



From Last week – Vaeschanan 5783

To be busy —with the sounds

Why not serve HaShem in fantasy?!

Some people act like millionaires. They own a luxury apartment, a luxury car in the driveway, and they arrange extravagant weddings for themselves, and all that this world has to offer...

But when they ask for financial support for charity, they apologize sheepishly: Sorry, I don't have any money.

And the applicant looks at him, sees the wealth that cries out from his fancy clothing and asks him in shock: You?! You don't have money?! So where is all this wealth from?

The man waves his hand dismissively: **All these? It's just a show to impress people, I dress, live and act 'like rich people' so that they will think I'm rich, trust me - and deposit money with me...**

The Rebbe said: **It is interesting that this person does not also think of impressing the surroundings with large sums of money for charity 'like rich people'....**

On this, the Rebbe zt"l, explained the words of Yermiyahu HaNavi:

שְׁבִתְךָ בְּתוֹךְ מְרֻמָּה - בְּמְרֻמָּה מֵאֲנֵי דַעַת אוֹתֵי נֶאֱמַר ה' (ירמיהו ט, ה)

"Your dwelling is amid deceit - because of their deceit they refuse to know me – the word of HaShem" **You sit in a deceitful way, trying to present yourself as rich, and yet you prefer not to give charity as HaShem's command. On this part of rich people - you quit...**

When the Rebbe said this in the name of his father, he asked: And don't we behave this way sometimes, in Avidas HaShem?

The Tzaddikim tell you, 'Be connected to HaShem,' they tell you, 'Go on the path of hachna'ah [submission], stay silent to a friend who hurts you, don't do things that disconnect you, choose to leverage the difficulties, hold back', **but you say, 'Oh, this way doesn't suit me'. 'It is a path of complete Tzaddikim, it is suitable for Dovid HaMelech, Reb Akiva, The Baal Shem Tov, not for simple people like me! If I go down this path, it won't be real...**

Interesting, the Rebbe said, on other issues the truth is not so important to you. You definitely know how to do things that don't suit you, and sometimes make mistakes with imaginations...

Only when it comes to 'knowing me', connecting to the Creator, do you suddenly seek only the pure truth...

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If you turn your back on them, you'll be the conductor!

In a big city, huge notices were published one day about the arrival of a famous conductor of a philharmonic orchestra – for a musical performance in the city.

The well-known name of the conductor caused great excitement among the residents of the city, and everyone was waiting for the long-awaited evening when they would get to see him with their own eyes, in action.

Rumours spoke of a historic performance, with dozens of musical instruments and the best performances, and indeed, when the day came, long lines formed at the entrance to the hall. Thousands of people paid with their best money for an entrance ticket. Waiting expectantly 'when will I have the opportunity', when they will get to see the face of the conductor in action...

The big moment arrived, dozens of musicians were already sitting on their seats, instruments for blowing, keyboardists, strings and drummers, and the climax was, of course, the great conductor, who climbed the steps of the stage - and began his work, supervising the wonderful playing with the magic wand in his hand.

The first few minutes of the show were quiet, everything seemed calm. But after a few minutes, murmurs began to be heard from the crowd, which grew louder as time passed.

"What chutzpah," some of the people hissed, "we invested time and money, we wanted to see the conductor – and he doesn't even bother to look in our direction! He's turning his back on us!"

The quiet voices turned into a great protest; everyone was amazed by the 'brazenness' of the conductor...

And there was no one in the audience to explain to them, to the outraged, that it was precisely his job at this time, to supervise only the sounds! If, Chalilah, he turns toward the audience, he loses his purpose as a conductor...

The Rebbe said: Sometimes you stand on the stage of life, dealing with difficulty, storms, injury or failure. At these moments, all your instruments begin to make sounds, the emotions, anger, voices inside your heart, the desire to break down, the desire to despair - they all come to life...

In those moments, you have a role - to conduct on the work of the house of HaShem! To deal with all the melodies, thoughts and desires that flood your heart, to calm them, to put them in the right rhythm, to monitor that they do not get out of control, that emotions do not take over the mind...

If at that moment you face the audience, if you try to examine how they look at you, if you try only to please them, just to favour in their eyes or just to fulfill their dreams - very quickly the melody will begin to falter ...

And that's how it is when the audience is the one who turns on all the sounds in you, when they stand in front of you and hit your sensitive points - don't forget the task, deal with the sounds that were awakened in you - and not with the audience that provoked them!

Only in this way, will you be the conductor...

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Who is a Tzaddik gamur

'צדיק וטוב לו - צדיק גמור. צדיק ורע לו - צדיק שאינו גמור. רשע ורע לו - רשע גמור. רשע וטוב לו - רשע שאינו גמור.'

"A Tzaddik and it is good for him - a Tzaddik Gamur. A Tzaddik and it is bad for him - a Tzaddik that is not Gamur. A Rasha and it is bad for him - Rasha Gamur. A Rasha and it is good for him - A Rasha that is not Gamur".

Explained the Sifsei Chachamim: If you want to know who a Tzaddik Gamur is, check him when he's good, when everything is flowing smoothly.

