

## עבודת השם

The Chazon Ish says there's no such thing that all the bad middos are against the good middos. There is only midda, one trait, that is bad, and to bend your life on the course of nature. Avodas , "הזנחת החיים על מהלכם הטבעי", that is the cause of all the bad middos. And that midda is Hashem doesn't mean to always be successful, to always win against the yetser hara. That person comes to think, when I conquer the yetser hara, I'm an oved Hashem, and when I fail, I'm not an oved Hashem. Says the Chazon Ish, in the roots of the middos, there's only one midda you're abandoning your life to the course of nature. Then , "הזנחת החיים הטבעיים על מהלכם הטבעי", tovah and one bad midda. The bad midda is you think things will come by itself, without effort, and you will always have all the bad middos sticking to you without even working on it. But the good midda is, a person who doesn't abandon his life to the course of nature, and he cares, and he's always busy in trying to better himself, that is an adam tov, and he's in the right way

## בושה לעתיד לבא

Rav Asher said, one day they will show us all our failures, and we will see pictures of all the *aveira's* that we've done. When we know ourselves to the last day, next to every *aveira* there will be a picture of the *sibah* that Hakadosh Barchu sent you to hold you back from falling. People will cry, why did I fall? Now I see clearly how that second Hakadosh Barchu sent me a *sibah* to keep me back from falling. Why was I so stupid? I didn't want to see the sign, the *remez me'shamayim* to keep me back from *aveira*. *Oy na lanu ke chatanu*. The shame will be so big that we won't be able to find any place to hide ourselves.

## הסתר פנים

There was once a talk in the house of Rav Asher, that we're now in the zman of hester panim. Rav Asher said, hester panim is the only one that has a panim. Then there's hester panim. The one that has no panim, there is no hester panim. All that he is busy with is *ga'ava ye'ush*, *ye'ush ga'ava*

## ריח ניחוח

Rav Asher said, when the *midah* from *ka'as*, anger, wakes up in me, in *achzarius*, we have to give it right back to the Ribbono Shel Olam. We say, Ribbono Shel Olam, You created me with the *midah* of *ka'as*, of anger. I'm giving it back to you. I'm bringing it for a *korban*, *she'yesh bo re'ach nichu'ach la'Hashem*. Once you give it away to the Ribbono Shel Olam, just withdraw from the *ka'as*. That's the biggest *nachas ruach lefanav she'ne'emar ve'na'aseh retsono*.

## והם מועטים

Ra'isy bnei aliya ve'hem mu'atem. The Gemara says, I saw a lot of bnei aliya, but they were very little. Asked Rav Asher, how could it be that Hakadosh Barchu created a world and only a very few people are bnei aliya? Answered Rav Asher, the peshat is very different. Ra'isi bnei aliya, I started thinking, how did bnei aliya become bnei aliyah? Ve'hem mu'atim, because they are living with *hachna'ah*.

### מה מזיק לעיניים

Rav Asher used to read a lot of times in a room that was very dark. One day, someone read a health report that said it's not good for the eyes to read without enough lighting. He took the report, and went to Rav Asher. As he went in, he saw Rav Asher sitting and reading, and there wasn't enough light. He came into the room and put on the light, and gave Rav Asher the report. He told Rav Asher, do you see what it says here? You're not supposed to read when you don't have enough light in the room. Rav Asher moved his hand away and didn't want to take it from him, and told him, what is dangerous for the eyes is when you look at places that you're not supposed to look. Turn the light off and go out of my room

### כסף מנלן

Someone came to Rav Asher and said, I have a house full of children. How am I going to marry them off? When it comes to marry them off, where will I get the money. Rav Asher told him, don't worry, I deposited for you \$100,000 for each child, and the person will give it to you before each chasuna. Then Rav Asher asked him, are you happy now? The man said, yes. Then Rav Asher said, what? You're not ashamed of yourself? A person, a human being, you don't know if he's going to live tomorrow or not? You rely upon him, and the Ribbono Shel Olam, He's a kol yachol, and He gives you life and gives me life, and you don't rely on Him?

