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# Happily Married !

Valuable advice on how to attain a  
happy and successful marriage;  
how peace, love and harmony will  
turn your home into a virtual paradise!



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Written by the holy tzaddik  
**MORAN MOHORO"SH ZT"L**

Founding leader of  
**"HEICHEL HAKODESH BRESLOV"**  
and **"BRESLOV CITY OF YAVNIEL"**

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*BASED ON THE TEACHINGS OF*  
**RABBI NACHMAN OF BRESLOV**  
*AND OF HIS STUDENT*  
**RABBI NOSSON OF BRESLOV**



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### **Success in Marriage**

Your marriage can be a virtual paradise if peace, love, and harmony reign in the home. Success in marriage depends on how actively the couple works to cultivate friendship and intimacy in their relationship, making peace their highest priority. As the

Sages taught (Shabbos 10a), peace is synonymous with

G-dli-ness and therefore, G-d's presence rests in the midst of a peaceful household. In addition, good fortune showers on that home, because there is no better climate for blessing to flourish than in peace (Uktzin 3:12). For peace is a term relating to wholeness and completeness, as it's primarily achieved when two opposites unite. Peace then, is critical in a marriage, the object of which is to blend the two opposing natures of man and woman in an amicable union. The integrity of the marriage is threatened, however, when arguments and fights are permitted. In a home where domestic tranquility is absent, anger,

depression and despair pervade the atmosphere, stifling the development of the family members, as they endure unremitting emotional pain and psychological abuse. The dismal home environment is so intolerable, that each of the members seek some desperate means of escape; he is found less, and less at home, working late at the office, and she looks for any excuse to flee the house. The compatible couple, whose opposite traits were once a source of attraction, now find each other too close for comfort. The breakdown of the family unit is at the core of the social problems facing society today, as economic hardship, life pressures, alien cultures, shallow values and technology intrude into the marriage

and challenge the traditional roles of husband and wife. The confusion that results provokes all sorts of arguments and misunderstandings that completely disrupt marital harmony, leaving both parties feeling hurt and resentful. In extreme cases, this manner of relating has become so regular that divorce is seen as the only solution. The analysis of marital disputes would reveal, however, that in most cases, the arguments began over some trivial matter that got so blown out of proportion, that divorce seemed to be the only logical choice remaining. Therefore, realize the only truly worthwhile resolution to marital disputes is appeasement. Take the loving approach towards solving your

marital problems by acting conciliatory and forgiving towards your spouse. Let go of your resentments and stop trying to be so controlling of your mate. Be supportive of one another, and give each other time to breathe and space to grow, and your home will transform into a living paradise. There is nothing more satisfying than coming home to a warm and caring home where you both share an abiding trust and mutual understanding with each other. Underlying your success is your measure of faith and acceptance of G-d's will that two of you were destined for each other no matter how different from each other you seem to be. Remember, the definition of true peace is when two inherently opposite beings are united.

Adopting this attitude towards marriage will help you achieve marital harmony with your spouse, and you will enjoy all of life's blessings of wealth, children, and health....

### **Maintain Domestic Harmony**

Many of the problems and difficulties that arise in people's lives are due to the failure to maintain domestic harmony. The couple allow the smallest, minute difference of opinion to come between them to the point that it erupts into nasty arguments and ugly disputes. As resentment builds, each one becomes more suspicious of the other, making charges and hurling insults, until all the trust in the



marriage erodes. Disintegration of family-life duly follows as marital strife leaves only bitterness and desolation in its wake. Prevention against marital unrest comes only when the husband and wife both realize that marriage is a partnership; not a competition, with one trying to dominate the other. The strength of the marital bond lies in how much the couple cooperate and care for one another. Achieving this ideal of marriage brings with it many rewards among which, are a feeling of being settled in life, as well as the confidence that by virtue of the strength of your nurturing and loving relationship, and you can raise children of healthy mind and body. Sadly enough, most juvenile delinquents are products of failed

marriages = broken homes, where they were often caught in the crossfire of their parent's cruel battles and bitter fights. Growing up in an atmosphere of intolerance, the children watch as their parent's loveless marriage dissolves, all because their parents lacked basic sensitivity and trust between each other. With the respect for his wife lost in his eyes, the husband finds only that with which to complain to her about: "Why did you spend so much money?". "Why are you spending so much time on the phone with your friends?", or "Do we have to visit your family every Sunday?". Similarly, as her affection for her husband wanes, the wife finds herself nagging her husband more and more: "Why did you come home late

