



The clear viewpoint we received from The Spinka Rebbe Shlita concerning the current situation in the Eretz Yisroel

*(Is hearing songs of Emunah enough? Hint: it depends on whether you have acquaintances in the south...)*

### From last week – Bereishis 5784

One Yid spoke to his brother about the war. The brother spoke about how who knows, maybe the war will help us against the Yetzer Hara. Perhaps the fear and worry, and the situation in general, will help us in our war with the Yetzer...

His brother responded that the Rebbe always says in the name of the Rebbe of Klausenburg, who testified that 'even in Auschwitz there was a Yetzer Hara'... **The Yetzer accompanies us and does not let go even in the most difficult times, tries to bring us down – and nothing stands against it, only davening and the war to stay connected to HaShem.**

He told the Rebbe about it, and the Rebbe said: The Torah already says it!

"כי תצא למלחמה - וראית וכו'..."

**"When you will go out to war, and you will see..."**

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During the terrible terror attacks that took place in Eretz Yisrael several decades ago, the chaverim got together to discuss what could be done to be mantik (sweeten) the dinim and cancel the harsh decrees. They decided to hold a day of prayer, and perhaps also to go to the kivrei tzaddikim and daven for Am Yisrael.

They entered Reb Asher and told him about their plans.

Reb Asher said to them: **All is well and good; you can make a day of prayer and finish the entire sefer Tehillim – but one friend who will humble himself to another will do much more than a day of prayer...**

During the shiur, the Rebbe explained Reb Asher's words as follows.

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Do we act in life from bechira? Usually not.

**In a blessed time of routine, a person does not choose whether to get up, whether to daven, whether to sit with his chavrusa. Everything works automatically and the person hardly activates his thought in the matter.**

As long as it works, you don't touch...

When does our choice arise? When we face a crossroads. In a moment of nisayon, of difficulty, of a fierce struggle between two sides, then, **when we are required to choose one way or the other, if we have indeed chosen the good path – this is indeed our 'choice' and not just a 'routine continuation of life'.**

This means that a person's mechanism of choice arises only during trial. And of course, when we act out of choice, we are much more connected to what we are doing, and we spend time reflection and connecting during the action.

Moshe Rabbeinu, for example, was the greatest man. Why? Precisely because he was the parallel soul of the Bilam HaRasha, he was his 'one versus the other' on the side of Kedusha. The Pri Haaretz says that everything Bilam did in action – Moshe Rabbeinu had a nisayon in the matter...

**This means that Moshe Rabbeinu lived constantly at a crossroads, he did not stop choosing, not even for a moment. Every second he had to live and connect and not give up on himself. This is how he became Moshe Rabbeinu.**

He was on 'alert' of bechira, non-stop.

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What does this mean for us? As for our way of life?

The Rebbe said: **You begin to tell a person that you need Emunah, and he cries out – I don't believe?! After all, all day long I just hear songs of Emunah and Bitachon! I know by heart all the slogans and all the 'vorts' in matters of Emunah!**

He's right. Indeed, in routine he believes. **Why not? Even the US dollar declares that it believes and trusts in G-d...**

The question is what happens when you get out of your routine, when there is some incident, when you meet some person who sparks up all the middos in you, when war breaks out and your heart is shaken. Are you willing to believe in Emunah Peshuta - simple faith then, too?

There are people who, even with regard to war, are calm, wholeheartedly live their Emunah, declare that everything is from heaven, and we do not understand cheshbonos from shamayim.

But they also don't know that the real reason for the calm on their faces is only because they don't have any relatives or acquaintances who were killed or who fought there on the front...

**The fact is that when it comes to a friend who throws him a word, or a child who makes him angry, suddenly all the slogans evaporate. There he no longer remembers so easily that everything is from shamayim, and we do not understand cheshbonos from shamayim...**

You can listen to drashos and listen to words of Emunah from life, read leaflets, and learn words, **but tomorrow, when someone annoys you, everything will evaporate...**

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Why is this so? Because we lack the 'Emunah Peshuta'.

**Emunah Peshuta is closing your eyes and accepting HaShem's will with love and no questions asked.**

Reb Asher says, the reason a person suffers from the Yissurim - pains he is going through, the reason he is emotionally upset by the difficulties is because he does not have Emunah Peshuta. He wants to understand 'why.'

Because what would happen if a stray cat jumped on him in the middle of the day, which is undoubtedly a form of Yissurim? Will he be upset about it? Will he ask questions in Emunah and try to understand where justice is and why it happens — or will he know full well that everything is from heaven? Clearly, a cat that jumps on a person does not cause him emotional turmoil and a sense of injustice...

On the other hand, when his friend jumps on him or annoys him, that's where everything wakes up. All illuminating talks are forgotten from him, and the person goes into emotional storms...

**But why? What's the difference? Because when it comes to a cat that doesn't have a choice, it's easy for me to see that 'it's not him – it's him', but when my friend bullies me, that's where I start asking questions and trying to figure out where justice is.**

That is, the only cause of emotional suffering from Yissurim is the desire to understand, the lack of Emunah Peshuta.

The same is true of the words of Emunah:

**As long as everything goes as usual and works as expected, there is nothing like talking about Emunah. Everything flows, you can delve into a deep passage of a sefer, you can sing a song of Emunah and promise in a contemporary melody, 'HaShem, I love you'.**

But about these words, Reb Asher would say, 'S'iz G'plaplut', these are idle words! As long as the Emunah does not clash with the emotional storm and your desire to understand 'where is justice here' and 'why it happened' – we are all willing to take part and talk...

**When you face a crossroads, a nisayon, a difficulty, and yet choose to believe and see HaShem instead of the incident that occurred – this is Emunah Peshuta! This is what really works to being salvation!**

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The Meor Einayim explains why the Yidden count to the moon.

Because really, why not go with the sun? After all, the sun is the symbol of stability and permanence. You can know thirty years in advance when the sun will set on that distant day. The sun never decreases, never disappears, makes the fixed course from east to west. A pleasure!

**The moon, on the other hand, is impossible to work with! It pops up and disappears, hides, and is discovered, grows, and decreases every month, and its routes are not the most permanent either...**

Why do we count specifically with the moon?

Says the Meor Einayim: This is exactly why. Because to live with the Creator when everything flows exactly according to plan — there is no one who can't. Gentiles can also thank HaShem and see the beauty of His amazing creation...

**But what do you do when suddenly Corona comes, when suddenly such a Simchas Torah comes, when things start shaking and no one knows what the next day will bring?**

What do you do when everything starts to burn, and the hard questions start popping up in your brain?

**Are we able to shut our minds, be quiet and follow HaShem in Emunah Peshuta?**

That, only we are capable of. Only those who count to the moon...

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This is what Reb Asher said:

Dear chaverim, you can do many good and positive things in times of need. It is possible to go up to the north and descend to the south, it is possible to distribute food, it is possible to organize trips to kivrei tzaddikim and finish the entire Sefer Tehillim, but as long as it does not tickle us from within, as long as we do not choose, as long as we have not faced a nisayon and chosen Emunah - we have not reached the point! **We didn't solve the problem from the root!**

Because where are you related to this story exactly, if all actions are external and pleasant?

**But when you're forced to cut yourself off a little, when it burns from the inside and you fight to be silent – that silence is worth more than any Ma'amad Tefilla, and sweetens the judgments.**

Because you've touched the root of things!

Gedanken from the Spinka Rebbe Shlita

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