

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

From last week - Parshas Vayakhel 5784

*A journey through the depths of the soul*

The following words are not easy to read, and there may be parts that in our hearts we will have trouble swallowing them.

But this is the reality of our lives, the hidden, painful, and unpleasant reality that this week - we got a glimpse of - with what we were privileged to hear from The Rebbe Shlit"a.

**Therefore, it may be better to read this article in a quiet moment, in a time and place that allows us to contemplate at the words spoken here, and examine ourselves against them.**

We all go through many difficult moments throughout the day. Nisyonos, temptations, unpleasant experiences, moments of humiliation, sometimes even an infuriating feeling of injustice. **But how long do we let ourselves feel this difficulty?**

It turns out to be very little time.

As busy and occupied people, having a family to support or a mashgiach to please, a business to manage or a life to live, we rarely allow ourselves to dwell on emotion.

**It's hard for us to hold on to the emotion, chew it, give it space.**

We are afraid to dig into the heart, feel the pain and carry out a full process of connecting and clearing out the pain.

Instead, we often choose the easy, simple, and especially quick way:

**Run away.**

Gloss over. Deny. Ignore. Or any other phrase.

We prefer not to let ourselves feel the pain, we prefer not to be offended, not to think about the fact that we have failed - or that there was awakened in us a forbidden desire.

**We prefer to move on as if nothing happened.**

Seemingly that's good, isn't it? How much can we dwell on it already?

But it turns out, this is not quite so.

**Because inside the heart, deep down, where no one reaches and even we ourselves don't, inside the heart this pain remains, is preserved, continues to blaze, and bother.**

We have long since moved on to the next challenge, smiling and satisfied - and the burning coal is lying there inside without us taking care of it, without giving it the proper treatment.

And then we encounter more pain, and we already have another nisayon... We again push it away, hide again, deny again, continue as if nothing happened.

**Slowly, we get used to a very external, superficial life. We have a window display of life, in which we invest, but are afraid to enter into the soul, we tremble to go deep into the heart, and are unable to meet ourselves - because who knows what is there...**

We, as Yidden who were educated and raised with the foundations of Emunah, have an even more elaborate tool to escape with.

**Emunah.**

Emunah is the truth of life. The deepest and innermost and exact truth of the world is that everything is for the best, and everything is supervised from above, and we have a loving and caring father who guards us and saves us.

**But sometimes we use Emunah externally. Like another kind of escape - just with an 'internal hechsher'. That's how we managed to escape - and also 'advanced' in Avidas HaShem...**

A person is so afraid to relate to the pain that he simply prefers to hang on to something, albeit extremely real, but in an unreal way. In the manner of escape...

This way of life, of running away from the emotions, of not being able to face ourselves exposed and sensitive, is a kind of disaster for the Nefesh and the Neshama, for two reasons:

**First of all, it's like taking paracetamol for a dangerous infection...** The person uses drops of motivation or Emunah, and convinces himself that he is calm, and everything is fine, the 'headache' does pass, he managed to survive the day and even forget what happened-

But inside the heart burns a fire that never stops! And suddenly the person finds himself dry and lacking enthusiasm, and he does not understand why.

**Suddenly his whole life is awkward, everything is hard for him, he is not in the mood, he behaves with inner impatience and impatience with the people who are dearest to him, and he does not understand what happened to him.**

It is absolutely clear what happened to him! It's like a fan cut off from electricity in the middle of activity, the propeller keeps spinning, he looks like he's alive, – but he's disconnected from himself, from his emotions! How long can you keep walking around like this?!

The second reason is the main and most important reason in our lives here in the world.

#### **The connection with HaShem.**

When we live in such an external way, and do not allow ourselves to feel, we lose ourselves – but even more we lose the true and correct and deep inner connection with our Father in heaven!

When life is external, when we are afraid to face ourselves exposed, we are even more afraid to face Him exposed and open! And then our relationship with him becomes artificial and external, not real. **It's hard for us to open up to Him, we approach this relationship with a lot of internal cover up...**

But on the other hand, it is impossible to ignore the big question that cries out from within us in the face of this statement:

**What, and that I am expected to let myself feel?!**

**How can I let go of my feelings?**

Who knows where this will lead? Who knows what things I will discover about myself, about my weaknesses, about my Emunah?!

And in general: the education that 'everything is for the best' has been ingrained in us since childhood, so how can we afford to feel emotions such as anger, sadness, disappointment?!

These questions are correct.

**Because the truth is that everything is for the good, and no bad comes down from above – but when a person says it without giving room to his pain – he recites these words without being connected to them! He's not really convinced; he hasn't extinguished the hot coal in his heart.**

And then, all these sentences are again a kind of escape from ourselves...

So yes, there is no choice but to open the wound, to address the pain, frustration, disappointment, difficulty in front of the mirrors on the street. Not to ignore, not to convince ourselves that 'לשון הרע' 'Lashon Hara doesn't speak to me' and not to lie to ourselves that 'I'm not at all angry...'

There is a rule here that is important to know when we want to calm ourselves and heal the heart from the pain:

**The truth must not be denied! You don't extinguish emotions with lies and excuses!**

Only the truth!

**And the truth is, HaShem does everything!**

**And the truth is, I'm in pain now, and hurt, and upset, and offended.**

We are so afraid to face this statement. Because what, am I offended?! Am I angry?! Am I lusting?!

