

HEICHAL HAKODESH NEWSLETTER

Weekly Newsletter

Mosdos Heichal HaKodesh Breslev Williamsburg

Founded by Maran Mohorosh, zy" a



Times (NYC)
Candle Lighting 5:10
Shabbos Ends 6:41

Learning
Nach.....Melachim I 1-2
Bavli.....Pesachim 84
Yerushalmi.....Yevamos 53
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Parshas Mishpatim, Shabbos Shekalim, 1 Adar 5781

Year 1, Newsletter 8

Mohorosh Speaks

Mishenichnas Adar Marbin B'Simcha

When the month of Adar begins, we immediately begin feeling the light of Purim. The Gemara Yerushalmi (*Maseches Megillah*) says that the *megillah* can be read throughout the month of Adar. And so is the *halacha* in the Shulchan Aruch (*Orach Chaim* 688:7). If a person goes on a long journey where he won't have a *megillah* with him and he won't be home on Purim, he can already read the *megillah* from the beginning of the month. This shows us that the light of Purim is already here even on Rosh Chodesh Adar.

Chazal say (*Taanis* 26b), "*Mishenichnas Adar marbin b'simcha*", we need to increase our happiness as soon as we enter the month of Adar. Chazal put a specific emphasis on the word "*marbin*", to increase. The truth is that the Rebbe teaches (*Likutei Moharan* 2:24), "*mitzvah gedolah l'hiyos b'simcha tamid*", we **always** need to be happy throughout the year. In the month of Adar, we need to *increase* the *simcha* and do everything possible to be happy.

This is why we hang up posters that say "*Mishenichnas Adar marbin b'simcha*" when Adar comes. We are giving everyone a reminder to do everything in their power to be happy and to remain happy under any circumstance. Through being happy this month, we tap into all the good *hashpaos* of this special time.

The Gemara says (*Beitzah* 15b), "*Harotzeh sheyiskaymu nechav yitah bohen adar, shene'emar, adir bamaron Hashem*". Simply put, this means that whoever wants to grow a good crop should plant a specific grass that is

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Pearls of Wisdom

Is this what you want? Unintelligent children? The Rebbe says (*Sefer HaMidos, Bonim*, 107), "*Habonim shotim kish'eavihem ka'ason*". Children grow up foolish if the father gets angry. Anger in the home destroys the children. It takes away a person's *parnossah* and destroys his life. Stop getting angry at every little thing. Start living with *emunah*. There's no one in your life that you can blame. Everything is from Hashem. Don't throw the blame on anyone else, least of all your wife. Why is she to blame for all of your problems? Why should you calm your nerves by yelling at her? Why do you take out your anger on her?

(*Atzaso Emunah Mishpatim* 5781)

A Word on the Parshah

"V'eille hamishpatim asher tosif lifneihem"

This week's *parshah* teaches us the *halachos* that pertain to dealing with other people. It teaches not to steal from another and to act fairly and honestly, as well as how to deal with a dispute that may arise among people.

The *heilige* Rebbe says (*Likutei Moharan* 1:280) that when a Yid needs to go to a *din* Torah, it is really a punishment from the Torah. He needs to know that his business dealings are really Torah! It's just like the Baal Shev Tov, zy" a, says, "When learning the *halachos* of trading a cow for a donkey (*hamachlif para bachamor*), it is Torah." Then it is *surely* considered Torah when you actually physically do it. When a person works and does business with others, he needs to be constantly aware of Hashem, the Torah and the *halachos* that pertain to every aspect. He must pay careful attention not to veer away from the *heilige* Torah even an inch.

When a person forgets about the Torah and only thinks about how to benefit his business, then his punishment is being called to a *din* Torah. At the *din* Torah, he needs to recall and verbalize everything involving the transaction he's done for the business, including everything he only thought about from the beginning of the deal until the end. The *dayonim* listen to everything and *pasken* according to the Torah. Thus, the Torah is brought back into his business.

