

NO LONGER ALONE



**ENCOURAGING AND
STRENGTHENING THOSE WHO
ARE EXPERIENCING DIFFICULTIES
FINDING THEIR MATCH;
GUIDING THEM WITH
STRAIGHTFORWARD ADVICE AND
AIDING THEM WITH POWERFUL
PRAYERS.**



Written by the holy tzaddik
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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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1.

My dear sons and daughters! Nothing is more concealed from the eyes of man than the finding of one's spouse. Do not grow despondent about finding your marriage partner. Do not let anything break your spirit, for the finding of your spouse is up to G-d alone, and not in the power of any human

being. Remember, that G-d has many means to advance His will.

Therefore, every day beseech G-d that you should find your true match and not G-d forbid, a wrong one.

Speak to G-d at length. Rabbi Nachman of Breslov said: "When a person beseeches G-d for compassion, he can arrange a fine and fitting marriage" (Sefer Hamidot - Compassion 11). Also; "When a Jew prays, he causes the mystic union of the Holy One, blessed be He, and His presence; correspondingly, he merits to find his own partner" (Likutei Moharan 9).

Therefore, pray to G-d every day in your own words. Plead for His compassion. Ask Him, citing reasons for your request, that He help you find your spouse.

Then you will see wonders. Then you will truly be helped.

2.

My dear sons and daughters! Believe in G-d completely. Be aware that finding your match depends solely on G-d; not on human beings.

Conduct yourself in accordance with Jewish tradition. But besides that, don't let anyone frighten or confuse you into believing that finding your match depends on this or that

matchmaker, or on some particular location, or on your acting in a specific fashion, or on wearing a certain style clothing.

These are all fantasies which will only muddle your mind and break your spirit.

Our Rabbis say clearly: "We see from all three sections of the written Torah that is, the Pentateuch, the Prophets and the Hagiography that a man's finding his wife comes from G-d. The Pentateuch says: 'Laban and Bethuel answered, "This matter - (the match of Isaac and Rebecca) is from G-d"' (Gen. 24). In the Prophets, it is written: "And neither (Samson's) father nor mother knew that (his marriage) was from G-d'

(Judg. 14). In the Hagiography, we find: 'A home and wealth are inheritance from one's family; but a wise wife comes from G-d' (Pr. 19)" (Moed Katan 18b).

All three sections of the written Torah testify that a person's match comes from G-d Himself and not from any agent.

3.

My dear sons and daughters! Strengthen and encourage yourselves. Although you may be undergoing difficulties in finding your match, do not become dejected.

G-d is aware of you. If He has delayed your marriage, it is with a deep purpose. Perhaps

your intended spouse is still too young, perhaps either your soul or your intended spouse's soul has not completed the spiritual rectifications which must precede your marriage.

Therefore, gird yourself with patience.

Never despair. There is no doubt whatsoever that there exists someone who is right for you.

Even before you entered this world, your match had been prepared for you, as our Rabbis say: "Forty days before a child is created a voice proclaims from heaven: This child will be the match for that person" (Sotah 2a).

Therefore, do not give up. The day of your rejoicing will surely arrive, and you will marry with gladness and success.

4.

In the upper world, the soul of a man and woman is one. However, when this soul descends into our world, the male portion is born to one set of parents, and the female portion to another (Likutei Moharan 265).

It is then very difficult to reunite these two halves of the original souls. They have been dispersed, and neither knows where its fellow is.

Our Rabbis said: "It is as difficult for a person to find his match as was the splitting of the Red Sea" (Sotah 2a).

At the time of the splitting of the Red Sea, there was great opposition in heaven to the performance of this miracle. Perhaps, the angels argued, the Jews were unworthy of such an event. Similarly, now when a person seeks his match, he must overcome great opposition.

Despite all stumbling-blocks, strengthen yourself and turn to G-d alone. When the Jews stood at the shore of the Red Sea, they cried out to G-d until the waters split before them. You too, then, must not despair of G-d's

compassion, but only beg Him for His help. Then He will help you find your other half.

At the time of the splitting of the Sea, the Jews jumped into the water before it split. They didn't hesitate with doubts and suspicions about G-d. Now, as well, you must cast away your own questions about G-d, and jump into faith. Realize that there is no existence independent of G-d; that everything is in its essence complete G-dliness; and that G-d supervises the world down to the most minute particulars.

Then you will certainly be saved.

5.

My dear sons and daughters! Strengthen yourself with simple faith. Be aware that there is no existence independent of G-d, and that He guides the world in a concealed manner which no human being can comprehend. Who will presume to dictate to G-d how to run His world? All that G-d does is crowned with mysteries and secrets; and this is especially true in regard to souls and match making.

Since these matters are concealed from the eye of human intellect, a person may not request of G-d, "I want to marry this or that particular person."

Our Rabbis have said: "Rabba heard a man asking for compassion. He said to G-d, 'Please let me marry So-and-so.' Rabba told that man, 'Don't ask for compassion in that manner. Simply request, 'Let me find my spouse' - and if she is your true partner, she will never leave you'" (Moed Katan 18b).

Therefore, do not ask G-d to wed you to a particular person. Be assured that no one else can take what is meant for you. Conversely, if you request a specific match, you will undergo tremendous disappointments, for if something is not meant for you, you ultimately won't attain (or keep) it.

Instead of asking G-d to help you marry a certain person, ask Him to give you your true match and that there not be any mix-up. Such a mix-up leads to divorce or even death of a spouse, so that the intended proper match can finally take place.

