

illuminating words that we merited to hear from The Spinka Rebbe Shlita

From last week - Parshas Vaeira 5784

Why are the streets not clean?

It would be easiest if the Master of the Universe cleaned our streets. We would have come out much purer, much cleaner, without any forbidden sights, **and seemingly the one who would have benefited most from this would have been HaShem Himself. Yidden would be much better that way. Apparently.**

But HaShem doesn't do that, why?

Because in such a dream world, where there are no trials, I can walk around for seventy years clean and pure from every wrong and begin to see myself as a kind of 'possessor of all powers'. Here, look at me, how clean I am, how flawless I am.

And then, where exactly will I be connected to the Almighty? Where will I look for Him, where will I feel I need Him? **I would never look for Him, if not for my failures.**

Where is the best place to meet with the Creator?

Reb Asher would say, do you know where I discovered HaShem for the first time in my life? With anger.

With Anger?! What, with that Midah that Chazal said about it that 'all who are angry are like idol worshippers'?! Where did Reb Asher discover HaShem?

Reb Asher explained: If I wasn't angry, if I lived here for seventy years without once failing with anger, I would have gone around certain that the fact that I'm not angry is simply because anger isn't me, **I would be sure that I'm a gentle person whose anger and nerves just don't speak to me.**

And if that were the case, I would never have discovered the Master of the Universe! I would imagine that the emotions and enthusiasm that I

feel is HaShem Himself, when really it is only a human emotion.

I would continue to live a lie, convincing myself that this is Avidas HaShem.

But then HaShem introduced me to my reality. He didn't watch over me once, and I was angry.

Suddenly I found myself with a painful fall, with a disgraceful Midah that I never dreamed existed inside me. **And it made me ask myself: If I'm angry, how can I still sometimes hold back? Who gives me the strength to overcome when I do succeed? And what will assure me that in five minutes I won't fall again?**

Then I realized that every time I managed to hold back, it was the Master of the Universe who gave me restraint. It wasn't me; it was HaShem who lives inside me.

So, anger, that's what revealed HaShem to me. That's what made me connect with him.

Nine points of connection...

And that's what happened with Klal Yisrael in Mitzrayim.

HaKadosh Boruch Hu waits for them to reach the lowest level, the 49th gate of impurity and dirt - and only then pulls us out of the sinking mud.

Why??? Why let us continue to sink into impurity? Why not take us out when we're a little cleaner, at Gate 40, for example?

The Baal Shem Tov HaKadosh says: In Mitzrayim, HaShem gave us a workshop for life. A 'workshop' of being connected to Him with total connection, without imagining even a single point that is ours, without disconnecting even one small point!

If we were to leave Mitzrayim from the fortieth gate of impurity, we would still have a small thought in our hearts, that in order to overcome the forty gates of impurity, we need HaShem's help, but to fall to the forty-ninth gate?! Never!

We will never get there, and we don't need HaShem's help for that!

Which means that we would remain connected to the Master of the Universe at only forty points, while on nine levels of impurity we would live in isolation, we would be sure that we could manage on our own...

HaShem gave us to stay in Mitzrayim, and we fell, and we fell, and we kept falling again and again, we reached the bottom of the bottom, **we saw that alone we could not endure even the most extreme and delusional things, and then HaShem took us out of Mitzrayim.**

And this deep descent, it was our preparation for us to receive the Torah...

Because when HaShem reveals Himself to us at Har Sinai, from the thunder and lightning, He does not tell us that 'I am HaShem Elokecha, who created heaven and earth,' even though it is seemingly something much more powerful.

No, HaKadosh Boruch Hu, says to us, 'I am HaShem Elokecha, who took you out of Eretz Mitzrayim!'

Because as long as it's talk about HaShem's greatness without realizing how much I need Him, without knowing how helpless I would be without Him, how low and far I would be if He hadn't gotten me out of there - then it's mere talk, it doesn't connect me to Him!

Only someone who has been to Mitzrayim can understand what 'I am HaShem Elokecha', because he knows very well what a shallow place he might have been, and that HaShem is simply saving him at every moment from falling into the same places again.

Looking for enthusiasm — or HaShem? 📖

The Gemara tells us something that seemingly does not fit in with simple business logic:

Because supposedly, if we had a dedicated employee who was willing to sacrifice himself for the success of the business - we would do everything to advance him, to add to his salary, to

improve his conditions and to take the burden off him in the small and complicated things, it's a shame for his every moment, he is the success story of our business!

But it turns out that in the biggest business, in a creation called 'This World' – things work the other way around.