Hashem is with a person no matter where he might find himself. **A Yid mustn't think that Hashem is only is shul when he davens and learns**, and when he goes to work, he can forget about Hashem, *chalilah*, and not pay attention to Him. He must always remember that Hashem is always with him. **No matter where a Yid is, what he is going through and where he must arrive, Hashem is always with him.** There are always *halachos* that we need to keep, and we always need Hashem's help.

The *heilige* Rebbe says (*Sichos HaRan* 13) that **specifically when a person has a hard time with *parnossah*, his words are very precious to Hashem.** When he's going through a hard time earning a living, he honestly pours out his heart to Hashem.

Even when a Yid is very busy with his business and his *parnossah*, he must always remember that Hashem is constantly with him. He must remember to always keep the *halachos* that pertain to his given situation. He must never steal from another person, *chas v'shalom*. He should always talk to Hashem and tell Him all of his difficulties in earning a *parnossah*. A Yid needs to remember that all hardships he faces come from Hashem with the goal of returning the Yid to Him. The whole *parnossah* is then transformed into a piece of the Torah and Hashem.

(*Toch HaNachal Mishpatim* 5772)

called Adar. It also hints to what the Rebbe says (*Sefer HaMidos, Simcha, 2:1*), "*Mi shehu sameach tamid al yedei zeh hu matzliach*", whoever is always happy will be successful. Chazal tell us, "*harotzeh sheyiskaymu nechasav*", if a person wants to be successful in *ruchniyus* or *gashmiyus*, "*yitah bohen adar*", he should inculcate in himself the *simcha* of chodesh Adar. This happiness will accompany you and help you succeed.

Am I Really Happy?

How can a person know if he is really happy? When the *simcha* bubbles forth and he makes other people happy as well, then he can know that he is really happy. We see that the month of Adar is full of the *mitzvah* of *chesed*, doing acts of kindness for others. This is because when a person is happy, he wants to give *tzedakah* and do *chesed* to share his *simcha* with other people.

The *mitzvos* start with Shabbos Shekalim when we announce the *mitzvah* giving a *shekel* as *tzedakah*. On *erev Purim* we give the *machatzis hashekel* to *tzedakah*. Purim itself is also full of *tzedakah* and *chesed*. We give *mishloach manos*, we give *matanos l'evyonim*, and we invite family and friends to the Purim *seudah*. Since Purim is 30 days before Pesach, we also begin collecting money for *kimcha s'pischa*. The whole month is full of *chesed*. When a person is happy he shares his *simcha* with others via *tzedakah* and *chesed*.

Teshuvah With Simcha

The month of Elul is a month of doing *teshuvah* from fear. We are afraid of the Yom HaDin, Rosh Hashana, so we prepare ourselves by doing *teshuvah* and *maasim tovim* the whole month of Elul in order to be found meritorious and be bented by Hashem with a good year.

In a similar vein, Adar is also a month of *teshuvah*, but through *simcha* and love for Hashem. This is how we get ourselves ready for the month of Nissan, the month of redemption, "*b'Nissan asidin lehigael*". Through working on being happy this month, we are able to correct all the times throughout the year during which we were not as happy as we should have been.

The Rebbe says (*Hashmatos L'Chayei Moharan*) that Adar is the *roshei teivos* of "*Rosh Devarcha Emes*". The Gemara (*Kidushin 31a*) asks on this *posuk*, "*Rosh devarcha emes v'lo sof devarcha*", only the beginning is *emes* and not the end? The Gemara answers, "*Ella misof devarcha nikar sherosh devarcha emes*", from the end we can see that the beginning is also *emes*.

This can be what the Rebbe is *meramez*. Adar is the last month of the year. When we are happy in this month, we correct all the other months when we weren't happy. By being happy in this last month of the year, we show that we really wanted to be happy throughout the year, and it's considered as if we really were happy the whole year round.

The Gemara (*Yoma 86b*) says that when we do *teshuva* from love, all *aveiros* get changed into *mitzvos*. Therefore, when we do *teshuva me'ahava* this month, we fulfill "*Rosh Devarcha Emes*", like the Gemara says. The whole past year becomes good, and all *aveiros* get transformed into *mitzvos*.