Ask G-d that you may from the first find your true, intended partner.

6.

Every day request G-d's compassion that you meet your true spouse who corresponds to your soul, and that no other marriage may interfere. The Zohar says: "A person must beseech G-d that, when it is time for him to

meet his match, he not be pushed aside by another" (Vayelech 284a).

All too often, after a couple marries they get divorced, or one partner dies. Only then can the true marriage, which has been delayed by this first marriage, take place.

Therefore, ask G-d that you may find your true match, who corresponds to your soul, and that once you are married, you do not break up your union with arguments.

When a person prays, he can achieve everything. Rabbi Nachman of Breslov said: "With prayer, a person can change the match proclaimed for him in heaven" (Sefer Hamidot -

Marriage 9). That is to say, perhaps it was decreed in heaven that one of the partners of a true match must first marry another. However, if one prays to G-d, one can reverse this decree and marry one's true marriage partner without the necessity for any previous marriages. The Zohar states that: "If a person truly returns to G-d and pleads with G-d at length, he will meet only his true match and not another (Tikkunim 14).

Therefore, return to G-d with a true heart. Resolve, to improve your actions. Then you will meet your true marriage partner.

7.

Strengthen yourself with trust in G-d. He will certainly not abandon you; He will undoubtedly aid you.

Do not trust in man, but only in G-d. Jeremiah said: "Cursed is the man who trusts in mankind, who believes in the strength of people and turns his heart from G-d. blessed is the man who trusts in G-d so that G-d is his fortress" (Jer. 17).

This is especially applicable to matchmaking. People often make plans that "So-and-so will marry So-and-so." They place their trust in this or that person to keep things going smoothly,

and they resort to insincere flattery to keep the whole thing going. But meanwhile: "He Who sits in the heavens laughs, G-d mocks them" (Ps. 2). G-d changes all the carefully-wrought plans and everything collapses in a cloud of dust.

It is written in Psalms: "People are insubstantial as a breath; human beings are false. They and their breath are one if weighed, their values would be found to be equal" (Ps. 62).

Our Rabbis commented: "People are accustomed to say, 'This man will marry that woman' but 'People are insubstantial as breath.' They say, 'This woman will be wed to that man' but 'human beings are false.' Why? Because:

'They and their breath are one' - Rabbi Chiya explained homiletically: The true, heaven-decreed couple was one before the two partners entered as a breath their mother's' wombs" (Midrash Rabbah - Emor 29:8).

In other words, what does it matter what people say? A match can neither be stopped nor caused by people, because the souls of the couple were together before the two were even born. Therefore: "Do not trust in princes, in human beings who cannot save" (Ps. 147). Your aid will come solely from G-d.

My dear sons and daughters! Run to G-d alone. His glory fills the world; He invigorates, maintains and sustains the entire creation with an all-encompassing supervision; and He rules His world with a true justice which the human intellect cannot grasp. Why should you fall into small minded despondency, as though you had lost all hope?

Rather, trust in G-d. He will not abandon you. After the evil, the good will finally come; you will meet your heaven-intended marriage partner.

Always be aware of the words of Zohar: "When a man marries a woman, it is from G-d

Himself, for no couple marries unless 'Now is the time' is proclaimed in supernal spheres. Even before they entered this world, G-d had already joined them" (Vayechi 229a).

Do not be broken. Your day will surely come. In a good joyful hour, you will stand under your wedding canopy.

However, see that you improve your deeds and return to G-d. Come close to Him with all your soul, and resolve never to return to your former wrongdoings. Then G-d will hasten your day of gladness.

My dear sons and daughters! The breadth of G-d's supervision is beyond our ken. From the very beginning of an event, G-d already foresees the end. Before you were even born, G-d has already prepared your spouse for you and worked out in detail all which you would have to do to find him or her.

Why should you be broken? Why should you be crushed and heavy-hearted? And why do you trust in man; why do you run after every matchmaker and expert, and turn to every self-help article and paperback? Rather, run now to G-d. Pour out your heart to Him. Cry to Him that He help you break free of the jail in which you are imprisoned.

The verse says: "G-d returns to their homes those who were alone; He brings forth the imprisoned in chains" (Ps. 68). "That is," say our Rabbis, "Those who are metaphorically imprisoned in chains" (San. 22b). The man and woman who are unmarried are as though imprisoned and separated from each other. G-d "returns to their homes those who are alone" - G-d releases the man and woman who had until now sat in their prison of loneliness, and brings them together so that they may build a home together.

You can only achieve this, however, through prayer. You must stubbornly pray to G-d, day in and day out. Then you will experience

wonders. Prayer can attain what can be accomplished by no other means if a person has faith in G-d and in the efficacy of prayer, he will see in his own life how true this is.

In particular, prayer poured out to G-d at the burial place of a tzaddik (spiritual master) is on an undescribable high level. Such prayer splits the very heavens. When a person cries to G-d and pleads with Him at length at the grave of a tzaddik, requesting that his prayer be accepted in the merit of the tzaddik buried there, his prayer is acceptable to G-d, and he can easily achieve his desire.

The Zohar states: "When people are in need of compassion and life, they tell of their needs to the souls of the tzaddikim and cry at the tzaddikim's gravesites... then the souls of tzaddikim are aroused... and all of them together ask for mercy for the living. Then, for their sake, G-d has mercy on the world" (Acharei).

Therefore, my dear sons and daughters, go to the burial place of a tzaddik and there cry and pray to G-d alone that He help you in the merit of the holy tzaddik buried there. Ask G-d that He have mercy on you in the merit of that tzaddik.

