

## CHIZZUK YOMI NO. 8 – CHODESH IYAR 5783

Reb Usher told one of the chaverim about going to the 'feld' for hisbodedus. There will come a day that you're going to tear the hair from your head why didn't you use every second that you were able to go to the 'feld' and didn't go.

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A lady came into Reb Usher and complained, "Reb Usher, I don't have any *emunah*". Reb Usher answered her, "*Emunah*? That also belongs to the Ribbono Shel Olam. You don't have to be *me'yu'esh* from that. But you have to believe that *emunah*, that you are not a *metsius* of *emunah*. Hakodosh Boruch Hu has to give you that *emunah*".

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Reb Usher said, the possibility to see light in every darkness and to understand that the darkness is not a real darkness, but rather, a way to see the light of Hakodosh Boruch Hu, is only through *emunah peshuta*. Because all the time that you want to be in a *matsav* of understanding your *emunah*, you will always find that *choshech* as a *choshech*, and it will be a *hester panim*. But when a person throws himself into *emuna peshuta*, where he doesn't want to understand or to feel, he doesn't want anything, but only to live with the Ribbono Shel Olam, then he will see the real

*metsius*. There is no such thing as darkness, because in the world of Hakodosh Boruch Hu, there is no bad and there is no darkness. *Ach tov ve'chesed yirdufini kol ye'mei chayeini. Chayav inish lbsima bpiraiye* - When we get to Purim, we have to get to *ad de'lo yada*, to only live with the light of the *emunah*, and there's no difference if it's *arur Haman* or *baruch Mordechai*.

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One of the chaverim asked Reb Usher, "This Shabbos, we're reading *Parshas Zachor*. Maybe it's the time we should ask for a *mapala* to all the Amaleikim that hate Klal Yisroel in our generation." Answered Reb Usher, "the fact is we are the biggest enemies of ourselves. We're doing just the opposite of what's good for us. We're the ones who bring all the problems. If we would be acting the way we're supposed to, and give *hachna'ah* and *bitul gomur* to Hakodosh Boruch Hu, then the *sonei Yisroel* wouldn't have any chance to stand up against us."

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Reb Usher says, the chessed the Hakodosh Boruch Hu done with us is *ein sof*, is infinite. Even though we don't understand how much time we are still going to be in *galus*, and we are suffering so much, and the days and

weeks and years go by and the *galus* is still there, we don't see the end of all the *tsaros*, we have to know that as long as we're still in *galus*, it's a chessed from Hakodosh Boruch Hu. Hakodosh Boruch Hu is sitting and waiting for all of us to do *teshuva*, and every day that goes by, is an opportunity for a person to be *chozer be'teshuva*. *Learn the Torah Hakdoishe and do lots of maasim toivim*.

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Dovid Hamelech was able to influence in his time and has influence till today. Reb Usher says, we see that even when we are reminded of the name, Dovid Hamelech, it brings a person to *teshuva*. Why is that? Because the influence of Dovid Hamelech was from his *shiflus. Chatasi negdi samid. Libi chalal be'kirbi*. Whenever he was talking, he was always talking to himself, and he wasn't talking to another person. But it was so strong, that it went over to other people. Who? To those that were connected by his love for everybody.

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One of the chaverim was walking in the street, and a poor man came over to him, and he gave the poor man five shekels. After walking a few feet, the chaver found five shekels on the ground, the exact amount he had just

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given to the poor man. He came to Reb Usher and told Reb Usher the *hashgacha pratis* that he had just given five shekels, and a few minute later, Hakodosh Boruch Hu gave it back to him. Reb Usher told him, "What do you think? The Ribbono Shel Olam gave you back your money? You were such a *ba'al gaiva* when you gave that tzedaka that Hakodosh Boruch Hu decided to throw the five shekels back in your face."

