

A PEACEFUL HOME



**A book revealing the
importance of a peaceful home,
and its potential to bring
blessings and success; offering
advice and encouragement to
merit to such a home.**



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

הכתובת להשיג את הספר הקדוש הזה וכל ספרי
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1.

You must know that Rabbi Nachman enjoined us emphatically to honor and hold our wives very dear. He elaborated that a woman must suffer very much pain and anguish from the children; pain of pregnancy, childbirth, and furthermore, the pain of raising them. It is well known to all the immense pain and suffering they must experience, and therefore it is quite

proper to have pity on them, honor them and hold them very dear (see Rabbi Nachman's Wisdom, Chapter 264).

Therefore, see to it my dear fellow Jew, to take this matter into careful consideration before you go to argue with your wife. Consider how much pain and anguish she has endured till now; the pain of pregnancy and childbirth, which are extremely bitter pains, and fill a person with despondency and edginess.

Make certain to respect your wife and come to terms with her on all issues. This will bring a blessing into the house, for the blessing in the house depends solely on the wife, as our holy

Sages said upon the verse, "May G-d bless you and safeguard you; may G-d illuminate His countenance for you and be gracious to you; may G-d turn His countenance to you, and establish for you peace" - when will G-d grant these blessings? When you will have peace at home, as the verse says "and establish for you peace" - in the family.

2.

It is necessary for you to know that a woman requires more encouragement than a man, for she undergoes much pain and distress on many different levels of intensity and has nowhere to turn but to her husband, who is with her as one.

You must then make sure to sympathize with your wife, strengthen and encourage her, and make her happy in any manner available. Our Sages said, "A wife - her husband makes her happy" (Rosh Hashana 6a). If you will cause your wife to be happy, you will effect an expansion of her mentally, which will then be advantageous for you, too. On the other hand, when your wife is despondent and tense, you will also experience bitterness because of it, and will have a house full of calamity. If you will however encourage her, make her happy, and help her, her mentality will be expanded and it will be, both good for her and you.

3.

Make certain to honor and regard your wife as very precious, as she is a gift you have received from above. It is quite proper to be very happy with her, and not be ingratiating G-d.

If you will merit to honor and consider your wife as very precious, she will be of great help to you in all matters. The nature of a person is - that the face you show them, is the face they will reciprocate. This is even more true with a wife: the face you show her, will be reciprocated measure for measure. Therefore, make certain to always show her a smiling face. Even if you are enduring much bitterness, pain and

difficulties, you must not release your anger and sour face toward her. On the contrary, show her only a happy and understanding face. When you will show her a face full of understanding, she will then reciprocate this understanding, and return a face happy and pleasant, and you will live together with love and mutual understanding. The most important element in a marriage is happiness and understanding from both of you, and this will help you both very much.

4.

You must know that no person enjoys being subject to the scrutiny or inspection of another,

and no person enjoys being told: you can't, you don't know, you're not worth anything, why did you do this, why did you do that, why did you go there, etc. No person enjoys criticism, and certainly not your wife. It is very difficult for her to accept any criticism or supervision, and this causes all the arguments and domestic squabbles in the house.

You must then make certain to sympathize with her, and always encourage her. Even if she erred in some matter, do not aggrandize its consequences and blow it out of proportion. Try instead to minimize the gravity of such errors and ignore them completely. Judge her

favorably and convince her not to worry at all. Assure her that the next time things will be better, and that certainly she did not mean it to be this way. Likewise, show her a face, happy and filled with love. Then you will certainly succeed, for our Sages have said, "A person's wife is like his own self." Just like you don't enjoy being criticized and under supervision, so shouldn't you do this to your wife.

If you will act in this manner, then you will never experience any bitter arguments, and your house will be filled with love and peace always.

5.

My dear fellow Jew, you must always remember that the ultimate goal in life is to be attached to G-d, and to fulfill the commandments of G-d. Anything besides this is futility, futility of futilities - a ridiculous waste of time.

