

## MAIL IYAR SIVAN 5782

Every breath taken is a new creation.  
And with every breath, Hakadosh  
Baruch Hu gives a stronger *nisayon*.  
Every *nisayon* is only an illusion  
or *dimyon* – it's just in the mind of a  
person that one may think there is a  
problem.

If a person would understand this, then  
he would realise that there is no need  
to get angry at the other person, even  
if he's guilty. *Why?*  
Because it's my *nisayon*.

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Rav Asher said, it says in Tehillim, *kol  
goyim sevavuni, be'shem Hashem ki  
amilam*. Dovid Hamelech says 3 times,  
'*ki amilam*', '*ki amilam*', '*ki amilam*'  
(*enemies...I shall cut them down*).  
When it comes to the posuk that says,  
*dachoi dechasini linpol* when I'm nearly  
falling, *V'Hashem azaruni*, then I feel  
that you, Hashem, are helping me.

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Rav Asher said;  
The *gibor*, the strong person, says,

I am strong, that's the main thing.  
Everything around me is nothing.  
The *ashir*, the rich person, says,  
I have the money, that's the main  
thing. All around is *gornisht*, nothing.  
The tzaddik says,  
I am the nothing, and everything is the  
Ribbono Shel Olam.

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When Rav Asher was sitting shiva for  
the Rebetzin, one of the Rebbe's came  
to Rav Asher to be *menachem avel*.  
He mentioned the Gemara that says,  
*ein isha meisa ela le'ba'alah*, when a  
wife passes away, the main pain is felt  
by the husband.  
Rav Asher replied, I don't know what it  
says in the Gemara, but I do know,  
whatever Hakadosh Boruch Hu does,  
is for the good.

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Klal Yisroel went out of Mitsrayim. It  
was a *dor de'ya*. They went through  
the 49 day of *y'mei sefira*, and fixed all  
of their character traits - all of  
their *middos*.

Suddenly, the Ribbono Shel Olam  
comes and tells them, '*lo tirtzach, lo  
tinaf, lo signov*'. Destroying the whole  
character building process, that  
previously he'd shown was so special,  
and had become the main thing that  
they had achieved. Thereafter it  
says, *parchu nishmasam, their  
neshamas left them*.

Asking Rav Asher, he explained;  
Once you tell a person how down he  
is, what a low life he is, and he sees  
his mistakes that hed never seen in  
such clearness - his real *matsav*, and  
you tell him in one second, and he  
doesn't have *koach* to stand there,  
then his *neshama* goes away.

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The Chazon Ish zy'a spent the entire  
day talking and listening to broken  
Yidden, who were terribly broken with  
all different *tzsoros* and problems.

After the last person left, the Chazon  
Ish opened a Gemara and began  
learning. The gabbai just couldn't  
believe that after everything the

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Chazon Ish heard, he was able to sit down, open a Gemara and learn, and just go back to his regular life after the terrible things that he had just heard.

The Chazon Ish understood what was bothering him. He told the gabbai, look, the suffering and sadness reaches an incredibly deep place inside of me. There's a much deeper place within me that the sadness and the suffering cannot reach.

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Rav Asher said, a person has to know that the Ribono Shel Olam is the *netzach* of all the good and chessed that there is in the world. Whereas the person is the *netzach* of all the evil in the world. A person never changes. All the worst *middos*, and all character traits that are in the all *chayos* and all the *beheimos*, can be found in a person, and he cannot change himself.

But, the minute a person understands that he's the *netzach* of the evil and that the Ribono Shel Olam is the

*netzach* of the *kedusha*, then he can become one with the Ribono Shel Olam. Because who gives a person life to his *netzach*? It's the Ribono Shel Olam that's giving it to him. The minute that a person notices this, that he's *yonik* from the *netzach amiti*, then he's *dovek* to the Ribono Shel Olam.

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A chaver once asked, what does the mishnah mean, *ahavah she'eino talu be'davar*. Rav Asher answered, *vitur*. Give up.

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Rav Asher says, when a person sees his *shiflus*, that he's even worse than a *beheima*, he doesn't have to come to *ye'ush*. A person is so nothing there is no place for *ye'ush*. *Ye'ush* means that you had something, that most times you were able to accomplish, only this time you weren't able to do it. But here, there is no place for *ye'ush*. Why?