Even when there are no troubles and illnesses, distress or corona, is he still connected to Hashem? If so, this is a Tzaddik Gamur.

If he remembers to be a Tzaddik only when he urgently needs salvation, this is an Tzaddik that is not Gamur...

And this examination also goes in the opposite direction: A Rasha and it is good for him, whoever when everything flows smoothly is detached from HaShem, is indeed not a Tzaddik - but also not a Rasha Gamur.

But if he prefers despair and misery even when the Creator hints at him and sends him yissurim, if even then he tries to ignore it, this is a Rasha Gamur...

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Who gives me the dizziness

Reb Asher told about himself: One day I was very dizzy and fell ill for a long time. For a whole month, I couldn't get out of bed.

It was a difficult and agonizing time for me, a time of *tohu vavohu* [chaos]. And the thoughts also began to bother me...

Why is the Master of the Universe doing this to me? What, he doesn't know how much I invested for him?

How many people have I saved from falling? How many salvations did I bring to the Yidden? How many couples have I saved from separation, how many souls have I saved from getting lost? Does the Creator have another one like me? Why is he doing this to me? Why does he leave me alone in such a time of chaos?

The thoughts bothered me so much that I began to ponder - maybe I had lived forty years by mistake...

Maybe the path I took is wrong. Here, the fact is, HaShem is not helping me get out of my weakness, despite everything I've done.

Suddenly, Reb Asher said, the Creator sent me the right understanding:

Also, this chaos - that's HaShem! He gave it to me - so that I wouldn't become 'G-d' in my own eyes. So that I don't get so proud of everything I've done, that I'll see that if He doesn't want me to, I can't even get out of bed...

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The cause of anger

Why are we angry? Three possible causes:

Or we try to change - the **past**.

Or we try to change - the **truth**.

Or we try to change - the **other person...**

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Who needs the pancreas

When the doctor tells a person, 'You have diabetes, you have to take care of your pancreas,' there are two types of reactions:

Some people understand the meaning of a dysfunctional pancreas, they know that the pancreas is an essential part of the body, that they cannot give it up if they want to live - and they enter a process of change. Because they don't want to lose everything.

But there are people who remain indifferent, because subconsciously they say to themselves: And does the pancreas give me life? I am alive - because I am alive, only I control my life and only I will decide what goes in here and what doesn't.

They lose their lives - because they don't understand the meaning of the pancreas!

This is exactly how it works, the Rebbe said, in Avidas HaShem:

Anyone who thinks that his life is himself, and that he is perfectly capable of managing on his own, such a person does not understand the importance of connection - and he is not afraid of losing it...

But when you understand that the Creator is the source of your life, without which you have no life, that He gives you everything and even your breath, you will do everything to stay connected to Him, and Chas veshalom not miss Him...

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People of fate vs. People of Destiny

There are two types of aspirations in life: a desire for 'fate' and a desire for a 'destiny'.

Aspiration for fate - is the aspiration that my fate will be good. That I will be healthy, that I will get the job, that I will succeed in the trial, that I will not fail, that I will not have pain and transitions.

Aspiration for purpose - is the aspiration to reach my purpose. I was sent here with a reason, to live with the Creator, and that's what matters to me. No matter what form it takes, I trust the Creator that wherever He leads me, I have the opportunity to reach my destiny.

The reality of life does not always coincide with the fate we wanted. Sometimes the 'reality' contradicts the 'desired' – and then, the difference between the people of 'fate' and the people of 'destiny' is evident.

Because the people of 'fate' will do anything to change fate! They will ask for brachos and segulos, travel from one Tzaddik's grave to another, and will also act themselves to change reality. They will never accept the situation if it does not conform to the fate, they have set for themselves...

But the people of destiny say, I have a goal, to connect to the Creator. What difference does it make to me whether I will be connected to Him in one way or another? It is possible to be connected to the Creator in any situation and at any moment!

(Of course, we are not referring to proper and correct effort, which the Rebbe defines as "actions that do not take you out of your peace of mind".

The Rebbe said: Whoever insists on changing fate, even if he sometimes succeeds, but he missed his destiny...

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Those who have not seen Tisha B'Av in Tolna...

The Rebbe retold of Tisha B'Av in the shadow of the Tolna Rebbe, ztzk"l, which had a relatively easy atmosphere compared to all other places, so much so that there were some who defined it as 'whoever has not seen Tisha B'Av in Tolna has never seen joy in his life'...

One of those present asked the Rebbe, why was this so? Is it because the Tolna Rebbe already had a "Bechina of Moshiach"?

The Rebbe said: **I don't know how the Tolna Rebbe behaved in his private chambers, and I'm not trying to examine Tzaddikim.** But the reason for this behaviour was clear: In those years, the Tolna Rebbe was surrounded by heartbroken bocherim whom no yeshiva wanted. He was the only one who looked in their direction, sat with them - and also took them everywhere with him.

The Tolna Rebbe knew that if he behaved in mourning and crying and eulogy, the young men in their situation might abandon everything and look for 'lighter' places for themselves.