You cannot fathom the greatness of such prayer. You will attain all which you need if you only do not give up.

Rabbi Nachman of Breslov said: "When a person prays at the graves of tzaddikim, G-d does favors for him, even if he doesn't deserve them" (Sefer Hamidot - tzaddik 173).

Our Rabbis said: "Why do people go to graveyards? So, that the dead may plead for compassion upon us" (Ta'anit 23a).

Our Rabbis also said, "(At the time of the spying of the land of Israel) Caleb separated himself and went to pray at the gravesite of the Patriarchs (in Hebron). He said to them 'My fathers, plead for

mercy for me that I not be swayed by the intent of the other spies" (Sotah 34b). We see, then, the efficacy of prayer at the grave of a tzaddik: a person's request to G-d is speedily answered in the merit of the holy tzaddik buried in that place.

10.

When a person prepares for his wedding, he arranges all of the details: he hires an orchestra, he orders the meal, he has invitations printed up, stating the time of the wedding, and so on.

Spiritually, as well, a person's wedding is arranged long before the event itself.

Even before you were born, a spiritual wedding invitation existed. This invitation tells who will be the bride and groom, and when their earthly union will take place. This invitation also has written on it who the guests will be - for everyone who will come to your wedding has a spiritual connection to you or to your partner. Even more, this spiritual invitation also has written on it exactly what food will be served at the meal - for the food itself will undergo a spiritual rectification at your wedding. Similarly, this invitation details who the musicians will be and what music they will play.

All this was arranged in heaven before you descended into the world. This is a subtle, spiritual matter which our human intellect cannot understand. As Isaiah said: "No eye but Yours, G-d, can see all that You do for him who waits for You" (Is. 64). All these matters involve supernal secrets which deal with the creation of souls and their joining together.

Since this matter is so carefully arranged by G-d, why should you fear all hope is lost? Why not rather run to G-d, and give yourself over to him? Have faith that everything is meant for the good; that every obstruction which delays your marriage is due to G-d's intent to do the

best for you; and that what G-d gives you is measured in justice.

You may be hurt and confused by your inability to find your true partner. But be aware that whatever you are going through is accordance with G-d's unfathomable and benevolent intent.

11.

My dear sons and daughters! If you wish to get married, you must trust utterly in G-d alone. Be aware that G-d chose your partner for you with great love, and with precise calculation for your good in both this world and the next.

Do not resent that which G-d gives you. Once you are wed, always thank and praise G-d for having had mercy on you and having sent you your partner in life.

But before that as well - if you thank G-d for all the undeserved love G-d has given you, you will feel the delight of the world-to-come, and you will be given your true marriage partner (Likutei Moharan 2:2).

All too often, a person's pride prevents him from finding his match. No one he comes across is quite good enough for him, and so he spurns every match. Even once he does get married, he is still unsatisfied; he has

complaints about G-d, and complaints about the whole world, and - in his innermost heart - he is completely broken.

Rather, always thank and praise G-d. Then you will be receptive to the light of truth, and you will rejoice with the match you receive. But if you do not accept your intended match with joy, you will be broken down until you are forced to accept it.

As mentioned before, everyone's marriage partner was already announced in heaven before he was born. If a person agrees to this match, things flow well. However, if he doesn't want the match, G-d takes him by the nape and

leads him with troubles and misadventures until he is forced to accept it.

Our Rabbis say: "The Holy One, blessed be He, marries off an intended couple even against their will and then it is with pain. As the Psalm says, 'G-d returns individuals to their home; He brings out the imprisoned in chains' (Ps.68). The word 'in chains' - 'bechosherot' - can be divided into two other words: 'bechi' - weeping - and 'shirot' - singing. He who agrees to the match sings; and he who doesn't, weeps" (Midrash Rabbah, Vayitzei 68:4).

A person who is happy to accept G-d's yoke sings - he rejoices with his wife, and gives

thanks and praise to G-d. A person who doesn't want to accept G-d's rule, however, weeps - he cries over his bitter lot, and is as broken as shards of pottery.

Therefore, draw yourself close to G-d and accept His rule.

G-d is called the "G-d of judgement" (Ps. 7) for, in the language of our Rabbis: "The Holy One sets up ladders. He casts one person down and lifts another up; sends one low and brings another high" (Midrash Rabbah, Shmini). Thank and praise Him for the unrecompensable mercy He has shown you. Then you will find

your true match, and you will rejoice with your portion always.

12.

Be aware that there is no existence independent of G-d. G-d supervises everything to the most minute particle, nothing occurs of itself.

Our Rabbis have said: "A person doesn't stub his finger on earth below unless it is proclaimed in heaven above" (Chulin 7a); "even a menial water-carrier is appointed to his post by heaven" (Ber. 58a); "no man can touch that which is meant for another, nor any kingdom acquire that which belongs to its neighbor even if it be as little as a hairsbreadth" (Yoma 38b).

Every match proposed to you has a relevance to your soul. Rabbi Nachman of Breslov explained that every individual has several matches. For instance, even if people only talk of a match and nothing comes of it, this itself constitutes the category of union. If the two people meet, that is an even greater type of joining and so on (See Chayei Moharan 595 new edition).

Rabbi Nachman said as well: "If people arrange a match - even if it doesn't work out - this matter came from heaven, and left an impression on the potential couple" (Sefer Hamidot - Marriage 7).

If someone mentions a match not to your liking, do not get upset. Do not begin to protest that this person isn't for you, that people are bothering you and sending you on dates that are a waste of time and emotional energy.

