

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

### From last week - Parshas Beshalach 5784

#### CONNECT TO A DIFFERENT MENTALITY...

*📖 Drowning? Did you check if the lifeguard came from a simple family? 📖*

Everyone has the people they can get along with – and those they keep their distance from. Everyone for their own reasons.

**Not everyone is suitable for us to connect with them. Not everyone is on our level in the spiritual, family, economic and social realm. Whoever is a little lower than us – it's already hard for us to really connect with them.**

What if it's someone who hurt me or caused me a loss? Such a person I really don't want to know anymore. We don't feel like meeting him on the street, let alone trying to connect with him.

But what happens to a person when he gets caught in a whirlpool and is in danger of drowning – and there is a lifeguard who can pull him out of the water and save his life?

Does he care at that moment what that person looks like and what spiritual and economic level he is on? Nothing matters to him!

**Because now his life is in danger! And he wants to live! And this person is capable of saving him!**

**So, what difference does it make what he looks like and what kind of dress he wears?**

So, what if he hurt me once and made me uncomfortable? Nothing in the world is worth as much as life, I am willing to forget about everything – the main thing is that it will save my life!

We don't have time to deal with comparisons and old accounts, our lives are at stake!

And that, the Rebbe said, is the great problem of our lives.

**The problem is that we forget that we are in constant danger, danger of forgetting HaShem, danger of returning to the 49<sup>th</sup> gate of impurity, danger of disconnecting from the Creator, danger of being angry, danger of losing oneself.**

For if man lived with the feeling that he was in the danger of drowning, he would be willing to receive from anyone! He would be willing to love anyone who gave him a chance to live, even if he hurt him, and even if he was descended from a dubious family...

**Because I'm in danger of drowning! And this person can save me!**

More than that:

In the case of a person who hurt me, stole from me or made me very angry. In the end, the pain it caused me brings me a connection to HaShem. This pain makes me a little less arrogant. The emotional turmoil reveals all kinds of weaknesses to me, and I discover that only a connection to HaShem will save me...

**In other words, the man who hurt me is my saviour! The very injury is what saves me from my danger! That is what shakes me and tells me not to forget, not to drown, not to get carried away...**

If a person lives his danger to such a degree that he feels like someone who is drowning who needs the lifeguard – the pain that this man caused him does not take up space in him, because he is busy with the lifeline, he threw at him!

But, if we prefer to run away and continue to hate, if we choose to address the feeling of hurt rather than try to erase it from the heart, if we continue to 'fuel' the feeling of hurt with words and thoughts and actions – it means that we have forgotten our situation.

It means that we have forgotten that we are in the midst of a turbulence and may drown...

**Whoever has time to deal with feelings of hurt and insult and anger, whoever has time to keep accounts of who is right' – it means that he does not feel his danger!**

But this point applies not only to cases of feeling hurt and the like. Even in 'simpler' cases, like people who are not from the same mentality as me, and this makes it difficult for me to communicate with them and connect with them.

(The Rebbe spoke about this point while we were in London, and asked the public that came from Israel whether they were able to connect with every Englishman they met.)

The person standing in front of you, despite their different mentality and not exactly looking or thinking like you, may be able to save you! Perhaps connecting with them can illuminate your dark spot! But we are busy with accounts, because we have forgotten what situation we are in. We have forgotten that within us there are degrees of anger and lust and sadness and laziness, and that at any moment the fall may arise if HaShem does not protect us... If we allow ourselves to give up on live savers, it means that our awareness of the danger is not great.

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HaKadosh Boruch Hu was able to give the holy Torah to the Yidden immediately upon Yetzias Mitzrayim. Why do we need to wait forty-nine days?

If the goal of the entire Yetzias Mitzrayim is to receive the Torah, why take time?

The Rebbe explained: When the Yidden were in Mitzrayim, they knew very well where they were. They felt their standing was by the 49<sup>th</sup> gate of impurity, they knew that the waves were getting stronger, and they might drown.

