Hu gave Adam all the "trees of the garden", he actually gave him the way to exist in the world, "From every tree of the garden you will eat" - what is your existence in the world? Where will you get your chiyus? Connection to the source? Of all the 'trees', of the things that don't go, of the hard, tasteless things, from which you will get more vitality than the tasteful fruit - peiros ...

Because when you manage your life according to the question of 'truth and falsehood' - it turns out that precisely these places, precisely the cases you do not understand, in which you discover your helplessness and dependence on HaShem - they give you much more connection than the beautiful moments of success and fame !

But Adam chose differently, he ate from the Tree of the Knowledge of Good and Evil, he chose to ask himself - what 'feels good to me' and 'what feels bad to me...' And when you let the question of 'good and evil' dominate, you really can't handle the moments of

helplessness! And that's why you break down, get angry and worry - when something doesn't work out for you ...

The Rebbe concluded: R' Asher said in many places that 'there is no place for concern - there is room for prayer'...

Because when a point of lack of knowledge arises in you, if the question of 'good and evil' predominates, if you are constantly looking to understand and feel - there is indeed cause for concern. But if you connect to the question of 'what will connect me' - then it is precisely this point of not knowing, that hides the point of prayer and connection to Hashem !

So to conclude whenever we get to a point of worry we can use this worry to realize that the worry is coming because we are concerned about what is good for me or bad for me but I have the choice to use the worry to come to Emunah that this is HaShem hiding here waiting for me to connect to him and this is through tefilla - using the question of truth or falsehood and once I am holding by Emunah which is going by the truth everything HaShem does is good.

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The Midrash says that there are three opinions of how Moshe killed the Egyptian who beat the Jew: either with a fist, or scratched his brain with a rake - or with the Shem HaMeforash ...

The Sadigura Rebbe zatzal said: **These are approximately the three options you have when arguing with another person ...**

You can use with punches and power; you can try to drive the other person crazy until he despairs of winning over you - and you can recognize the Shem HaMeforash hidden here...

Gedanken from the Spinka Rebbe Shlita

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Written entirely according to the writers understanding.

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