Instead, accept this with love, in the awareness that everything is directed by G-d with precision, and that in all His acts, He has reasons which are concealed from the eye of man.

13.

My dear sons and daughters! Whatever you experience, strengthen yourself so as not to grow discouraged.

Your life may be bitter now, for it is so difficult for you to find your marriage partner. Nevertheless, be strong. Silence your lips and mind from any negative expression toward G-d.

All of G-d's acts are in accordance with the straight rod of justice. If something is wrong with your life, find the cause in yourself - not in others, and certainly not in G-d.

Rabbi Nachman of Breslov explained that when a person abuses his sexual being (in act or thought), he subsequently finds it difficult to meet his marriage partner. It creates opposite feelings between the pair and enlarges the

distance between them. If a person contaminated his sexual nature profoundly, it becomes exceedingly hard to reconcile the two (see Likutei Moharan 2:87).

The solution is to be silent, to accept everything in love. If someone teases you, for instance about your still being single, ignore him. You may feel tremendous humiliation because other people younger than you are already long married, and here you are, still waiting for the slightest hint of your match.

But do not be angry and resentful. Instead be silent. This itself is your rectification, and will hurry your marriage.

When a person is unmoved in the face of those who shame him, and when he as well doesn't defy G-d's rule, he rectifies all that he had abused in his sexual nature. Then his problems are solved, and he attains peace. This silence enables a person to cling to the Infinite One Himself. On that plane, everything is one; everything is good.

14.

My dear sons and daughters! Go in person to hear words of Torah from a true, wise, tzaddik. Then you will find your match.

Often, the man and woman who are to be paired are poles apart, and so it is difficult for

them to find one another. The answer is to go to the wise and true tzaddik, who is a man of knowledge. When the tzaddik speaks words of Torah, he composes his insights by joining together statements from many disparate sources. Then your soul, which is connected to the Torah will itself be more easily able to join its natural match, whose soul can be compared to a distant source in the Torah (see Likutei Moharan 2:89).

Besides, when you hear the words of Torah spoken by such a person, the truth of G-d's being will enlighten your consciousness. You will become aware that G-d is compassionate, and that there is a reason for the delay of your

marriage. You will thus acquire a steadfast hope in G-d.

You will be fortunate and enjoy goodness always.

15.

My dear sons and daughters! The Torah insights of the true and wise, knowledgeable tzaddik can bring you close to your true marriage partner. His words can strengthen your faith in G-d, and return you to G-d with an undivided heart.

However, it is not easy to find such a tzaddik. Many are the frauds, and widespread are the pretenders.

Therefore, regularly recite the following prayer authored by Rabbi Nussen of Breslov, who was the student of Rabbi Nachman. This prayer is efficacious in helping one find the true tzaddik, who reveals the Torah teachings which bind a person to G-d.

A Prayer from "Likutei Tefilot" 2:45

Dear G-d, full of knowledge, help us in Your compassion. In your love, help us realize who is the true and knowledgeable tzaddik. Help us find him. Help us come close to him. Help us hear his words of Torah.

Have compassion on all those of Your people who find it hard to get married (and in particular,

"mention Hebrew name," - son or daughter of "mother's Hebrew name'). Help them to quickly and easily find their true match. May no one suffer any delays or troubles.

We don't have any knowledge. We don't know how to request the right match for every person. G-d You know how difficult it is for a couple to join together, because the man and woman are two opposites. Sometimes there is such a great difference between the two that uniting them is as difficult as the splitting of the Red Sea.

In that case, the only way to bring them together is through the true knowledge which causes all unions. That is why it is so important

to hear the words of the true man of knowledge. This person brings us wonderful insights from the Torah. He shows us extraordinary connections, uniting matters which until then had been separated. Then in this world also, people who had been separated can come together.

But what can we do? We have sinned so much, and now this man of knowledge is hidden from us. We do not know where to find him. We do not know where to go to hear his words of Torah.

G-d, from where will our help come. We raise our eyes to You G-d, full of compassion, You

Who arranges marriages. Have pity on all those of Your people who are still unmarried (and in particular, "mention Hebrew name" son or daughter of "mother's Hebrew name"). Send them the partners who were given to them in heaven. May they get along with each other and help one another.

G-d, Unique Ruler, full of compassion, You rule all generations until the end of time. You rule Your world with mercy. You rule Your creatures with compassion. Have compassion for the young men and women of Your people. Let us know Your way, so that we will understand how to help every Jew get married.

May we be helped by the strength and the merit of the great, true tzaddikim. They have

attained a wondrous awareness, which they have brought down into this world.

Help us to help all these single people get married. May they enjoy a long and peaceful life. May they please one another and never fight. May they live together in love and purity.

May all Jews guard their sexual being and act with holiness. The entire Torah depends on this. It is the greatest test of free will we face. So, have Your holy, wise men taught us.

May every couple have children and children's children for all generations. May they all live long and good years, and serve You in awe. May they recognize the greatness of the

tzaddikim whom You have chosen. May they learn the holy knowledge which the tzaddikim have brought into this world.

Master of the universe, You have not treated us according to our wrong acts. You have not paid us back according to our sins.

So also, now, have pity on us. Hear our prayers, do not look at our wrong acts. Wipe out our sins, do not gaze at our wrong doings.

Look at the merit of the tzaddikim, on whom we rely. We drink the water of their holy knowledge, and we are nourished by their words.

May all unmarried Jews quickly find their true partners. Reply to our request with compassion, You Who are all-loving.