How Can We Become Happy?

One of the hardest things to do is to be happy. Every person has *tzaros* and hardships in his life. He becomes very broken and loses his desire to continue. He can't bring himself to become happy.

Because of this, the greatness of a person is measured by his ability to strengthen himself to be happy despite all of his difficulties and *tzaros*. It's really nothing special to be happy when everything is fine and dandy. We are able to see a person's real greatness when he is able to be happy even when times are difficult and rough.

A person can achieve *simcha* by having *emunah*. When a person believes that Hashem is always with him, helping him, and that nothing happens by chance - Hashem does everything with tremendous *rachmanus* - then he can achieve true happiness.

Moreover, Hashem gave us a Torah with *mitzvos* that we are *zocheh* to fulfill. We need to be very happy with them. How many years does a person live in this world? "*Yimei shenoseinu vohem shiv'im shanah v'im bigvuros shmonim shanah*". A person should be delighted with any good that he is able to achieve in these few short years.

Why do we keep Shabbos? Because Hashem told us to. Why do we eat kosher food? Because Hashem told us to. Why do we kiss the *mezuzah* hanging on the door? Because we write inside the *mezuzah* that we accept *ol malchus shamayim*, and we rejoice in it! It's like this with all the *mitzvos*. A Yid can be very happy with every *mitzvah* that he is *zocheh* to do. This shows that we believe in Hashem.

Rebbe Nosson says (*Likutei Halachos, Nefilas Apayim, 4*) that this was the extreme wickedness of Haman when he told Achashverosh "*v'doseihem shonos mikol am*". Haman was telling Achashverosh that even though every nation in the land had their own laws, they don't actually want to do them. The Yidden, on the other hand, rejoice in doing the *mitzvos*! This is what bothered Haman so tremendously. He couldn't handle it. When we do *mitzvos* happily it is connected to something much more divine.

We see that laws and constitutions of a land are always being played around with. Everyone looks for ways to avoid the laws. Yidden,

A Letter From the Rosh Yeshiva, Shlit"a

DOING NOTHING BRINGS TO NO GOOD

Mrs ...,

Mazel Tov on your *chasunah*! Hashem should *bentch* you with building an *ehrliche* Yiddishe home and raising *ehrliche doros*.

It's very important for you to have something to do. Boredom breeds depression and other negative things. Look for things to do to fill up your day. Look for a job; the main thing is to always have something to do.

Before you begin working, ask if it is a good job for you.

(*Atzaso Emunah, Yisro 5781*)



Q&A Breslev

HOW DO I DEAL WITH ANXIETY?

Question:

To the Rosh Yeshiva *Shlita*,

I have a lot of emotional issues and am therefore on medication. I finally started doing *hisbodedus* a few weeks ago, and I felt so much better than I have since beginning medication.

The past two weeks I wasn't doing *hisbodedus* religiously, and I felt myself falling back into my depression. Last night, on the way home from shul, I started doing *hisbodedus* and this morning I once again awoke happy and enthusiastic.

Thank you so much, Rosh Yeshiva, *shlit"a*, for all the *shiurim*. It's my oxygen. Thank you for guiding me on the path to having a good life in this world and the next.

The Rosh Yeshiva's response:

Dear...

I received your letter.

All emotional issues stem from a lack of *emunah*. The Rebbe says (*Likutei Moharan* 2:5), "*Ha'ikar hu ha'emunah v'tzarich kol echad l'chapes es atzmo ulchazek es atzmo b'emunah*" - *emunah* is of paramount importance, "*Ki yesh sovelei chla'im, sheyesh lahem makos miflaos, v'hem sovlim hachalaim rak b'shvil nefilas ha'emunah*". Many people suffer from severe illnesses that stem from a lack of *emunah*. This includes all emotional and mental illnesses that people struggle with. The Rebbe continues, "*Ki al y'dei nefilas ha'emunah, bo'im makos muflaos sh'ein mo'eel lohem lo refuos v'loi tefilla v'lo zchus avos*". When a person lacks *emunah* he will suffer illnesses that neither *tefilla* nor *zchus avos* will be able to heal. All emotional issues, anxiety's, negative thoughts, etc. that people suffer from fall under this category. The one and only cure is *emunah*.

