

CHIZZUK YOMI NO. 9 – SIVAN 5783

Reb Usher says, anyone who is ready to criticize himself, and take the blame and the fault on himself, he's a *shaful be'emes*. But anyone who is not ready to criticize himself, and is always blaming others for the faults, even though he's talking about *shiflus* and humility, it's a false humility.

Reb Usher says, even though, in general, a *tsaddik* is someone who brings *brocho* and good to the world, and a *rosho* is somebody who brings things that are not good, but we cannot point our finger to a person and say who is a *tsaddik* and who is a *rosho*. Because, in the *prat*, there is no difference between the *tsaddik*, who at any minute can fall through, and the *rosho*, who at any minute can come to *teshuva* and become a *tsaddik gamur*.

Reb Usher says, no *nefesh* from Yisroel falls away from the Ribbono Shel Olam. Hakodosh Boruch Hu created you, and he creates you also with your *zivug*. And it's a good *zivug*. But right now, you have to take away the *mechitza* that is separating you and your *zivug*. You can, and you must, do it. How? Be *be'simcha* and don't get broken. Don't let the bad thoughts come up on you. Don't be busy

with how old you are. In the *derech emuna peshuta*, it makes no difference. Every day, a person starts anew, and is born anew. Duvid Hamelech says, *אני היום ילדתיך*, So that way, you'll get to your *avoda* and your *avodas hanefesh* to understand what the Ribbono Shel Olam wants from you, and you'll get to your *tikkun hanefesh*.

Reb Usher says, when a person davens, and is not waiting to see how his *tefilla's* were accepted, and he davens without any *cheshbonos* at all, then I'm sure that his *tefilla's* won't come back empty. Nothing can stop such a *tefilla*, even if he fell through the worst things that can be. . Hakodosh Boruch Hu is *tzofe l'rosho v'chufetz b'hitzodko*.

Feelings are a fact, they are within us and you can't turn them off. Emotions jump inside us and motivate us to action. The question is only, what do we do with the emotions? What do we create with them? Good creations or bad creations? Yetser tov or yetser harah? Yetzer is both the letters of creating, *לייצר* and *לצייר* drawing. The yetzer hara you' produce 'it by' imagining 'negative and taking the

emotions that exist within us and getting swept away after them without stopping and drowning in its content and its emotions. The yetzer tov, you' create 'it by' drawing ' positive thoughts and elevating yourself and all around you.

Reb Usher says, sometimes a *tefilla* from a *rasha* is more desirable by Hakodosh Boruch Hu, because Hakodosh Boruch Hu is interested that the *rosho* should go out of the deep place that he is, more than the *tsaddikim* that are already in *avodas Hashem*. Just like the Gemara says, *be'makom she'ba'alei teshuva omdim, ein tsaddikim yecholim la'amod*, where *ba'alei teshuva* can reach, *tsaddikim* can never reach there.

דעת קניית מה חסרת - Reb Usher asks, what type of *da'as* does a person need in order to feel like nothing is missing? "הרגשת הרחמים" When a person feels that whatever he has, nothing is his, everything is the Ribbono Shel Olam, then even if he's in the lowest place, he's still sure of himself because he's with the Ribbono Shel Olam. The Ribbono Shel Olam is the *av*, the Ribbono Shel Olam is the *rachamim*, the mercy, and then he's not *misy'esh*.

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Who is *misy'esh*? The one who doesn't live with the Ribbono Shel Olam. But the one who has the right *da'as*, and knows and understands that everything comes from the Ribbono Shel Olam and the Ribbono Shel Olam is the *av harachamim*, he's never *misy'esh*. He asks from the Ribbono Shel Olam, give me mercy, give me *rachamim*. It makes no difference where I am and what stage I'm in. Then Hakodosh Boruch Hu will surely give him *rachamim* because Hakodosh Boruch Hu אבינו אב הרחמן

כשם שה" לכל, כך רשב"י לכל
Reb Usher explained it, just like you see a crane, that lets down the hook, opens up the mouth, and takes sand or stones, and picks up as much as it can and moves it to another place. But the crane can't pick up everything, and even part of what he picks up falls down on the way. Now, a tractor sticks out its fork, and picks up from the bottom, and can pick up everything. The same thing we see here in Meron, that tzaddim all year round are just like the crane. They pick up people from the top, and they pick them up, but they can't pick up everybody, so sometimes there are people that fall down. But now here, by Reb Shimon, look around. You see that everybody's dancing, picking up their feet, and coming on

fire. They are coming from the bottom to the top, just like a tractor. So b'ezras Hashem, we hope from this *hisalus* that nobody will fall down.

Reb Usher said, spider webs are like a very big building. You just put in a small finger, and it destroys the whole web. The same thing with the *yetser hara*, he puts big buildings in front of you. You just give a small *hisgavrus*, you strengthen yourself, and you break the whole building.