from the office again?", "Why don't you ever spend any money on me?", or "How many times do I have to ask you to wash the dishes?". But by learning to put your respective hurts aside, and resolving to be more understanding and caring for your spouse, you can restore the peace and tranquility to your home. The undercurrent of hostility, coursing through the marital relationship, is created when each spouse takes the liberty of excessively criticizing the other. Why not try to view your partner in a sympathetic light - appreciating his/her needs, hopes, and desires, and respecting them, even if they're dissimilar to your own. Maintain peace between yourselves at all costs, because the price you'll pay in

failing to provide a model of a wholesome relationship to your children, is incalculable. Exposure to senseless feuding, rife with sarcasm, cynicism, and malice contributes towards developmental delays in your children's mental and emotional well-being. Are the risks worth it? Give peace a chance, by heading off arguments before they become heated and avoid all petty quarrels. Realize that the gift of life given to you by G-d is too precious to be wasted on hurting each other. It is far too easy to blame the friction that exists in your marriage on your incompatibility as a couple. If G-d saw it fit to bring both of you together, then why question the suitability of the match?

When the marital relationship begins to sour, it would be helpful for the couple to consider that perhaps the deficiencies lie more within themselves, than in the romance. It is the combination of shame and guilt over your decadent past, spent in pleasure-seeking and self-indulgence, playing on your psyche, which leaves you feeling chronically moody, irritable, and depressed, that so handicaps your ability to relate in a healthy manner to your spouse. Stop allowing these negative feelings to interfere with your relationship, by making peace your priority and then your whole marriage will improve. It is naive of you to think that your children remain unaffected by all the hostility and ill-will displayed

by you towards your spouse. A well-adjusted child with a fertile mind, well-rounded personality, and solid character can only be the product of a marital union based on genuine love, mutual understanding, warmth and caring. For your sake and the sake of your children, let go of all the hurt, resentment, and conflict that prevents you from experiencing the joy of sharing and caring, that comes when husband and wife love and support one another. The secret to a rich and rewarding life then, lies in your ability to preserve the harmony and peace in your marriage.

### **Take Responsibility**

Take responsibility for the choices you make in life! Your frustration with the inevitable ups and downs that characterize every marriage, is no excuse for pointing the finger of blame at anyone. Appreciating your good fortune at having a marriage partner with whom to share your life, should mitigate all the feelings of resentment you harbor towards G-d for placing you in such a circumstance. That you were joined in matrimony, attests to the fact that you were uniquely intended for each other, as indicated in the Zohar (Lech Lecha 85), prior to entering this world, the souls of a couple exists as one entity. Upon arrival in this world, however, the soul splits, the object of

which is ultimate reunification through marriage. With this objective in mind, you should recognize the urgent need to preserve the unity of your marriage, despite inherent personality differences that threaten to oppose it. The art of marriage, then, involves the blending of opposites: He, with his more conservative and reserved nature, and she, with her more expressive personality, full of warmth and emotion, or vice versa. For the sake of illustration, the Torah draws a parallel between the harmony that is desirable in a marriage, and that which exists between the Angels. In the Midrash (Shir Hashirim 3:1 1) the Angel Michael is symbolized by the element snow. By the process of association, he serves as



a metaphor for charity, because water with its natural tendency to flow downward, evokes the image of compassion being bestowed on the lowly. The Angel Gabriel, on the other hand, is characterized by the element fire, the imagery of which is evocative of power and discipline. Yet, both peacefully coexist in the Heavens, without one's expression eclipsing the other. In fact, it's the synthesis of opposites that's the driving force behind all marital relationships, infusing them with a healthy tension that makes them so compelling, but at the same time potentially explosive. When the couple fail to strike a balance in their marriage, by integrating the differences between their personalities

