



From Last week

**WHY ARE THERE DISAPPOINTMENTS IN LIFE?**

**Everyone and his donkey...**

*What is it about you that an angel doesn't have?*

HaKadosh Boruch Hu created the world for a specific purpose. He didn't want to be satisfied with angels singing shirah to him. He wanted people.

**Why? What do you need people for? Why get involved in this? Why not leave the world to angels who do not face nisyonos, trials, and who have no problem crowning the Creator?**

For indeed, HaShem lacked nothing, but He wanted to add one point, which cannot be obtained from any angel or seraph.

**Pirsum Shemoi Yisbarach. – publicizing the name of HaShem Yisbarach**

No one in all the galaxies can publicize His name as man can.

The reason for this lies in our complexity, human beings.

HaShem Yisbarach created us in a body, within a world. He gives us strength, gives us an ideas, gives us ways of thinking, gives us creativity, gives us success – and it naturally seems to us that all these good things belong to us. **That we are the ones in charge, that success is the product of investment, and that the fruits are the fruits of our labour.**

This is our natural way of thinking, as human beings. We are not inclined to see the hand of HaShem, we are not accustomed to noticing that He gives us everything.

**This world is a world of darkness, no one sees HaShem naturally. Therefore, it is precisely we humans who have the power to publicize His name!**

Because angels and seraphim see HaShem's hand naturally, they do not think for a moment that their success is registered in their name! Only we deal with this difficulty, with the conflict of pride

and attributing success to ourselves, and therefore only we can overcome the natural tendency, to say, 'HaShem it is you, HaShem it is yours,' and to publicize His name!

In the seforim HaKedoshim, this whole process is summarized in three sentences:

**HaKadosh Boruch Hu created the world out of nothing – Yesh MeAyin, The person who is the "Yesh" naturally walks around with the feeling that he is "Yesh," an entity in itself, And our job is to bring back the "Yesh" and recognize that it comes from "Ayin".**

The whole question is just – how do you do it?

*...Donkeys are spinning in his brain...*

A Yid, who was very poor, used to come to the home of Reb Duvid'l of Tolna, to complain about his condition and beg for a blessing. Reb Duvid'l would always dismiss him with standard and ordinary blessings – and the Yid's mental state only got worse.

**Day after day, the man would knock on the door of the Rebbe's house, ask for a blessing, try to consult, vent his heart. It was like this for twenty years. Until one day he broke completely...**

He entered the room and shouted: **Rebbe, I beg! I'm willing to do anything, but I beg you to change my mazal! Enough, I can't do it anymore! I am unable to live with the shameful mazal I found myself in, unable to bear the hardships of poverty – I ask you, Rebbe, to use your strength and change my mazal! Pass me on to another mazal, a good mazal of wealth and happiness!**

The Rebbe pondered for a moment and then said, "Okay". I accept your request and am willing to do so, but it costs money!

"How much money?" The Yid asked. Although he doesn't have much, maybe he doesn't even have it at all. But what does one not do to change mazal. And anyway – once mazal changes, he will be able to repay the loan easily!

"**Two hundred Rubles!**" The Rebbe decreed, and the Yid almost collapsed.

"**What???**" He cried out at last, after a long moment of shock, "**Two hundred rubbles?! Where would I get that amount? After all, the Rebbe knows my bitter situation! Is there no option for a small discount?!**"

"No," said the Rebbe, "I apologize, but for something as great as a change of fortune, I demand two hundred Rubles, not one penny less".

The Yid, already hoping for good news, left the room slumped and crippled. "Well, I see that salvation will not come from here," he muttered.

He returned home sad, and his wife, who was waiting impatiently, asked, "**Well, what did the Rebbe say about your proposal? Can he do that? Can he change mazalos?**"

"Leave it," he tried to avoid, "we have no chance of changing any mazal. The Rebbe is demanding too much money, and we have no way of scratching together such a sum – even if we sell the last remaining candlesticks..."