Because a person is never *matzliach* always and everything is the Ribono

Shel Olam, so there is no place at all for *ye'ush*.

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After travelling all day long, the driver frustrated asked, where were we driving to? Where did we get to? There's nothing here.

There's nothing here? Reb Asher repeated - We have a *tafkid* here - We have to do something here. We have something that we need to be 'metaken'

The driver asked, what do you have to be metaken here? Rav Asher answered, - what do we have to be *metaken*?

Not to get angry.

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Rav Asher explained, a sign to know if one has acquired his *shiflus* and recognizes the Ribono Shel Olam truly, is only when he doesn't fall into *ye'ush* from anything or any situation. But if there are times where he does go into *ye'ush* and gets broken, then obviously he hasn't attained *shiflus* yet.

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And the *ye'ush* he's in, is a product of his own *ga'ava*.

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Rav Asher said, that suffering is one of the best things that a person can have in this world. Because through the hardships that a person goes through, he can get to his *shleimus*, and to his *bechira*, one needs to train himself to see that all suffering that he goes through, is not 'a fact, a *metsius*', it's only a *sibah*, a cause, to connect to the Ribono Shel Olam.

When Hakadosh Baruch Hu gives you the suffering, he also gives you the *kochos* to tolerate it. Because Hakadosh Baruch Hu does not bring a person *yisurim*, pain, without the strength to be able to put up with it. But There is however a different problem. That is, a person adds onto himself, a fear from that hardship that he's going to go through, and a fright from the hardship that he's been through in the past. Then, these thoughts add on to the person's hardships and the suffering that he's suffering already. The *avodah* of a person is to neutralize

his feelings of *pachad*, his fright from the *pachad*, and see that Hakadosh Baruch Hu gives every person the strength and the opportunity, *Hashem shamati shimacha yareisi*, Hashem, I hear You in the fright, and I fear from You. The Beis Aharon in parshas Vayigash says on the posuk in Tehillim, *sham pachdu pachad, lo hayah pachad*. When I'm afraid of something, it's because I have no *pachad* from Hakadosh Boruch Hu. But *sham pachdu pachad*, when I hear that the fright is from Hakadosh Boruch Hu, then *lo hayah pachad*, then I have no fear, because I have no fear from anything in the world, only from You.

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Rav Asher explained; the *tafkid* of a *chaver* between his friends, is anything the friend should decide to do – be it in *avodas Hashem*, or in *bein adam le'chavero*, do it right away, with *hislavvus*. Wake yourself up. But if you're going to wait for a wake up call, for somebody from the outside to wake you up, who knows what Hakadosh Boruch Hu might send you,

what pain you might have to go through to get that *his'or'rus*. But when you do it on your own, you get the *hachna'ah*, and your also saving yourself pain from the outside. The Satmar Rav said, that when a person does one step for any Yid, he's saving himself a thousand steps.

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The Lelover Rebbe, Reb Moshe Mordechai zt"l, used to say at the tisch, the Gemara says, *be'makom she'ba'alei teshuva omdim, ein tzadikim geumirm yecholim la'amod* – to the place that a baal teshuva reaches a tzaddik cant reach . He would carry on and say, I have an idea, I have an *eitsa* for the tzadikim - they can also start doing *teshuva*, so they can reach that level.

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Rav Gedaliya Segal asked Rav Asher, we see by the *mon*, that tzaddikim had the *mon* next to their house, and the *re'sha'im* had to go very far. How did the tzaddikim not have a hashpa'ah on the *re'sha'im* that saw every day

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that tzaddikim didn't have to do anything. They got up every morning and the *mon* was next to his door? Isn't that alone a *siman* that the *rasha* should leave his ways and be a tzaddik? He sees the difference.

Answered Rav Asher, to be a tzaddik is very hard work. You have to put your whole mind, your whole thought, into that day and night. Just like a person who has in his pocket a lot of money, his mind is always busy thinking that he shouldn't lose it.

The same thing, the emunah goes into the heart of the tzaddik and he doesn't think about anything else. He lives from the emunah. He breathes the emunah.

*Tzaddik be'emunaso yechyeh.*

He's living with the Shechina every second. The Shechina gives him sustenance that he should be able to go and give further. That's the reason that Hakadosh Baruch Hu puts it next to his house. He shouldn't be busy with anything else, only with the Ribbono Shel Olam. The *rasha*, he sees it, but has to change himself. He's not ready

to change himself, his way of life, and he stays in the *rishus*, even though he has to work home to bring the food home.