**But human nature forgets everything a moment after the difficulty has disappeared...**

The Rebbe mentioned in the name of his father, the Rebbe tzvkv"l, that in Auschwitz after the war, **"the last embers had not yet been extinguished, and the people began to quarrel among themselves over every nonsense..."**

How can this be? After all, a moment ago you were still brothers in trouble, and you almost swore that you would always stand for each other... Where has the sense of shared destiny between you gone?

**Because that's how it is. When man receives salvation, he forgets within a minute all his insights, all his promises to himself, he forgets what low state he came from.**

The Rebbe said: It is impossible to give the Torah to someone who is 'willing' to receive it, to someone for whom it is a nice option, to someone who has time and leisure to make calculations of what is right...

The Torah is a Torah of life! It gives life only to those who feel that they may die at any moment, only to those who live their constant danger and know that they may fall and only HaShem can save them.

**Otherwise, it's just talking, it's nice to hear, but it goes in one ear and out the other. It's not life for me, it's not something I need.**

This means that in order to truly receive the Torah in a way that it will have existence, it is only if I raise awareness of my situation...

The Yidden emerge from Mitzrayim, from the 49<sup>th</sup> gate of impurity, from terrible physical and mental suffering – but a moment later they forget where they came from, and allow themselves to start arguing with the leader...

**HaKadosh Boruch Hu said, to bring Torah to a people that is not aware of its danger? It's a waste of time...**

**For forty-nine days Moshe sat with the Yidden, and each day they returned to another gate of impurity, remembering where they had come from, and how much they needed divine mercy to endure.**

**Only on the fiftieth day, after the danger was palpable and obvious to them, did they receive the Torah.**

**And what does HaShem say to them then? "I am HaShem Elokecha, who took you out of the land of Mitzrayim."**

This is our connection point! Yetzias Mitzrayim!

HaShem didn't say, "I am HaShem Elokecha, who created heaven and earth," even though this is what He did. Because a person's true point of contact with the Creator is only in pain! Only in places where I don't get along alone and need HaShem's help! Only if I am in Mitzrayim and need the Creator to take me out of there am I willing to connect to Him in any situation...



From last year - Parshas Yisro 5783

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**What do you do when there are quakes in close personal relationships? And how is this related to 7.8 on the Richter scale?**

*☞ I'm made from a material called 'connection' ☞*

Two bocherim who learnt in the same yeshiva struggled together during a challenging time, with very difficult nisyonos. **One of the bocherim was influenced by the period and had a very big spiritual decline - while the other bocher held on, and even established a Bayis ne'eman be'yisrael.**

Later, one who knew the story closely asked the yungerman who remained strong - how did you do it? Didn't you have the same temptations as the other bachur? How did you hold out like that?

The yungerman said to him, **"Believe me, I am made of the same material as the other bachur, but there was one difference between us...**

Every evening, the yungerman retold, I would come home from the yeshiva, and I had a regular habit of sitting with my father, talking to him, and sharing with him everything I'd been through during the day.

**This relationship was very important to me, and I knew that if I failed, chalilah, I would tell my father this, and it would cause him grief...**

I didn't want to upset him! I didn't want to miss the warm bond between us! So, I preferred to hold back ...

*☞ A matter of fulfilment ☞*

This story, besides from having amazing educational significance, also has many messages for the daily lives of all of us, as the Rebbe explained during the shiur:

Each of us has a connection with people. There are parents, there is a home, there are children, there is a community, a rabbi, a rebbe, neighbors, close and distant friends.

**When we talk about building a close and high-quality relationship, something that is undoubtedly very important for all of us. We all strive to create a fruitful and constructive relationship with a friend, to have another person in the world, who contains me, understands my heart and is a partner with me on the journey of life ...**

Do we expect the other side to understand our hearts, do everything for us and be there for us for whatever we need? Of course, we do.