I have personally witnessed many stories of *bochurim* and *yungerleit* who were emotionally healed and were able to stop medication by following the Rebbes' teachings seriously. They worked on two points. The first is *tefilla* and *hisbodedus*. Secondly, they undertook the Rebbe's system of learning (see *Sichos Haran*, 76). They started by simply saying *prakim mishnayos* and lots of *dapim* Gemarah, even without understanding the meaning, until they were completely cured.

May Hashem help that you should be successful in all of your endeavors.

(*Atzaso Emunah Beshalach* 5781)

You can get many more letters from the Rosh Yeshiva *Shlit"a* on all topics in the booklet

"The Light of Emunah".

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very serious. Rebbe Nosson told him, "I've heard that you are very serious. This is not what I learned from the Rebbe. The main thing is to be happy, and a little serious too." This means that the main thing to work on is our happiness. We should always strengthen ourselves in this wonderful *middah*.

The Rebbe says (*Likutei Moharan* 1:52) that when a person does *hisbodedus*, he talks to Hashem in his own words, he should beg to get rid of all his bad *middos*. He needs to ask about one *middah* at a time, and work on that one *middah* until he's succeeded. Then he can move on to another *middah*.

The question immediately arises: which *middah* should be first? When we are full of bad *middos*, where should we start?

The first *middah* to work on is *simcha*. We need to beg Hashem to always be happy and never sad. Happiness is the catalyst to change all other bad *middos* which stem from sadness and depression. Through happiness, we can acquire all good *middos*.

It's very good for the person who is happy in the month of Adar. It is even better for the person who is able to make others happy. Nothing is greater than that.

(*Sichos Mohorosh* 16, *Chodesh Adar, Simcha*, 7, 8, 10, 13)

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on the other hand, rejoice in following the Torah and doing *mitzvos*, because Hashem is the One Who gives us the *mitzvos*!

Rebbe Nosson once told someone, "If you would be happy, you won't see Gehinnom". That person was indeed happy all the time.

Either Way, The Day Will Pass

Whether the day is a good one or otherwise, it will soon be history. If so, why shouldn't we allow ourselves to be happy throughout the day? Chazal say (*Tanchumah, Shemini*), "*Ein hasimcha mamtenes l'adam, lo kol mi shesomeach hayom sameach l'machar*", happiness isn't a given on a golden platter. Someone who is happy today won't necessarily remain happy tomorrow. This is very important to remember. Generally speaking, when a hard day comes and things don't go as planned, it's very hard to be happy. We think to ourselves, "Tomorrow will be a better day. I'll be happy tomorrow." Chazal tell us, therefore, not to wait for the morrow to be happy; you can't know what tomorrow will bring. Try to be happy today no matter what you might be going through. This is what will bring you success throughout your life. Happiness breeds success.

The choice of how to lead life lies in the hands of every individual. The *posuk* says, "*Re'eh anochi nosein lifneichem hayom bracha uklalah*". Hashem gives every person a day. The person then has the choice to make that day a *bracha* or a *klalah*, happy or sad. We can look at the good parts of the day, seeing how good the day really was and be very happy, or we can choose to see everything that happened as bad and be sad. Hashem tells us, "*Uvocharto b'chaim*", decide that you will be happy and satisfied with your life. With that you will have a good life.