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Rav Asher said, a person has to fight with his thoughts. They are his greatest enemy. How do you fight with your thoughts? Just like when you have a chaver, a nudnik, that confuses you all the times with your thoughts, get rid of him. Same thing – get rid of your thoughts.

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Rav Asher says, when you got to *hisbod'dus*, and you find sometimes dogs barking, or all kinds of animals making noises, you have to know that the *pachad* that you get in that experience is *pachad* Hashem. How can it be that the dogs are still coming around here?

If we go out more and more, and daven and to the Ribbono Shel Olam, then the dogs will not be there

anymore. So what will it help if we run away and are afraid?

We have to go out more and more and focus the *pachad* to *pachad* Hashem, until the dogs will feel they are not wanted there, and they won't come close to that place anymore.

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The Beis Aharon from Karlin asked once, Ribbono Shel Olam, why don't You bring all the ashirus, all the hashpa'as for Yidden? Said the Beis Aharon, I know why. Because it says, *va'yishman ye'shurun va'yiv'at*. If the Yidden will have whatever they need, they might forget about the Ribbono Shel Olam.

But Ribbono Shel Olam, I can promise You, that if that would be the matzav, then the *yetser harah* would take care that everybody should have everything that he needs. So why doesn't he do it? Because there's a chance that they might do *avodas Hashem*.

So - you can have *ashirus* with *avodas Hashem*.

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Rav Asher said, why do see that there are *tzaddikim* who have children that are *resha'im*, and there are *resha'im* that, *davka*, their children are *tzaddikim*.

How does that happen?

Rav Asher says, the *tzaddikim*, sometimes overdo it, and *they think that they do everything*. They will bring him the *yiras shamayim*, they will bring him the *chinuch*. Everything they..... they'll watch out for their child.

The Ribbono Shel Olam says, OK, you can get along on your own, go ahead. G-d forbid, for what happens.

But the *reshai'im*, from day one, they know, I cannot do anything. I need the Ribbono Shel Olam to do everything for me. The Ribbono Shel Olam says, OK, and the Ribbono Shel Olam makes them *tsaddikim*.

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Rav Asher said, to be a true person is very hard. A human being can be in a big lie, and say it's the truth. The more he's going to say he is true, the more he's going to go into his lies. So there is no other way, only to be under

a *manhig*, under a Rav, and give *hachna'ah* to whatever he says.

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Rav Asher said, *emuna peshuta* is not seeing and it's not understanding. It's only, believing. To see something is not *emuna*. To understand is not *emuna*. The only thing that is *emuna* is *emuna* and nothing else.

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Rav Asher said, what is the *tafkid*, a role of a Rav? Don't think that your Rav has to tell you things to do. It's not true. The whole purpose that you have a Rav is that he should the person to recognise himself and see the truth about himself. If your *moreh derech* can help you to see that you're a liar, that's the biggest *emes*, there's no bigger truth than that. And if he shows that you that you never started to do *teshuva*, and there isn't a bigger *ba'al teshuva* than that. But without a Rav, a person can go around all his life thinking he's true, while really he's in *sheker*.

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Someone told Rav Asher, I know and I recognize my *matzav* in *ruchanius*, how down I am. But I'm not *matzliach* to repair myself. I'm not *matzliach* to uplift, to be *metaken* myself. Rav Asher looked him in the eyes, and told him, everybody knows what he has to be *metaken*, and everybody knows exactly what he has to do to repair himself. It's just simply that he doesn't want to fix it. He doesn't want to want. And he doesn't want the will to want. Rav Asher said, a person must have a will to want, a will to repair himself.

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Rav Asher said, a person that goes around in his life without giving *hachna'ah* to a Rav, is just like two people who went together on a trip. They heard, that on the path they are going, they can find diamonds. The two started fighting, "It's mine." "I found it." They hadn't even start to look for the jewels, and were already fighting over who owns them, as if they had already found them.

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The same is with a person, he can go around his whole life saying that he's doing *teshuva*, but he hasn't even started doing *teshuva*. He's just like the people that think they already have the diamonds, and all they have to do is fight for them. A person without a Rav will go around all the time and think that he's the best and fight for it.

