



From last few week - Parshas Tetzaveh

### Emotions Don't talk about it!

*You received an emotion?*

*What will you do with this gift???*

We can imagine what went through the heart of Adam HaRishon after being expelled from Gan Eden. What bitter emotions pass through him.

**We can imagine how Kayin felt after killing his brother Hevel, what emotions stirred within him.**

We can guess what emotions were in Noach's heart during the Mabul, when he saw the whole world he knew - collapsing and disappearing. After all, it is impossible to contain such a thing- when all that is familiar and known disappears and is destroyed to the core!

**In every story presented in the Torah, there must have been many emotions that stirred in the hearts. The book of Bereshis alone could have been expanded into a series of many volumes, just to describe everything that the people go through, Avraham and Sarah, the nisyonos, Avimelech, Lot and his two daughters, Shem Cham and Yefes, Shimon and Levi, so much ...**

How many fears, How many disappointments, How much jealousy, How many insults, How much turmoil ...

But no, the Torah does not speak of any emotion when it tells the history of human beings . The Torah HaKedosha seems to just tell us the dry stories.

**Emotions - do not take up space ...**

There are only two places in the entire Torah that talk about emotions:

When our Yaakov Avinu was preparing for a meeting with his brother Esav, they did, 'And Yaakov became very frightened and it distressed him,' Yaakov Avinu **was afraid**. And also when Moshe fled from those who wanted to kill him in Mitzrayim - 'And Moshe **was afraid**'.

The Rebbe asked, "**What is different in these two cases?**" **Why does fear, or emotion at all, suddenly take up space?**

The Rebbe said - when the emotion of fear arose in Yaakov Avinu, what did he do with it? Did he let it dominate him?! Was he waiting for it to pass?! No!

**Yaakov Avinu used this emotion, of fear - and created a new way of coping! Through 'gifts prayer and war', he used this emotion to take advantage of it!**

Also, Moshe, when he fled from the terror of Mitzrayim, he did not let the emotion fade, nor did he let the emotion of fear dominate him...

**He just used it to take advantage of it! He built from it, went to help Yisro's daughters, he leveraged it to help others who are struggling!**

When the Torah talks about emotions, **the Torah only refers to emotions that you have done something with them!**

We all have emotional turmoil from time to time. It can fall in the middle of the day, in the face of a stinging insult, in the face of a fear that arises, in the face of sour disappointment, in the face of shattered hopes, in the face of unfulfilled aspirations

- or in the face of an annoying incident that fires up all the engines ...

**The question is - what are we going to do with this emotion ?**

Will we let this dominate us? Will we let it decide for us the next steps? Will we allow it to make us take revenge, gather in sadness, act uncontrollably, disrupt our lives?

Do we wait for the emotion to dissipate - and move on with life as if nothing had happened ?

**If yes than we didn't take advantage of it, if we didn't use it to connect more with ourselves, if we didn't use it to connect more with HaShem, if we didn't take the opportunity for cheshbon hanefesh - then what is this emotion worth ?**

An emotion that is important by the Torah HaKedosha is an emotion that we have used for leveraging, connecting, building. Only such feelings can be written in the Torah of life ...

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*You were sent to battle? That means you have the tools to go through the mission*

Rabbi Tzadok of Lublin says: Just as a person must believe in HaShem Yisbarach, so too one must believe in himself.

A lot of people, when they meet this saying, ask themselves - **and what about 'a little humility'?**

Doesn't faith in myself and in my abilities contradict the need to be a *shafal* and an *anav* humble?

The Rebbe explained: **When HaShem Yisbarach sends a person a nisayon or a difficult moment, it is a sign that he trusts him !**

**The army does not send a soldier to the battlefield without equipping him with all the tools for success - certainly HaShem does not do so !**

If the Creator trusts you and knows that you have the powers to succeed in your situation, says the Rebbe, you can also count on those powers !

**It is called believing in ourselves ...**

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*Tzaddik you will still fall another seven times*

The Tzaddik fell once, and again, and again, and again, and he got up all the time. Not left in despair.

But no one assures him that this time it is his last fall, the opposite! Instead of writing 'שבע נפל צדיק וקם' 'Seven the Tzaddik fell and rose up' - it says 'שבע ייפול צדיק' 'Seven the Tzaddik will fall...'

Let him know in advance - **R' Yid, you are going to fall quite a few more times!**

For this is how the Tzaddik sees reality: he knows that he on his part cannot rise, on the part of his nature he will always continue to fall, and if he does rise - it is only because HaShem lifts him up!

For a Tzaddik is not one who does not fall, but one who knows that his reality is a fall - and his getting up is only from HaShem !

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