into the relationship, then their life together becomes a living hell. Seeking the promise of marriage, she asks only to be loved, nurtured, and showered with affection, and therefore, becomes shattered when encountering her husband's cold and steely demeanor. Not easily given over to emotion and practical by nature, he cannot help but feel uncomfortable with his wife's sentimentality and is unsympathetic regarding her insatiable need for attention. Remember, however, a house divided against itself cannot stand! Rise above self-interest, and go beyond respective differences, by being yielding towards your spouse. Practice the art of compromise and learn to be reasonable and then, your home which was once

the scene of many-a-battle, will blossom into an oasis of peace and serenity. As a reflection of the stability that your marital relationship represents, your children will possess a healthy attitude towards life, approaching it with a natural intellectual curiosity. In addition, instead of tasting of the bitter fruit of poverty, that's the curse of strife and man's inhumanity to man, your family will enjoy the benefits of wealth and prosperity, that flourishes only where the spirit of cooperation and goodwill prevail.

### **Keeping the best interest in mind**

By keeping the best interest of your marriage in mind, you can prevent

arguments and fights with your spouse. Don't allow disagreements over small issues that typically crop up between all married couples, to escalate into major explosions, clouding the air with tension. Unable to emotionally withstand the cruel display of violence, your children will become the innocent victims of your fierce battling, suffering untold psychological trauma. For the sake of your children, stop pursuing each other, and start pursuing peace. G-d rests His Presence only in the home where peace presides, extending to it His blessing of material and spiritual success. Therefore, make a collaborative effort, with your spouse, to keep your marriage working, even if the embers of the romance seem to be

ebbing. Your efforts will not go unrewarded, because the Almighty will respond, in kind, providing you with Divine assistance, as indicated in the Zohar (Lech Lecha, 88a), the unique set of life experiences assigned to each person by Heaven, is in accordance to their actions. So the couple that valiantly struggles to keep their marriage afloat by invoking the principles of love, friendship, and mutual understanding and respect, can expect to achieve success, as their prestige becomes enhanced in the eyes of G-d. Otherwise, the marriage loses all of its meaning as it becomes reduced to merely a relationship of convenience, with each party seeking self-fulfillment and personal satisfaction. Indeed, the

demands of marriage are great, carrying with it serious responsibility and requiring much hard work to keep it going, but at the same time it can be very rewarding. Imagine establishing a warm and loving home with another person, with whom you can share a profound and deep relationship, and with whom you can produce good-natured and intelligent offspring, that will carry on the cherished Jewish traditions. Considering how brief our lives are, can there be a greater purpose to life than getting married and raising a family? Soon enough the time arrives for our souls to depart, leaving behind our bodies to rot in the grave. How can you justify to yourself a life so short spent on fights and arguments, hurting

the ones you love most, fostering ill-will amongst people, and leaving behind a legacy of hate? The only life really worth living, is that which is meaningfully devoted towards increasing our awareness of G-d. This is primarily achieved by raising spiritually-minded children, who are Torah observant, thereby ensuring the perpetuation of the faith through the generations. Therefore keep the peace, because your lives and the lives of your children depend on it.

### **Make It A Practice To Pray**

No matter how well-meaning and easy going you may be, you're not immune to the stress and pressures that afflicts everyone at one point or

another in life. Therefore, make it a practice to pray each day for the patience and fortitude to bear through all of life's trials and tribulations. The degree of tolerance that's necessary to withstand life's frustration, is acquired only by emotionally opening ourselves to G-d and asking for help. Make your marital conflicts the subject of your conversations with G-d, conveying to Him all your pain, hurt, and resentment. Remember, prayer can achieve, that which no other strategy or psychological intervention can! By appealing to G-d we gain insight into our problems, and invite His loving hand to guide us. Therefore, get into the habit of informally conversing with G-d about what's on your mind. What



should concern you most regarding your marriage is that your relationship with your spouse be harmonious and free of any marital discord. Ask G-d to grant you both the patience and tolerance that is required to make any good relationship work, and with time your marriage will become a everlasting success.