כל הגדול מחברו Anyone who is greater than his friend, anyone who invests more than his friend, anyone whose potential to be mekadeish shem shamayim is greater – does not receive a benefit in conditions, but rather a hardening of conditions...

יִצְרוּ גְדוֹל הַיָּמֵנו! כל הגדול מחברו - יצרו גדול הימנו than his friend - his yetzer hara is greater!

Why? Where is the logic? Why does he deserve it?

Why are people with the potential to illuminate the world with HaShem's light the people who deal with difficulties and failures and a big yetzer hara?

There's a big secret here:

HaShem knows your potential, and He does want to bring you to a higher place, He wants to bring you to a greater connection, to a state where you can illuminate the world more with the Light of HaShem. But how do you think it's done?

Is it by taking nisyonos away from you? **After all, if we do not have trials and difficulties, if we are comfortable in our place, we will continue to establish ourselves there and not look for the stronger connection – even though it is a better place...**

As long as the situation is comfortable for us, we stay there, and more than that, forget the one who brought us to this place, and miss out on the connection, begin to think that I am the successful one, that this is all mine. And then, chas veshalom, just stay away from Him!

As long as the person is in his comfortable place, he has requirements to be connected to HaShem. He wants to feel the enthusiasm in Avidas HaShem, he wants to feel the excitement, he needs it to be clear and understandable and to

work out for him both intellectually and emotionally.

And that way, you don't build a connection between a created being and a Creator!

If we have conditions for how and when we want to feel HaKadosh Boruch Hu, then we are not looking for HaShem, we are looking for our own pleasure, and we call it 'Master of the Universe'...

But when an attempt arises,

When suddenly dormant areas of the emotional world get aroused,

When things that were taken for granted cease to be so, and we no longer feel protected and comfortable and self-empowered,

When the feeling of helplessness fills us in the face of a devastating experience or a shocking difficulty-

In those moments, I'm no longer looking to 'feel' HaShem, I no longer care if it works out intellectually – I want Him! Him himself —and no false sense of self!

So, when HaShem sends you a great yetzer hara, or a challenge that is greater than yourself, it is precisely for this purpose! He wants to bring you to the best place in the world, to the place that has the most courage and joy, but in order to truly connect to this place - you have to come out of an absolute desire just to be connected, and this can only be done when the yetzer hara is great!

✎ Davka by Shalashidis... ✎

We go through this process anew every Shabbos.

On Friday night, at Eskinu Seudasa, we call the seudah "Chakal Tapuchin Kaddishin".

On Shabbos morning, it is Atika Kadisha.

Whereas by Seudah Shlishis - 'Ze'er Anpin'...

What's hidden here? Reb Asher said - these three designations reflect our situation at the time...

On Friday night, everything is sparkling and special, the children are dressed in the best clothing, we get all excited by 'Lecha Dodi', and

two angels accompany us home. שבת קודש נפשי חולת אהבתך Shabbos Koidesh, I love you so...

At that time, we feel that the holiness can be felt with our hands, we can walk between the paths of Chakal Tapuchin Kaddishin and feel the light of Shabbos...

Night goes away and morning comes, and on Shabbos morning, the person wakes up tired. All the supreme feeling of Leil Shabbos - disappears.

It's Shabbos now, and the good feeling hasn't completely worn off, but he's beginning to realize that all of last night's feelings aren't exactly right, because if he had achieved holiness, it should have stayed with him. Apparently, he is not so close to holiness.

And in those moments, he realizes that HaShem is not reachable, He is much higher than any of His feelings. Atika Kadisha.

Then, after a few more hours, the third meal arrives. The person arrives at shul, exhausted from the Shabbos that has passed over him, he has no excitement in his heart about the big day. Ze'er Anpin. Another moment and a new week begin, and his plans are already taking shape in the brain...

In those moments, we discover that on our part we have no affiliation with holiness, and only HaShem can give us true and inner connection...

Says Reb Asher: It is precisely in those seemingly low moments, precisely in those moments when the feeling of holiness is almost non-existent – this is the time of Ra'ava Deravin – Mercy of Mercies, this is the greatest time on Shabbos Koidesh...

Because the true connection is not found precisely in places where we 'feel' and 'understand' the Light of HaShem...

*



From last year - Parshas Bo 5783

Reprinted from last year Sparks of light Parshas Beshalach Year I vol. 15

What does one do with trauma?*☞ The story that never happened ☞*

Forty years ago, the Rebbe retold, I spoke with R' Asher about a traumatic event that has been engraved in my heart since childhood...

I told R' Asher how much it accompanies me, and what happens when I remember it and all the emotions float as if it happened today...