Your compassion is endless, and You want that even a person as low as myself - as broken as myself - shall plead for Your goodness and love.

You are good, and You do good to everyone.

You show Your greatness especially when You give Your love to those who are far from You - in particular, to a person as far from You as I am.

You have pity on those who aren't fit to be pitied. You have compassion on those who

don't deserve compassion. Every moment You overwhelm me with goodness and favors. "Your love for me is so great, and You have saved me from Sheol" (Ps. 86). Your love for me is infinite. It is beyond all reckoning. "His love for us is great, and G-d is true forever" (Ps. 117).

And so, I have decided to plead to You. I do not ask for Your help because of my righteousness. I rely on Your compassion, and on the strength and merit of the tzaddikim. Their strength and merit are enough to help me, along with my children and my children's children together with all of Your people of Israel, forever. We have in You. Let us rejoice in Your saving us.

"May the words of my mouth and the expression of my heart be acceptable to You, Oh G-d, my Rock and Redeemer" (Ps. 19).

16.

My dear sons and daughters! Never lose hope. Although it is true that you have experienced hardships in seeking your match, be assured, however, that G-d will not desert you. Strengthen yourself to pray to G-d daily. Then you will see wonders and miracles that G-d will perform for you.

Perhaps you have already prayed to G-d, and yet you are still alone. Be aware, however, that no prayer goes to waste. Continue to pray.

Believe that G-d takes every word you speak to Him and stores it in His treasury. These prayers will eventually be addressed (by G-d) to make their mark in your life after your marriage, or to help your children and children's children. Your every prayer is of great benefit to you and your future off-spring.

Therefore, never lose hope in the efficacy of your prayer. Your aid is near at hand.

17.

My dear sons and daughters! Finding your marriage partner requires a great deal of patience. Do not rush matters.

Our Rabbis say, "Whoever forces a situation is forced back by the situation; whoever allows a situation to flow, flows along with it" (Ber. 64a).

If a person demands that he must get married right now, he will suffer problems, because the situation will force him back. He will collide with bitter experiences, which will confuse and discourage him.

Contrarily, sometimes a person becomes so embittered about finding his match that he despairs of ever marrying. He lets his life go to pieces, and wanders about aimless, depressed and apathetic - and this, our Rabbis said, "leads to emotional imbalance and lewdness" (Ket. 59a).

Therefore, my dear fellow son, be aware that in seeking one's match, patience is of essence. Do not lose yourself for any reason whatsoever.

Our Rabbis have told us, "Every day a voice calls from heaven, 'This man is meant to marry this woman'" (Moed Katan 18). Wouldn't it be enough for this voice to have called from heaven on the day of their birth? Why does it have to repeat the announcement every day? The answer is that it is to remind people that they do indeed have someone waiting for them, and that they should never despair, no matter what the circumstances.

My dear sons and daughters! No matter how hard it may be for you to meet your partner, never become broken. G-d has a deep purpose in arranging all the experiences of your life, and our one true course is to pray to Him. Raise your eyes only to G-d. Beseech Him that He deliver you from your problems. Any advice (independent of this) is pale and worthless indeed.

People may advise you that if you want to find your match more easily you should dress a certain way, pursue a certain career; or associate with one crowd and not with another.

Of course, a Jew must act in a manner in keeping with the Jewish tradition. But beyond

that, such advice is illusory. Nothing is as difficult as the finding of one's spouse; and nothing is as out of the hands of man and under the direct control of G-d.

Our Rabbis pointed out that the finding of one's spouse is so difficult that when it is talked of in the Bible, G-d's role is emphasized (Midrash Shochar Tov, Ps.57). Finding one's spouse doesn't depend on other people's aid, but depends on G-d alone.

Therefore, strengthen yourself in various ways; never let discouragement penetrate your being.

Run to G-d at all times. Do not turn to those who deal in talismans and the like. Rather,

follow the advice which flows from the teachings of Rabbi Nachman of Breslov. Rabbi Nachman descended to the profound depth of matters until he apprehended their root-causes. He comprehended very well the human psyche, its needs and its fulfillment. Therefore, heed his advice. G-d will not disappoint you; you will yet witness your deliverance.

19.

My dear sons and daughters! How great must be your down-heartedness that you still haven't found your match - that you still are alone; that you still are incomplete.

Take to heart the advice of Rabbi Nachman of Breslov: "A person who finds it difficult to get married should recite regularly the passage of the offerings of the princes of Israel" (Sefer Hamidot - Marriage 10).

Heed these words of Rabbi Nachman. Recite this section of the Bible daily, plus its accompanying prayer which follows. G-d will not abandon you in your distress. In the merit of Rabbi Nachman and of his holy advice, you will be granted the answer to your heartfelt pleadings.

(Recite here the passage of the offerings of the princes of Israel - from Numbers 7:1 thru 7:89)

**A Prayer To Be Said After Reciting The
Above Passage.**

May it be Your will, Oh G-d, that I find my true match, who has a genuine connection with my soul, in the merit of having read about the offerings of the princes.

Your great tzaddik told us that a person who is having trouble finding his match should read this passage.

Master of the universe, I did my part and I read this passage. Now, please, do Your part and bring me my partner destined from heaven. May there not be any mix-up, G-d forbid, but may I marry the right person for me. May I find

my match easily without problems, without arguments and without bad feelings.