### **Forgive and Forget**

So she didn't prepare your dinner exactly the way you wanted her to; so, he was detained at the office and didn't arrive home precisely on time, still, can you find enough love in your hearts to forgive and forget, or are you once again going to allow a minor issue to flare up into a major confrontation? Your

spitefulness directed at those that get in the way of your selfish aims is part of your conditioning from youth, spent on too much self-gratification and pleasure seeking. This is what makes you enter every relationship demanding to get - yet, never wanting to give. Lacking consideration for any one else, it's always your ego that's left feeling bruised and deprived, at not having its expected needs met. The absorption with self is the driving force behind that combative urge raging within us that provokes so many of the domestic disputes, and serves as the primary obstacle to marital harmony. With both spouses pursuing their own private agendas, the gulf between them inevitably widens, until they find their

shipwrecked marriage marooned on the stormy rocks of strife. Prevent the tragic breakup of yet another marriage by resolving to make the necessary compromises and sacrifices for peace that marriage requires. Success in marriage, often only comes after much struggle, sometimes bitter, in which you must employ the artful use of diplomacy to defuse the potentially explosive skirmishes at their outset. These sacrifices on behalf of the marriage, can only be made however, once the inhospitable heart, is willing to sweep out some of its selfishness and vanity and make room for the interests of its partner. Not only will your marriage improve, as you both grow steadily closer, but the love and

generous spirit that emanates from your home will make it an attractive haven for respectable society and a model for your children to emulate.

### **Encounter Reality And Perceive G-d**

G-d only becomes a reality in your life, when you realize that only G-d is reality. To encounter reality is to perceive G-d cognitively, as the central underlying theme, unifying all the various elements of existence, in one remarkable and sublime composition. No longer is G-d seen as merely a mental abstraction, rather his presence is sensed also in the mundane - existing above and below, in the good and the bad - the sum total of all experience. When a man and a woman

unite as one in marriage, they too share in the creative process, imitated by all of nature, whereby opposite elements combine in one glorious ode to G-d's oneness. Acting as participants in G-d's continuous drama of creation, the married couple join in solidarity with the rest of nature, in the task of rectifying the world's fractured sense of G-d's role in the universe. Within this context, the importance of preserving the harmony in the marital relationship has broader and more profound implications, because at the same time that husband and wife are discovering each other, they're finding G-d, and revealing Him to the rest of the world. With G-d always by their side, ready to help, the couple elect to face the

challenges of marriage confidently, assured that all the joys and blessings of marriage will be theirs. In the embattled marriage, on the other hand, it is precisely the failure to perceive G-d's concern for their affairs, that leads the war-torn figures to resort to violence. Without G-d fixed at the center of all the revolving, and often chaotic events swirling about them, the couple feel devastatingly insecure and regard their marriage as always in a state of crisis. If we could only understand how much G-d needs us to need each other, you would be seized by a sense of mission and work tirelessly to preserve the harmony in your marriage. Following your example, your children will pattern their own

intimate search for G-d, after yours, by seeking Him in the shared intimacy with their spouses. So precious in the eyes of G-d is peace between husband and wife that, regarding the matter of the suspected adulteress, who is tried by the ordeal of the Sotah Waters, the Torah teaches (Succah 53b), that, G-d even permits us to erase His Holy Name, in order to bring about a peaceful settlement between the fractious couple. How much more so should you actively seek peace between your spouse, and be a lover of peace in general! As the Sages taught (Avoth DRabi Nosson, chap. 28), whoever maintains a peaceful home, it is considered as if he fostered peace in all of Israel, because the Torah likened

each person's home to a kingdom, and that person to a king. Your marriage can make a difference! So give peace a chance, and in no small way, you will bring Mankind closer to G-d, and blessing into your household.

### **Words of Inspiration**

(Translated from Imrei Moharosh)

One of the most important elements in maintaining a peaceful home is mastering the power to refrain from anger. Anger and rage can literally destroy a person's household. When one can control himself from losing his



temper, especially with his wife, he can be assured of a peaceful serene home.

Unfortunately though, the character trait of anger, overpowers almost every individual at some time or another. It seems that only with the coming of the Messiah will people fully be able to refrain from getting angry at others - even at members of their family. Not getting angry may appear easy enough, but really it is the hardest character change to bring about, because the nature of a person is to get upset at the slightest provocation.

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Even if someone conscientiously prays, learns Torah, and serves G-d, the moment he gets angry he loses

everything, and has to make a new beginning.

When a person gets angry, he even loses his soul.

The Zohar comments on the verse, "He tears his soul in his anger" (Job 18) that "he tears and uproots his soul as a result of his anger, and in its place comes an alien god" (Tetzaveh 182). The great Kabbalist of the sixteenth century, the Ariz'al, was very strict about not getting angry because, like the Zohar, taught that when a person gets angry, he forfeits his soul.