### דמיון שמקושר

Rav Mordechai Kornfeld once saw a tzaddik, and wanted to check if he's really a tzaddik. Since it says in the seforim that anyone who lights his hand on fire, if he's a real tzaddik, his hand will not get burnt. This tzaddik lit his hand on erev Shabbos, and saw that his hand did not get burned. Rav Mordechai Kornfeld went and told this to Rav Asher. Rav Asher got up screaming, the yetser hara sometimes gives this tool to a person, that a person should stay torn off from the Ribbono Shel Olam, and he should think that he's the closest person to the Ribbono Shel Olam

### תמימות

Rav Asher said, we find in Megilas Rus, when Rus gave birth to Oved, all the neighbors came to give a bracha to Naomi. Who were these neighbors? Old Sephardic women, very simple. From that we have to learn that you should never downgrade the BRACHA of a simple person, because that was what made the whole beis Dovid successful

## יאוש כרוני

Rav Asher writes about a person who had a chronic disease, and the man was very, very *me'ye'ush*. Rav Asher writes to him, your sickness is not chronic, it's your *ye'ush* that is chronic. You are all *me'yu'ash*, you're not even looking how to get out of it. You can get out of it very easily. Be stubborn. Don't think about your sickness as chronic. Ask the Ribbono Shel Olam, *rachem*, that He should help, that you should be able to see the way, that you should be able to be stubborn, and know that you're not chronic, you're not lost. Then you'll be able to live *be'simcha*, and not see yourself all your life in hospitals. You'll be able to live with everybody and your family *be'simcha*.

## הכסף יגעל

Rav Asher said, you should know that Mashiach is coming soon. All the houses and all the buildings will fall apart. All the clothes will turn into ashes. It will be a very big shame. All the streets will be filled with millions of dollars, gold and silver. People will throw out all their money, and they will feel so bad. Why did we do this? We could have done so many good things with the money. Instead of that, we saved the money, in our pockets. What for? It will be so disgusting to keep money.

## עיקבתא דמשיחא

Rav Asher said, we're standing today already *ikvissa de'meshicha*, the days of Mashiach. There will be 10 people that will want to live with *ahava she'eino talui be'davar*, without any interests. If anyone will hurt you, you won't answer him, but instead will feel a love for him, that will quiet all the *mekatrigim*. That is *ohro shel Mashiach*

## המקום ינחם

Rav Asher used to say, how much we were able to do when a person was living and now he's not here. You can do for him much, much more now that he's in *olam ha'elyon*. Because his *neshama* in this world was a *holech*, he was always advancing. Now the *neshama* is a *bechina* of an *omed*. But the Ribbono Shel Olam gives him a chance, even there, to be a *bechina* of a *holech*, to be able to advance. How? That that he reveals himself to the people that care, and they have to understand that all that they are missing and all the questions that they have, and all that their getting broken, is actually an opportunity to lift him up. Instead of getting broken and going into *ye'ush*, *atsvus*, *lashon hara* and *rechilus*, and bring the *neshama* even lower, because he's the one that is going into our *ye'ush*. Instead of that, we have to look at it as an opportunity, to strengthen ourselves in *emunah*, *mishpatecha te'hom rabah*. And we get closer to *Hakadosh Barchu*. We see it as *rachamim* instead of as *din*. We see it as a *pat* from a good friend. Then we're strengthened in *emunah* with the whole hardship, and we go into a *mehalech* of *ruchani me'al ha'tevah*. Then, in that world, the *neshama* also becomes a *holech*. Why? Because the *zchus* of the *neshama* was a *sibah* for me to get stronger in *emunah*

## ווער א מענטש

Rav Asher once said to a person who was standing next to him, you should become a mentsch. And then he explained, what does it mean to become a mentsch? It doesn't mean one who davens well, or one that has nice clothes, or that is learning Torah. A mentsch means a person is ready to give hachna'ah.

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## כלב נאמן לבעלים

Dovid Hamelech says, sov'vini ke'lavim. He brings an example of a dog to teach us that even though we are a metsius of bad, rak rah kol hayom, but we have our ability and tafkid to know our metsius. Just like the dog, even though in nature, he's bad, and he's azus panim, he always remembers and is very loyal to his boss, and he always does everything without getting tired. The same thing, a person has to and can be machni'a himself to the Ribbono Shel Olam and work for the Ribbono Shel Olam with emunah without getting tired.

## ווער א מענטש

The Rebbe Reb Moshe Mordechai from Lelov, once by a tisch, told his chasid, Reb Zalman Brizel, Reb Zalman, you think you're already an anav, you're so small by yourself? You're much smaller than you think you are.

## אעשר אעשרנו

V'kol asher titen li aser a'asreni lach. Asked Rav Asher, apparently, what is shayich that what Hakadosh Barchu gives to Yaakov, he'll only give back to the Ribbono Shel Olam only a tenth? Everything is the Ribbono Shel Olam's. Explained the Rav Asher, a person has bechira.

## ללכת וללכת

Rabos machshavos be'lev ish. A person has a lot of thoughts that he's thinking all day. Ve'atsas Hashem. What is the eitsa that Hakadosh Barchu gives us to all our thoughts? Takum. Get up and start going and doing something. Rav Asher said, the derech is to get you going and going and going.