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Two people can speak hours and hours, but they are separated. They are not *be'achdus* because they are constantly watching out not to step on the others foot.

You should know, every person has thousands of thoughts different from his friend. Rav Asher explained if you want to be *be'achdus*, you have to be ready to listen to your friend. Even though he doesn't agree to what you say, just listen, and that way, only that way, we can attain *achdus*.

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Rav Asher said, a person can sit down and plan exactly what he wants to do. He sits and thinks till the last point. Suddenly, things don't go the way he wanted. Just the opposite. Why does this happen? I planned everything. Hakadosh Baruch Hu wants to show that the failure is, that you're the failure.

Hakadosh Baruch Hu gave you this so that you should know that you cannot do anything. Because if you would be *matzliach*, you would become a bigshot and think כוחי ועוצם ידי עשה לי את החיל הזה.

Now you see, you worked, you planned everything punctually, you did everything, but you fell through in belief.

You have to be like a *beheima* that does but doesn't feel anything that he's doing. Then and only then, you'll be *matzliach*.

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Rav Asher once told one of the chaverim, every time you come to the shul, go over to the aron kodesh, and give a kiss to the paroches.

But first look around to make sure that nobody sees you.

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The chaverim once told Rav Asher about a big *talmid chacham*, what a big *masmid* he is, and what *chiddushei Torah* that he writes. Answered Rav Asher, but what does the Ribbono Shel Olam have from all this? A person has to feel that it's not my Torah at all. Someone asked, why? But it says in the Gemara, when a person learns Torah, it becomes, *Toras*, his Torah.

Said Rav Asher, yes, but how much does a person how to fight with himself, and tear himself apart, to know that the Torah is not his? Then it's his Torah, when he feels that he's only a pipe, that through him, the Torah comes out. Then he has a *shaychus* with the Torah, and he brings *nachas ruach* to the Ribbono Shel Olam.

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The Gemara tells us, רבי עקיבא שיצאה נשמתו באחד. Before that, he was

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always busy and had big *tsha'ar*, pain, on this. Asked Rav Asher, why was this so painful for him? Answered Rav Asher, he was afraid that when the minute of *kiddush Hashem* would come, he might take the credit for himself. With such a *machshava* the *klippos*, the *sitra akra*, can take everything away, and all his life he was living with a *pachad* that such a thought wouldn't come to his mind. The Torah tells us, יצאה נשמתו באחד, he had no other thought, only the Ribbono Shel Olam. That was a big *kiddush Hashem* in all the worlds, and it was a big praise for Hakadosh Boruch Hu.

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Dovid Melech was *modeh al he'emes*, that he had sins. He wrote on all his walls, wherever he went, *chatasi negdi tamid*. He shouldn't forget that he sinned. But how could he do that? People will laugh at me. Anyone can see that I'm a person that sins, they'll laugh at me and make fun of me. Dovid Melech says in Tehilim, *yoshev ba'shamayim yitzchak*, that they're

laughing at me and making fun of me, it doesn't worry me, as long as Hakadosh Boruch Hu is happy with me.

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Rav Asher said, I want to ask you a question. Did you ever see something that gets done right away? When you want to build a house, it takes a lot of time, and doesn't happen in one night. And the same thing with a tree, it takes years until it gives fruit. So why do you think that when you're in a dark spot, there has to be light in a second? And if you don't see the light right away, you feel that you have no hope, and you allow the *atsvus* and the *dika'on* to be *sholet* on you.

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A person has no patience to wait in his darkness until it becomes light. This says Rav Asher, is because he's missing *emunah*. Light that emerges inside the darkness, is the *ohr* from one's own *emunah*, ואמונתך בלילות - when it's night, the light is the *emunah*.

Once a person is *mechazek* in *emunah*, Hakadosh Boruch Hu helps him understand, very simply, that whatever happens, is good. Hakadosh Boruch Hu doesn't bring any pain, any *yisurim*, on a person for nothing. Everything has a *cheshbon*, everything is for the good.

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There was a woman who came into the Tosher Rebbe in Montreal with a very big problem. The Rebbe told her, go to Eretz Yisroel, and go to the kosel. You'll find their a *Freind*, and he'll help you. She didn't understand. What friend can she find at the kosel? She was going around until she found Rav Asher Freind.