

Rav Asher said that a person goes through all kinds of paranoias, all kinds of shaming, that are usually natural in *tevah*. He has a paranoia, a *pachad*, from a policeman, from his enemies, from the people that are chasing him. Or he has a shaming, from things, when people exaggerate, and take the smallest things and make a whole fuss about it. A person has to know that anything that he gets comes from *shamayim*. Hakadosh Barchu wants that you shouldn't have *pachad* from people, you should have *pachad* from the Ribbono Shel Olam. You shouldn't be ashamed of people, you should be ashamed of Him. That's the reason why He gave it to you. But when you don't use your *da'as*, and you think that people are the ones that are shaming you, that people are the ones giving the paranoia, that's what the *yetser hara* wants. He wants you to go into a bigger *pachad*, and a *pachad* to be afraid of the *pachad*, and a *pachad* for what will be and what was. The same thing with the shaming. Then he gets you into *ye'ush*. But when a person concentrates and focuses on the *pachad*, that it's *pachad Hashem*, then all the *pekudim* go away, and all the *bushos* go away.

There was a widow who came into Rav Asher, crying, because her husband had passed away. What's going to be now with the children? Who's going to take them to the *chuppa*? What's going to be by the bar mitzvah? What's going to be every Shabbos and every Yom Tov? Rav Asher said, you have to focus only on the *hoveh*, only on right now. Then Hakadosh Barchu gives you *kochos*. But when you start being busy with what will be and what was, there you mess it up, and you don't have any *kochos*. As long as you focus on the *hoveh*, you will find Hakadosh Barchu. The same Hakadosh Barchu who gives you now *kochos*, will give you tomorrow the *kochos*, also.

Rav Asher taught, we have to live everything in this world, *me'al hateva*, beyond nature, and to see in everything where Hakadosh Barchu finds him, where he is talking to him. What we call weakness, he used to call it *pinuk*. What we call pain, *ysisurim*, he used to call it, *yetser hara*, or *satan*.

Once he was full of pain on Friday night. In the morning, when the people came back, they saw him standing in the kitchen preparing coffee and cake for the *mispal'lim*, and nothing was hurting him anymore. So they asked Rav Asher, what was last night? He said, ahh, nothing. The *yetser hara*, the *satan*, was here, and he wanted to start destroying my whole life. He wanted to destroy the whole Shabbos. But I didn't let him. I told him, will you stop bothering me? I have to repair the cake and the coffee.

Rav Asher taught that we have to look at everything not as a fact, only as a cause, a *sibah*, not as a *metzi'us*, only a *sibah*. There's a *mesovev es hasibos*. To find the Ribbono Shel Olam in every cause, and to start to seeing Him and talking to the Ribbono Shel Olam with your own language. Start saying, *Abba she'be'shamayim*, You're behind this phobia. You're behind this paranoia. You're behind everything that You sent to me, and You're the One that wants me to see You. You brought it in order that I should connect to You. Now, help me, Yourself, without any *gashmiusdike* way. All you want is that I should daven to You and that I should remember that You're the One who can take away all the paranoias, all the *pachad*'s. You should be my doctor. You should take away all kinds of *machla*'s that they're thinking about, without any *emtsa'ut gashmi*.

After Rav Asher had a heart attack, he had to stay at home. They didn't let anyone in to him. He wasn't supposed to see any people. They were not supposed to tell him any news, for the simple reason that he should be able to rest, and he should come back to his *kochos*. When he became a little bit better, they started letting in some people. Someone came in who was very hurt and crying. Rav Asher listened to the end, and Rav Asher answered: Take a look. My whole life, I work with people. People come to me. People ask me questions. I answer. All day, I'm surrounded by people. Suddenly, they tell me you have to lie in bed, close the door, don't hear any news, don't talk to anybody, don't see any people. I should have been the most broken person in the world. But *be'metzi'us*, I am the happiest person in the world. Why? Because, Ribbono Shel Olam, You want this? You want me to be together with You, closed up? Ahh, I'm ready for that. How much time do you want me to be with You? A month? I'm ready to be with You for a month. Ribbon Shel Olam, do You want me to be three months? I'm ready to be with you for three months. Do You want me to be with You for a year? Wow, how happy I am to be with You even for a year.