You must then, conduct your household affairs in a manner which will lead you to that goal, to sense G-d's hand in all of existence. Know that because of this purpose you wed, that is, to fulfill the commandment of your Creator. If you will conduct your household with this in mind - that your household was built for the

sole purpose of fulfilling the commandments - then the love between the two of you will be sincere and eternal.

If, however you will marry for self-gratification, then there is no sincerity in this love and it is certainly not everlasting. If the sole purpose in marrying was to satisfy yourself, then you love only yourself, not your wife. Such a love does not last very long nor is it continual, and as soon as your wife no longer satisfies you, the love between you will disappear.

Therefore, you must make sure that the love you have comes solely from the fact that G-d

commanded you to marry a wife, and that it is the first commandment in the Torah to be fruitful and multiply. If you will love your wife because of the commandment of your Creator, then it will be a sincere and everlasting love, one that will always cause you to come to terms. When the foundation is very strong, and you have married to fulfill the will of your Creator, then you can be sure that it will be an everlasting love.

6.

You must know my dear fellow Jew, that the first commandment of the six hundred and thirteen commandments is to be fruitful and

multiply (so calculated by many authorities). For this reason, a person must marry, this being the will of G-d.

It is important for you to know that your wife was prepared for you from above, as our sages have said, "Forty days before the child is born, a voice calls out and says: 'the daughter of this one to this one'" (Soita 2a). This is the will of G-d - that you live together with peace, serenity, and much adoration - and to be fruitful and multiply. It is upon the both of you to fulfill the will of G-d. The adoration between you must come only because of G-d, for He has paired and joined you together, and you are certainly

a perfect match. You must therefore use every means available that the will of G-d will may be fulfilled, mainly by living together with love and caring, and always coming to terms. Remember that the love and happiness between you will cause the Divine presence to rest upon the both of you.

Conversely, any argument or hate the two of you have will cause the Divine presence to depart from you, as our Sages said, "A man and woman - if they merit, the Divine presence rests between them; if they do not merit - a fire consumes them" (Soita 17a).

In Hebrew, the word that denotes a male consists of three letters: Alef, Yud, Shin. The word which denoted a female consists of three letters as well: Alef, Shin, Heh. The distinction between the two is that the man has a Yud, and the woman, a Heh. The two letters together form the name of G-d. If, however, they are not at peace then the name of G-d (the Divine presence) departs from them and they are both left with the letters Alef-Shin, which in Hebrew makes up the word Aish - fire, consuming each other through arguments and strife and eventually ending in divorce, G-d forbid. They then suffer very much, for the man and wife are both lost and alone, unable to find respite.

It is therefore necessary to make sure that the love between you stems from wishing to fulfill the will of G-d.

7.

You must know my dear fellow Jew, that a wife must always be shown much affection. A person must endure very much from his wife with a patience that cannot be emulated. Through this you will merit to live your entire life in peace and tranquility, and enjoy a world that is wholly yours.

In general, a woman often worries that her husband does not love her, and just possibly

does not need her. It is therefore imperative that you always assure her of your affection towards her, and how you need her very much. It is important to bear everything with patience, for a woman is by nature very edgy. She is agitated by pregnancy and childbirth, and furthermore perturbed by financial worries. Most distressing to her is the difficult and arduous task of raising the children, and this tenses up her nerves very much.

For this reason, it is necessary to be very patient with your wife, and to support, encourage, and strengthen her with adoration and caring. Through this, you will expand her mentality,

and peace and serenity will always settle between you.

8.

My dear fellow Jew, do not believe that being devoted to your wife is some sort of stringency, or that you are being turned into something subversive. No! No! Do not believe this for a moment. Our Sages have said, (Yevamos 63b) "One who loves his wife as himself, and honors her more than he does himself, upon him the verse says, 'And you shall know that peace is your house'" (Job 5). Furthermore, they said, "A person should eat and drink less than his means, and dress according to his means, but

he should honor his wife and children more than his means" (Chulin 84b).