**We would love 100% understanding and giving on his part, but we understand very well that because we are different people and each of us has different needs and desires - it is impossible to 'build' on one hundred percent understanding.**

If I expect one hundred percent success - I'm actually giving it only a single percent chance, because even if there will be ninety-nine percent understanding - for me it's still a failure...

Therefore, because we on the one hand want a good relationship, and on the other hand it is impossible to demand one hundred percent understanding - **we learn to be flexible, to give up a little of my desire for the other, to try a little harder for him. This is the usual mechanism of friendships.**

But what happens in an instant, and we all have that moment - when something starts to creak a bit ...

A moment of anguish, of disappointment, sometimes severe disappointment. We expected from the other side for an action or a certain reaction - and he, how disappointing, did not fulfill expectations ...

These moments are very difficult for us, all the foundations of our relationship until now are undermined ...

The Rebbe says: These moments, of feeling insulted and hurt, or anger and disappointment - are moments of real test.

**A test of the person in front of himself!**

These are moments in which it can intensify the injury, want to stop the relationship, to go into private accounts and disconnect from him. **And between us - no one will be able to come to him with complaints, he is right! This behavior really wasn't worthy!**

But these are also moments when a person can stop everything, take advantage of the earthquake created in the relationship - and ask : **Why do I actually need this friendship?**

**What was this relationship based on until now?**

**And who do I 'knock' when I decide to get offended and cut off contact?**

*☞ Conflicts of interest ☞*

**Friendship, says R' Asher, is not just a kind interpersonal relationship. Friendship is understanding - that I am lonely and lacking in the world, and that there is something that no one else can give me except him!**

R' Asher used to use the most well-known friendship, the love of David and Yonasan, as an example of the process we are talking about:

**David Hamelech had a good friend, Yonasan. Yonasan was a friend who accepted David - how he was! He was a friend that David could trust, and tell him all the trials and difficulties - without him running to tell everything he heard to the whole world ...**

Then an incident happened, which really undermined the entire relationship between them:

**David knew that Shaul, Yonasan's father, wanted to kill him. And Yonasan knew that if David was appointed king, he was actually missing out on the royal dynasty!**

What would we do when there is such a strong clash of mutual interests? First things first, you cut off the connection!

But David Hamelech thought, and asked himself: Why do I actually need this friendship? For whom do I invest time and energy to talk about my difficulties and contain what he tells me? For Yonasan do I do it!? **After all, all this is for me! Those like me know how lonely and miserable I was, how strange I was to my brother and alienated from my mother's sons, how much they laughed at me, how much they didn't understand me - until Yonasan came to my life and gave me this friendship, which I needed so much!** This friendship, David Hamelech understood, is the gift I received from HaShem! It is a bond that is greater and more important than any personal injury or conflicting interest! My relationship with Yonasan perhaps should have started because of interests, perhaps it should have started as אהבה התלויה בדבר 'love that is dependent on something'—**but now, when the Creator has 'pulled out' the 'something', the common interest - this is my opportunity for me to create the 'Love that does not depend on anything', The real connection that matters to me most of all!**

Prefer Justice?

My friendship with the other, says the Rebbe, is not for the other - it's because I can't manage on my own! I need this connection!

*So yes, I can remain right, get hurt and breakup this bond, but the loss that will be caused to me - is much greater than the justice I will gain!*

The question is not 'if I'm right,' but rather 'what is more worth it for me'!

Why does a small child who has been hurt by you know how to reconcile quickly - whereas for an adult it can take years to forgive and erase the 'criminal past'?

**Because the little boy, says the Tzemach Tzedek, prefers the relationship, he prefers to forgive even though he is right - because he wants the relationship ...**

**But we, the adults, seem to prefer the hurt, the feeling of being justified against the injustice that was done to us...**

A moment of refinement

The Rebbe says: Two things that can help us at the moment of injury from a nearby figure:

The first - **To look at 'how much I'm missing without him', and 'how much he completes something for me that I can't achieve in any other way.**

And the second - **Ask yourself: Doesn't the other have enough credit with you that he doesn't mean to hurt you? Do you so distrust the friendship between yourselves - that any disappointment on his part is interpreted as his desire to annoy you?**

The moments when the friendship is undermined - they are an opportunity for me to sharpen my understanding and need for this friendship, to understand truthfully why I'm investing the time and energy into this relationship ...