*Hashem, Kel rachum v'chanun.* The Gemara asks, why does it say twice, Hashem, Hashem? One Hashem is after a person does an *aveira*, but the first Hashem is before a person does an *aveira*. So the question is, why do we need *rachamim* before we do an *aveira*? Rav Asher answered, before a person does an *aveira*, he still needs a lot of *rachamim*, that he should recognize his helplessness, that he should recognize that at any minute, *yitsro shel adam misgaber be'chaol yom*. At any minute, he's about to fall. It's only the *rachamim*, the *chasadim*, that Hakadosh Barchu is watching over him. But a person himself has to live *chatsi negdi samid*. He has to admit that he himself cannot stand on his own, and that it's only because Hakadosh Barchu sends him all the time all kinds of causes, all kinds of *siba's*, that keep him back from falling. *Me'maile*, a person needs a lot of *rachamim*, that he shouldn't take the credit for himself that he's holding back from doing an *aveira*. *Ee'malei Hakadosh Barchu ozer, eino yachol lo*.

The tsaddik from Kalisk in Teveria, he said it's a mazel that Hakadosh Barchu didn't give us a mitzvah to be a *ba'al gaiva*. Because if Hakadosh Barchu would give us a mitzvah to be a *ba'al gaiva*, with what could we be holding ourselves big in order to be *me'kayim* that mitzvah?

*U've'chen avoh el hamelech asher lo cha'das v'ka'asher avad'ti avad'ti.* Esther HaMalka says, *ka'asher avadti*, when a person does something wrong, and he feels he's lost, then he feels he's lost in everything. His mitzvos are not worth anything. He's not worth anything. *Ka'asher avadti*, since I lost myself through bad things that I did, *avad'ti Hakadaosh Barchu*. Now he'll do whatever he wants. Despite all this, I'll keep on davening to Hakadosh Barchu. I don't give up the chance. *U've'chen avoh el hamelech asher lo cha'das*. Even though according to *da'as Torah*, I'm not worth it to come before the *Melech*, *avoh el hamelech*, to come before the *Melech*, is *lo cha'das*. It's not the right thing to do. Since I know what I am and who I am, despite all this, I will still keep coming to the Ribbono Shel Olam even though it's *lo cha'das*.

That's what we say, the Baal Shem Tov Hakadaosh heard a voice saying that he lost his Olam Haba. He became very happy. Now I'm going to serve Hakadosh Barchu only because Hakadosh Barchu looks out for our tefillos, even though I won't get any *schar*.

Rav Asher says, the whole *bechira* that a person has is only that he should decide if he's for himself or he's a part of the *shoresh*, of the root of the Ribbono Shel Olam. A person that he lives that he is altogether independent on himself, he can recognize when he goes through a failure. Then he suddenly starts to answer himself, that I'm OK. But, I'm trying to answer myself that I should feel that I'm OK, and it only happened because of this, because of that, because of this *sibah*, that *sibah*. That's why I fell. But I am OK, because my intentions were good. Since my intention, my *kavanah*, was good, I have already a *terets* on why I fell through. The main thing is to look that he's independent and that he's OK. But a person that knows he's not independent, he knows he has to always be connected to the *shoresh*, he has to be *mevatal* himself, he never looks to answer himself. He understands right away that when he falls through, the only reason was because he disconnected himself from the *deveikus*, he disconnected himself from the Ribbono Shel Olam. That's why he fell. Because a person himself is always in *bechinas chet*, *lapesach chatas rovets*. If he doesn't fall through, it must be because he's connected to the *shoresh*, to the *shoresh ha'ain*. Once a person lives that way, automatically he has no *bechira* because Hakadosh Barchu is his *bechira*. Then there won't be any more *milchamas amalek*.

They say that the Aterers Tzvi from Ziditshov, when he didn't feel good, he called a doctor. When the doctor came, he told the doctor, I don't need you to tell me what to do. Just tell me which limb is sick. From then on, I know already by myself what I have to do.

A Yid asked Rav Asher, what did we see when we used to come to the *beis hamikdash*? When we went into the *beis hamikdash*, all we saw was the *mizbe'ach* burning, all the *korbanos*, all the fats, all the *korban oleh*, all the wood that was burning all the time, so what effect did it have on all the people who went into the *beis hamikdash*? Answered Rav Asher, when people came to the *beis hamikdash*, they saw that all, in the end, becomes nothing, that all gets burnt, that all turns into ashes. He was able to learn from this, *hevel havalim*. Everything that we are looking for in this world is not worth anything, and nothing stays from it. The only thing that is left over for a person is his connection with the Ribbono Shel Olam.

Someone came into Rav Asher, and was very broken. A good friend of his, a very close friend, passed away in a tragic event. He was very, very broken. Rav Asher came out and told him, the Ribbon Shel Olam is teaching you, אל תבטחו בנדיבים בבן אדם שאין לו תשועה ... אשרי שא-ל יעקב בעזרו שברו על ה' אלקיו. Never put your *bitachon* in any human being. The happiest person is, that he always see the Ribbon Shel Olam and relies on the Ribbon Shel Olam in everything.