

## CHIZZUK YOMI NO. 13. ADAR 1 5784

**כי לה' המלוכה**

Reb Usher says, a person who goes in this *derech* is always in the status that even when everything is OK, with no problems, he doesn't feel that he's doing anything. Rather its Hakodosh Boruch Hu. Everything that is going according to plan, Hakodosh Boruch Hu is doing it, and he has no part of it whatsoever. The whole *hatzlacha* of a person is *le'ma'aleh min hatevah*. He sees he has no *chelek* in the *hatzlacha*, and it's all *metsius Hashem*. It's all *hasgacha pratis*, every minute, every second. כי אם לה' המלוכה.

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**יעקב אבינו לא מת**

*Yaakov Avinu lo mes, ma zaro ba'chaim, af hu ba'chaim*. Yaakov Avinu never passed away. Just like his children are alive, so too is Yaakov Avinu still alive. How come? Because Yaakov Avinu was 'alive' even when he was alive. When he was alive, and going through so much suffering, he always knew, *min ha'meitsar karasi Kah*, when I live with the Ribbono Shel Olam, not only do I not suffer, but I have tranquility in the suffering because I know that brings me to connection with Hashem. *Yaakov Avinue lo mes*, even when he was alive, he suffered. How do we know that he really did the work? *Ma zaro ba'chaim, af hu ba'chaim*. Because if hadn't done the work,

he would have died by the age of 30, and only been buried at the age of 70. One who goes around his entire life like a *mes*, it influences on his whole surroundings, especially on his children. If we see *ma zaro ba'chaim*, that his children are alive, *af hu ba'chaim*, that must be he, too, was alive, even if he went through suffering.

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**גרגיר אבק**

Reb Usher says *Adam*, a human being, is just a grain of dust. Just as a grain of dust is incapable of anything, so too, a man cannot do anything. But he's even less than a grain of dust. If it were not for the Ribbono Shel Olam, who sends him the *siba*, man would not be able to stand up to any *nisayon*. Even so, when man does stand up to a *nisayon*, at that moment when a man does not do what his *teva* and his nature requires, this is a *siba* that Hashem sends him, which is *rachamei shamayim*.

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**כל אחד נכוון מחופתו של חברו**

כל אחד ואחד עושה לו הקדוש ברוך הוא חופה לפי כבודו. When we get to Olam Haba, Hakodosh Boruch Hu will make a chuppa for each one of us. Says the Gemara, אמר רבי חנינא שכל אחד, ואחד נכוון מחופתו של חברו. When we get

there, and we will see that my chaver has a bigger chuppa than mine, I will be very ashamed and burnt from his chuppa. Explains Reb Usher, what are these chuppa's in Olam Haba? He says it comes from our daily tasks and our spiritual *milchomos*, that we turn over the *tevah*, the nature, into *ruchnius*, with *emunah*. So how will we be burnt and be ashamed by the chuppa of our chaver? Each one of will be burnt by his chaver's chuppa, because I was in the same world, and I had the same pains, and I was going through the same things like he is, and I could have built a chuppa just the way he built his chuppa. That will be a very big pain. We should be *mispallel* for our chaver that we should all merit, with Hakodosh Boruch Hus' help, to have the same chuppa.

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**והדומייה הולכים יחד**

לך דומיה תהלה. A person is so caught up with himself, that if something doesn't go right, the way he thinks it should go, he goes into depression and stress. You can't even talk to him. Everything becomes dark. He loses his temper. He's broken and all mixed up. This is all, because he's busy with the *ani*. If a person turns everything to *le'cha*, then there's, *dumiya tehilla*. A person goes out of that *ani*, the "I", and lives with the *le'cha*, with the

Ribbono Shel Olam, then it's *tehilla*. Why does the *le'cha* and the *dumiya* go together? Because then a person is not busy with the *ani*, he lives with the *le'cha*, Hashem, הגדולה והגבורה והתפארת והנצח וההוד, ולך ה' הממלכה המתנשא לכל לראש. Then he's in *dumiya*, he keeps quiet. When he's quiet, even when things don't go the way he wants things to go, he's not busy with his suffering and his pain because his *machshava* is all caught up with *le'cha*, with the Ribbono Shel Olam. *Me'maile*, that is the biggest *tehila*.