Just Be Happy

Rebbe Nosson had a *talmid*, a big *oved* Hashem, whose name was Reb Ozer. He served Hashem with seriousness and fire. But, he never wore a smile; he was always

News in our Mosdos

Upcoming Wedding in the Rosh Yeshiva Shilt"a's family

This coming Wednesday, Parshas Terumah will *iy"h* be the wedding of the Rosh Yeshiva Shilt"a's son, HaRav Elchonon Chaim to the daughter of HaRav Mordechai Indig Shlit"a. The wedding will *iy"h* take place in Beis Medrash Heichal HaKodesh Breslev in Williamsburg. Just like previous weddings in the *yeshiva*, this one will also be very inexpensive and not cost a penny for the *mechutanim*.

The Rosh Yeshiva holds true to what he teaches. He often speaks about how silly it is to waste so much money at a Yiddishe *simcha*. It only brings *tzaros* and aggravation for everyone involved. This is why he started making weddings in Yeshiva that don't cost a penny for either set of parents. This is how he married off his oldest son. The entire *shidduch*, from the engagement until after the *chasunah*, cost him less than \$8,000. Just as he did it then, he's doing it again. This wedding is being done in the least expensive way, and the *simcha* will be a real, true, happy *simcha*, with Hashem's help.

Slowly but surely, it's becoming more real. Parents can marry off their children calmly without the incredible financial burden weighing them down and preventing them from enjoying the *simcha*. The *mechutanim* can go home truly happy that they were *zocheh* to marry off their children.

Whoever has already seen a wedding in Yeshiva knows first-hand that there is nothing missing at the wedding. The *simcha* by each wedding is of the highest level. Everyone is just as happy as they would have been at any other *chasunah*. Why throw hard-earned money into the garbage?

Hashem should *bentch* this couple with a *bayis neeman b'yisrael l'shem ul'siferes*. The Rosh Yeshiva Shilt"a should have a lot of *nachas* from all of his children and grandchildren in good health.

עוד ישמע בערי יהודה ובחוצות ירושלים קול ששון וקול שמחה קול חתן וקול כלה

With much praise and thanks to Hashem Yisborach for His great kindness, I would like to invite *anshei shelomeinu*, relatives and friends to the wedding of my son

The *chosson* **Elchonon Chaim**

to the daughter of **HaRav Mordechai Indig Shlit"a**

which will take place

Wednesday, Parshas Terumah, 5 Adar

In our Bais Medrash Heichal HaKodesh Williamsburg

27 Skillman St.

Simchas Chosson V'Kallah 8:00

Hashem should *bentch* you with happiness and *nachas* from your children in good health.

Rabbi Yoel Roth

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The Rebbe's Life Story

34 - Upon hearing this anecdote the Rebbe firmly decided that he, too, would adopt the habit of talking to Hashem. At the same time he resolved that he would conceal his spiritual efforts from everyone, including his own parents. From then onwards, the Rebbe always spoke to Hashem in Yiddish, his mother tongue.

35 - In 5538 (1778), when the Rebbe turned six, he decided to detach himself from all worldly pleasures. The first passion that he chose to eradicate was his enjoyment of food. Even at that tender age, the Rebbe knew that no-one can survive without food, so in order to eliminate the pleasurable aspect of eating he decided to swallow his food whole, without chewing it. This made his throat sore and swollen.

36 - Even during his childhood the Rebbe's heart burned with desire to serve Hashem. He frequently spoke to Hashem, beseeching Him for help in growing up to be an upright Jew and pleading with Hashem to draw him close to His service. The Rebbe maintained this practice of talking to Hashem throughout his childhood.

37 - The Rebbe had a favorite spot on the roof of his father's house, among bales of hay. He spent endless hours there, reciting Tehillim, while silently imploring Hashem to grant him the privilege of being His servant.

38 - Even though the Rebbe spent every spare moment in meditation and conversation with Hashem, he felt that his efforts were not bearing fruit, and that he was still very distant from Hashem. In fact, he felt as though his pleas were being rebuffed, and that he was actually being prevented from serving Hashem properly. In spite of this disconcerting prospect he did not give up; he only stopped talking to Hashem periodically for several days at a time, until his deep faith resurfaced and reminded him that Hashem is merciful and that one must continually pray to Him.

to be continued next week, be'ezras Hashem

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