



From last week

☞ Like him - I don't want to be ☞

How do you relate to people who behave in a disrespectful manner?

What should be the attitude towards a person who only asks for attention and respect, and does so in a conspicuous and unpleasant way?

How do you look at someone whose personality or appearance or actions are ugly? Is it possible to get close to a mentally ill person Rachmana litzlan?

And is there a way to really solve the temper tantrums that a child creates at home ?

One of the main topics in the shiur was this topic: looking correctly at those who are different from us, at those who behave shallower than us.

In our attitude towards the other there are three parts - thought, speech and action .

The easiest is to respect the other person in the act. The easiest is to technically give him what he needs, seat him in the honorable place, smile at him and nod your head. All this can be done - even if in our hearts we are unable to contain this person.

Respect in speech is already harder, but the hardest - is to respect the other in thought! Do not underestimate him, not only in actions, not only in words - but also not in thoughts !

And by the way, not only is this the most difficult task, it is also the most critical. Contempt in the heart is more harmful than anything else because the other person feels it better than we can imagine - and it literally 'kills' him .

One wink that he notices is enough, a single nose twist, a light dismissive gesture was enough—and all his self-worth disappears!

☞ The question of all questions ☞

The Torah obligates us: 'וְכִי יָמוּךְ אֶחָיִךְ וּמָטָה יָדוֹ - וְהִחֲזַקְתָּ בוֹ' , 'And if your brother becomes impoverished and his means falter, - you shall strengthen

him!' If you identify a Jew who needs charity from you, financially or emotionally, **when you recognize that someone needs you, seeks your attention, your connection - it is a commandment from the Torah to give it to him !**

Sometimes it's hard to tell

what kind of attention the other needs from me, but sometimes it's present and obvious, you can't miss it, and then it's the hardest ...

The obvious question is: How can one respect with the mind?

How can I take this person, whom I definitely don't want to look like, who I hope and pray that my children behave differently, whose behavior deters me, - and respect him? After all, to respect is to appreciate someone, and that I, with all the pain, do not appreciate !

I'm a 'sibah'

A rule that the Rebbe said about the question 'Who is a true friend':

A friend who is not a 'reason' for you to avoid sin - he is not a friend !

If you can walk alongside him and keep looking everywhere, **there's something wrong with this friendship ...**

(R' Shraga Itzkovich)

☞ Why was he created like this ☞

The Rebbe said, we have a clear story in the Gemara that talks about this situation :

Rabbi Elazar ben Rashbi was returning from the yeshiva and still riding on the donkey, when on the way he met a poor man walking by the side of the road - and his face was very ugly .

Rabbi Elazar said to him - how ugly you are!

The poor man replied, "Go to the artist that made me!" Why are you complaining about me, there is a public inquiries department! Ask HaShem Himself why He made me so ugly !

And why was this man really created? Why did HaShem cause that I should meet him ?

The Pri Ha'aretz reveals the secret: If I would live in my own world,

and did not meet people shallower than me, I would live with the feeling that I am 'all able', that all successes are mine, that external and inner beauty is thanks to me, that the exquisite middos are my work to boast about... If we didn't meet people who can't overcome their passions, how would we know that it's not self-evident to win the war of passion? **If we didn't see people who don't have tact or sanity, why should we think that our sanity is HaShem's kindness?**

HaShem created people in the world who deal with conspicuous and exposed shortcomings - for me! To open my eyes! So that I would not be cut off from those who took pity on me and gave me these gifts of kindness!

When we meet someone whose behavior or

character is not particularly subtle, we have two options for how to look at our differences :

You can keep saying - I need to stay away from him, I shouldn't get too close to him, so they won't suspect me of being somehow connected to him... You can close your eyes even tighter and remain detached from the one who took pity on me and created me differently ...

But you can also open your eyes, see the two of us, two flesh-and-blood people, we both live in the same generation and in the same country - and yet we are different. Can I say that sanity is mine, that tact is mine, that politeness and wisdom and gentleness are mine!? After all, I could be just like him, not know boundaries just like him, demand respect just like him, have an ugly face just like that individual!

Call Hatzola?

When a medical event happens at home, Chas Ve'shalom, it is not pleasant to call Hatzola into the house, thus exposing the medical problem to all the neighbors ...

On the other hand, someone who does not order Hatzola because of his fear of unpleasantness and prefers to rely on the 'first aid' he once learned - may lose the sick person Rachmana litzlan!

This is exactly what happens at a time of a nisayon. It is unpleasant for a person to expose his weakness, he prefers to try to prove that he is capable, but then he may lose the opportunity! He might fall!

