

## CHIZZUK YOMI NO. 11. ELUL 2 5783

Reb Usher said to Rav Gedaliya Segal, in the generations of the Tanna'im and Amora'im, there were very, very big tzadikim. But the people, the *hamon am*, they were very low. Even killing a person, *retzicha*, didn't talk to them at all.

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Reb Usher says, one who lives in dimyonos, endangers himself very much, and he has to be afraid of his metsius. It's not stam, a person is in such a danger that he can lose control and he can be very dangerous. However, one that lives true metsius, that he cannot watch himself, and he lives that his metsius is only with Hakodosh Boruch Hu, then he has nothing to be afraid of. Because one that is in the arms of this mother has no pachad at all, בגמול עלי אמו בגמול עלי נפשי.

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A woman came one day to Reb Usher. Reb Usher told her everything that she went through in her life. After some time, a grandson of Reb Usher asked her if she wanted to come again? She said, no, I'm not coming anymore? The grandson asked, why aren't you coming anymore? She said, he said everything that I did in my life. The grandson came to Reb Usher and asked, what did you do to this woman? Reb Usher

replied, picture yourself in a village, where there is a septic tank that's been there for 400 years and somebody comes, and takes off the cover. Imagine how it would stink, what stench would come out of there after 400 years. Reb Usher said, I didn't do anything, all I did is opened up her cover.

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Reb Usher הלואי אותי עזבו ותורתי שמרו explained, when a person learns Torah, and he recognizes that *chullileh* he's leaving the path from Hakodosh Boruch Hu is a danger, then this *machshava* itself will bring him back to be better, and connect him to the Ribbono Shel Olam.

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Reb Usher told one of the chaverim about going to the feld for *hisbod'dus*. There's will come a day when you are going to tear the hair from your head, why didn't use every second that you could to go to the feld and didn't go?

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Reb Usher one day told the chaverim, I was going to Meron, and on the way, I saw on the side of the road, a few cows. I saw, suddenly, that one of the cows was standing on the side of the road and waiting for the cars to go by

so he can cross over. I thought to myself, not long ago, there were no cars on the road. So he turns around and asks, were there cars by sheshes ye'mei Breishis? So how did the be'heima know that he has to stop and wait until the cars go by? So we see, even the be'heima's, Hakodosh Boruch Hu updates his sechel, that he should know from new dangers. So what do you think, the be'heima is not a be'heima anymore? He's still a be'heima. Even though Hakodosh Boruch Hu updated his sechel, that he has to watch out for cars, and this sechel wasn't there from the creation of the world. Hakodosh Boruch Hu מחדש בטוב בכל יום תמיד מעשי בראשית. He adds on, every day, another sechel. The same thing, the sechel that a person has every day from new trends, new opportunities, he should know that it doesn't make him that he's not a be'heima. Just like with the be'heima, Hakodosh Boruch Hu gives him new thoughts every day, המחדש בטוב בכל יום תמיד מעשי, בראשית, the same thing Hakodosh Boruch Hu gives to a person, every second, every day, every hour, new thoughts.

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In Europe, there was a diamond merchant who went through the border, and customs took away all of his diamonds. He was so broken, until a friend told him, go to Eretz

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Yisroel, to Yerushalayim, to Reb Usher, and you'll have a *yeshu'a*. He got up, and went to Yerushalayim, and Reb Usher didn't even look at him. Suddenly Reb Usher told him, say Tehillim every day, the whole Tehillim, from the beginning to the end. He was so upset. He didn't know why he even went to Reb Usher. He went home and was so broken, so he decided to go on vacation. On vacation, he didn't have anything to do, so he thought, I might as well do what Reb Usher told me. He opened up the Tehillim, and couldn't even say one word. He didn't know what to do next. He went to the window, and said, Ribbono Shel Olam, I'm not able to say all the Tehillim. You know what, let's make a deal. I'll stay the first perek and the last perek, and You take it as if I said the whole Tehillim. And that's what he did, every day, until one day he got a phone call, from the customs office, that he could come and take his diamonds back.

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One of the chaverim wanted to go to the Lizhensk. He came in to ask Reb Usher, can I go? Reb Usher said, sure, you can go, but with whom are you going? He said, there's a big group going. Reb Usher asked him again, but with whom are you going? He said, there's a big plane. There's a jumbo going. Reb Usher asked him again, but with whom are **you**

going? He answered the same way. Reb Usher said, ok, go. The next day, a chaver came over to the man, and told him, listen, Reb Usher told me you're going to Lizhensk, and that I should go along with you. Then came another chaver, and said, Reb Usher said you're going to Lizhensk and that I should come along with you. And more chaverim. Then I understood that Reb Usher wanted that I shouldn't go alone, and that I should take chaverim with me.