May I be aided in this by the merit of the twelve princes who brought their consecration offerings. You alone, G-d, know the great secrets which were involved in that act, of which our Rabbis said, "If these twelve princes hadn't brought their offerings, the world couldn't have stood up against the heavenly accusation of the twelve princes of Ishmael" (Zohar, Naso 148a). The "princes of Ishmael" try to find fault in every Jew, and, in particular, in myself. I know that I have acted wrongly and sinned purposefully. I have stumbled repeatedly, and descended to the "trait of

Ishmael", which is sexual impurity. Now these "princes of Ishmael" accuse me in heaven, and therefore it is difficult for me to find my true marriage partner.

Therefore, my Father in heaven, act for Your sake and the merit of Your twelve holy princes, about whose consecration-offering I have read. Help me nullify all the accusations against me which come from the heavenly influence of "Ishmael".

May I find my true marriage partner, and may we be married with joy and gladness.

May we never be divorced, for the altar itself cries tears when a couple is divorced (Gittin 90b).

May I attain all this in the merit of the consecration offerings of the princes.

My Father in heaven, have pity on me. Help me nullify myself before You entirely.

May I trust in no flesh and blood, but only in You. This was the level reached by the twelve princes, who were nothing before Your infinite light. Our Rabbis said, "They were called princes, because they only acknowledged the rule of G-d" (Jerusalem Talmud, Horayot 3:1).

So, may I also be illumined by Your infinite light; may I also acknowledge the rule of none but You.

You are G-d, merciful and gracious, patient, loving, true, acting with love to the many thousands, forgiving the strayer, the sinner and the wrong-doer.

Oh G-d, have compassion on me. Forgive my many wrong acts. May I be as free from sins as the princes, of whom our Rabbis said, "They neither participated in the golden calf nor any other sins" (Pirkei Derabi Eliezer 45).

May I always be aware of your presence.

May I never trust in any human being but only in You from now and forever, Amen.

One particularly efficacious way for a man to advance his prospects for marriage is that he recites the monthly "Blessing on the new moon" with the awareness that he is standing in G-d's presence.

Rabbi Nachman of Breslov said: "Making the blessing on the moon helps a man find his wife. A hint to this effect is that the word moon - levana - is contained in the first letter of each word of our Rabbis' statement: 'A maiden is married on a Wednesday' (Betula Niseyt Leyom Harevi'i - the first letter of each word rearranged spells out: LeVaNaH - in Hebrew 'v' interchanges with 'b')" (Sefer Hamidot - Marriage 2).

When you recite the blessing on the moon, request of G-d also that you may find your wife. Our Jewish tradition compares the woman to the moon. The moon's renewal at the beginning of each Jewish month is an especially propitious time to ask G-d that you find your marriage partner.

Similarly, the twelve princes who brought the consecration-offerings to the Tabernacle represent the twelve new moons of the year (Likutei Halachot, Rosh Chodesh 6:6); Every month corresponds to one of these princes. These princes are also identified with the spiritual energy which rectifies miscarriages of justice

and, also, which prevents the twisting of a person's heart.

When it is difficult for a person to meet his spouse, his heart may become twisted. He may be filled with questions and doubts about G-d. In his weariness, he may be assailed by so many uncertainties that he falls to non-belief.

Why should it be, he asks, that his friends have already gotten married, yet he still lives alone? Such questions eat at his heart.

As a rectification of this, the offering which each prince brought corresponds to each of the months of the year, and represents the

straightening of a person's heart to the point that he harbors no doubts about G-d.

This level is especially accessible at the moment of the blessing of the moon.

The Zohar says: "On the Wednesday of creation, the moon was created, but imperfect. This imperfection made it possible for destructive, unclean spirits to attack it." (Vayishlach 169b).

Because the woman is analogous to the moon, she too is liable to such attacks which prevents the straight path of justice (and a man finding his wife). When a man does find his wife, however, he nullifies all these spirits.

Thus, when you make the blessing on the moon (and ask G-d that its imperfection be corrected), you help nullify the destructive spirits which separate you from your marriage partner.

You ask that the imperfection of the moon, which was created on a Wednesday, be perfected, and thus you may meet your bride who, our Rabbis say, should be married on a Wednesday.

You have gone to the very source of the imperfection and fixed it, so that the Wednesday of imperfection becomes a Wednesday of gladness and joy that is, of your marriage.

Therefore, when reciting the blessing on the new moon, have in mind the finding of your spouse, and then recite this short prayer:

Master of the world, just as I now have stood in Your presence and blessed the moon, help me perfect myself and find my wife.

May the light of the moon become as the light of the sun, and may the sun and moon - which are my soul and my match's soul - join together.

May we marry and have fine, healthy children who will never suffer trouble pain or sickness, but who will be strong and successful all their

lives. May their eyes be always illumined with the light of Your holy Torah.

So, may it be Your will, Amen.

21.

Every morning in the shacharit prayer we recite "Az Yashir" - the song which the Jews sang at the splitting of the Red Sea (Ex. 14). When you say this poem, read it with intense feeling.

Rabbi Nachman of Breslov said: "A person which is having trouble finding his marriage partner should recite 'Az Yashir' with great feeling" (Sefer Hamidot - Marriage 1.)

When you recite this song, imagine that you are standing at the Red Sea at the time of the splitting, and that in gratitude to G-d for this miracle you begin to sing to Him.