Here is unequivocal proof of how much they enjoined us upon adoration and honor our wives. Therefore, be certain to fulfill this, and make sure to always honor and love your wife. Remember, that through her you fulfill the commandment of G-d, and are spared from iniquity. Furthermore, she has the difficult task of raising your children, upon which our Sages have commented, "Even if a person has a bad wife, G-d forbid, who causes her husband much pain, distress, and difficulty, she deserves honor and adoration, only because she spares

her husband from iniquity and raises his children" (Yevamos 63).

Specifically, if you will honor your wife and hold her very dear, you will effect a transformation of her very being and she will revert to your way of thinking. In the manner, you will act towards her, so will she act towards you. As you will understand her, so will she understand you. For "Like the pond which reflects the face of a person shown to it, so is the heart of one to another" (Proverbs 27). According to the face you will show her, that exact face will be reciprocated. Keep this in mind always.

9.

My dear fellow Jew, do not consider yourself so intelligent to release all of your problems and bitterness upon your wife. Certainly, do not argue with you wife when something isn't going well! Why must you be so wicked to release all your anger upon her; or G-d forbid raise a hand to her?! This is a very terrible transgression, solely that act of gentiles and idol worshipers! Why even to cause your wife distress, our Sages were very stringent and said, "A person should always be very careful not to cause his wife any distress, for because her tears

are near, her distress is very close" (Baba Metzia 59a).

G-d dislikes such actions and closes all the doors and gates to one who causes his wife distress and makes her shed tears. Especially if he vents all his anger and madness, and embarrasses and argues with her. Even more so if he raises a hand, G-d forbid, to hit her. G-d will not be willing to forgive him, and he will suffer many harsh and bitter punishments. He will have to repay her anguish and he will suffer measure for measure, with his being worse than hers.

Therefore, see to it to attain your wife's forgiveness at any price, and take it upon yourself not to bother or scream at her in any manner ever again. Even if she is wrong, and certainly if it is not her fault at all, but instead due to a setback of your own. You may now be in a bad situation which she is not even responsible for. In such a case, it is certainly inappropriate for you to cause her distress or to scream at her at all. Instead, you must consider her in a favorable manner, and always treat her with compassion.

10.

It is necessary for you to know, that if you wish to be successful in life and in your occupation, you must make certain to honor, respect, and hold your wife very dear. Our Sages said, "A person should always be careful in honoring his wife, for the blessing in the house comes solely from her, as it says, 'And Abraham was helped because of her'" (Baba Metzia 59a). Furthermore, this is what Rabba said to the people of Mechoza: "Honor your wives in order that you may gain wealth" (ibid).

Here then is unequivocal proof of the fact that all the wealth and favor you have received, and

all the good you have yet to receive, are all due to the merit of your wife. Therefore, see to it to honor your wife very much, and always live with her with adoration and affection. This will aid you in many ways. When a person is at peace with his wife, he merits to an expansion of his mentality, and it is then exceedingly easy for him to succeed in all corporeal matters.

Conversely, if a person is at war with his wife, his mind is no longer settled. He cannot accomplish anything, for he finds it impossible to think in a logic manner.

This is especially true in spiritual matters. Know that it is impossible to attain any amount

of spiritual perception or purity, save if one is in agreement with his wife, and lives with her peacefully and tranquilly. As our Sages said, "To fulfill a commandment, and attain a pure body - marry and have children" (Pesachim 112b). Furthermore, they said, "A person should first marry and then learn Torah" (for through this. He will not have any licentious thoughts) (Kedushin 29a).

When a person loves his wife, and treats her in an affectionate manner, his mind is expanded and he is saved from experiencing licentious thoughts. He is able to learn Torah purely, without any distractions. He does not think of someone else because he has already found his

match. All the more so if he merits to have a wife who aids him in learning Torah. In such a case, he will be able to go higher upon the ladder of Torah, for "A man's way of thinking is drawn after the woman's way of thinking" (Pirkei DeRebi Eliezer, Chapter 41). If she will urge her husband to learn Torah, he will listen to her, and be very diligent in studying the Torah.