**Nu, and whether I should miss the connection that is so important - just to 'feel right'?**

What's more important?

That Bocher, who avoided failing so as not to upset his father, understood a very fundamental thing in 'what is a right relationship':

**He realized that this relationship was more important to him than anything else, that he was never willing to give up this warm bond. So, it's true, he's currently experiencing a difficult time, the temptations are great - but he knows that failure means sorrow for his father, or alternatively, to stop telling his father everything he's going through, both of which are things that damage their good relationship ...**

So, he prefers to just avoid!

Fear at the scale of 7.8

At this point, the Rebbe linked the conversation to what happened this week:

**In the early hours of Monday morning, the country shook. [In Turkey and Syria] Thousands of buildings have collapsed, thousands have been killed, tens of thousands of wounded - but mostly these are the fears and worries that fill the heart. Because who knows where the next destination is, and whether our home is strong enough to handle such a thing?**

How is it even possible to live in the shadow of such a great fear?

The Rebbe said: This week, in fact, we discovered once again the reality of our lives, our natural helplessness. We discovered that we don't really have the power and the ability to control life ...

When we discover our helplessness - it fills us with fear. What is this fear? Suddenly we realize that - alone we can't!

This fear, the Rebbe said, is actually a very important part of our partnership with HaKadosh Baruch Hu!

**We have a partnership with HaShem. What is a partnership? Each one brings to the other something that he cannot achieve on his own, so this world is also a kind of partnership: HaKadosh Baruch Hu mashpia on us chesed - and in return he asks for 'yirah...'**

He gives us abundance, fills our lives with goodness, and from us He demands that we recognize that He is the giver, that we understand that we cannot do without Him, that we need the relationship with Him - and that if, chalilah, we lose Him, we have no chance...

**In other words, in exchange for His many kindnesses, the Creator asks us for awe, this fear, the fear of disconnecting from the source of life.**

The star of justice bein adam la'makom

When a person encounters moments of difficulty in life, everyone around smiles from salvation - and only he remains alone, everyone succeeds and only he fails again and again, and he asks himself: Ribono shel oilam, why?

**Why are you doing this to me? After all, we are in such a good relationship! I daven, I try to keep Mitzvos and learn Torah, why do I deserve such a thing?**

The Rebbe says: These moments are a test, just like in a relationship between friends! Test - do you prefer to remain right and complain, or do you take advantage of this difficulty for observation, for sharpening the understanding of why you actually need this connection with HaShem. Is this relationship for him? Am I 'doing him a favor' when I daven to him and talk to him?

**After all, this relationship is the foundation of my life! If I miss it - I have no more life! My relationship with HaShem is the most central and important and critical thing in life, because I know how weak and helpless, I am by myself! Behold, 7.8 on the Richter scale in Turkey is enough - to make me feel how exposed and defenseless I am...**

So true, I don't get 'everything I want', but my healthy relationship with my father is more important than anything!

**And in general, if we take one step forward - as soon as I understand the basis of our relationship, all the gates of abundance will open again!**

The truth in live broadcast

The Rebbe concluded: A man who lives with his helplessness the whole time, אדם מפחד תמיד 'Blessed is a person who is afraid constantly' - when a moment of earthquake or other shock comes, he is happy! He says, "Oh, Ribono shel oilom, thank you for showing me my weakness live!

But a person who prefers to imagine that he is strong and assertive and can cope alone - **these shocking moments are really the end of the world for him, because the world turns out to be something that cannot be trusted...**



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.

[sparksoflightspinka@gmail.com](mailto:sparksoflightspinka@gmail.com)

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