If he wants to be saved, there is no other choice: we must seek help! Expose himself to the Creator, tell Him what He is going through, open the door to Him, and bring Him into the most closed rooms of the heart ...

(Rabbi Yitzchak Twersky)

Change of perception

And here a huge and amazing thing turns out : HaKadosh Baruch Hu took this person, who is now standing before me and behaving the way he does and created him in this way just so that I would come to this conclusion! **If I truly lived with deveikus to HaShem, if I were connected to Father and lived His kindness with me, this person would not have to behave like this !**

And suddenly my whole outlook on that person changes completely :

From a look of condescension and distance - I suddenly realize that we are both in the same boat, I expose myself to his coping, identify with it, understand that I am not that different from him in principle, understand that his coping is actually a message to me ...

The whole attitude towards him changes !

But what is the truth? Carried on the Rebbe, **"The truth is that we are not so different from them, we also have no shortage of times when we almost go out of our minds... the second that you identify with these people, your heart opens to their story, - and they feel it well! Suddenly you are able to get close to them, to pat them on the back - and they also recognize your closeness, and just want to come over and hug you too !"**

There is no patent here

Later, the Rebbe mentioned the well-known parable told in Breslov, about the son of a king who went crazy and thought he was a turkey... he chuckled like a turkey, ate like a turkey, went wild like turkey and slept like turkey.

The king, seeing his lovely son tormented by madness, tried to bring in all the great doctors and psychologists of renown, but no therapeutic method proved successful. The prince

Where is the 'pinch' ?

The Rebbe said to those listening: With all the talks I speak, in all the 'chizuk yomi' I give - I don't say them before it 'pinches' me .

I don't say anything, not even from Reb Asher, if I don't feel that it spoke to me and changed something in me ...

(R' Shraga Itzkovich)

continued to gather seeds and sleep under the table, like 'a turkey'...

Finally, an old doctor arrived, who suggested that the king give him a try, and instead of giving him a pill or medical infusion, he simply sat down with the king's son, gathered crumbs with him and explained to the astonished turkey - I am like you, too. I'm a turkey too...'

For a long time, the two stayed together, gained each other's trust, and with great wisdom the doctor managed to bring the king's son out of the madness that had gripped him .

Who doesn't go out of their mind occasionally?

In the middle of the shiur, the Rebbe asked one of those present if he ever visited a hospital for the mentally ill.

The person, understandably, answered in the negative. He never dares to go near such places!

"Why are we not prepared to enter in these sort of places"? explained the Rebbe "because we are not able to face this reality and to identify with it! Who is prepared to think about themselves being in this place, hospitalized?"

The Rebbe said about it: **We don't have to go far into delusional stories, we all sometimes deal with 'homemade turkeys,' tantrums that one of the children causes at home, not relaxing, not reconciling, not willing to hear anything ...**

What should be done in such a case? The easiest is to punish, you can also try the standard educational and therapeutic methods. But these won't really solve the problem !

The only solution is to become a turkey with him, to get down to his distress, to identify with it, to find in yourself that you also behave like this sometimes, you also often gather seeds like a turkey "...

Don't use this solution just as another 'trick', like another 'amazing educational patent', because it just won't work! As long as you haven't really identified with what the child is dealing with, as long as you haven't really seen yourself as a turkey – the child won't believe you! He will understand that this is another external attempt to silence his inner cry ...

Go down to him, truly identify with what he is going through, find yourself in this story, understand that the Creator sent this incident so that you will see that you are no better than him - only in this way can you get him out, and get out together with him from the story...

Assorted statements from previous years

☞ The insult of Torah ☞

The thing that causes the biggest insult, is when I try to talk to my friend, and he – doesn't refer to me and doesn't "count" me. I talk to him – and he ignores me, doesn't hear me. The insult caused by this is, very deep.

The Sefas Emes says, "אוי להם לבריות מעלבונה של תורה", "Woe to them, - the creations from the disgrace of the Torah," **the Almighty speaks to us, He sends us sibos, and we are busy with the accounts of "that one did it to me" and "why it happened"...** Instead of paying attention to HaShem's will, we ignore and are unwilling to hear Him. This is an "insult to the Torah!!!"

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☞ The poorest pauper ☞

Reb Asher would say, **The greatest pauper is the Ribono shel oilom!** We are familiar with the beggars who walk around the tables of the Beit midrash during davening, trying to get our attention and get a few coins? And what do we do, ignore them and, if necessary, also start to shake harder...

What does the Ribono shel oilom want from us already, that we see him, that in every pain we go through, we pay attention to He who want us to be near us. And what do we do instead? Trying to ignore, not looking in his direction. We are ready to shake even harder, the main thing is not to stand and be exposed to the real reality...

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