Reb Usher said a moshol. Is there any reason to be afraid of a policeman? The question is, why are you afraid? If you did something wrong, and you're afraid you'll be arrested, then you should be afraid. But if you didn't do anything wrong, and don't have anything to be afraid of, so why be afraid of a policeman? Even though he can cause you bad, if you didn't do anything wrong, then you shouldn't be afraid. The *nimshal* is, a person who lives in illusions and *dimyonos*, he has to be afraid. The *dimyonos* are just like sins, and the policeman is just like nature. Because anyone that lives in *dimyonos*, they lose control. And when you lose control, you are in very big danger because the police, who is the *tevah*,

nature, will go against, and then you have much reason to be afraid. But anyone who is living with his *metsius amiti* of *shiflus*, he doesn't have to be afraid of his helplessness, because then he's in the lap of the Ribbono Shel Olam. Anyone who is in the lap of the Ribbono Shel Olam, in the lap of the mother, *ein lo lefached k'gamel al ha'imoy*.

Reb Usher said, the *yesod* of Yiddishkeit is only through Torah, and the whole foundation of the *derech* is only through Torah and *ma'asim tovim*. Without the *talmud Torah*, there's no way you can catch onto this *derech*. But without the *derech* of *shiflus*, you cannot come to the truth of the *metsius* of *shleimus haTorah*.

Reb Usher explained, when does the *bechira* of a person start? Only when you start doing something, then starts your *bechira*. You're in a danger because you can think that you're doing it, and think that you can do everything. In the meantime, why does that happen? Because I feel that I'm doing. Even though I say that the Ribbono Shel Olam is helping me, that doesn't mean anything. As long as a person doesn't feel that his *metsius ha'ayin she'bo*, he doesn't feel that he's *metsius*

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ha'rishus, from cruelty, then he will only steal into himself a feeling that he's doing it, that he has a part of it. But when a person lives the *metsius ha'ayin*, the *metsius* that he's a *rosho*, he's evil, he's cruelty, then he can see that he's not more than a pipe, like a tape recorder, that Hakodosh Boruch Hu takes everything through him, and all he is - is the *shleimus* of a *domem*.

Reb Usher used to go from Yerushalayim to Meron, via Bnei Brak to take along the chaverim whom would wait at the junction. Once whilst waiting, one chaver was noted as missing. As there were no phones in those days. They asked Reb Usher who was already there, "What do we do?" Reb Usher responded, "Wait. He'll come." They were waiting a half an hour, an hour, and everyone was getting nervous. Reb Usher said, "No, keep on waiting." Someone went to the gas station and called the chavers home. Whereupon the wife said, "Yes, he went out already." After two hours, the chaver finally arrived. Reb Usher said, "I got my *yeshua'ah* already now and can go back to Yerushalayim - but I'll go to Meron for you."

Once, someone came into Reb Usher, and was complaining that one of this children went off the *derech*. Reb Usher responded, "Aha! And when did you start going on the *derech*?"

A chaver came into Reb Usher, and Reb Usher pointed to the window, and asked, "What is this?" The chaver said, "A window." Reb Usher said, "No. It's the *Ribbono Shel Olam*." He pointed to the closet and said, "What's this?" The chaver said, "It's a closet." Reb Usher said, "No, it's the *Ribbono Shel Olam*." Reb Usher pointed to the refrigerator, and asked, "What's this?" The chaver said, "A refrigerator." Reb Usher said, "No, no. It's the *Ribbono Shel Olam*."

One of the chaverim came to Reb Usher before Rosh Hashono. He wanted to give a *pidyon nefesh* to Reb Usher of \$500. Reb Usher said, "You don't have any money. How do you want to give me money?" It didn't help. He kept on asking, "Reb Usher, take the money." Reb Usher kept saying no, until the chaver said, "I would have to go to a psychologist which would cost me much more."

Then Reb Usher was *maskim* to take the money.

Reb Usher said, "הקב"ה מלא כל הארץ כבודו" even within the endless particles. Just like there are stars and the sand on the beach, Hakodosh Boruch Hu is full all over. However, he was *metsamtsem* Himself in the whole world to Eretz Yisroel. In Eretz Yisroel, he was *metsamtsem* to Yerushalayim. In Yerushalayim, he was *metsamtsem* to the *kosel ha'ma'aravi*. That means that the whole מלא כל הארץ כבודו, you can find it at the *kosel ha'ma'aravi*. The *kosel ha'ma'aravi* is, *be'etsem*, מלא כל הארץ כבודו. The same thing a person, with all his thoughts, רבות מחשבות בלב איש, All of his thoughts can bring him to one thought, to recognize the *Ribbono Shel Olam*. עצת ה' היא To recognize that everything that you do and think and say is all the *Ribbono Shel Olam*, and then you will be *megaleh* the *kedushah*.