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A person has to fill himself with simple faith in G-d to such a degree

that when his eyes look at this corporeal world they see nothing but the truth of G-d's existence; when he sits, he is aware that G-d is sitting next to him; and when he is on the street, he realizes that G-d is with him. This person serves G-d in all his ways.

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Faith in our Sages is such a powerful force that with it a person can actually see the Sages he believes in.

When a person learns the words of a Sage, he should visualize that the Sage is standing at his side (see Talmud Yerushalmi Shekalim, Chapter 2). Once a person accustoms himself to this, he is always surrounded by the greatest Sages, and he fears no one.

Rabbi Nossen, Rabbi Nachman's principal student, had this ability. After Rabbi Nachman died, his followers used to meet on Rosh Hashanah in the town of Uman (in the Ukraine), where he was buried. One year, after the evening prayers on the eve of Rosh Hashanah, Rabbi Nossen said with great fervor, "I believe that Rabbi Nachman is here; and I see him! And if Rabbi Nachman is here, then the 'seven shepherds' (Abraham, Isaac, Jacob, Moses, Aron, Joseph and King David) are also here." And he began to shout excitedly, "I see them!. I see them!"

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What does the idea of "faith in Sages" mean?

It means that a person believes that the Sages can open his eyes so that he can look at himself with complete candor. If he can really see himself as he is; if he can ask himself: What is my situation? What have I done until now? How have my bad acts spoiled me? What am I doing now? - then he has true faith in Sages.

But if not, he is merely fooling himself.

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Once, the Czar Nicholas the First, published an anti-semitic decree. A number of Jewish leaders were approached by their followers with the request that they pray for the Jews, but they answered that the decree was G-

d's punishment for the acts of bad Jews; "and what can we do if G-d caused this decree because of them?"

But when Rabbi Nossen heard this, he said that to the contrary - Rabbi Nachman taught us (Likutei Moharan 5) that a person should say, "The world was created for me" - and therefore it is my responsibility to do all I can to fix it. If there is a decree, it relates to me and not to others.

When has a person reached the level of truth? When, if he is faced with something wrong, he looks in himself for the cause. But if he only tries to throw the blame on others, and to say that they have caused bad heavenly decrees, then even though he might a

genuinely religious Jew, he is - in Rabbi Nachman's phrase - "a deranged tzaddik". In one of Rabbi Nachman's tales, a group of these "deranged tzaddikim" beat each other and blamed each other for their situation (see Rabbi Nachman's Tales #3).

The more a person approaches truth, the more does he realize how much is dependent on him. But if he merely blames others, than he is the greatest of fools.

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Rabbi Nachman gave us the great gift of being able to really look at ourselves and to see where we stand.

This is the gift of "hissbodedut" - the practice of speaking to G-d in our own words. With this tool, a person can always judge himself. Where is he? What has he done wrong? What has he accomplished?

The more a person speaks to G-d in this way, the more he fills himself with truth; and the more does he clings to the essence of life - G-d Himself

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Rabbi Nachman once said that "G-d loves a 'friend Chasid'". He was referring to a person who, despite all the troubles he has suffered still holds



firm, un-weakened. That constitutes a person's greatness.

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Rabbi Nachman said that a person should not subject himself to unnecessary strictures (Rabbi Nachman's Wisdom # 235).

What does that mean? Whenever a person isn't sure whether or not to do something beyond the basics of Jewish law, than that is an unnecessary stricture. A person should simply exert himself in constant service of G-d; when he stops to think whether or not to do something for instance, whether or not to wear a tallit kattan (four-cornered, fringed garment) when he

goes to bed - he is engaging in unnecessary strictures.

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A person should be extraordinarily joyful. But we live in an upside-down world. If a person is continuously happy, people say he's crazy. But if he walks about depressed and worried, then people don't give him a second thought. Happy is the person who ignores these illusions and is constantly joyful.

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A person should only look at the good that is in this world; he should consider that the Jews are good people who fulfill G-d's Torah.

By thinking only good, a person can draw all Jews after him to return to the way of the Torah. In addition, he can also draw all manner of goodness to himself, because that which he wishes for others will also accrue to him.

