

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

From this year - Preparation for Pesach.

What will happen with the dough?

What's your 'what'?

About four sons the Torah spoke, and each of them struggles with questions.

We all have moments of not understanding why, confusing and weakening moments, frightening events and a future shrouded in fog, cases that raise difficult questions and a sense of injustice.

Every Yid has some kind of 'what' in his heart, some question he goes around with that bothers him, doesn't give him rest.

The question is only – **what do you do with your 'what'...**

The fact that you have questions and confusions is okay, we are human beings with limited minds, we don't understand everything.

But what does your 'what' do to you? Are you, like the chacham son, taking the 'what' to the question of 'what does HaShem wants from me', 'מה העדות והחוקים, 'What are the aidus and the chukim that has HaShem Elokeinu has commanded us'?

Or you let your 'what' confuse you, divert you from your goal, discourage you and make you want to give up, like the rasha son who channels his 'what' into **'what is this work for you, for you - not for him'...**

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Wisdom belongs to young people?

Every person undergoes changes in life, internal processes within the soul, from the time he was born until his last day.

The Sifrei Kabbalah divide the human life into four:

In the first period, from the time the baby comes into the world until the age of thirteen, **our brain is in 'Katnus rishon'**. We are small, and are essentially building our basic existence.

At the age of thirteen, a person becomes 'big', but still, **it is only 'Gadlus rishon'**. Our brains are still not perfect.

Then, at the age of twenty, a kind of 'landing' occurs, and the person returns to katnus. The 'lights' and motivation of youthful vigour disappear, **and man finds himself in a 'Katnus sheni'**.

For twenty years, a person goes around with this katnus with him, until the age of forty. Then a person reaches the peak of his conciliation, **and receives the 'Gadlus sheni'**.

And now... to the Mitzrayim of our ancestors...

We were slaves to Paroi in Mitzrayim. Not only physical slaves, but also and especially slaves in the soul. In consciousness. **Katnus HaMochin (lowness of mind) – the lowest kind there is.**

But then the moment comes to leave Mitzrayim, **and then, the Ari HaKadosh reveals, HaKadosh Boruch Hu, illuminated to them at once the Gadlus Sheni, the highest level of the mind!**

Why? Why not go gradually? Why not promote them first to "Gadlus rishon" and later, little by little, the Creator will bring them to the peak of greatness?

To understand this point, we need to go back to the days of our cheerful youth, when we were in Gadlus rishon'...

During this period, man is sure that there is no wiser than him. What he understands is the pure truth, and anyone who thinks otherwise is simply wrong.

There is no smarter than him. No one understands more, in any field, than he does. And woe betide anyone who tries to sell him 'lokshen'...

A few years pass, he goes through several things in life – and at forty he returns to Gadlus HaMochin - greatness of the mind.

And behold a surprise: Suddenly, when you ask him if he's the smartest person in the world, he says 'no'! Suddenly he knows that he doesn't understand everything, he knows how to admit mistakes, he knows how to trust someone who is bigger than him...

Shouldn't it be the other way around?! After all, adolescence is characterized only by 'Gadlus rishon' – while advanced age belongs to the peak of greatness! It turns out that this is exactly the greatness we are talking about: **greatness is the realization that we don't understand everything. Knowing that we're not the greatest, and that there's a chance we're wrong...**

And now back to Mitzrayim:

If the Yidden had received the enlightenment of "Gadlus rishon," and Moshe would have come to them and commanded them to leave Mitzrayim!

What would we say then? Would we leave immediately – or would we demand to see a detailed plan of where we are going and what we will eat and how we will manage?

If we were in Gadlus rishon, we would think we knew everything – and then we would never get out of Mitzrayim!

Because in order to get out of Mitzrayim, in order to get out of the personal strait that everyone has, from the pain, from the suffering, from the things that bind us – we must have a Gadlus sheni! **We must come to the conclusion that we don't understand everything, that the Creator knows exactly what He is doing, and that we can only lean on Him and rely on His understanding—even if we can't understand logic!**

And on Seder night, says the Ari HaKadosh, the "Gadlus sheni" is revealed to all Yidden, the peak of greatness of the mind.

Yes, on Seder night, each of us has the opportunity to face ourselves and understand, 'Reb Yid, you don't understand everything, you are just created limited, let the Creator run things!'

And that, therefore, is redemption...

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The dough that almost missed (the redemption...)

The big day has arrived. 15th of Nissan, a little over three thousand three hundred and thirty years ago.

The Yidden get up after a night of the korban pesach, after a night in which they saw the miracles and wonders, heard the cries from the homes of the Mitzriyim, and the sounds of singing from the homes of the celebrating Yidden.

It's already clear: **Today we leave Mitzrayim!**

Well, like good Yidden, we have to organize properly... After a round of 'borrowing' silverware and gold from the neighbours' homes, **it's time to prepare food for the journey. A long journey awaits us, and we need enough bread, at least for a few weeks of the way to the Promised Land...**

The Yidden take out bowls, pour flour, pour water, knead everything into sticky paste, heat the oven...

And suddenly comes the order: Get out of Mitzrayim, now!

Now??? Precisely this moment? What, can't we wait twenty minutes until we finish baking the bread? Not nice to say, **but it's not a little... a little irresponsible? What, what will we eat along the way? How do we feed the children? Didn't we suffer enough in exile?!**

In those moments, a fierce war is waged in the hearts of the Yidden. On the one hand, there is an instruction from the Creator here, but it requires completely letting go of the desire to control the situation.

And it's hard, to let go. Very difficult.

Indeed, if the Yidden had delayed only another twenty minutes so that the bread would become crispy, and so that control would remain in their hands, they might have continued to rule – but they would not have been redeemed...

Because this is redemption: to let go of the control from my hands. Understand that there is someone who controls the situation, and not insist on understanding and leading. Agree to be led.

Golus is the result of our grasp on the desire to rule, which clashes with the reality that the Creator leads.

Geulah is the result of letting go. Even if we can't figure out how it will end...

Gedanken from the Spinka Rebbe Shlita

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