The Zohar praises this song, saying that "'Az Yashir' is greater than all other songs" (Terumah 131a). The Zohar also points out the mystical depth of 'Az Yashir' in its statement that "this song was woven of the twenty-two letters of the Hebrew alphabet, corresponds to the Ten Commandments, and expresses G-d's holy Names" (Beshalach 60a). Therefore, sing this song to G-d daily as though you are standing among all the Jews at the splitting of the Red Sea. At that time, our Rabbis say, "G-d's presence was

revealed... in the aspect of a 'young man, so to speak' (Midrash Rabbah Shemot 1:16). Then, the righteous women were the first to become aware of His presence" (Midrash Rabbah Shemot 1:16). Recite this song exactly as though you are now standing at the Red Sea shore. Then you will merit to find your marriage partner. Just as the righteous women were the first to become aware of G-d's presence, so will you recognize your true match.

22.

My dear sons and daughters! Please be strict with yourself and pray to G-d every day. The worth which prayer is accorded in heaven is

unsurpassed, and beyond human comprehension.

In particular, when a person cries, his prayer penetrates all veils, and shatters all walls. Our Rabbis say: "The Gates of Tears are never locked" (Ber. 32b).

The Bible testifies that Hannah "prayed at length" (Sam. 1:1) for a son, whom she was granted. Our Rabbis conclude: "From here we see that whoever prays extensively is answered" (Jer. Talmud, Ber. 4:1)

Again, our Rabbis state: "The prayer of righteous people is comparable to a hind. Just as a hind's horns continue to split as long as the

hind is alive, so also, as long as righteous people pray, their prayers are heard" (Yoma 29a).

In particular, if you haven't yet found your marriage partner and you suffer soul-wrenching bitterness, strengthen yourself to always pray to G-d. Your pleading will certainly gain G-d's attention.

Our Rabbis say: "When a person is humbled, his prayer is not rejected as the verse says, "G-d, You do not despise a broken, humbled heart" (Ps. 51)" (San. 43a).

Gather the strength to constantly pray to G-d. Beseech Him to help you. Your deliverance depends on G-d alone, and no one else. Do not

let your evil inclination persuade you that your chances of marrying are in the hands of a match-maker or friend. Your marriage is solely in the hands of G-d - and He has many agents to accomplish His ends. Do not treat these agents as important in themselves while relegating G-d's role as insignificant.

Turn only to G-d. Then you will be aided, and you will find your marriage partner. This holds especially true if you will beseech G-d for forty consecutive days.

**An Awesome and Wonderful Prayer to Be
Recited Daily**

G-d Supernal Kind Who is full of compassion,
be gracious and compassionate to me.

See my sufferings and forgive my wrong-
doings.

I have fallen into a deep pit of wrong acts; I
have stumbled in so many ways (say aloud in your
own words all of your wrong acts which you recall).

I have erred as a sheep gone astray. Return me
to my place.

Master of the universe, I have suffered. I have
done so many wrong acts that I cannot evaluate

or even count them. My sins have confused me and muddled my consciousness.

As a result, I do not know how to pray to You. It is so difficult for me to express the troubles which burden my heart.

My troubles are so widespread that I wouldn't have the time to describe them all.

My woe is great, and my heart is weary.

But my spirit is bursting inside me, and I cannot hold myself back from speaking. Therefore, I will say at least these words.

G-d, you brought forth, created, shaped and made my soul. You brought it down from the

highest spiritual levels to this physical world of action.

I was born to my parents, and they brought me up. But all that I have undergone from my childhood until today only You know, G-d.

Now I am an adult, and my body's passions have been awakened. But I cannot find my marriage partner.

I wander aimlessly, and my life is so bitter. My sins have caused me to lose my marriage partner.

I cannot find my partner, and I am as broken as shards of pottery. My inner sufferings crush me. I am dejected and depressed.

What can I say? What words do I have? G-d, You have uncovered my wrong acts. Where will I turn to for help? Who will understand my broken heart? Who will understand my unhappy thoughts? Who will understand my bitter soul? I am only half a body, hollow and empty of goodness. I am without Torah; without joy; without goodness; without a home; without a wall around me; I am so imperfect.

G-d full of compassion, I am so broken that I cannot speak to You at length.

But if could speak to You, all the paper in the world wouldn't contain a drop of all the

confession, prayer, and pleading I would have to make to You over my past, my present and my future.

But what can I do? My words are blocked. Still, Master of everything, I have come before You. You Who have pity on the poor; You Who are good to all - have pity on an unfortunate person like myself; a shattered person like myself; a person mired in uncleanness like myself. Have compassion on me so that I may find my intended marriage partner.

May we be married and live together in love and harmony. May we not have ill-feelings for one another. G-d, full of compassion, have

compassion on me. See how completely broken my heart is. Look at how I feel without my marriage partner. You alone know that there is no suffering like that of not finding one's marriage partner, and that such a person is always stumbling in the wrong acts; that the whole world is dark before him.

In particular, I, who am so small and unfortunate have fallen so many times into wrong acts. I have no idea how to pull myself out; I have no strength to free myself. All exits are closed before me. I see no path to lead me to freedom.

G-d, faithful King, you alone know the root of my soul. You alone know where my true marriage partner is.

Have pity on me. Bring things about so that I will meet my partner, and that we will be married and build a peaceful home.

I know that because of all my wrong-doing I have forfeited goodness.

Still, my Father in heaven, Your compassion is great; Your compassion is unending. Extend to me Your compassion and goodness. Save me from my troubles. Send me my true marriage partner.

May I not marry the wrong person, G-d forbid, but give me my true marriage partner.

Then may i fulfill myself in this world. May I bear good, healthy children; and may I do Your will, from now and forever - so may it be Your will, Amen.