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The perfection of a Jew consists of his clinging to G-d so completely that he sees before his eyes only the letters of G-d's name. How is this attained? Through constant Torah learning and prayer. As Rabbi Nachman said, "A person's lips should never rest."

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Rabbi Nachman told a story of a merchant and a poor man (Rabbi

Nachman's Stories #6). The merchant helped set the poor man on his feet, but then the poor man repaid evil for good and tried to do away with the merchant's son.

The merchant symbolizes the tzaddik, and the poor man is the person who needs the tzaddik's help. At first, the tzaddik helps the person tremendously. But then this person turns against the tzaddik. Once he can stand on his own two feet, he tries to eradicate the tzaddik from his thoughts, and convinces himself that he never needed anyone but himself. It is ones foremost obligation to always

remember and appreciate the great benefits he received from the tzaddik.

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A person must not be psychologically reliant on anyone. His only desire should be to cling to G-d and not to need anyone else.

Nevertheless, Rabbi Nachman said that a person should be part of a community of people serving G-d.

But there is no contradiction. When it comes to the affairs of this world, a person should turn his face to the wall and immerse himself in Torah study and prayer. He doesn't need to spend his hours chatting away. But when it comes to serving G-d, then it is

important to have friends and even to spend hours with them in mutual support.

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A person has to purify his eyes so as not to look at immodest sights. He has to work at this even in his own home; for instance, he shouldn't gaze idly out the window. And of course, when he goes in the street, he has to work especially hard to avoid looking at immodest places.

Before going out to the street, a person should fortify himself with faith, and prepare himself to see only the G-dli-ness that resides within everything.

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Rabbi Nachman told a story (Rabbi Nachman's Tales #12) about a country of rich people. Each person had a flag, and the richer he was, the bigger was his flag. The "master of prayer," however, desired to abolish this system.

The flag symbolizes a person's face. When a person has a lot of money, he is proud and his face shines; but a poor person is humble and depressed. The tzaddik, however, who is the "master of prayer", wants to eradicate this. He teaches us to only cling to G-d and not be concerned with money; our faces should always shine with the joy of cleaving to the essence of life - G-d.

One can learn how to serve G-d from everyday events. For instance, there once was a peddler who was selling sunglasses on a street in Tel Aviv, and was crying out, "Buy sunglasses! It's a pity to ruin your eyes!" A tzaddik that was passing by remarked, "Listen well to the words of the peddler, for he is reminding a person not to ruin his eyes by gazing at immodest sights".

Another example: The government maintains firefighters, and when they go to put out a fire, they blare sirens and horns. This can remind a person that he should always be prepared to fight the fires of his passions with crying out to G-d in prayer.



Happy is the person who can learn how to serve G-d from everything that happens around him!

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Nachman visited Tiberias in 1798, he strolled on the surrounding hills, and pointed towards the neighboring Yavne'el saying, "There would be an ideal place to live". After nearly two-hundred years, Rabbi Nachman's vision has been translated into a reality as Yavne'el has been transformed into a vibrant Breslov community. A beautiful new Bais Hamedrash stands, housing a Kollel, Yeshiva and mikvah. The new Boy's School, Girl's School, Nursery and Kindergarten are all institutions to be proud of.

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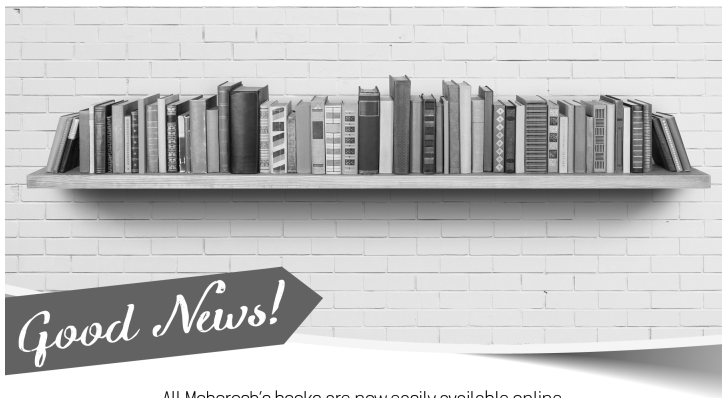
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