



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

From this week

Chasidim would wait – חסידים היו שוהין! –

On the fateful choice: To Do or To Be?

Dilemma at the Seudas Shabbos...

It was a Seudas Shabbos celebrated in a magnificent hall, on the occasion of a family simcha.

There was no one who missed the happy occasion. All members of the extended family sat down around one long table. Singing zemiros, taste the delicacies, pouring 'lechaim's' to each other, schmoozing, listening to speeches – and dancing from time to time.

A real Shabbos atmosphere .

Toward the end of the table, two cousins sat and talked passionately about some issue at hand. Both are heads of families and fathers of children. The children, needless to say, left the table long ago and turned to play outside to the delight of their parents.

During the heated conversation, one of the sweaty children came back and asked his father for something.

The father didn't even hear. He was in the middle of an unequivocal argument, signalling to the child, 'In a moment.'

Two more minutes passed, and the naughty son was impatient.

He took a bowl full of techina and poured it out in anger...

The father was horrified. **What does he think he's doing!! Everything got dirty! The floor, the chairs, the luxurious suit of his 'dear son' - and even his own 'gartel'!**

He held back from lashing out. It's not pleasant, in front of such a large crowd that were following the events with interest.

Instead of shouting, he bent down to the techina —and cleaned it with a napkin...

"I don't understand you!" The cousin said, "If I were you, I would slap him for his unreasonable behaviour! Or at least severely order him to clean everything himself! **What education do you give him? That he can do whatever he wants — and you'll pick up after him?!**"

The father disagreed. **"What am I going to gain by yelling at him? He won't understand anyway, and will only get 'childhood deprivation'..."**

They both forgot the previous topic for a moment, and began to argue passionately about which of them was right. They decided to go up to the Rebbe and ask .

Should I clean up after the child — or instruct him to clean himself?

The Rebbe said that this question was based on a bitter mistake .

A common mistake that we all are mistaken about.

Hence - to another story...

Quandary at the door of the house

The next story, well, didn't just happen once. This is a particularly common story in almost all yiddishe houses. .

The father returns home after a busy day, and sees his wife clenched and irritated.

"What happened?" He asks worriedly. Who like him will be interested in her well-being.

"Nothing." She dismisses dryly.

"What's the 'nothing'? Can't be, I see something must have happened! "

"True," her voice still clenched, **"but you won't understand anyway!"**

And he, who returned home not to suffer from a murky atmosphere, is unwilling to accept it. **"Why won't I understand? Do I have a heart of stone? "**

She surrenders. She tells him at length about the agitating and painful incident.

And he, all willingness and readiness to help, listens and gives golden advice on how to solve the whole problem at its root. . .

"You see?" Now the irritation is already turning to tears, **"I told you that you wouldn't understand me!"**

And he, is in despair. And just how he understood! **She's the one who doesn't want to hear what he has to say...**

So, who is right in this story?

Shabbos: The Source of Rest in Life

HaShem does it all. Livelihood – from Heaven. Shidduch– from Heaven. Everything – from Heaven.

But we are commanded not to stay at home and wait for all the abundance to reach our doorstep. We must make an effort, get up and work.

Six days a week, a person goes to work. He makes an effort, does, acts, expends forces, and then comes Shkia on Erev Shabbos – and the Torah says to him, "And on the seventh day Shabbos!"

As if all your work is done .

All the open things, all the meetings that haven't happened yet, all the processes that are still in the middle – stop everything! Don't talk and don't do anything!

Because if we didn't sit down, we would indulge in the feeling of doing. We would turn doing it into an ideal, completely forgetting the Creator who gives us everything.

During the six days of the week, we are commanded 'To Do'.

On Shabbos, we must stop everything, 'To Be'.

One day a week we stop to observe, to dwell in this doubt of what will happen next week – and to realize that it is not at all up to us or our actions. Remember that it's all Him.

And at this point lies the root of the distortion:

We have become accustomed to a life of 'To Do', we have become addicted to the race of doing, we are sure that everything depends on and is measured only by what we do.

We run from one action to another, from action to effort, unable to stop for a moment and connect to the quiet of the present.

It is most difficult for a person to be alone with himself. He seeks to escape from himself, from the doubts that eat in him, from the emotions that may arise suddenly, from the feeling of helplessness that chas vechalila may overwhelm him.

We completely forgot about 'To Be'.

From pausing, from maturing in the present, from our real life.

And don't get me wrong: doing is important. We have not descended into the world of Atzilus.

But the soul is not built by running from one action to another. The soul is built from slow cooking, from 'To Be'!

☞ The perfect makeup for a stable home... ☞

A Yiddishe home needs both parts.

Both for vigorous action – and for staying and being patient.

The man usually represents the To Do. As far as he is concerned, every problem that arises is just a kind of riddle that needs to be solved.

And where is the place of emotion in the story? And the experience? And staying in pain and conflict? For him, they are just a kind of waste of time...

But she, as a mother of his children, who needs patience and endless time – she is the Tu Be part of the house.

When both sides are aware of this, both will be able to take one step closer towards each other's position.

☞ That's why I spilled... ☞

And now – to the hall of celebrations that awaits us, soaked in techina...

"Your child entered the hall – not for nothing," the Rebbe told the wondering father, "he wanted something. He asked for your attention. It meant more to him than anything!

"But you, instead of addressing him, had more pressing matters.

"Well, what will he do? How will your attention be captured? Well, he has a good life teacher..."

"You, too, when you need something from someone, you do everything to get it. We are well equipped with manipulations and marketing tricks that will catch the people we want. .

"And that's what he did, actually. Consciously or not. The spilled techina was a kind of plea spilled in your direction!

"The question you asked is a mistake! It stems from thinking that 'To Do'... You think that the right thing to do is to yell at him, and you think that the quick bending down and cleaning up will remove your disgrace and quickly return you to the burning topic of conversation is the right thing!

"But that's not true! That's not the job now! **Now it's expected of you to recognize the child's desire, to stop everything—and a little bit of 'to be'! Be with him, give him a little attention!** What's next? Should you clean up yourself or leave the task to him? That's the small question, and it hardly matters... "

☞ Patience- construction -here!... ☞

And sometimes, sometimes we find ourselves consumed with doubts, overwhelmed with emotions, agitated by insults.

Our tendency is to run away to action, to reactions, to conclusions. To Do.

Not a shame?!

This fire, the doubt that burns within us, is what builds the next floor in the soul!

We must let this fire burn within us! This doubt, this helplessness, to break through all the fountains of the soul, to let himself cry out to the Creator to illuminate the right path...

The waiting and the patience, the fact that you do not rush to conclusions, but allow yourself to be tormented by doubt – **is what opens up new strengths of connection to yourself and to the One who created you!**

☞ Fire of Emunah... ☞

This is what Reb Asher writes in his letter:

"And patience is the fire of Emunah!

For the believer waits very patiently for the Sibah -reason that will be revealed to him from above, and does not think after the ways of HaShem.

And this Emunah itself brings him true and complete salvation!

The patient person also has the finest prayer of all the prayers, in the realm of 'יעטוף' , 'The tefilla of the poor',

And the Almighty enjoys it the most and makes it a crown on His head."

Gedanken from the Spinka Rebbe Shlita

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