

Someone came over to Rav Asher the day before he took his daughter to the chasuna, to the chuppa. He asked Rav Asher, how can I thank Hakadosh Barchu for the big chesed that Hakadosh Barchu has done with me, that this time of marrying off my daughter has come? Which Tehillim should I say? Rav Asher told him, all the Tehillim that you are going to say isn't equal to e keeping yourself back from answering somebody. once. A bisul hachna'ah is worth more than all the Tehilim that you are going to say. Someone came over to me and told me that he went to a chasuna and before the chasuna a problem came up, and he couldn't keep his mind by the chasuna. Suddenly, his mechuten came over to him and started telling him all kinds of things that got him angry. But he told me that he decided to be quiet, not to answer to the mechuten. And he thought to himself, Ribbono Shel Olam, help me in the zechus that I'm not answering to my mechuten, not putting up a fight, a fire, that whatever I need should come out. An hour later, he received a phone call, that this .problem that he had before the chasuna, was all sorted out

Someone came into Rav Asher and asked him, how can I get rid of Amalek within me? Answered Rav Asher, you think you are you and that you have an Amalek inside of you. You have a mistake. You, yourself, are Amalek. Altogether, you don't have a bit of Emunah. There was a woman going to the Kosel. Rav Asher asked her, why are you going? She said, I want to get rid of the devil. Rav Asher asked, why do you want to get rid of the devil? You, yourself, are the devil. She said, Rav Asher, why do you say that I'm the devil? Rav Asher said, because I'm also the devil. Now I know that I'm not the devil, and the Ribbono Shel Olam is revealing Himself, that He is not the devil. If I don't have the Ribbono Shel Olam, then I'm the devil of all devils. That is called me'chias Amalek

Someone once asked Rav Asher, I'm here by you so many years, and I don't feel that I accomplished anything, I don't feel that I came to my tikun. Rav Asher answer him, this that you feel that you haven't gotten anywhere, you feel your failures, that is because you are here. Because if you wouldn't be by me, you would have been going around so long already with such a ga'ava that you are the best in the world. They say R' Dovid Lelover came to the Rebbe Reb Meilech in Leizhinsk. Reb Meilech asked Reb Dovid, from where are you? He said, from Lelov. Ahhhh, who's the worst person in Lelov? Reb Dovid Lelover thinks a minute and says, yeah, at the end of town, there's a very low-life person there. He saw that he lost the Rebbe Reb Meilech. He told the Rebbe Reb Meilech, actually, I'm the worst person in Lelov. But right now, I'm in Leizhinsk, I'm not in Lelov, so the other person is the worst person in Lelov

The Gitter Yid, son of the Me'or v'Shemesh, came one day to Sanz. It was a big simcha. The Sanzer Rav finished Shas. They were making a siyum hashas. The Sanzer Rav saw him and was very happy. He told him, R Yossele, the Gitter Yid, son of the Me'or v'Shemesh, I'm so happy that you came to the siyum hashas, because I cannot finish the siyum because I still have a Tosefos that is very shver for me. I don't know the answer. Maybe you can answer me the Tosefos so I should be able to finish Shas. Rav Yossele told him, I don't understand be'chlal how a person can learn all Shas, even if he is the biggest lamdan. All I can do is say Tehillim. But even to say Tehillim is very hard for me. It takes me over a month. How a

person can finish Shas, I have no idea whatsoever. So Rav Chaim Sanzer became enthusiastic about that answer. He told the Gitter Yid, maybe you want to change with me? I'll give you my Schar (merit) from the limud HaShas, you give me the schar from your siyum on Tehillim, that you finish once. The Gitter Yid told Rav Chaim, I'm very sorry, my father told me that I should not do any business. I'll keep the schar of my Tehillim, you keep the schar of your Shas

A mechaber sefer came into Rav Asher: "There's a lot of hardships, a lot of disturbances and lot of tirdos in making the sefer." Rav Asher explained to him, if you wouldn't have any disturbance, you would think you are the one that is making the sefer. Then, Hakadosh Barchu wouldn't be part of your sefer. Now that you have all kinds of tirdos, and im kol zeh, you keep on making the sefer, and you don't understand how you are going further with such hardships. So, you understand that it must be that the Boreh Haolam is here with you here in this sefer. Ele'malei hakadosh barchu ozer, ein yachol lo. Then, it's Hakadosh Barchu that is making you the sefer. Dovid HaMelech says, tov lee kee ee'nesi, that's very good, every hardship. What's good about it? Le'ma'ain elmod chukecha, I can live with the Ribbono Shel Olam that you are the One that's doing it. The say the tsaddik, Rav Avraham Prebisht, his chassidim built a beis medrash. When it was almost finished, he told them to stop. A few months went by, and suddenly there became a big hisnagdus, how come they are building a beis medrash? The whole town was up. Then, suddenly, Rav Avraham, told the chassidim, now you can finish the beis medrash. When they opened up the beis medrash, there was only one pair of tallis and tefillin. All the others had to give away their tallis and tefillin as a deposit in order that they should get money, on loan, to finish the beis medrash. They asked the Rebbe, why did you stop us mamash at the end? So Rav Avraham told them, I felt that things were going too smooth, and that the Ribbono Shel Olam was not in this beis medrash. But once I felt it was coming hard, people are getting against it, then I knew if we were going to finish it, it's only the Ribbono Shel Olam who finished it, and we would go into the Ribbono Shel Olam's beish medrash

The Gemara says, Ein ben Dovid Boo Aleh le'dor o'she'kulo chayav o'kulo zakai. Mashiach will not come only to a generation that will be all chayav or all zakai. The question is, how can it be that a dor should be all chayav? That means that we will be all full of sins? How can Mashiach come to such a dor? Explains Rav Asher, the peshat is, _____. What does a dor she'kulo chayav mean? A dor that knows that I, myself, do not have any credit. I, myself, is chatasi negdi samid. I cannot stand before any nisayon. A generation that knows that I, myself, am chayav. We will be able to admit in all our failures. We will be able to admit in all our chata'im. So how am I going around? How am I being me'kayam mitzvos? It must be that Hakadosh Barchu is giving me the kochos. I, myself, cannot get there. Then we'll come to a dor she'kulo zakai. What does dor she'kulo zakai mean? We'll say zakai Bamluha. If I have something, it's the Ribbono Shel Olam, the melech malchahi melachim. And he added on, we don't need the whole generation. It's even enough that one shul, one group of people, one community, should think that way about the Ribbono Shel Olam, that they themselves don't have anything. All that they have is from the Ribbono Shel Olam, and then will start the lighting of the geula, bimheira v'yameinu, amen