"Why? How much is he asking?" The wife inquired.

"Two hundred Rubles. Where do I get him that amount?" Grumbled.

"**Oh, for two hundred Rubles are you hesitating? After all, we have the donkey! Sell it, it's worth that much, and bring the money to the Rebbe, what doesn't one do to change the mazal?**"

"Did you lose your mind?!" The man cried out, "The donkey, the only source of income we still somehow have left, the old donkey with whom I go to the market every day, trying to trade a little, carrying loads and delivering packages, the donkey with whom we manage to buy ourselves some food at the end of the day – **which you ask me to sell?! We won't have him either?! What, do you want that we should have nothing to eat?!**"

Their argument sparked up passionately. He claims like this and she insists like that. Sell the donkey, give the money to Rebbe – no matter what, what don't you do for the change of mazal!

**After days and nights of heated argument, the man surrendered. He reluctantly went to the market, and sold his donkey to the first merchant for the sum of two hundred Rubles. From there, he went to the Rebbe's house, put the money on the table, and bent down to receive the blessing.**

The Rebbe greeted him warmly, and assured him that from this day on he would do well in his business – and the Yid left full of faith.

That day was a huge turning point in the man's business. **Everything he touched turned into gold, in a short time his business flourished and he became rich, then very rich, and after a few months he became super-rich!**

The wonder was immense, it became the talk of the day among the Chasidim, everyone spoke about the wonderful "miracle", the likes of which are not seen every day.

**One Chassid was particularly agitated by the story, he did not know his Rebbe as a miracle worker in such a strange way. He decided to ask the Rebbe about it. Where does the power to completely change a person's mazal come from?**

The Rebbe said to him: I will explain to you what happened here...

This Yid, he has been coming to me for twenty years, day after day. Every day he describes to me how difficult it is for him to make a living, and always, but always, **his donkey also comes up on the table...**

Every day it's a different story that disturbs his rest in connection with the donkey. One day the donkey doesn't feel well, the next day the donkey is no longer what it used to be, and the next day the donkey has grown old and is no longer worth anything...

**This Yid had been busy for twenty years straight with his miserable donkey, and was not available for a moment to think about what was beyond the donkey...**

**I had no choice, I had to make him 'rid the donkey from his brain' – and then the shefa will already come...**

Because the problem wasn't his bad luck, but his thinking!

...Why does the Creator crack the donkey?...

This story may bring a smile, but the message in it is very affecting.

**Each one of us has some kind of donkey. Some part where he pins his hopes, a donkey on which he feels he can trust.**

Everyone and his donkey...

**HaShem created three spaces in which a person feels that he owns the house and that this is under his control.**

Oilom - space, Shana - time, and Nefesh- people.

**Oilom - space** - Everyone has places that are their comfort zone. Home, office, Beis hamedrash, area, where he feels comfortable, feels safe, feels that this place is under his control. He 'controls the situation'...

**Shana – time** - Every person has times when they feel calmer, not stressed, not hurried. Everything flows to him, everything is calm and pleasant. Heaven on earth...

**Nefesh – people** - Everyone has people on whom he pins his hopes, and he is confident that they will always be by his side, fulfill his needs, protect him, be with him in any situation.

Why did HaShem give us these three areas? Why did He let us feel like ba'alei batim in these areas? Because that's where our avoidah is...

It is precisely in these places where we have a sense that we are in control that we must hand back the reins of control to the Creator! We need to loosen our grip, let go of our confidence in certain places, times, and people—and trust only Him!

This, as mentioned, is the purpose of creation. Because that's how we advertise HaShem in the world...

**But, sometimes we are so caught up in our donkey, so in control, so busy with the little donkeys roaming our minds, so trusting in a particular place, time or person that we are unable to let go of the imaginary control over them...**

Which is such a shame. Because we miss the most beneficial and most important connection in life, the connection to HaShem...