Furthermore, the woman will share evenly with the husband in his learning, as our holy Sages said, "Greater is the promise G-d made to women than men" (Berachos 17a). Likewise, they said, "Why do women merit to split evenly with their husbands? Because they take the children

to school to learn Torah, and give their husbands permission to go and learn Torah, while they wait for them” (ibid).

11.

My dear fellow Jew, see to it that your household - most importantly your wife - act in a modest fashion. Our Sages said, "Because of the modesty Rachel observed She merited to have among her descendants, Saul; and because of the modesty Saul observed, he merited to have among his descendants, Esther, through whom all of Israel was redeemed" (Megilla 10a). Furthermore, they said, "A woman who acts modestly, even though she

is not a descendant of Ahron the Priest, is nevertheless worthy to marry a priest and have children who are High Priests" (Midrash Rabbah Bamidbar, chapter 1, no. 3).

Our holy Sages said upon the verse: "Your wife shall be like a fruitful vine in the inner chambers of your home" (Psalms 128), "When she acts according to the Jewish faith by being modest, she will then merit to have children who study Mishna and Torah, and do virtuous acts" (Midrash Rabbah Noso, chapter 8, no. 1).

You can influence you wife to act in this manner by speaking to her about it pleasantly and amiably. Explain to her that when a

woman is modest then all the blessings in the house stem from her. She is furthermore guarded from all illness, saves the house from pain and anguish, and brings tremendous abundance into its confines.

Conversely, if she is, G-d forbid, immodest, then she is the cause of all pain, calamity, and illness the household experiences.

You must therefore make certain to pleasantly explain to your wife the importance of having her head covered completely without having any hair exposed. So too make certain, that she is attired in clothing with long sleeves, and that

she wears stockings on her legs, for all this is considered modesty.

G-d rests His Divine Presence in a home where modesty is observed; and when a house has been endowed with the Divine Presence, it is then full of good, blessings, and hope.

12.

My dear fellow Jew, you must make certain that you should never be the cause of any strife in the family by arguing with your wife, even if she is entirely at fault. Accustom yourself rather, to turn to G-d, telling Him of all that is in your heart, and of all that you undergo. Even

if she screams at you, take it upon yourself not to answer her, for it is her nature to scream, as our Sages said, "It is her nature to scream" (when someone wishes to do her evil) (Jerusalem Talmud, Avoda Zora, Chapter 2 Halacha 1).

A woman is generally very nervous from all she must endure, and therefore even if she screams at you, be silent! Be silent my dear fellow Jew, and run to G-d. Know that G-d's reverence pervades the universe, and that He fills all worlds, surrounds all worlds and there is no existence without G-d at all. Without exception, everything is the Divine essence of G-d: mineral, vegetable, animal, and human

being - are all only from G-d, nothing was created by itself at all.

Therefore, when your wife screams at you and harasses you, do not engage in arguing with her. Instead, run to G-d, and accustom yourself to speak to Him in the language you are most acquainted with. Tell Him of all that distresses you, and pour out your disheartened soul to Him, for you have no one else but G-d to help you.

It is imperative that you do not, G-d forbid, reply to her taunts. Instead, you must show her an understanding face, and remain with her in complete peace. You will then see wonders. By

checking your temper and considering her in a favorable manner, always turning to G-d whenever she has done something that annoys you will cause the fulfillment of the interpretation given by our holy Sages on the verse, "When G-d is wanting in the ways of a person, then even his enemy will come into agreement with him" (Pro. 16). On this the Sages commented "'His enemy' this is his wife - even she will revert to his way of thinking."

13.