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#### יהודי עושה חשבונות

One of the *chaverim* wanted to build a machsan. He took an Arab and hired him for 8 hours. The Arab was going back and forth with full sacks of sand on his shoulder. The chaver came to Reb Usher and asked, "Why should I pay the Arab? Why not hire *bochurim* and give them the money?" Reb Usher said, "When a Yid starts working, by the third sack, he starts making *cheshbonos*. How can I shlep it another way? How much are you going to profit on me? What are you going to build here? And he keeps on thinking. For a Yid, it's very hard to do the same thing over and over, without thinking. An Arab, he can go like a donkey. He doesn't think, and he can go back and forth,

doing the same thing all day, without using even one gram of thought

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#### גוג ומגוג

One of the *chaverim* ask Reb Usher, "Tell me, did the *milchomo* of Gog and Magog happen already or does it still have to come?" Reb Usher said, "It's all up to you. If you do *teshuva* and understand that the Ribbono Shel Olam runs the world, then the *milchomo* of Gog and Magog was already. But if not, then we still have to come to the *milchomo* of Gog and Magog. Hakodosh Boruch Hu should have *rachmanus*, mercy, on us."

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#### אהבת חינם

Reb Usher said, *ahavas chinam* is the only thing that stays by a person forever. It's even worth one breathe of *ahavas chinam* in order that you should have something that will stay with you forever.

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#### ההולך בדרך האמונה הפשוטה עובר סבל בלי שירגיש הסבל

Reb Usher says, when a person has to go through a suffering, and he takes it up on himself and he's ready for it, because he knows that every time a person suffers it's

only for the good, then I can promise you, that your suffering that you will go through, will be without you even feeling it. Just like Avrohom, Yitzchak and Yaakov, in their *galus*, they went through all the *galus be'derech kavod*, and they didn't even feel the *galus*.

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#### חבר אמיתי

Reb Usher said, a *chaver*, a friend, who is not angry at you and not ready to kill you, this friendship has not yet become a true friendship.

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#### האדם הוא רק נברא

When a person looks at himself and sees all his failures, and he's not stable. There's a minute that he's sad, and there's a minute that he's angry. So when he thinks about this, he understands that we are not the Creator, we are only creations. Because if I would be the Creator, the *Boreh*, I would be able to decide to do whatever I want and take care of everything the way I want, and then things would be stable.

But since I see that my life is ups and downs and that I'm always being bounced around like a ball from place to place, I understand that I am not the Creator, and that I am only

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the creation. The Ribbono Shel Olam is the Creator, the *Boreh*, לכול, טוב ה'.

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**התחזקות בין חברים לא מתעייפים**

Reb Usher said, I want to ask from everybody that you should be *mechazek* one another, with *hischazkus bein chaverim* without getting tired. The *metsius* is that once you get stronger with the *chaverim*, you can be *mischazek* and *mischazek, ad ein sof*, without getting tired.

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**לצמצם מהשבתו בהוה**

Reb Usher says, it's very hard for a human being to live in the *hoveh*, the present. Therefore, he's all the time busy in the past and the future. And he doesn't feel good all of the time. If you are looking at your past, you see that it's very bad. So the same thing, just as you look at your past, you look to your future, and hope that things will go well, but you never feel good about it. This is all because you don't want to stand still and think only about the *hoveh*, the present.

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**העבודה זה איך להתייחס למכה**

Reb Usher says, when a person has pain because he got hurt from something, he

thinks that the pain is direct from the klap that he got. But that is not the truth. It could be that a person has very big injuries, and it doesn't hurt him at all. And there could be somebody that has a very small injury that you cannot even see, and he can't sleep all night and he's biting his lips. So we see that the source and the root of the pain has nothing to do with the injury itself. Rather it depends on; How do you think about it. How do you receive it, and How do you relate to it.