R' Asher responded briefly: **"What you are retelling s - never happened!**

I didn't understand the answer, and I tried to go into more detail about the details of the case, but R' Asher continued, and told me again and again: **It wasn't! That didn't happen!**

Since then, more than forty years have passed, in which I have been trying to work with the answer given to me by R' Asher, trying to understand its meaning...

(Indeed, we have heard several commentaries on this story in the past...)

But today I found words by R' Asher, in Chavrusa no. 311, that shed light on R' Asher's answer - and in fact on many dark places in the human soul...

☞ Where were you when it happened ☞

Traumas.

Trauma is a terrible incidence that shocks a person and is engraved in his heart, and from then accompanies him for a long time, with all his meanings and emotions that do not let go...

When a person is traumatized, all his normal systems are closed, nothing ordinary works: he does not feel anything, he does not understand anything, he is shocked!

HaKadosh Baruch Hu created a mechanism that keeps the mind from being damaged, and so that the soul does not feel and does not understand the magnitude of the trauma - the emotional and mental system simply closes. The person is in those moments in survival, he runs away, fights or freezes in place...

In other words: **when a person experiences trauma - he is not really there.**

Time passes, and the person who has returned to himself - tries to process what happened to him, he tries to reconstruct, he has the flash backs and images in his brain from the moments of the trauma, and he tries to analyze them, to understand what actually happened there, trying to connect to these terrible moments, to return to them, to calm them down...

He does not understand that all dealings with trauma, all these flashbacks of the memory, not only do not help him heal - but they also only increase the damage! Because The divine mechanism keeps the soul from being harmed by the event - while the person is still trying to go back there...

On the other hand, what can be done? After all, these flashbacks arise by themselves! The person cannot control them, they come back and wake up, live inside him and do not let go... Is there no way to calm them down?

This is where R' Asher comes, and reveals a great secret:

R' Asher says, true, these moments do indeed have the potential to harm the soul - but with proper avoida you can use those moments precisely to redeem the soul and cause real remedy!

How? In order to explain this, R' Asher returns to the essence of man...

☞ There is no such thing as 'a single second of a melody' ☞

What is a person? Who is the "I" that acts within me? Where does this "I" exist?

A person is not his future, because the future has not yet appeared...

A person is not his past, because the past has evaporated and is lost forever...

A person is not even his 'present', because he does not manage to look at the present - and the present is already gone, slipping into the lost past...

So, who am I? Where am I located?

Human life is like a melody. What actually creates the melody? Is the previous moment in the song - but after all, it is no longer heard! Is it the next moment - but after all, it hasn't appeared yet! But is it, is it the present moment? After all, if you try

to listen to the current isolated moment - you will not hear more than one faint and meaningless syllable, 'Hee', 'Ahh', 'Ho'! Nothing more...

What, then, is the melody? The melody is - the connection between the past, the present and the future!

This is, basically, the component of the human being... The human being is something very limited, which does not really exist, a restricted and limited being, with an expiration date and moments when he feels '*ois mentch*' - no longer a human being...

The story that never happened

R' Asher asks: **Why did the Ribono shel Oilom create the world? After all, he is 'infinite' - and we are very limited! And what can a limited and 'finite' being contribute and add to the infinite essence?**

R' Asher says: **Exactly this, the recognition that I am limited and powerless and I depend solely on the Creator - this is what I can do here in the world, only this understanding!**

When I realize this - it's Avoidas HaShem!

When I realize this - that's the purpose of creation!

When I realize this - it *mamash* brings the geulah! Because I am implementing the purpose for which everything here was created...

The problem is, it's very hard for us to agree to this...

The person is not willing to give up so quickly the feeling that he is an entity, and that he is capable alone, and that he has considerable power, and that he has successes and achievements, and that he is talented and sociable and successful... The person even fights for it, to remain in the pleasant feeling of having the ability, and not to recall for a moment his natural helplessness...

And where here is the recognition that I am limited? And where is the purpose of creation here?

As if we never left Mitzrayim

They once asked R' Asher about the intention of the possuk, 'אנוכי השם אלוך - אשר הוצאתיך מארץ מצרים מבית עבדים',

I am HaShem Elokecha who took you out of Eretz Mitzrayim from the house of slaves',

Why does it sound from the verse as if the Elokus of HaShem supposedly depends on Him taking us out of Mitzrayim? And what if he hadn't taken us out of Mitzrayim - the reality would have changed, Chalilah?

