

## CHIZZUK YOMI NO. 38 PESACH NISSAN 5786

**הוא הקרבן ואתה התיקון**

Reb Usher once asked a chaver to take care of a person who needed help and couldn't be alone. Reb Usher asked that he help him daily. One day, it was too hard for the chaver. He felt that he's gotten too weak and that he couldn't take it anymore. He decided that he's going to Reb Usher to release him of this *tafkid*. When he came into Reb Usher, Reb Usher told him, "The person who is suffering, he is the *korban*, but you are the *tikun*."

**לא כועס זה רחמים**

Reb Usher once told a Yid, a talmid chacham, "You never get angry? That's not right. The reason you don't get angry is because it doesn't suit you. You think people will laugh at you if you get angry. That's not the right way. In order to be connected to the Ribbono Shel Olam, I have to recognize that I get angry very easily, and the fact that I don't get angry is because I ask for *rachamim* from the Ribbono Shel Olam, that He should watch me that I shouldn't get angry."

**בעל כרחך אתה חי**

Reb Usher says, when a person, *chas ve'shalom*, has pain, he gets a special *koach* to daven straight to the Ribbono Shel Olam. "Ribbono Shel Olam, You brought me into this world. *Ba'al korchach*, I was born. Also, *ba'al*

*korchach ata chai*. I have to live because You want me. *Ba'al korchach*, I have to *sovel*. I have to suffer because You want me. Ribbono Shel Olam, but I'm going to tell You, *ba'al korchach ata nimtsah*. You are here with me everywhere and anywhere. It makes no difference what place or what time. Because, *me'maile*, You do everything and You are everything.

**להשמיד להרוג... כל היהודים**

Reb Usher asked, from where did Haman get that *koach*, that power, ולאבד להשמיד להרוג ואת כל היהודים to destroy and kill all the Yidden? Reb Usher answered, from us. When a person sees something he doesn't like, a thought immediately enters to destroy and to eliminate, to cancel the other person and to erase him. That power of Haman, begins with that small thought in the heart of a person.

**זו לא אמונה זו הפקרות**

In the Gulf War, a chaver was afraid to be home alone. He went over to live in the house of Reb Usher. He saw a neighbor sitting on the balcony upstairs, and he asked him, "Are you not afraid of the missiles?" The neighbor answered, "Every bullet has its address." The chaver told it Reb Usher, and Reb Usher answered, "It's not *emunah*. It's all *hefkerus*."

**כי נפל פחד מרדכי עליהם**

It says in the Megilla, וכאשר מרדכי עליהם, Reb Usher explains that this doesn't mean that Mordechai tried to scare them away, but rather, Mordechai was living in such a *pachad* of Hakodosh Boruch Hu that his *pachad Hashem* spread all around him.

**ותלבש אסתר מלכות**

It says in the Megilla, וכאשר אבדתי אבדתי, And it says, ויהי ביום השלישי ותלבש אסתר מלכות, Reb Usher says, וכאשר אבדתי אבדתי, Esther HaMalka had so many thoughts, she didn't know was going to be with herself. She didn't know what was going to be with Mordechai. She didn't know what was going to be with the whole Klal Yisroel. She was so caught up with her thoughts, ותלבש אסתר מלכות, she said, all the *machshava's*, all the thoughts, are *malchus*, they are all from the Ribbono Shel Olam.

**מתפטר עם הגאווה**

Reb Usher said, a person can fall even a hundred times a day. If he's *be'emes* serving Hashem, he does not become broken. He asks for *rachamim*, and he continues onward. When does a person become broken? When he's serving the *gadlus* of himself. What hurts him about the fall is that he does not feel his "I", his *ego*, and then he does *teshuva*, but

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only for himself. He makes *shalom*, peace, with his *ga'ava*, but not with the Ribbono Shel Olam.

#### תלמיד ותיק מאה שנה

The Medrash says that night when Dovid HaMelech ran away from Shaul, he ran to Shmuel HaNavi and he learned what another talmid could not learn in a hundred years. Rav Gedalya Segal asked, "How could it be that a thing that takes a hundred years to learn and he could learn it in one night?"

Reb Usher answered, "It's very simple. Dovid HaMelech had a *pachad*, and was afraid of Shaul HaMelech that he was going to kill him. He told him to turn over that *pachad* to *pachad Elokim*, until he came to the *shleimus Havaya Adnay*. And that is equal to what a *talmid vasik* learns in a hundred years."

#### להפוך לשון הרע ללשון טוב

A chaver came into Reb Usher and told him, "My friend is speaking *lashon hara* about me, and it hurts me very much."

Reb Usher said, "Well, you're the fault."

The chaver asked, "Why am I the fault?"

Reb Usher told him, "Because you are making a *metsius* of your chaver, so you are giving him *koach* to talk *lashon hara* about you, and you're hurting yourself. But if you recognize that he's not a *metsius*, but rather a *siba*, and

that Hakodosh Boruch Hu wants you to be tied up to Ribono Shel Oilom, then you will see that the *lashon hara* will turn out to be *lashon tov*."

#### שורשים של האדם עץ השדה

The Mishnah says in Avos, אילן שענפיו מועטין ושרשיו מרובין a tree whose branches are few and its roots are many, אפילו כל הרוחות שבועולם even if all the winds in the world come and blow on it, אין מזיזין אותו it will not move from its place. Reb Usher says, a tree's connection to the ground is the roots. They give the tree life. The connection of a man to his true reality is his *midos ra'os*, his evil qualities. Just like the roots of a tree stabilize the tree, and keeps the tree stable, so too, if a man is connected to his roots, and does not forget them, he is safe and stable. The more *nisyonos* a man has, the more his roots are numerous, the more he is connected to the true reality, and the more he truly lives with the Ribbono Shel Olam.

#### מטרות החבורה והחברים

The chaverim of Yad Ezra wanted to expand and enlarge the building of Yad Ezra. Reb Usher said, my goal in all the *mosdos* of Yad Ezra is not the *chesed*, because the *chesed*, the Ribbono Shel Olam does. Even if we expand the place, and help another few

thousand families, that still will not solve the problem. There are still thousands of families that we will not be able to reach. The whole purpose of having *mosdos* of Yad Ezra is to have the chaverim work together there, even in a small location. And by that, there will be *nisyonos* and friction between them regarding respect and control. By giving up, and surrendering, with *hachna'ah* and *emunah* and *bitul*, that everything is from the Ribbono Shel Olam, in this way, they will be *mamlich* the Ribbono Shel Olam, and with this *hachna'ah*, they will bring the *ge'ula shleima*, שיתגלה מלכותו בעולם, and then it will anyways be good and the best that it can be for the whole world.

#### לא להתייאש שלא תתייאש

Reb Usher said, לא להתייאש שלא תתייאש, don't give up that you might give up. You have to live all the time 'the danger' that you might give up to *ye'ush* because a person's *yester hara* can overcome him. *Ilmalei Hakodosh Boruch Hu ozer lo, eino yachol lo*.

Ask all the time for *rachamim* that Hakodosh Boruch Hu should keep you strong.