

CHIZUK YOMI – TEVES SHEVAT ADAR 5781

Rav Asher said a person will come to *Olam Haba*, and they will start looking over his *mitzvos* and his *aveiros*, and he will have a lot of *aveiros*. They're going to ask him, why did you do that? I stayed stuck. What could I have done? That's the way Hakadosh Baruch Hu created me. It's not me. Hakadosh Baruch Hu tells him, nu, come, we're going together to Gan Eden. On the way to Gan Eden, Hakadosh Baruch Hu tells him, do you remember, that very poor kallah that came to you, and you gave her everything that she needed for the chasuna? You gave it to her in very be'chavedike way. The person says, sure I remember. I gave her everything. I gave her the chasuna. I gave her the clothes. Then Hakadosh Baruch Hu tells him, ahh, so this, YOU did, and NOT ME, so why with the aveiros you say that I'm doing it, and not you?

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One of the chaverim got a summons, and he had a *mishpat*. Rav Asher told him, go to the court, and tell the judge that you are only *afar ve'efer*, and that you make mistakes. When he came to the court, he said what Rav Asher told him to say, I'm only *afar ve'efer*. The judge said, well, *afar ve'efer* pays 45 shekels.

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Someone came into the room of Rav Asher. Rav Asher showed him the clock on the wall, and Rav Asher asked him, what do you see there? The man answered, I see a clock. Rav Asher said, as long as you see a clock, and you don't see the Ribbono Shel Olam, you didn't start avodas Hashem yet.

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Someone asked Rav Asher, what do I do with all my thoughts, with all my *machshava's*? Rav Asher told him, hold back, don't let it go on, close your mind the whole week. The man went around all week. Every time he had some sort of *machshva* he just denied and closed it. After a week, Rav Asher went next to him and told him, quietly in his ear, it's not you that's closing your mind, it's the Ribbono Shel Olam that's closing it.

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Rav Asher told one of the chaverim, when you get angry at somebody, just stop for a second. And start thinking, yes, I'm an angry person, I'm a *ka'asan*. So what? That's me. Then you'll see that your anger will disappear, and the anger against that person will also disappear.

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Rav Asher said that there is only one *emes*, one truth, that I am *sheker*, I am the liar. The

Ribbono Shel Olam, only He is the *emes*, Hashem Elokeichem *emes*.

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Rav Asher said, *schar ve'onesh*, merits and punishments, that's not for this world, that's only in Olam Haba. In this world, we're here, because Hakadosh Baruch Hu wants to remind us, to wake us up, that we should start thinking what's happening with us.

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Rav Asher was once speaking to somebody, and the person didn't understand one word that he was saying. He didn't connect one word to the other. He didn't understand what Rav Asher was talking about. He told Rav Asher, I don't understand you. Rav Asher said, I don't need you to understand.

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A yungerman came into Rav Asher after the chasuna. He told Rav Asher, I have a problem with my wife. She's always attacking me that I'm not doing anything good. What should I do? I'm trying to explain to her all kinds of explanations, but it doesn't work. Rav Asher answered him, the best explanation doesn't compare to keeping quiet. To keep quiet is the best of all.

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They once asked Rav Asher, how comes Hakadosh Baruch Hu asked Moshe Rabbeinu to hurry Klal Yisroel that they should ask from the Mitsri'im gold and silver? Didn't they want for themselves to take gold and silver? Answered Rav Asher, Hakadosh Baruch Hu wanted that they should see how they take the gold and the silver with such desire, with such enthusiasm. The same thing when it comes to the Torah, they should also take it with the same *cheshek*, the same *hislahavus*. *Im te'vakshena ka'kesef ve'kamatmonim tachpe'senah, az tavin yiras Hashem*. The way to understand *yiras Hashem* is to look just like you look for money, just like you look for treasures. That was the *hachana* to Matan Torah and Har Sinai.

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There was a Yid that used to write a lot of *chiddushei Torah*. When he got old, he came to Rav Asher. He was very hurt, because it was very hard for him now to write *chiddushei Torah*. He still had a lot of things that he would like to write, but he could not write any more. Rav Asher told him, this doesn't have to hurt you, don't worry. In *shamayim*, whatever they needed for the generation, was written. And what you didn't write, it looks like the generation doesn't need it. And the Yid said, ahhhh, this vort, I wrote once already. So Rav

Asher told him, what? So why don't you start living up to what you are writing about?

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*Betach ba'Hashem ve'aseh tov*. Have *bituchan* in Hakadosh Baruch Hu and do good. Says the Ramban, even if a person feels that he has nothing that he's done good, and even though he knows that he's a *rasha*, but keep on relying on Hakadosh Baruch Hu. Have *bituchon* that Hakadosh Baruch Hu is the *ba'al harachaim*. He'll have mercy on you. As the Torah says, *ve'rachamav al kol ma'asav*. *Betach ba'Hashem* and keep on doing good.

