



A Foundational Article on the Labyrinth of Life, that we merited to hear from The Spinka Rebbe Shlita.

From Last week

## ENOUGH WITH THE ADVICE

### 1. Movements within the Swamp

Every one of us is born with an internal engine that pushes us to move all the time, not to stay in one place.

Already when we were only a few weeks old this engine already started working. **Suddenly, a strong desire to move physically awakened in us: to move our legs, try to turn over, crawl, sit up, stand, and walk.**

Afterward, when the body was ready, it was the internal part's turn to start moving. **The engine began pushing us to move, advance, try, develop, and grow.**

As we matured, we discovered that reality also obligates us to move constantly: we need Parnasah, and this necessity requires us to wake up in the morning, find ideas, develop initiatives, and earn money.

The internal need for society? It also motivates us to act, obligating us to develop connections, initiate conversations, and create shared experiences.

**What wonder is it, then, that when life presents us with a challenge – we try to solve it through movement.**

To stay put and suffer? That is not an option at all. What will we gain by remaining stuck?

**If you feel choked, if you sense danger – do something! Move physically, move internally, seek solutions, create maneuvers that will extricate you from the unfortunate situation you have fallen into!**

Now, think about this person, who has been accustomed his entire life to move and act, to advance operations and initiate solutions, think what happens to him when he suddenly falls into a thick swamp.

It happens to him suddenly. In the middle of a routine walk on the edge of the city. He is strolling happily when suddenly his shoe sticks in place, refusing to move. A bewildered look toward it reveals the secret: there are muddy and sticky remnants here from last winter...

"Oh," he thinks to himself instinctively, **"what's with a swamp now? I'm in a rush!"** He struggles for a moment with the shoe, manages with difficulty to lift it from the mud, but then it turns out that the other leg, the one to which all his weight shifted, has sunk into the swamp up to the top of the shoe...

Alright, now he's really angry. **What's the story? Who is blocking him in the middle of the day?**

He breaks out in a quick struggle, pushing, stomping, and kicking his legs – but the mud is not alarmed.

**Every kick sucks him in a little further. He kicks even harder – but then his knees also get swallowed into the swamp.**

His shoes are dirty, his trousers will no longer be fit to wear, and he parts with his suit with a heavy heart, as he continues to struggle...

But as time passes, and more inches of his body sink into the mud – he realizes the terrible implication:

I am really stuck!

**There is no way in the world for me to get out of here!**

No action of mine will help.

**No cleverness. No initiative. No strategy. No movement.**

Everything I do will just sink me in deeper.

## ✡ 2. Do Not Be Sucked into the Konseptzia ✡

David HaMelech referred to this world as a thick swamp.

"I am sunk in the mire of the shadowy depth, and there is no foothold", David would cry out to the Creator, Ribbono shel Olam, I am stuck here in a drowning world – and everything I do will only sink me further into this murky reality!

**Every initiative of mine, every strategy, every idea – connects me further to the swamp, sucks me in, steals another piece of freedom from me.**

It's true, life has accustomed us to move all the time.

It's true, they taught us that initiative, movement, and strategy are the only way to survive and succeed in life.

But maybe this is a mistake?

**Perhaps the more we initiate and get used to relying on our own doing – we are only being sucked into the Konseptzia (conception) of this world, and disconnecting from the source of our Chiyus?**

It is true. We are in the Olam Ha'Asiyah (world of doing). We must act; we sometimes need to take initiative. But this way of thinking, as if everything begins and ends with us, with our idea, our initiative, our cleverness, or even our will – **well, this way of thinking accustoms us to break contact with the source of life, with the One who truly does everything and does not really need our ideas...**

### 🔊 3) Save Me From My Own Ideas 🔊

These were moments filled with tension.

**The news about the enemy brother approaching with four hundred loyal soldiers cast terror upon the small and frightened family group.**

The Father of the Family, Yaakov Avinu, was genuinely afraid. The Torah Kedoshah describes it:

And Yaakov was very frightened, and it distressed

him!" And Yaakov was very frightened, - lest he be killed. and it distressed him - were he to kill others.

**But wait: Yaakov Avinu is supposed to be afraid?! He is the only person in history who received the explicit promise from HaShem – "And I will protect you wherever you go – and I will return you to this land!"**

HaKadosh Boruch Hu Himself committed to returning him to the land safely, without anything happening to him!

Besides, Esav had already set the date for the assassination years ago: When the days of mourning for his father draw near!

**As long as his father, Yitzchak Avinu, is alive – what is there to fear?**

The Sfas Emes says:

Yaakov Avinu remembered the promise well. He knew how this encounter was going to end: he would be saved.

**But Yaakov suddenly noticed that he was looking for solutions, that he was generating advice for the Ribbono shel Olam – how exactly this awe-inspiring miracle would happen...**

He observed that he was trying to develop escape routes, war initiatives,

and battle strategies – how and what to do to overcome the approaching danger.

And that is exactly what Yaakov Avinu feared: **He didn't want to 'die'! He was afraid of drowning in the mire of doing, in the thought that his advice was the solution!**

"And surely Yaakov Avinu alav hashalom, had several pieces of advice against Esav, but he requested from HaShem Yisbarach, that he should not have to stop his high level of Dveikus to look for advice!"

Yaakov Avinu requested: Ribbono shel Olam, please save me, save me from myself, from the self-killing that the body is trying to cause me, from the control that the swamp is trying to take from me!

**Save me from the advice, save me from the ideas, save me from the internal power that I might still feel when I succeed in overcoming him!**

There was a double fear here:

Vayira (he was afraid) – lest he be killed: Yaakov Avinu was afraid to death of this disconnection! He knew that no success in the world is worth a

single moment of disconnection from the source of his life!

Vayeitzer Lo (and it distressed him) – lest he kill others!

**The moment a person gets used to the idea that the control is in their hands – they do not hesitate to harm anyone who stands in their way!**

When a person is captured by the fascinating idea that they are the story here in the world – the path is short to trample anyone who tries to caution them, anyone who is unwilling to accept their control, even if they are their closest relatives!

And about this, Reb Usher would say:  
All that is asked of us in this world is –  
**do not mess up.**

And how do you not mess up?

**By not trying to fix...**

Gedanken from the Spinka Rebbe Shlita.

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