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Reb Usher said, I will have to give *din ve'cheshbon* for that that the chaverim are making me into a *metsius*. He also said the reason that people get hurt by other people is because you make of them a *metsius*.

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מן המצר קראתי ה' ענני במרחב ה' קראתי, says Rashi, is a *lashon of chiba*, of love. Reb Usher says, when a person is in a *meitsar*, when he's in a pain, and he understands that it's a *kri'ah shel chibur*, that Hakodosh Boruch Hu loves him, and wants to break him up and to bring him close, then *anani be'merchav kah*. Things get better and he goes out of his problem. But how do we give the love back to the Ribbono Shel Olam? When we go out of the

*meitsar*, out of the pain, and everything is OK, but *aneni be'merchav*. Even when we're in *merchav - kah*, we are also connected and remember the Ribbono Shel Olam. By not forgetting him for a second.

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ה' מלך גאות לבש Says Reb Usher, our whole calling in this world is to say, ה' מלך But how do I know if I really want to say it? So גאות לבש, Hakodosh Boruch Hu gave us a garment of *ga'ava*. Why? In order that we should know we cannot even say ה' מלך because we are so arrogant, that we don't give him anything. And even if when I say ה' מלך it's only lip service. How do I know when it's true? When I know that I'm גאות לבש and its Hakodosh Boruch Hu that gave me *ga'ava*. When I ask, אל ה' מלך then when I say ה' מלך I will know its Hakodosh Boruch Hu Who gave me the opportunity and koach to say it and not myself.

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Reb Usher said, you don't have to go *davka* to the *feld* for *hisbod'dus* and scream. You can stand in your home, in a corner, and start screaming *tza'akos nora'os*, without anyone hearing what you are saying.

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One of the chaverim came in to Reb Usher and said, Reb Usher, I'm sick and tired and want to die. Reb Usher closed his eyes, a while later he opened them, which were all red and burning, and said, "Do you know what's waiting for you there? Do you want to die?" Since then, whenever the chaver reminds himself of what Reb Usher said, he's afraid to die.

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Reb Usher used to daven in his home Friday night. When he had to go out to the restroom, there was only restroom at home, and it was taken. He didn't let anyone knock on the door and chase the person out. After ma'ariv, he said, people think I have my restroom at home, and its mine. If the Ribbono Shel Olam wants, it's mine, and if the Ribbono Shel Olam doesn't want, I don't have it.

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A family member of Reb Usher was sleeping at Reb Usher's house. In the middle of the night, he woke, and heard noises of a dragging sound on the floor. He got up to see what was going on and saw Reb Usher his grandfather schlepping a heavy plastic bag. He went over to help him, but Reb Usher gave him an angry look, and told him, "Go from here."

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One of the chaverim came to Reb Usher and said, "See to it that Moshiach should come already." Reb Usher said, "What do you think? When Moshiach will come, it will be so geshmak?" "So What should I ask for until Moshiach comes?" asked the chaver Answered Reb Usher, "Ask, until Moshiach comes, *al te'vi'eini le'dei nisoyon*, that I shouldn't fall into the *nisyonos*."

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Reb Usher said, your pains that you go through, are just like a wound in the body. It gets full of puss and you have to drain it out. But if you only touch the wound, it hurts very much. The same thing, when I want to start working you, says Reb Usher, when I only touch a little your pains, you start jumping and get angry and run away from me.

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Once on Shabbos, three chaverim went with Reb Usher. On the way, they saw a frum woman doing something that is chillul Shabbos. It looked like she doesn't know about it. They wanted to tell her. Reb Usher said, don't tell her anything. Just start thinking about yourself. If you saw chillul Shabbos, it must be that you are doing some sort of chillul

Shabbos. They started checking themselves, and each one of them found something that you are not supposed to do on Shabbos. After telling Reb Usher, he said to them - Nu, do you see what a big *zchus* this woman has that she helped you to protect yourselves from chillul Shabbos.

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Reb Usher said, just like a person drowning in the ocean, if he looks at the waves, he'll become *be'ye'ush*, but if he looks at the lifesaver, then he gets the *koach* to get out of the water. The same thing, a person with all his problems and all that he goes through. If he looks at his problem, he won't be able to take it and he'll fall down. But if he looks at the lifesaver, the Ribbono Shel Olam, who is the *matsil*, then he gets *kochos*. You have to decide, that the Lifesaver knows how to take you out of there, even though it's not exactly the way you thought He would take you out.

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How was Rabbi Shimon bar Yochai zoche to write the Zohar Hakodosh? Reb Usher answered, because he was alone in the cave, without any people, without any seform, and he didn't get broken. That's why he was zoche to write the Zohar Hakodosh.