



### Assorted statements from previous years

⌘ ... את אחורי... HaShem's back... ⌘

The possuk says: - וראית את אחורי ופני לא יראו - And you will see My back but My face you will not see.

Before the salvation comes, we don't understand where HaShem is in all what's going on.

**But "My back" after the salvation came, we suddenly discover that everything was "according to plan..."**

\*

⌘ Also and also... ⌘

One of the chaverim who used to hang out by R' Asher, who served as a plumber as his profession, came one day to someone's home to fix a leaking pipe. While working, he saw that the poverty in the house was terrible, and he was unsure about whether to take payment from them or whether to let it go.

**On the one hand, he thought, if he took payment from them, he would be being cruel. On the other hand, he has a family to support, and if he gives up what he deserves - he would simply be being irresponsible!**

**What do we do!?**

He went to R' Asher and asked him what to do. R' Asher said to him, **Do not try to escape from your reality, on the contrary, you must recognize that you are both cruel and irresponsible!!!**

\*

⌘ In order not to be dragged... ⌘

At one point, they wanted to take Yad Ezra out of R' Asher's hands. The feelings were wound up and there was supposed to be a Din Torah on the matter. One of the people who was supposed to go and present the side of R' Asher in the Din Torah went into R' Asher and asked him for advice towards the 'Din Torah.'

R' Asher said to him, "Why are you going to the Din Torah?" If you are going only because you want to stand up for your rights, than go, because you really have to act according to Halacha.

But, if this thing drags you into jealousy and hatred, it's **better that Yad Ezra should be burned up, rather than that you should be dragged there!!!**

\*

⌘ Don't be convinced... ⌘

We repeat again and again that every מעבר transition comes from the Creator, he gives us the strength to deal with the pain, and he wants to lift us up to a place of higher quality, where we have not been until now.

***Note that the Satan is trying to bring you down precisely in these three things:***

***HaShem sends you the pain - and Satan is trying to insert in your mind, that 'that person' is guilty, and yet another person is not alright...***

***HaShem gives you the strength to cope - but the Satan tells you, "Leave it, you're not built for this, you're too weak, despair in advance!"***

***HaShem wants to lift you up - and the Satan convinces you that you are about to fall to pieces from the difficulty, you are about to fall into a place of no return ...***

Know the enemy...

\*

✎ Travel to where? ✎

The Sefas Emes says the entire creation was created with the purpose of Lech Lecha! HaShem wants us to go out looking for him in the world...

**מארצך - From your country** - that we should stop blaming the country in which we live, that we stop looking for the culprits ("wicked people", "bad decrees", "economy"...).

**ממולדתך - From your homeland** - let's get out of the pettiness and the insults of "How could my cousin, flesh of my flesh, be able to do such a thing to me?!

**מבית אביך - From your father's house** - in Slonim they call it "*ois shpayen di mames milach*" - to spit the milk out of the mouth, that is, to get out of all the fixed standards that are unclear which we set for ourselves in advance...

Where, where will we go? **אל הארץ אשר אראך - To the land that I will show you!** It is not revealed to you, you are going into the unknown, there may be stumbling blocks on the way, there may be difficulties, but in the end the king will show you the way to him!!!...

\*

✎ Barriers... ✎

HaShem wants to reach you, to the interior that is inside your heart.

But you block the entrance, you are not ready to let anything in, you are occupied with all kinds of things that block your insides, "**orla**"...

HaShem tells you, Lech lecha!! **Release! release!! release!!! Release everything!! all the barriers you put on yourself!! Get out of your comfort zone!!!**

(Sefas Emes 5647).

✎ Only him!! ✎

Baruch HaShem, you are successful? You are happy?

**Take the ויגבה לבי - "Viygva Libo" - the natural pride that awakens in you, take it and put it in בדרך ה' "HaShem's ways"**, thank HaShem for the successes, and remember that only He gives you the strength to be strong!!!

\*



From last year Thursday night parshas Lech Lecha

✎ Do not insist on sitting on the slot ✎

There is no such thing as '**my country**', there is no such concept as '**my homeland**'.

So what is the meaning of the Creator's commandment to Avrohom Avinu, לך-לך מארצך - 'Go from your land and your homeland?' **Did the land of Charan belong to Avrohom?**

The Rebbe said: Our Avrohom Ovinu discovers that there is a leader for the creation, there is someone who created the world and sustains it at every moment. Avrohom wants to get closer to him...