**When the mind and heart are occupied with a sense of control or hope from a certain physical thing, when all our desires and hopes are to achieve achievements, succeed or fulfill aspirations – we have no time to think about the main thing, we have no ability to connect and aspire to connect with our Creator, the source of all forces!**

Besides, we don't implement the purpose of our creation in this way.

Therefore, it is precisely in these three areas that HaShem creates some kind of 'crack' for us...

And suddenly, the places where we felt in control, and the success came to our mind, suddenly this place was shaking beneath our feet. **Suddenly we don't feel the control and pleasure we loved so much...**

And suddenly, the times when we felt a special connection to ourselves, the times when we were overwhelmed with pleasure and delight, the times when we were so confident – suddenly they change, and in their place come other, **agitating and anxious times about the future. Suddenly we start to be late, to miss opportunities...**

And suddenly, the people we trusted, and whom we saw as our sources of self-confidence, suddenly disappear, things happen, connections fade, people turn out to be something that cannot be trusted too much.

**Don't trust the generous, the person who has no help...**

Why does HaShem do this to us?

**Because he wants us to let the donkey go!** Let us stop being dependent on things that have no basis in reality, on imaginary guarantees, on things and people who today are here, smiling and pleasant – and tomorrow who knows where...

**HaShem wants to bring us to a purpose, a goal, a point, a gadank. HaShem dismantles the donkey so that we can release the blockage that sits on our brain, and open to Him our minds, hearts, hopes, desires, yearnings and our Bitachon!**

☞ You choose what to do with the cracked donkey... ☞

When a person encounters his crack in one of the areas he trusted, he has three options:

He can be filled with anxiety, despair and hopelessness. Stop trusting the world, gather within himself, despair of growing and flourishing. He can choose hefkeirus, run everyone over in his path, take revenge on those who are guilty, close his eyes to the warning signs, behave unfairly and inappropriately. The main thing is not to let go of the donkey.

**But he can choose to let go, choose to believe, choose to connect with HaShem, and understand that the material guarantees are merely donkeys that block abundance and purpose! And to say, 'Thank you Father', that you have brought me to the understanding that you are the king, and you are the source of all abundance and bitachon!**

☞ About to meet my beloved!! ☞

Once, The Rebbe Reb Shmelka of Nikelsburg and The Rebbe Reb Moshe Leib of Sassov were in a boat.

They had to urgently cross a large river in order to reach the royal palace and beg for their lives in a certain matter, and therefore, although it was during the melting of the snows, and large glaciers were sailing in the river and posed a real danger, the two righteous men sailed on the small boat, praying and hoping to reach the other side safely.

**Indeed, what they were scared about happened, and soon the two found themselves in an area with a lot of small and large glaciers that**

**threatened to sink the small, rickety boat. They were in real mortal danger...**

What do two righteous people do at such moments?

**The Rebbe Reb Shmelka began to do lofty Yichudim, in order to save their souls from certain death, while The Rebbe Reb Moshe Leib began to sing and dance and rejoice...**

The happy dancing of Reb Moshe Leib disturbed the Rebbe Reb Shmelke and did not allow him to concentrate on the Yichudim...

Indeed, when they reached land with visible miracles, the Rebbe Reb Shmelke asked his friend: Why did you disturb me? After all, we almost drowned, we were almost food for the river fish! We would almost find ourselves in front of the Kisei Hakavod...

The Rebbe Reb Moshe Leib answered: **Well, that's exactly why I danced for joy! I was thrilled that I was about to say goodbye to the world — and meet my beloved himself!!**

**Each one of us crosses these and other rivers throughout our lives. Turbulent times and times when everything seems threatening and drowning.**

But even then, in the most stressful moments, we have two options:

We can be filled with fear, anxiety and helplessness,

**But we can also rejoice and be excited that we are meeting our beloved himself right now! With our merciful Father!**

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.

For suggestions and feedback or to subscribe please email [sparksoflightspinka@gmail.com](mailto:sparksoflightspinka@gmail.com)

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