



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

"THE GOLEM WHO BECAME A KING"

1. The Story of the Golem

On the sixth day of Creation, when the entire world was already prepared—the animals roamed full of vitality, the trees swayed gently in the breeze, and the sun and moon took turns lighting the world — HaShem created a golem.

It was a Golam, inanimate, lying on the ground like a stone without a soul.

The Malachim, observing this new creation, were astonished: **"Master of the Universe, what is man, that You are mindful of him? Why did You create this weak, lifeless, and pitiful creature, unable even to move on its own? Even to move on his own – he is not capable! So, for what?"**

HaKadosh Boruch, created the animal perfect, it is - along with its vitality. 'The earth will bring forth a living soul.'

The plant also came out of the earth - with the perfect dose of the divine life that it needs to fulfill its function, to grow and develop.

Even the inanimate received the life it needs to exist, to stand and to serve creation.

Only this strange golem lay there, lifeless.

Why was it needed in this world?

HaKadosh Boruch Hu said to the Malachim: **"Do you see this creature? For him I created the entire world. For him I made you, the animals, the vegetation, and the inanimate objects!"**

This golem—he will crown Me as King in the world!

2. A Golem Walking on Two Legs

But how?

How can a golem crown HaShem? What can he offer from himself to the One who owns everything? What contribution can he make, when he lacks even a drop of life?

HaKadosh Boruch Hu said: "I will transform this golem into a powerful being, with immense wisdom and vast capabilities. I will give him missions, plant ideas in his mind, grant him vitality — My own! I will make him a kind of 'creator'!"

His task will be to remember that I am the King—not him. To recognize that all his grand actions, successes, talents, and achievements — have nothing to do with him. He is, after all, just a lifeless golem.

HaKadosh Boruch Hu breathed into him a Nishmas Chaim, and ever since, the golem walks upright on two legs — five thousand and nearly eight hundred years—and he is convinced that he is the king...

3. Who Is the Real King?

This golem is a Yerei Shemayim.

He hangs out in good company, was educated in the best institutions, and learned how to behave like a proper Yid.

He knows that on every success one must thank HaShem.

And indeed, he applies this — he says "Baruch Hashem" He does not forget to raise his eyes in gratitude for the successful children, for the livelihood, for his health.

But does he remember who is the King and who is the golem?

Does he remember that all he has is not his at all?

When he sees others who have succeeded less, does he regard them as equals, knowing that his success does not belong to him?

Not quite.

4. The "Derech" in Two Words

Once, Reb Asher entered the mikveh in Batei Horenshtein in Yerushalaim. A man there, pleased to see him available and nearby, asked:

"Reb Asher, can you tell me what the 'Derech' is—the Yesod of the Baal Shem Tov HaKadosh?"

Reb Asher replied: **"The Derech is—'Do not steal!'"**

What? What's the connection?

5. You won't be able to steal

When you have ten children, all successful, bringing you great nachas — **but one ruins the reputation, shattering the sense of perfection...**

When you had ten successful business deals, the results spoke for themselves, the income flowed without problems - **but suddenly you have one deal that ruins the celebration, the client leaves disappointed, the money refuses to come, you are left with a bitter taste in your mouth...**

When you had a special period with exceptional Avoidas HaShem, you managed to put in many dafim of Gemara and learnt many hours, you felt that every Tefillah – shakes the heavens, **but then one day comes - that ruins the sense of wholeness...**

You held out ten days from anger, from overeating, or from other temptations — **but then came a moment of weakness, and you fell...**

What happens there, in the face of this single failure? How do we accept it?

Usually in one of two ways:

- **Denial:** We sweep it under the rug, minimize it, pretending it didn't happen—trying to protect our illusion of perfection.
- **Collapse:** We break down completely, feeling that all our nine successes are now worthless.

But the truth is—it's a divine, heavenly process, directed specifically to us.

HaKadosh Boruch Hu took us, golem creations, and gave us many successes, many achievements, strengths, ideas, children, restraints...

But He did not give us this to create more beings here in the world, but so that we should know Him through all these successes! So that we might ask ourselves – how is it possible for a Golem like me to succeed like this? There must be a Ribono Shel Oilom here who does everything...

But we, what can we do, also have a strong tendency towards pride, a strong desire to be kings ourselves, and therefore we 'stole' all the good for ourselves.

HaKadosh Boruch Hu, tells us: **You shall not steal – I will not let you steal! From time to time I will remind you of your reality, I will show you your 'golem', so that you may reconnect with Me...**

HaKadosh Boruch Hu says: "You accepted My kingship? Then accept My decrees!" **the way to make Me king again – is only through those 'decrees', those moments of difficulty, of lack of success...**

Those are what remind us who is the King — and who is the golem.