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One of the chaverim came to Reb Usher. He was very angry, "Reb Usher, you told me to go to the *feld*, for *hisboddus* and to scream to Hashem about all of the pains that I have. I went to the *feld*. I screamed. When I left, I felt that I'm leaving with bigger pains and more sorrow than when I got to the *feld*." Reb Usher looked at him and smiled, "You created yourself an illusion of the Ribbono Shel Olam that's not here at all. You screamed to Him. And it hurts you that He doesn't help you. You think the Ribbono Shel Olam, He's the One who has to take care of your problems, and that's why you have to scream to Him? No, you have a mistake. The Ribbono Shel Olam is the One who made those problems in order that you can get close to Him, not that you should use Him to get rid of your problems and get far away from Him.

When you understand that the Ribbono Shel Olam made the problem, then there is no problem whatsoever. That is actually the answer. Then you will find the Ribbono Shel Olam. But not your illusion and *dimyonos* of the Ribbono Shel Olam that you created, because then you will only have more pain and bitterness."

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Once on Shabbos three chaverim went with Reb Usher when they saw a frum woman doing an action of chillul Shabbos. It looked like she didn't know that it was chillul Shabbos and they wanted to tell her.

Don't tell her anything said Reb Usher, just start thinking - if you saw such an action, it must be that you also must have something of chillul Shabbos.

All three checked and found that they had been doing something on Shabbos that's not meant to be done.

They went to tell it to Reb Usher - Nu you see what a big zechus this woman has that she helped refrain you from chillul Shabbos

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When a person is *matzliach* in his life, he's always afraid. Even if he has *bitachon*, and believes in Hakodosh Boruch Hu, he's always afraid when hatzlacha comes. What is he

afraid of? He's afraid that Hakodosh Boruch Hu might take away his hatzlacha. Why is he afraid? Because deep down in my heart, I know the truth, I don't deserve it. I didn't do anything special that I should have such hatzlacha. A person knows the truth, that he doesn't deserve the hatzlacha, so why is he matzliach? Because Hakodosh Boruch Hu has mercy on him and gives him hatzlacha. The hatzlacha's not mine, the hatzlacha is from the Ribbono Shel Olam. What brings him to connect to Hakodosh Boruch Hu? The *pachad*. That's call *bitachon amiti*.

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Reb Usher says, when Moshiach will come, all of the money won't be worth anything. Just like money that went out of circulation, and has no value, the same thing will be with money then. There will be such a 'sirachon' from money, that people will try to get rid of it and say it's not mine. The only way a person will be valued will be through Torah, mitzvos and ma'asim tovim.

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Reb Usher says, whatever a person does in this world, he has to know that the whole world is relying on him. He can either damage everybody or he can help the whole world.

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Reb Usher says, the main thing when a person does something, he should always daven to the Ribbono Shel Olam. Because its the Ribbono Shel Olam that gives you the *koach*. Just like the Midrash tells us about Yosef HaTzadik, whatever he did, he davened before that. The *sar beis hasohar* from the jail saw that Yosef's lips were always moving, and asked him, what's going on? Yosef told him, "I'm always *mispallel* to the Ribbono Shel Olam, whatever I'm doing here in jail, Hakodosh Boruch Hu should make *matzliach* and that you will be happy with what I'm doing."

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Someone asked Reb Usher, "What kind of minhagim do we have on Pesach?" Reb Usher answered, "My minhag is to keep quiet when somebody gets me aggravated." So then he asked, "What other minhagim do you have?" Reb Usher answered, "When you're finished with this one, I'll tell you more."

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Someone was standing next to Reb Usher by the burning of the chametz. He told Reb Usher, "It says in tefilla, *כל המעיקים לשכינה*, Hakodosh Boruch Hu should burn them." So

he asked Reb Usher, "We are the ones that are bothering the Shechina?" Reb Usher started screaming, "We're not supposed to speak that way, *chas ve'chalila!* How can you say such a thing? When we're talking about *מעיקים לשכינה*, that means the *sitra acrhra*, the *klipa*, the *te'uma*. Hakodosh Boruch Hu wants us very much. He loves us. He doesn't want to cause us any pain. He's running after us. He's just waiting that we should give ourselves over with *mesiras nefesh* to Him, and He will give us whatever we want. *מעיקים לשכינה* only refers to the klipas.