And as it was with Moshe, who ascended to great spiritual levels, until he sat for forty days as a Malach in Shamayim – but then the HaKadosh Boruch Hu, said to him: **Go down! Right now, when your Bocherim downstairs are dancing around the eigel, it's not the right time to go up madreigos, now you have a role down there! Together with them!**



From Last year – Eikev 5782

Nothing to envy!

Who here is a Baal Torah, Baal Chesed, Baal Mitzvos?!

An important Avreich asked Reb Yankele Karelitz: It is written in the Midrash that HaKadosh Boruch Hu, toured with Moshe all the treasures of good reward in heaven. HaShem showed Moshe the treasure trove of Baalei Torah, Baalei Mitzvos, Baalei Chesed, humble people, those who worked on their middos, leaders in Klal Yisrael.

Anyone who does good in the world has a special reward in the World to Come!

Finally, after Moshe saw all the treasures, he noticed a tremendous treasure, larger than all the treasures. "What is this treasure? Who is it reserved for?" Moshe asked, and the Creator replied, **"This is a 'matnas chinam' treasure! From here I give to anyone who has nothing good!"**

Immediately Moshe Rabbeinu said: From this treasure I ask, Master of the Universe. Give me from the matnas chinam!

The Avreich asked: **What is the meaning of this midrash? After all, Moshe Rabbeinu is the last one who can be said to have no good deed! After all, he was the humblest of all men, he was the greatest leader of all, he worked on all his middos, he gave us the entire Torah -**

Does Moshe Rabbeinu need a free gift?!

Reb Yankele answered him: **Moshe Rabbeinu, the greatest of all, knew the truth very well! He knew that if he pinned his requests for HaShem's mercy on his good deeds, Chasidim, and self-made change, if he asked for help from HaShem because of them, HaShem could say to him: Do you claim to study Torah? Are you claiming to have worked on your middos? Let's check...**

Every person in the world, even if he has invested his entire life and changed his personality completely – **without HaShem's help, he may return to his starting point and fall from all his steps and good deeds, in one second!**

Moshe Rabbeinu knew that all middos and high madreigos were nothing but a gift from Shamayim, a deposit, and he could not ask for anything in return!

The only thing left for him to ask for is a 'matnas chinam treasure'! HaShem, even though I don't deserve it, I ask you to give it to me for free!

Because only those who know that they deserve nothing are entitled to receive from the treasure of the Creator!

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What is Gornisht ShebaGornisht

There is a well-known saying from Reb Yochanan of Rachmestrivka:

Reb Yochanan told of himself that after the passing of his father, Reb Mordeche of Chernobyl, he waited to take his share of the inheritance – but discovered that there was nothing left! All of it was taken by the other brothers!

"I told myself", said Reb Yochanan, "that if I have nothing left, at least I will take the Gornisht, the nothing!"

But then he discovered that the Gornisht had also been taken, by his brother, Reb Yaakov Yisrael of Tsherkas...

"And all that remains," he concluded, "is to take the 'Gornisht ShebaGornisht,' the 'nothing in the nothing!'"

This is the story, and it itself has a Chassidische chen, but what does it mean? **What is meant by 'nothing in the nothing' – and what is the difference between it and the standard 'nothing'?**

The Rebbe explained that this story is actually the story of every person searching for meaning in his life...

A person needs a definition, a grasp of something in his life in order to be 'considered'. He sits down with himself and builds an organized plan for how to acquire achievements: **financial achievement, a valuable item, some other definition of importance – something that will be his!**

But then he discovers that basically everything he tried to do to define himself and acquire importance has already been taken away by others who boast about them! **He will not be the richest, nor the most talented, nor the owner of the unique product or garment or vehicle...**

What will happen? How will a unique definition be found? What will give him meaning?

And here, he finds an amazing solution, a unique place that will only be his: he will work on himself and come to the conclusion that this whole world is 'nothing and naught'. This will be his uniqueness; he will see that the whole world is nonsense!

But then, to his dismay, he discovers that this definition has already been taken from him! There are people who already occupy this 'slot' in the world...

All that remains is to understand that not only is the world 'nothing', but he himself is also 'nothing'...

This is the 'Gornisht ShebaGornisht'!

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Your friend's achievement saddens you?

What is our attitude toward people who have succeeded in achieving what we have not? How does our heart fill when we hear that our friend has received salvation in a normal and natural way – while we are still groaning and crying out for salvation?

The natural reaction is, of course, burning jealousy. Not only am I suffering and not succeeding here, the whole world is doing fine!

Reb Asher said: If you believe in Hashgacha Pratis, not only should the good news by others not break you, it should even strengthen you and make your heart happy!

Because unlike the rest of the world, you know how much his achievement is not self-evident, how unnatural it is as everyone thinks. After all, you know how much help is needed in order to succeed, and how much nothing depends on natural efforts...

If there is anyone in the world who has succeeded, it must be that the Creator is the one who gave him salvation! The Creator Himself!

And if the Creator can give him salvation, why can't He give it to me too?

Everything is conducted here in the world under Hashgacha pratis, and when the Creator decides that it is right, He will also grant me the salvation that I yearn for!

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Gedanken from the Spinka Rebbe Shlita

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