When a person takes that failure and uses it as a path to connection—it no longer becomes a **“stain”** to hide. It becomes a **“crown.”** That fall is what connects him — and all of his successes—to the Borei Yisbarach.

6. Dveikus Through the Commandments?

We know that the commandments we received from HaShem are intended to connect us to Him.

“613 pieces of advice” The Zohar HaKadosh refers to the 613 commandments as advice to cling to the Creator.

But let’s consider: Does obeying HaShem’s laws actually connect me to Him?

If I obey traffic laws, does that mean I’m connected to the Minister of Transportation?

If I pay taxes, does that mean I achieve “closeness” to the Minister of Finance?

What is it about HaShem’s laws that connects me to the One who made them?

7. Don’t Settle for a “Reward”!

Man, by his very nature as a golem, doesn’t like getting out of bed. He prefers to stay still, not to strain, not to sweat — especially not for things whose benefit he can’t immediately see.

Man, with his evil inclination, wants to steal, to chase desires, to erase all boundaries...

But HaShem, in His mercy, wants to keep him close!

So HaKadosh Boruch Hu surrounded him with endless barriers and boundaries—to protect him from sin and encourage him to go on the good path.

He placed him in a good family, among observant Yidden. He filled him with fear of “what will people say”, gave him a desire to

marry into respectable families, planted a guilty conscience in him, surrounded him with people who see his actions, gave him children who need to be raised by personal example — and more...

A person can live a whole life: not stealing, not succumbing to temptations, performing all the Mitzvos every day — but none of that is his own doing! It’s all the heavenly chiyus and heavenly hashgacha protecting him every step of the way!

Yet, as always, man prefers to take the credit, thinking it was he who mastered himself, who elevated himself to spiritual heights...

HaKadosh Boruch Hu gave us 613 commandments—but every commandment has two parts:

1. **The external act: doing the mitzvah and avoiding sin** — this ensures reward and punishment.
2. **The internal connection:** the recognition that I couldn’t have done it on my own—only HaShem kept me on course.

Real Dveikus depends on the second part—the inner connection.

When I do a Mitzvah knowing that the power to do so came only from Him I met Him! I connected to Him!

The Kozhnitzer Maggid taught: The Mishna says “Do not be like servants who serve the master just for a reward!”

Don't settle for a *reward*! Don't settle for *half the mission*!

Never forget: The main purpose of the Mitzvah is to connect me to HaShem — by realizing I’m just a golem, and I never truly wanted to perform the mitzvah. I would have followed my urges—but HaShem protected me.

8. A Storm in the Rich Man's Room

A long line greeted him in the waiting room. Everyone was waiting to enter the wealthy man's office — each one representing their own charity organization, each with a cause for which they were collecting.

He had come on a long flight, to raise funds for a major food distribution project in Yerushalaim for needy families.

His fundraising prospectus was ready in hand—with stunning photos of the distribution, crates of chicken, stacks of vegetables. If the philanthropist was convinced, he could cover a large portion of the expenses.

Finally, it was his turn. He entered the lavish room with two or three other 'Meshulachim', all from Israel.

The rich man sat on a grand chair. The first collector stepped forward and spoke in a whisper, and our man stood just behind, catching the conversation.

"I'm a Yid from the Holy Land," began the one ahead of him, "and I'm running a massive food distribution in the holy city of Yerushalaim..."

The listener tensed. He too was running a food distribution in Jerusalem!

The man continued: "Here, I brought photos from the last event, look..."

He peeked at the colorful pictures—and his eyes went dark.

It was *his* distribution!

They were *his* photos!

The first collector was a fraud—and he was stealing his donor!

Shattered, he left the room and returned all the way to Israel—rushing straight to Reb Asher.

"What do I do?! How do I expose him? He might take all the credit for himself!"

Reb Asher responded: "Let him enjoy it..."

The chaver was stunned. He couldn't understand this answer. There's a thief involved—he might ruin the entire fundraising effort!

Reb Asher said: **"Let's say you confront him, you fight, you take him to a Din Torah. What will you gain? A penny here, a penny there... But you'll lose the main thing."**

The spiritual connection you are able to earn through your silence, through this test—you might miss it.

HaKadosh Boruch Hu gave you an opportunity to connect to Him through this challenge, to bite your lip, to show restraint with humility, to acknowledge: "I don't run the world. I'm not better than him."

Maybe giving in would earn you another sack of potatoes. Maybe it would look better in the pictures. Maybe you'd win the title "Yerushalaim's greatest man of chesed" But you would have missed the Malchus. You didn't accept "My decrees." You settled for the prize. With half the mission.

This week's edition is dedicated by **Reb Avraham Yosef Stoppa** the editor of the Portuguese edition of the "Sparks of light" in honor of the Upsheren of his son. Mazel tov.

Gedanken from the Spinka Rebbe Shlita

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