Most importantly, my dear fellow Jew, remember always to be very patient regarding your wife, and always consider her in a

favorable manner with great compassion. She is your wife, and the Torah says, "Therefore a man should leave his father and mother and attach himself to his wife and be as one" (Genesis 2). Just as a person cannot fight with himself, for each limb feels the pain of the other, so must it be between a man and his wife. They should be unified as one, with each one understanding and helping the other.

Only through this, they will be successful in their lives. As our Sages said, "'Two are better' - a man and a woman, 'than one' - he alone and she alone" (Midrash Ecclesiastes, Chapter 4).

Fortunate then, is one who builds a house based on peace, and directs his home with happiness, for then it will be one within which the Divine Presence will rest, causing the endowment of many blessings, Amen.

An excerpt from Erech Apayim

One of the basic and key fundamentals to living a serene and happy life is to maintain *a peaceful home*. One who merits to have *a peaceful home*, has a taste of the World-to-Come on this world.

Unfortunately, though, there are individuals who suffer greatly from their spouses, and

therefore have strong desire to consider divorce. They are obstructed from taking this course of action, however, due either to their spouse's unwillingness, their embarrassment of others, or their parents' disapproval.

This then induces a union which is pervaded by much pain and anguish, for the couple is in constant strife and bitterness. They are constantly cursing and shouting, and hurling things at each other, which ultimately leads to one of them abandoning the home, wandering out in misery and suffering. Their mind is then inclined to vile and despicable thoughts of lasciviousness, due to their lack of

companionship. These lustful thoughts eventually lead to very grave and terrible transgressions of adultery and the like, G-d forbid. This is due to the fact that a lonely person will roam around with the lowliest of ideas.

A broken home is especially devastating when there are children involved. The children are completely neglected and become bewildered and perplexed by the situation. Even the youngest of children are capable of apprehending the turmoil the family is engaged in, and are very distressed to find their parents arguing and fighting. They are

especially adversely affected by the abandonment of the home by one of the parents. They grow up completely neglected and turn into delinquents. This eventually leads to a life of crime and incarceration.

All this is induced by the quarrels and arguments which are usually offset by some trivial and insignificant matter, which then leads to a broken home.

An individual in such a situation should question himself if it is at all worth to live such a trying existence. Even if one were to be so fed up by his wife's annoyance that he will succeed in issuing her a divorce, who knows what he

will accomplish. It is just possible that his second wife will be worse than the first one, and will cause his life to be an even greater struggle.

Our holy Sages admonished us not to divorce our first wives. They said, "Anyone who divorces his first wife - the Altar (which was used for sacrifices in the Holy Temple) cries for him" (Gittin 89b). They also said, "A person does not find satisfaction - only with his first wife" (Yevamos 63b).

Is it then prudent to spend your time in arguments and strife? Why are you so angry and constantly concentrating only on your

wife's faults, thinking that she is the one who is responsible for so much of your torment?

In reality there is no other course but to turn to G-d with prayer and entreaties for compassion. When a person merits to feel the awesome light of G-d's Presence, automatically his wife will unit with him. It says, "When G-d is wanting in the ways of a person, then even his enemy will come to agreement with him" (Proverbs 16). Our sages commented, "'His enemy' - this is his wife" (Yalkut 557) - even if she was his enemy she will make peace with him.

Divorce is not the answer. Even though we find instances where our Sages suggest divorce as a

resolution, nevertheless, this is only in very extreme causes. As a general rule, divorce is the very last alternative.

This is especially true when there are children involved. It is pitiful to see them wander hopelessly, completely dejected and bewildered, without an innuendo of enthusiasm. It is also impossible for one to predict how it will be until he or she remarries, or whether they will succeed in remarrying at all. Most importantly, it is necessary to take into account the possibility of the second spouse being worst then the first.

A person whose home is in turmoil must carefully consider all the courses of action at his disposal, for he may cause the situation to be exceedingly bitter and more intense. It is therefore necessary for the individual to ask himself whether it is at all advantageous for him to embitter his own existence, with arguments and quarrels, or with abandonment of the home. Even though his present situation is quite trying, for he is almost at the breaking point due to his wife's taunts, it is quite certain that there are certain courses of action which can be taken that are not so harsh and severe. With a little patience and forbearance one can

accomplish worlds more than with any amount of strife and arguments.