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**נחת רוח לנפטר זה להיות שמח**

A chaver asked Reb Usher, "My father passed away. What *nachas ruach* can do I do for my father? What should I do? Say Tehillim? Chesed? Tzedakah?"

Reb Usher answered, "If you really want to give *nachas* to your father, be *be'simcha*. Not only you, but make your wife and children happy. That's the real *nachas*, and the most wanted *nachas* that you can do for your father. Be happy, and make your whole surroundings happy."

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**מה יש לבורא מהתורה שלך**

A talmid chacham into Reb Usher for the first time. Reb Usher looked at him and said, "If

you learn Torah, and you take the whole Torah that you are learning for yourself, what does Hakodosh Boruch Hu have from all your learning?"

The talmid chacham asked Reb Usher, "So what do I have to do? I have to be *mashpil* myself? I have to lower myself to the lowest place?"

Reb Usher said, "Oooh If you think you are the one who has to put yourself down to *shiflus*, that's a big *rachmanus*. All you have to do is to agree that you are already in the lowest place, lower than that place cannot be. And the Torah that you are learning, it's not your Torah, nothing at all. All the life that you have, and the *sechel* that you have, and the words that you have, everything comes from the Ribbono Shel Olam. Hakodosh Boruch Hu is talking, and all you are is a *tzinor*, a pipe. That is the main thing."

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**לפחד בכל מצב**

אשרי אדם מפחד תמיד. Says Reb Usher, even if a person went into a certain habit and he's peaceful and quiet, you always have to remember that *pachad*, because at any moment, you can lose your connection to the Ribbono Shel Olam in this world of *tevah*, and finally this natural *pachad* can overtake you and you can lose your standing. אל תאמין

בְּעֶצְמְךָ עַד יוֹם מוֹתְךָ. You're not supposed to believe in yourself. We see Yochanon Kohen Gadol, who for 80 years he had a habit where everything was going smoothly. That's a lot. But in the end, he became a Tzadoki. A person always cannot rely on himself, and always must live *אשרי אדם מפחד תמיד*.

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#### תגלה קלונך פה לפני שיגלו ברבים

A chaver once heard in the house of Reb Usher that Reb Usher was screaming at someone, "If you don't want to reveal your *pegamim*, your sins, the Ribbono Shel Olam will reveal them in public, and everyone will know about it. You better do it first here, and you won't regret it later."

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#### נמצא בבית סוהר של אני

A man is full of pain all the time, full of hardships and hopelessness that things will turn out fine. The reason for all this is because his thoughts are about himself. I am going. I am doing. I am thinking. I am planning. I, I, I. The person is so busy with the "I", this is the reason that it looks the way it looks. Because the person is in a jail of the *ani*, and he cannot break free from that *ani*, that I, I, I.

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#### הכל דמיון הכל אינטרס

One day Reb Usher said, we have no chaverim, no friends. It's all an illusion. It's all interests. When the interests goes away, the whole friendship goes away, and they can even become enemies, and everything falls apart. I had chaverim that were here for a lot of years, and they ran away from here. One thought that he got whatever he wants from me. The other one came to the conclusion that he won't get his interest that he wants so there's nothing what to look for here.

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#### או הוא או אני

A chaver asked Reb Usher, "It says, V'osu li mikdosh v'shochanti b'sochom. How can I make a *mishkan* in my house, that there should be *hashra'as haShechina*?"

Reb Usher answered, "You should know that the Shechina is only a place where you have no part in your Torah and your mitzvos. If everything is from the Ribbono Shel Olam, then you can make a *mishkan* in your house. But if you have something and you feel that you are the one that is doing the mitzvos, then the Shechina says, 'Either you or I, because Me and you cannot dwell under one roof.'"