A chaver asked Reb Usher, "How can I save myself from the *midah* of *ka'as*, of anger, or of *ta'avot*, when they come around? When a *midah* comes slowly, I can try to fight it and stop it on time. But anger, *ka'as*, it comes so

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suddenly, I find myself in the fire of the anger how can I stop it?"
 Reb Usher showed him a person standing on a tile roof of tiles, and said, "Do you see the man standing there? Why isn't he falling down? It's very dangerous up there. But he knows he's in danger, so he doesn't forget for a second. The same thing, when I know that I'm in danger the minute I get angry, and I don't forget it, then Hakodosh Boruch Hu helps me *be'sha'as* the *nisayon* that I shouldn't fall with the *sibah*.

Reb Usher says, when a chaver comes to you in distress, and he's very emotional, you should have patience for him. You should make sure that your chaver should feel that you are the address, the right address, for everything he has to say, even though he's talking nasty. *Adarabah*, give him strength to keep on talking, until he feels that he has become free from his stress. Then you'll be able, together, to find a way out.

One of the chaverim had *agmas nefesh*, aggravation, from a chaver. He came to Reb Usher. Reb Usher told him, "You have a mistake. Your aggravation that you have now, Hakodosh Boruch Hu sent it to you, not your

chaver. Hakodosh Boruch Hu sent it to show you that you're not better than him. You might as well ask the Ribbono Shel Olam that He should help you, too."
 The chaver asked, "What does it have to do with me?"
 Reb Usher answered, "Your *nitzutz* is by your chaver, and you have to fix your *nitsnuts*."
 "And how does that help, through you starting to love your chaver, and see that he was only a *sibah* for you to see what your *metsius* is and daven to Hashem."
 "When will I know that I came to the *tikun*?"
 Reb Usher said, "The second that you will see that you don't care what he did to you, or didn't do to you, it's all the same thing by you, that will be a sign that you have come to your *tikun*".

One year on Chanuka, Reb Usher was sitting next to the menorah, preparing the wicks. It took him two hours, putting in the wicks, taking them out, too high, too low, too much, too little. At the end, when everything was ready, Reb Usher turned around to take the candle to light the wicks, and his coat hit the menorah, flipped it over, and everything fell onto the floor and broke. Reb Usher was standing there, looking, and everyone was shocked, what happened after two hours?

Suddenly, Reb Usher says, "You see? That's exactly what Hakodosh Boruch Hu wanted. He wanted to show me what I look like. Everything is turned over, everything is broken, everything is spilled. Exactly, that's the way I look."

One of the chaverim was going through a very hard time and was very broken. One day he was in the middle of a place where there was a terrorist attack, and thought to himself, "I don't care if I go." But he merited a miracle and was rescued.
 The next day, he came to Reb Usher house. As he opened the door, Reb Usher told him, "What do you think? Up there in *shamayim* it will be better? You have a big mistake. Your pain will be there, too. The only difference is that here, in this world, when a person has a *ke'ev*, a pain, he can work with it - he can uplift himself. But when you go there, to Olam Habo, with your *ke'evim*, your pains, you can't do anything, and the *ke'ev* stays forever.

Says Reb Usher, *mashcheni*, a person has all sort of pulls towards *ta'avot*, *kinah*, *kavod*. We have to know that this is only a *sibah* from Hakodosh Boruch Hu. We should turn it over to the

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kedusha. That's why a person has to ask from Hakodosh Boruch Hu, in those minutes when he goes into a temper, "Ribbono Shel Olam, *acharecha narutsa*. It shouldn't pull me down. Ribbono Shel Olam, pull me up, and help me that I should live that *kinah* should be *kinas Hashem*, and the *ta'ava* is *ahavas Hashem*, and the *kavod* is *yehi kavod Hashem le'olam*.

Yerida le'tzorech aliya. Says Reb Usher, if a person has a *yerida*, and doesn't become heart-broken from it, that itself is the *aliya*.

Reb Usher says, anyone that is blaming others for his failures, must be under the influence of the yetser hora, and the yetser hora himself will help you do mitzvas. Why? Because he's sure he'll be in control of you. Because once you are doing mitzvas, then whatever you don't do, you will always blame others even more. Today, I was able to do a mitzvah, and that that I didn't do the mitzvah yesterday, I will blame others again. A person has to keep up a fight with all his *koach* - never blame anyone for his failures. Know it's your *shiflus*, and you need Hakodosh Boruch Hu to help you. Daven to Hakodosh Boruch Hu and ask that He should help that you should go out of the

shame that the *ba'al davar* is holding on to you and be *batul* to Hakodosh Boruch Hu *be'bitul muchlat*.