R' Asher said: **Indeed, the Creator would have remained the Creator, but without Mitzrayim - He would not have become 'Elokecha'!**

Without Mitzrayim - we would have continued to go around the world like '*Shaina Yidden*,' like good Jews from the best families, we would recite pesukim about the greatness of the Creator - but we wouldn't have realized it! We wouldn't have lived it! HaKadosh Baruch Hu would not have become our Elokim, our Redeemer!

That's why HaShem put us into Mitzrayim, to 49 sha'arei tumah, to indescribable human suffering, to spiritual degradation in the lowest levels '*diyutah tachtonah*', so that we reach the edge, that we realize that we really are incapable, that we are really helpless and totally dependent on him - only in this way is it possible for us to have Him reign over us.

The Elokus of the Creator on us, our connection with Him - draws only from the process we went through in Mitzrayim! Only when we were exposed to the depth of our fragility, to the intensity of our weakness!

A lie on the Aron HaKodesh?

R' Asher once entered a typical Bnei Beraki shul, and noticed the Luchos HaBris placed above the Aron HaKodesh and on them was written in short written 'אנוכי השם אלוך' - '*Anochi HaShem Elokecha*' - without the continuation...

R' Asher said: **If it is not written אשר הוצאתיך מארץ מצרים 'who took you out of Eretz Mitzrayim' - then this is a lie!**

Because to recite just like that '*Anochi HaShem Elokecha*' without experiencing my dependence on Him - from a deep familiarity with my soul, if it doesn't come from my personal experience, from my transitions, from my weakness - then its mere talk!

Only when I remember where I came from, and what 'Mitzrayim' I am in, when I know my poverty and destitution, my weakness and helplessness, only when I realize my absolute dependence on Him - only then am I *mamlich* - make Him rule over me! Only then can one connect with Him, to live that He is indeed '*Anochi HaShem Elokecha*.'

There is no greater fear!

The difficulties that man goes through in life, in every area and at any level of difficulty - are intended for one single purpose: to bring us closer to the purpose of creation!

Without the difficulties, without the falls, without the failures - we would forget Him, think we are 'all able', forget that we are limited and have an expiration date!

The transitions I go through, R' Asher taught us, teach me how helpless I am, how much I can't really manage by myself, how much I need HaShem in my life...

And what is the great fear that surrounds the Tzaddik emes? What is true Yiras HaShem? This fear, that we will not lose our connection with the Ribono shel oilom, because we perceive how dependent we are on Him, and without Him we have no ability to hold on, zero!

A lift for the difficult times...

R' Asher says: Moments of trauma are refined moments that reflect to a person his absolute truth!

The trauma reveals reality to the person, it shows him how shaky and unstable his entire existence is, how limited and finite he is...

When the person recalls the trauma he experienced, he can choose to try to look at what was there, try to connect to it in a rational and logical way, and actually try to regain control of that point as well, which of course will not succeed, because you can't really calm a trauma, because you weren't there!

You are unable to understand what was there, unable to penetrate deep into the action - just

as you cannot analyze what happened during the Mabul and the Dor Haflagah...

Because you weren't there!

When a person tries to analyze the moments of trauma - he only intensifies his helplessness, only increases the trauma... And for this there is no need for proof, it is simply reality: dealing with and returning again and again to the moments of trauma - only intensifies the anxiety and confusion...

Instead, says R' Asher, take advantage of these moments to connect with '*Anochi HaShem Elokecha*', to see how limited your powers are, how helpless we are - as the trauma proves, and how much we depend only on Him!

Despite everything, Because of everything: Tranquillity!

We think that helplessness, trauma, anxiety, falls and failures are synonymous with a continuous sense of stress.

But no, it turns out that the truth is completely the opposite!

If we lift up all these difficulties to observe our dependence on Him - this is the perfect recipe for peace of mind!

Because we return to recognize the source of all forces, those whose powers are not limited, whose really in control of our lives...

בגמול עלי אימו - 'Like a nursing child by his mother's side'! like a weak, helpless baby, full of failures - but in his mother's hands! And that's the greatest calm you can get...

(And of course, the Rebbe concluded, it's not a one-time process, it's a work that is not going to leave us, it's here to stay - but we did learn to uplift it, use it for the positive, for connecting, for Kirvas HaShem!)

*

Gedanken from the Spinka Rebbe Shlita

Written in Hebrew by R' Menachem Rubinfeld and translated by Yissochur

Raffles. Written entirely according to the writers understanding.

For suggestions and feedback or to subscribe please email.

sparksflightspinka@gmail.com

Please note that although this pamphlet comes out Be'ezras HaShem every week Le'chovod Shabbos, the contents are not specific for any particular week and are applicable all year round!