And more than that, I may be feeling some difficult feelings... In front of the Creator?!

**What, could be I have anger deep in my heart... On Him?! A sense of injustice? Of insult?**

After all, this is the opposite of all the stories of the Tzaddikim on which we grew up, about those great holy masters who did not ask questions, were not angry, had no difficulties with the Creator, and received everything with great love!

**It's very hard for human pride to accept that. Because we live with a sense of perfection, and it turns out that there are very unpleasant emotions inside us, which prove that we are far from perfection...**

But again, if we really stand on this level, and nothing is really difficult for us, then we are privileged to be one of those Holy Tzaddikim...

**But if it's not real, if inside the heart we do have a difficult emotion – then it's an escape! These statements will not solve our problem! Our hearts don't really 'don't hurt', we hide, deny – and our hearts can never be cleansed this way!**

So yes.

As unpleasant as it is for us to be in this situation, and not to the point, and as much as we were sure until this moment that we are already on a much higher level, that anger or lust does not speak to me, and that our Emunah is perfect and powerful, and that no event in the world can move us from being happy – **now is the time to stand exposed to our zero reality, to acknowledge it, and not to deny our pain!**

It's time to say, scream, feel hurt.

**This is the time to open our hearts to HaShem and shout to Him from the depth of our hearts: "Father, I'm hurt! I'm in pain! I'm having a hard**

**time with this situation, and I know you brought me to this situation! I feel it's unfair, I'm angry!"**

Reb Asher would say: HaShem doesn't want us to speak to Him with colourfulness, with nice words that hide what we really think.

**HaShem loves that we speak to Him with the height of openness, with 'chutzpah'!**

Of course, this is not a matter of speaking with 'chutzpah' out of defiance, we are not talking here about the 'chutzpah' of removing responsibility from myself and throwing the blame at Him – because then again, we are running away from ourselves and are dealing with the other...

Good 'chutzpah' is 'chutzpah' of desperation! That 'I don't have anyone else to talk to!' **'I have no choice, I just need you to save me, let me believe you're good, give me calm, patience, that I shall learn and know how to contain what I'm going through, give me the strength not to be angry, not to lust, not to blame – but to believe!'**

And even now, we have to be careful not to immediately run away to the feeling that I already believe, and here I am already calm. Nope! It should break out of your Nefesh! **Emunah is supposed to come from the depth of pain – not from running away!**

We must make room for the pain, and beg HaShem with a torn heart to bring us Emunah, and that we should truly believe, and truly trust, that it will not be lip service again!

**It's scary, it burns, it opens pus, this process makes us as exposed as possible – but that's the only way to truly heal the soul! Only in this way can we reach a true and absolute understanding that we need HaShem at every moment, and without Him giving it to us we have no Emunah!**

It is important to know that this process does not take a moment, nor two days. It is a long process of rebuilding the soul, of cleansing the form of the external life we have lived in until now.

**It took Reb Akiva forty years.**

Forty years that he lived with this tremendous pain that flooded his heart, forty years that he did not deny his inner distress, forty years that burned in him the desire to bite any Talmid Chochom that came his way. Reb Akiva gave space to his pain; he did not deny it.

**It was not from wallowing in pain or despair, certainly not from a place of hefkeirus and giving free rein to the realization of forbidden desires – but from a place of a strong need to find the answer within me, and not just to convince myself and memorize sentences like a parrot!**

But we asked the Rebbe, how was Reb Akiva willing to take this risk of starting a process without a fixed date for its end?! Surely no one promised him that he would find a solution before he left the world?!

**What would have happened if Rabbi Akiva had died at the age of thirty-eight? He would have lost everything! He would have all the open questions and pains and stay with them, and die out of frustration and anger!**

So how are we expected to take this risk?!

The Rebbe said: **This question I will ask you! How long will you allow yourself to live in such an external way? What are you waiting for? When will you do this process with yourself?!** People hear a point, enjoy the sharpness, smile, maybe even marvel and say, 'wow...' and move on...

How do you take the risk – **and not start the process?!**

When a person lives this process, experiences it, feels it, he connects to HaShem from a place that is Real! Absolute! Determined! Exciting! His life becomes cleaner, without pride, without external thinking that he is okay, without a sense of achievement, without a feeling that he can afford things, but with a tangible feeling of danger, and that he needs HaShem with him at every moment!

**That is why the only one who entered the Pardes safely and left safely was Reb Akiva! Because only he, out of the four, did this process with himself!**

The others who came in, saw things, and thought they already had these achievements, they already allowed themselves to ask questions and grasp some more, and when they found that they did not understand, they were too great to admit that they were limited in understanding in the face of Ein Sof...

**But Reb Akiva? He approached these achievements with full submission and self-knowledge! He knew very well who he was, and how much every drop he still accomplished was not his, but the kindness of HaShem!**

His achievements in Avoidas HaShem did not make him proud, he remained a פתי מאמין 'fool that believes'! (without trying to understand).

The Rebbe said: True Avoidas HaShem is only when I feel that I need it, and that without the Creator I am in danger of collapsing! Otherwise – it's only external! **If Avoidas HaShem is voluntary, then it is not binding!** It's not connected to me!

**Only, אתה חי - בעל כרחך 'Against your will' –are you alive!**

Gedanken from the Spinka Rebbe Shlita

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