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Reb Usher said, whoever thinks that I'm a tsaddik, is taking away the feeling of *hashra'as hashéchina* and the *siyata de'shmaya*. But if you look me just like the stone that Rabbi Akiva saw, then you will be able to feel the Shechina, every day, every minute. Because when I talk, I'm not more than the drops of water on the stone. Just like the stone was a *siba* for you, I'm also only a *siba*.

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Reb Usher says, Dovid Hamelech was an *ish emes*. That's the reason why all the low-lifes and all the people that don't have what to do, they all find themselves by Dovid Hamelech.

Because he accepts everybody and finds in every person a *nekuda*, a point of *emes*. Dovid Hamelech himself was *דוד מלך ישראל חי וקים* only because of his *emes*, his truth. When Nosson Hanavi asked him about Batsheva, he was ready to be *modeh* and say, *chatasi*. Hakodosh Boruch Hu told him, *גם ה' העביר*, So, the *gadlus* of Dovid Hamelech was in the *middos ha'emes* that he had.

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Reb Usher says, we have to be *mishtadel* to be *be'achdus* with everybody, love each other, and not to speak *lashon hara* about other people. Even if the words he is saying are right, I have to be *dan le'chaf zchus*, because it looks like I, myself, was *pogem* in that same thing that the chaver is talking about. Maybe not in this *gilgul*, but in a previous *gilful*. Hakodosh Boruch Hu brought me this chaver as a wake-up call that this is my *pagam*, and the chaver is talking about me, to wake me up to see that I did the same thing.

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Reb Usher said, the more a person goes out for *hisbod'dus* in the field, the more he'll be able to give *hisbod'dus* even when he's mixed up with people. If a person didn't learn how to use the *hisbod'dus* in the field, then when he's

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waiting for a bus and standing next to people, he won't be able to make *hisbod'dus*. But the more you go out to the field, the more you make *hisbod'dus*, the more you'll be able to make *hisbod'dus* even when you're waiting for a bus. Then you'll be able to use the long rides that you take for *hisbod'dus*.

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Reb Usher says, we have to daven a lot, and ask the Ribbono Shel Olam that we should always be balanced emotionally. On the one side, we have to check ourselves all the time. On the other side, we shouldn't get pressured and get scared of every small thing as if it's something big, which will drive a person crazy. Since we don't know how to measure it, when to keep on going and when to stop, when to be more calm and when to be more pressured, and we can't know if it's my problem or someone else's problem, and when I have to be patient. All of these things are very hard to understand. There's no regular way how to understand when to be calm and when to go hard. We have to ask the Ribbono Shel Olam, הורינו ה' דרכך אהלך, באמתך יחד לבבנו ליראה את שמך.

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ה. מה רבו צרי רבים קמים עלי. Asks Reb Usher, what is *rabim* that is standing on me? Reb

Usher answers, it's all the frights that you have, all the *dimyonos*, illusions, that you're afraid of. You have to know that Hakodosh Boruch Hu sends you this *pachad* only as a *sibah* to come to *pachad Hashem*. Because *pachad Hashem* has to be much higher than the *pachad* that you have from a dog or from a snake. Hakodosh Boruch Hu gives you a *pachad* from a snake, or if he gives you *pachad* from your *dimyonos*, so that you should understand what *pachad Hashem* is. If you won't have *pachad* from a snake or a dog, you wouldn't know what *pachad Hashem* is, because a person cannot come straight to *pachad Hashem*. Because it's very far from the emotional part of a person to the cognitive part to understand that it's *pachad Hashem*.

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One of the chaverim asked Reb Usher, "As long as I can remember, I have a very strong pain, a deep pain in my heart. I feel like a stone is sitting on my heart. Teach me how I can throw away that stone." Reb Usher answered, "Don't throw away the stone. Learn to carry it. I don't give solutions to get rid of the stones. I can give you a *derech* so that you shouldn't suffer from your pain."