HaKadosh Boruch Hu says to him, "**Avrohom, do you want to get closer to me? Is it important for you to live with me? I'll tell you the way to connect with me..**

**Lech lecha me'artzecha! Stop thinking that the place you stand on is yours, the only way to get into 'avoida' is to stop being stubborn, stop getting caught up in the place or idea or dream - and start being flexible!**

Because the stubborn person cannot move anywhere, he will always remain stuck and fixed in his previous position!

**הכנעה Submissiveness - is the ability to give up a certain ambition and dream, because HaShem wants something else ...**

The Rebbe was asked: **So what, is it forbidden to strive to reach a certain goal?! Is it forbidden to insist and fight for a spiritual and good thing that I want to achieve?!**

(A person who sat in the shiur gave an example of a 'good aspiration': in his 'kollel' which he learns there is about to be an exam on a certain halachic subject, is it wrong to strive and try with all his might to succeed on the test ?!)

The Rebbe said : **"Of course, it is certainly good and important to strive, and it is even important to be stubborn about it ...**

The question begins - **in my definition of ambition. I have to ask myself: What do I actually aspire to?**

Does my ambition boil down to me passing the exam? Because if so, as much as I keep insisting, I may not be able to pass the exam - and then there will be trouble, there will be shame, and then I - will be frustrated with myself...

**Because I couldn't achieve MY ambition!**

Therefore, the Rebbe said, our ambition should focus on something else entirely:

**We need to strive to connect to the HaShem! That should be the goal, devotion to the Creator!**

Once this is our ultimate goal, everything that will happen along the way is just another opportunity to get closer to HaShem!

Because if I succeeded in the test - then it is excellent, because Baruch HaShem, he gave me the strength and brain capacity to remember and succeed!

And if I failed? This is also excellent, because it is a great opportunity for me to get closer to HaShem through my difficulties!

**If I strive to get closer to the Creator, I have no need to insist on a certain point or place, because from anywhere, in any situation and at any moment - it is possible to reach Him!**

The point is: change the ambition! Don't get stuck in ambitions that I might fall with! Do not insist on staying in one place!

לך-לך מארצך וממולדתך Go away from your country, do not think that it is precisely this country, this point, that will advance you to your destination ...

The Ribono Shel Oilom has an exact plan for you!

\*

More than once, Bocherim come and ask about moving to another yeshiva.

When you ask them why they don't want to stay in the yeshiva where they are studying now, they explain all kinds of good explanations, about social difficulties, about difficulties with the Hanhala (management), about learning difficulties and about a variety of other difficulties.

Ask them: **Well, let's say you move to another Yeshiva, what will happen then? Will the problems from the previous Yeshiva end?! You won't have the same problems anymore?! "I don't know", says the bochur, "what I do know is that in my Yeshiva now, it's not good for me"!**

People are used to thinking that if they just run away from where they are - all their problems will be solved ...

But this is absolutely not true: to move to another framework, to another yeshiva, to another job, to another profession - this is simply an escape! To move somewhere else is to escape coping!

**What is the solution? To deal with this place, to deal with the point of the problem - and thereby everywhere will be good ...**

\*

'ומקללך אאור' 'אברכה מברכך - I will bless those that bless you - and those that curse you shall be cursed'.

**A person who has a positive attitude about the world, a person who looks at the world with a good eye - influences a good and positive atmosphere everywhere he goes, without even speaking a single word!**

But a person who has a negative attitude about the world, looks with a crooked eye at everything and filters sentences full of bitterness about everything - affects a negative atmosphere that destroys any good place.

What causes a person to have a positive or negative attitude?

**If a person feels that he is missing something in life - he will never be able to be happy, his heart is dark...**

To make a person positive and blessed, life needs to be enlightened!

'אברכה מברכך' 'I will bless those that bless you - even before He blesses you, the house will be blessed...

**and those that curse you a'oir' - whoever looks at you with a negative eye needs urgent care! You have to light up his life, not leave him in the dark... אאור a'oir, I'll make him light!**



From this year during the week of Parshas Noach

What to do with the tehoim

The Holy Zohar says that **in the life of Rabbi Shimon bar Yochai, 'the windows of the skies opened up!'** A great revelation of light descended into the world, and the springs of wisdom and intellect opened up to the high heavens.