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#### מקומו של עולם

Reb Usher said, instead of the Ribbono Shel Olam being the *mekomo shel olam*, he made the world become a place that he himself could dwell within. Everybody took his place, and hence the world became a place where we argue about who's running the show. Everybody wants the *kisei hakavod*. When everybody wants the *kisei hakavod*, the Ribbono Shel Olam is in *galus*. Because the Ribbono Shel Olam, the whole world is His. He's the One who is *zan u'mefarnes lekol*. He's the One who is good to everybody. He is the *mekomo shel olam*. When you take away His place in this world, that's the way we bring the *galus*.

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#### ה' דופק בדלת

When someone knocks at the door of your home, and you have concerns in your heart about who is behind the door, Reb Usher says, the first knock, raise it to the Ribbono Shel Olam. When Hakodosh Boruch Hu brings you pain in some form, instead of blaming others for the situation, and creating a division between you and the Ribbono Shel Olam, admit the truth: *bishvili nivrah ha'olam*, the whole world was created for me. Solve the problem in the light of the Ribbono Shel Olam. You have to understand that there is nobody

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out there, that there is only the Ribbono Shel Olam, and you have to raise the pains to Him. As soon as the Ribbono Shel Olam knocks on a person's door through the pains and difficulties of reality, we need to immediately run and wake up to Hakodosh Boruch Hu.

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### ה מאמין בך

The Ribbono Shel Olam believes in you. The question is whether you believe in yourself. If you are not going to bet on yourself, nobody else with all.

If you don't invest in yourself, nobody else will.

If you don't believe in yourself, nobody else will.

Remember, the Ribbono Shel Olam believes in you. The proof is בשבילי נברא העולם. Every day, every second, Hakodosh Boruch Hu creates the world for you.

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### אתה הבעיה של הבעיה

One of the chaverim poured out his heart to Reb Usher and said that he has *agmas nefesh* that there are people that hang out at Reb Usher's house and behave inappropriately and make trouble.

Reb Usher answered him, "You are the source of the problems, and you are the conclusion of the problems. Solve your own problems and all problems will be solved."

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### ה שכח הכתובת שלך

One of the chaverim of Reb Usher, an elderly bachur, used to come to Reb Usher with all kinds of shidduchim, and Reb Usher always said, "It's not for you." One day he went into someone, and this person told him, as long as Reb Usher lives, you will never find a shidduch. He went out broken, and went to Reb Usher. As he walked into Reb Usher, Reb Usher looked at him before he spoke, and said, "What do you think, the Ribbono Shel Olam forgot your address?" Soon after that, the bochur became a chasson.

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### מהר יקדמונו רחמיך כי דלוני מאד

מהר יקדמונו רחמיך כי דלוננו מאד. Reb Usher says, in our daily life we go amongst people, and we have a lot of *nisyonos*, a lot of *milchemes hayetser*. We should know that anything that goes through our lives is all *rachamim gedolim*. You don't deserve anything. It's all a *matana min hashamayim*. You can't get angry at anyone or anything. This is what we are saying to the Ribbono Shel

Olam, *מהר יקדמונו רחמיך*, help me, Ribbono Shel Olam, that I should see that everything is *rachamim*. How? *כי דלוננו מאד*, because I'm very, very poor, and I don't deserve anything.

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### חבר נאמן תרופה לעצבות

Reb Usher says, what is a *chaver ne'eman*, a true friend? One who will not sit quiet when he sees that I'm in pain. That itself, that I know that I have a friend who is ready to help me any second, that itself gives me the will that I should be strong and shouldn't fall into *atzvus* and into *ye'ush*. That's true even before I speak to him, so all the more so after I speak to him. It's like a person who is travelling in a desert, as long as he knows there is someone there who can help him, so at any time, he can come and help, so even if I didn't speak to him, I have the koichos and ability to keep myself quiet. But if I don't have a chaver nearby, then it's just the opposite. I start shivering and sweating, and I fall into *atzvus*, as if there's no way I can get out of this place.

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