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Reb Usher says, every person has his *nisyonos* and his suffering. Hashem gives everybody his protective vest, and when we see that people are suffering, it's because they didn't use that vest that Hakodosh Boruch Hu gave them. What is that protective vest? That you know that in this world, you came here to suffer. When a person knows this, he has enough time to prepare himself that he shouldn't suffer from the *nisyonos*. How does he prepare himself? To internalize, to understand, that it's not reality that he's suffering from, and it's only an illusion. But when you don't put on that protective vest, it's very hard for you to know that it's not reality, that it's only an illusion. You think it's true, and then your *pachad* looks like a true *pachad*, and you cannot come to *pachad Hashem*.

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A chaver once took Reb Usher in the car from Har Tzion home. Along the way, they stopped and picked up a soldier. When the soldier got in the car, Reb Usher started talking to him in *emuna peshuta* at a very high level. When the soldier got out, the chaver asked Reb Usher, "Why are talking at such a high level?" Reb Usher answered, "This *emuna peshuta* that is so high, was once only for *tzadikim* for

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*lamed vav tzadkim.* Now, in our generation, it came all the way down, even to dogs like us.”

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Someone came to Reb Usher, and told him, “I’m afraid to learn. If I’m going to learn Torah, I might come to regret and become a *ba’al ga’ava*.”

Reb Usher answered “A *ba’al ga’ava* you are already. If you’re going to learn, you have a chance to get out of your *ga’ava*. But if you are not going to learn any Torah, you are going to stay stuck in your *ga’ava* all the time.”

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*‘Sheva Yipol Tzaddik V’Kom’* The tsaddik, even when he falls down, he stands up. But it says, *yipol*, which means that he will fall. So if I know I’m going to fall anyways, how can I get up? Because, He knows that it’s not himself that can get up, but it’s the Ribbono Shel Olam that has to pick him up. The tsaddik knows that it’s Hakodosh Boruch Hu is going to pick him up. Even if the tsaddik knows that he’s going to fall later on again, right now he’s not *misya’esh*, and he’s calm, and he stands up.

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One of the chaverim, his son had an accident, ran inbetween cars, and was run over twice. The ambulance came and took him to the hospital. The chaver furious, went to Reb Usher and asked, “What’s going to be? My son was in an accident.” Reb Usher started screaming, “It’s nothing. It’s nothing. Look up at Shamayim. Hakodosh Boruch Hu does everything. It’s nothing. It’s nothing.” Two weeks passed, and the child came out of the hospital without a scratch. The chaver then came to Reb Usher and thanked him for the *mofes*. Reb Usher told him, “I knew you don’t even have a little bit of *emunah*.”

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Reb Usher says, התיקון לפגם נפש is through tzedakah. But it’s not only with money that you give tzedakah. Any chessed that you do with your chaver, when he’s in a problem that you can help. Even though it’s very hard to help, and it’s easier to give money, but the hardship is there on purpose from Hakodosh Boruch Hu. You should know how hard it is for you. Hakodosh Boruch Hu gives you the *koach* to give to the other, and that you are only there just like a tsinor, a pipe, that the chessed goes through you.

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When Rav Menachem Mendel of Kotzk was a young boy, he began to develop a very sharp mind. One of the townspeople thought he might trip him up with a sly question. Mendel, he said, I will give you a gold coin if you can show me where G-d is. Young Mendel, not even looking up from his studies, respond, I will give you two golden coins if you will tell me where He is not.

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חוצפא כלפי שמיא says Reb Usher doesn’t mean that you have to be nasty to the Ribbono Shel Olam. Rather, you have to be nasty and fight it out with yourself, and come to a *bitul* that all that you are going through in this world is only to recognize the Ribbono Shel Olam. If so, the only way that you can recognize the Ribbono Shel Olam is through למען אלמד, טוב לי כי עוניתי, חוקיד, so that I should come to *emunah*.

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