And when he passed away, **'the wellsprings of the tehoim were closed...'** The period of the Zohar ended, and the gates of wisdom were closed.

The 'Degel Machane Ephraim' asks: Is there not a more worthy description and comparison to Rabbi Shimon than these pesukim?

**After all, these pesukim describe the days of the Flood, the opening of the heavens, and the tehoim that obliterated the unruly generation of the flood from the face of the earth, is there room to compare the two tehoims and windows of the skies?**

Says the 'Degel', a huge revelation:

Yes !!!

**The same tehoim that HaKadosh Baruch Hu opened to the generation of the Flood is the tehoim that were opened to Rabbi Shimon bar Yochai! The same exact tehoim**

Tehoim's, states of helplessness, moments in which everyone admits that it is impossible to resist, trials and transitions that bring the soul to the limit ...

**The question is only, what do you do with those situations, where do you take them?**

The generation of the Flood, they took the tehoim's - and fell in them, they did not want to admit their danger and ask for mercy ...

And Rabbi Shimon bar Yochai? He saw in the tehoim's a commodity worth gold! He turned it into the Zohar HaHadosh, he revealed the deepest of secrets of the creation - precisely in the most vile and lowly place !

\*

And as R' Asher would say:

The Emuna that I teach you will not take away your pain !

**My way takes the suffering away from those pains ...**

And the Rebbe explained: Why does a person suffer from the pain and anguish? Why is he so upset about what he's going through? Because he does not see what the purpose of all this is, and what benefit they bring him to in his life .

But suffering whose usefulness is understood? A person has no problem getting through them !  
**The pains that bring a person to a deep connection with the Creator - which no understanding or theory, or mental proof, can give!**

All we need is - to understand this.

One of those sitting there asked the Rebbe: If the pains and the nisyonos succeed in bringing the person to such a deep connection - why are we still not interested in pain?

Why do we ask, 'ואל תביאנו לידי ניסיון' 'And don't bring us into the hands of a nisoyon'?

The Rebbe replied: **"Because we do not know whether we will be able to withstand them, and identify the Creator with those difficulties, or, Heaven forbid, we will be swept away by the outer layer, because then will have lost twice..."**

\*

When the high waves cover on all sides, and the person struggles with them in an attempt to breathe and be saved and not to sink to the bottom of the sea, and suddenly the lifeguard appears, trying to hold him and get him out alive and healthy from the water ...

In those critical moments, when the danger is clear on the one hand, and the only chance of being saved is also absolutely clear, there is a well-known rule on which everything depends:-

**The drowning person must focus his gaze solely on the figure of the rescuer! Ignore everything that is happening around, do not take a single small look at the threatening waves of water !**

Otherwise, it might be hopeless. The panic that floods him when he sees the waves will confuse him - and he might drown ...

The Rebbe said: The storms of our lives are like the same storm at sea !

**The waves threaten to drown, the falls, the failures and the nisyonos rush from every direction - but it is precisely then that this is our opportunity to focus our gaze on the rescuer, to see the merciful Creator, the only one who will be able to protect and lift us up from the water's turmoil ...**

If we focus on the waves and not on the lifeguard, if we just see the difficulties and attempts - we may despair, get confused and fall !

**The stronger the waves are, the greater the necessity there is to focus only on the rescuer! - then we can overcome it**

\*

To the Rebbe the 'Yeshuos Moses' of Vizhnitz entered a wealthy Jew for a blessing.

The Yeshuos Moses asked him, "Well, R' Yid, how is the family? Kids? What's going on with the business? Is there parnassa, Baruch HaShem ?"

The Yid cried out: **Rebbe, leave it, - do not touch! As long as its going - don't mess...**

The Rebbe said: When a person is in a state of success and believes that this situation is understood by itself -he supposedly asks the HaKadosh Boruch Hu : "Leave, do not interfere! As long as the train is traveling - do not touch ... When the attitude towards success is like this, the Rebbe said, **"we are supposedly 'anesthetizing' the Creator! We move away from Him and supposedly convey that everything is fine - and we get along just fine on our own ...**

Then, when a moment of difficulty comes, it is much more difficult to 'wake up' the hero who is drunk from wine, because we ourselves got him drunk and put him to sleep!



Gedanken from the Spinka Rebbe Shlita  
 Written in Hebrew by R' Menachem Rubinfeld  
 and translated by Yissochor Raffles  
 Written entirely according to the writers understanding