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One of the chaverim asked a big mashpia, who used to come to Rav Asher, how would you define the *derech* from Rav Asher? The mashpia answered, *savlanut*, patience. When the chaver came to Rav Asher and told that to Rav Asher, Rav Asher said, it's not *savlanut*, only *avodah*.

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Rav Asher told someone, that if you eat something, only because it's on the table, and you have to eat it, that's a *bechina* of *avodah zarah*.

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The neighbor of Rav Asher was looking down, and saw Rav Asher looking through a box of tomatoes, that were all rotten. The neighbor saw that there wasn't what to look for there. Rav Asher didn't give up. He kept on looking and looking, and suddenly, he found a whole tomato. He looked up to the neighbor and told him, you see? You're not supposed to be *me'yaish*, ever. There, I found a whole tomato.

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Rav Asher says, sometimes a person says with his mouth, that Hakadosh Baruch Hu helps him with whatever he's doing, but internally, *be'pnemius*, he think it's his own *koach*, it's his own strength.

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Someone once came to Rav Asher, and was very sad that his son went off the *derech*. Rav Asher told him, your son went off the *derech*? When did you go on the *derech*?

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Someone once came to Rav Asher, and told him, how can it be that Moshiach didn't come yet, from all my tears that I'm crying to him? Answered Rav Asher, Moshiach? He'll come from the tears that you keep back, that you don't cry.

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*Ein simcha ke'hataras ha'sfeikot.* There isn't a greater *simcha* than when a person gets rid of doubts. But *hataras ha'sfeikot* doesn't mean that the doubts go away. *Hataras ha'sfeikot* means, just like we ask by davening, we should have *parnassah be'heter ve'lo be'isur*. Says the Kabriner, what does *isur* mean and what does *heter* mean? *Isur* means we're tied down. *Heter* means we're tied up. Our head is still above water. The same thing, *ein simcha*, what's the real *simcha*? When a person sees that he has to rely totally on Hakadosh Baruch Hu. When can a person who relies totally on Hakadosh Baruch Hu come to the biggest *simcha*? *Ke'hataras ha'sfeikot*, when he see that every doubt that he has is *hatarat*, it doesn't tie him down to the nature. It unties him, and he's tied up altogether to the Ribbono Shel Olam.

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By davening in Shmonei Esreh, we say every day, *atah kadosh ve'shimcha kadosh u'kedoshim be'chol yom yehal'lucha selah*. What is the *kedoshim*? Some says it's the *malachim*. Some say it goes on *klal Yisroel*. They asked Rav Asher, what is the *kedoshim*? What is the right *peirush*? Rav Asher answered, it's the *malachim* through the *koach* of *klal Yisroel*.

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*Va'yehi be'shalach Paro es ha'am. Va'yehi* means *lashon tsa'ar*, a pain. What kind of pain was it to go out of Mitsrayim? Rav Asher used to say to people that came to him, run away before you have *charata* that you knew me. Going into this *derech* is hard work. When *klal Yisroel* went out of Mitsrayim they were surely going for freedom. Meantime, that's when the *avodas Hashem* starts. If you don't run away, you'll go with *avodas Hashem* to the Ribbono Shel Olam.

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*Da'agot*, worrying, comes from an illusion that a person thinks that he is in control of everything that is going on. Rav Asher used to say, a person who has *da'agot*, worrying, he's keeping back his *yeshu'ah* from coming.

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Someone came to Rav Asher from the US. Rav Asher didn't speak with him until the last day that he was here. When he came to Rav Asher, they made him wait in the middle room. People came in and went out, and he was waiting a lot of time until he was able to go in. He asked Rav Asher, why did you make me wait so much time in the middle room? Answered Rav Asher, my room, is room of *pinuk*, it's a treat. The middle room, that is the room of *savlanut*, that is the room of patience.

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*Shet alpei shney havei almah v'chad choruv.* The Gemara says, 6000 years the world will stand. And in the last, the seventh, the world will be destroyed. Explains Rav Asher, what does it mean, *chad choruv*, it will be destroyed? There will be such a *bitul* there will be no *metsius* at all, only the Ribbono Shel Olam.

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Chaverim once asked Rav Asher, if I have to do something, and something is stopping me, there's a *meniah*, how can I know if that thing that's bothering me is a *sibah*, that I should surrender to the *sibah*, or, what's stopping me is in order that I should get stronger and be *misgaber* on myself. Rav Asher answered, the truth is that you cannot know. You have to ask for *rachamim* from Hakadosh Barchu that He should show you what you have to do.

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