**An Awesome Prayer To Find One's
Marriage Partner To Be Recited Daily -
From "Asher Banachal"**

Master of the world, please help me so that I will find my true marriage partner. May my many wrong acts not bring me to marry another, G-d forbid, or to need a divorce, G-d

forbid. May I marry only my true marriage partner who matches my soul.

Oh G-d, treat me with compassion.

Do not look at all the wrong I have done, and at how much good I have spoiled. Do not pay me back according to my wrong acts and my straying's.

Help me so that I will find my true marriage partner.

Have pity on me, so that I will be saved from unclean thoughts.

Guard me and deliver me from the evil inclination and all of its device.

What shall I do, Master of the world? I am ready and willing, right now, to be married, and to be saved from the evil inclination which is burning inside me.

But what can I do? I still haven't found my marriage partner. Master of the universe, why should I have to live this way? Why should I have to spend my days filled with wrong thoughts and with my very bones rotting?

You know that am ready to get married today. But what can I do? don't have a partner. I hope for good, but I am spurned. I wait and wait, I plead and call to You for months and years. Still, I don't have the hint of an answer.

Master of the universe, why should I then be punished by having to endure wrong thoughts every day, and feeling that my insides are rotting?

Master of the universe, isn't this a terrible punishment? I suffer at the hands of my evil inclination which burns inside me, and which every day and every hour causes me to stumble, as only You know.

My Father in heaven, help me so that I will become truly patient, and be able to bear everything I go through.

Help me so that I do not have questions against You, G-d forbid, but that I will be filled with a

great and simple faith in You, so that I will know that nothing exists independent of You, and that everything in the world depends only on You. Therefore, there is no reason for me to be so broken- spirited.

Help me so that I will at least from this moment on begin to return to You.

I have undergone such mortifications by witnessing my own stumbling's, my own sullyng of my sexual nature.

I have felt such broken-heartedness seeing that my friends have long since married, and I am left alone and stranded. In the merit of my shame, please put an end to my troubles. In the

merit of my broken-heartedness, please help me find my true marriage partner.

Your own great tzaddik has told us that in the merit of humiliation a person can correct his entire past and find his marriage partner.

Master of the Universe, please help me so that when I do get married I never argue with my spouse, G-d forbid. May we always live together in peace and love. May we have sons and daughters whom we will bring up in the way of Your holy Torah.

Please help me that my home will always be harmonious, and that I will never get divorced, G-d forbid.

Help me that in my home my spouse and I will always aid one another.

Please help me to always compromise and never be stingy.

May my home be full of joy, and may I always make my spouse glad, so that our home will always glow.

May I have sons and daughters who will be healthy and strong. Help me so that I will always have guests. May my house be visited by those learned in Torah, and by the poor. May I be a generous and gracious host.

Master of the universe, have compassion and pity on me.

Please accept my prayer with love, in the merit of all the holy, departed tzaddikim, and in particular in the merit of our holy teacher, Rabbi Nachman, son of Feiga, may his merit guard us - so may it be, now and forever, Amen.

23.

My dear sons and daughters! Always be aware that G-d is full of love, and that He treats each person with compassion.

The Psalm says, "His compassion extends to all His creatures" (Ps. 145). Our Rabbis commented on this: "G-d's qualities and acts are entirely compassionate." (Midrash Rabbah Shemot 2:1).

Trust only in G-d and in His compassion.

In the merit of the deeply-felt prayers you pour out to Him, He will help you.

Our Rabbis said: "The moment that Moses realized that G-d's quality is that of compassion, he wrapped himself in a prayer shawl and stood in prayer" (Tana Devei Eliyahu Zuta 6).

My dear sons and daughters! Be aware that

G-d is a compassionate Father, Whose desire is that you beseech Him to find your marriage partner. Never despair of G-d's love.

Rabbi Nachman of Breslov said: "When a person beseeches G-d for compassion, he can

arrange a fine and fitting marriage" (Sefer Hamidot - Compassion 11).

The most important thing is that you never lose yourself. Never give up, and never, as well, press matters too hard, for this also causes harm.

Accustom yourself to be patient. Do not hurry what cannot be hurried, and do not trust in flesh and blood. Only look to G-d. Then you will witness your remarkable deliverance.

Fortunate is the person who heeds these words. Fortunate is the person who awaits his propitious hour. Such a person will be fulfilled

NO LONGER ALONE

91

both in this world and in the world-to-come,
forever and forever, Amen.



הספר הקדוש הזה נדפס לזכות

העניך יצחק בן צבי' פערל נ"י
וזוגתו

רויזא רבקה בת מרים יהודית תח'י

וילדיהם

ליבה רחל, נחמן נתן, אליעזר שלמה.

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של הספר הזה מאור עינינו,
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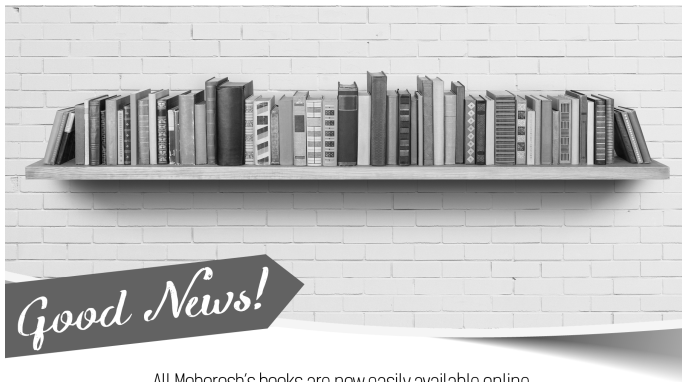
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