Reb Usher says, when a person davens and asks something from the Ribbono Shel Olam, he is showing that it's only up to the Ribbono Shel Olam. It has nothing to do with his actions. It has nothing to do with his perfection. Everything is up to the Ribbono Shel Olam. That way, he comes close to the Ribbono Shel Olam, and brings into his nefesh, a strength of *emunah*. When a person davens for everything, that brings him closer and makes him stronger in *emunah*, then he is all *emunah*. His outside and his inside, his *chitsonius* and his *penimius*, are all *emunah*.

Reb Usher says, nothing comes easy. Hakodosh Boruch Hu wants us to know that He gives it, and that we have no part of it. Because, the minute that things will go easy, I will think, "Oh, how nice. I did this and I did that." But as long as I see that I can't, then I know that I cannot do anything without the Ribbono Shel Olam. Then I live with the Ribbono Shel Olam and I see that I had and have no part in it.

Reb Usher said that will come the day we are waiting for, Moshiach to come and that the Shechina should come back to Tzion. Whatever you acquired for yourself, you will have. You will not be able to add on anything else. 'Oy va voy,' for the person who will find himself naked, with nothing. It will be such a shame. He won't have any place to hide from his shame. Nothing will help him. He won't be able to acquire any *ma'asim tovim* and *teshuva* won't help him.

Reb Usher says, the main fight that a person has is the way that he will accept his *yisurim*, whether he will accept them with *ahava* and *simchah*, or with *ye'ush* and *atsvus*. This is the main *avodah* from a person and through this, we can know how much he loves the Ribbono Shel Olam. If his fire to love the Ribbono Shel Olam is strong in every breath, then it's not *shayach* for him to push away the *yisurim*, to hate them 'azoh kamoves *ahava*' Then you can understand how the tzadikim loved their pain, loved their *yisurim*, just like playing around with a child that you love.

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A woman came to Reb Usher very worried. Her husband learned to be a dayan, and he was ready to take a test to become a dayan in one of the *chusheve* places in Eretz Yisroel. She was afraid however that her husband might not pass the test, and they wouldn't have *parnosa* to live on.

Reb Usher answered, "You have a mistake. Your problem isn't that you won't have what to eat. It's just that you're busy with being big, with becoming a big rebbetzin. And the fact that you don't feel that it's your *ga'ava* that's talking, it's because from ever since you were young, you were always busy with *gadlus* through your *ga'ava*. In all your years, you were able to hide that by being very serious and doing good deeds. Now, you're not ready to see the truth, that you're not worried about *parnasa*, and you're not worried about your husband, but you're only worried about your *ga'ava* that you won't be able to be a big rebbetzin."

Reb Usher said, a person has to live all of the time with *pachad*, that through my success I shouldn't forget my failures. Because when you live with your failures, then you are living with the Ribbono Shel Olam. Just like when there is a child, there must be a mother around. When there's no child, there's no

mother. When we will live like a small child, like a baby, then we will live all the time with the mother, and the mother will watch over us all the time that we shouldn't fall down very deep.

Reb Usher says, the source of hatred between friends comes from our own thoughts. A lot of times you can see that you start thinking about your friend, and wondering if he really loves me or really likes me. After a little time, I see that he really doesn't like me like he used to like me. What happened? It's my thoughts that I started thinking about my friend, and my *regesh* came through to my chaver, and then my chaver feels that I don't like him anymore, that I hate him, and that is *mashpi'ah* on him. When I start seeing all this, I start seeing that it all started from myself. With my feelings, I started the hatred, and that's where it ended.

Two chaverim came to Reb Usher. They were very into *chesed*, giving out packages for Yad Ezra. They wanted to tell Reb Usher everything that they were doing for the *chesed*. Reb Usher answered them, "You are, מְדִינִים סוֹחֲרִים, you are doing business. I don't call that *chesed*."

Chesed is, you give a Yid a good word, and you give him a smile. That's a true *chesed*."

There was a young couple that came to Reb Usher. They had problems with *shalom bais*. Reb Usher spoke to the husband and saw that he wouldn't budge for anything. So he spoke to the woman, who was raised in the house of Reb Usher. Reb Usher told her, you have no other *eitsah*, you have to just keep quiet and surrender yourself to '*tov lee kee uneisi le'ma'an elmod chukecha*,' and build yourself in *avodas Hashem*. She said that she is not able, that it's not possible for her. Reb Usher said, so if it's not possible, you have to get divorced. At the end, they divorced. The man found another shidduch, but she stayed that way all her life.

We find in the Torah that Avrohom Avinu during the *akeida*, '*ve'hinei ayel acher ne'echaz ba'svach be'karnav*', the ram was caught in the bushes. How did Avrohom Avinu go after that lamb at all? Maybe it's the Satan that was trying again to push him off from the *akeida*. But Avrohom Avinu saw that he had to work hard to untangle the ram from the bushes, had it been the Satan, it would have come much easier.