Rabbi Nachman of Breslov has enlightened us with the revelation, that the principle element of peace is the unification of two opposites (See Likutai Moharan 1-80). You should not be disturbed to find another individual radically opposed to your way of thinking. While it may seem that you cannot be at peace with this person, it is essential that you recognize the supremacy of this level of peace - one in which understanding is established between two opposites.

To do so is to emulate G-d, for G-d institutes peace in the heavenly spheres between fire and water - two radically different characters, come to concurrence.

When a couple marry, it is the husband's responsibility to ensure the union's love and adoration. This will then induce the Divine Presence to rest between the two of them.

Our Sages stated: "A woman - her husband makes her happy" (Rosh Hashana 6a). You must be aware that by dealing in a manner of consideration and caring, you will effect a change of attitude in your wife from one extreme to the other.

You must acquaint yourself to viewing your wife in a favorable manner. Many arguments are offset by the stress created by the children. When the husband is silent at this point, and does not reply to anything said, the tension is alleviated and argument diverted. If, however, the husband replies to his wife's arguments, the quarrel is then spurned onward.

One who wishes to attain a true *peaceful home*, must accustom himself to viewing his wife in a favorable manner, with much love and adoration. Even if she is radically opposed to her husband's way of thinking, he can easily

achieve any desired outcome by following a path of consideration and caring.

It may take time but ultimately, she will revert to her husband's way of thinking. The essential element in accomplishing this, is patience. He must see to it to retain a peaceful demeanor at all costs. Even if his wife breaks something or causes some financial loss, he must judge his wife's actions favorably, and remain at complete peace with her. This will ultimately allow him to realize the endowment of the Divine Presence upon their union, and to draw many blessings upon their home.

"The name of G-d is peace" (Shabbos 10a), and "If a husband and wife merit, the Divine Presence rests between them" (Sotah 17a). "One who diffuses his home with peace, is considered as having diffused all of the Jewish people with peace, for each individual is as a king in his home" (Avos D'rav Nussen).

"Peace between a man and his wife is of the greatest importance, for the Torah commands that G-d's name be blotted out in water to insure peace (Chulin 141a) (This pertains to a suspected adulteress who is required by the Torah to drink a concoction of water and earth into which the name of G-d has been blotted out. By drinking this water, the fidelity of the woman is discovered).

The holy Sages have conceded the commandments of *Kiddush* (blessing on the wine on Friday nights), and *Chanukah* candles, all for the sake of *Shabbos* candles (candles lit every Friday night) - that is, when both are not affordable, *Shabbos* candles have priority. This is due to its importance in insuring peace in the home. (In previous generations candles were the only source of light, and without them the home would be greatly disturbed.)

Even if one suffers very much from his spouse he should not resort to divorcing her. It is also not prudent for him just to abandon the home, G-d forbid. Instead, one must remember that "One who has a bad wife will not experience the agony of punishment in the After-world". Our

holy Sages quoted this pain as being most hideous and gruesome, and said that all the pains in the world that a person could experience in his entire lifetime do not equal the agony of one singe in hell.

An evil wife spares a person from all the pain and suffering he is destined to receive in hell. It is therefore important that you retain your composure, and endure everything. You must try to contemplate that life without a spouse would be much more bitter and distasteful than it is now. You may not be inclined to recognize this fact, due to the great amount of anguish which has twisted and turned your

mind astray, but as it says in the Torah: "It is not good for man to be alone, I will make him an assistant against him" (Genesis 2). Our Sages commentate on this verse: "If one merits - his wife assists him, if not - she is against him" (Yevamos 63a).

In reality, the cause of a person's home being in a state of unrest, is usually the husband himself. Our Sages say, "Do not converse with your wife exceedingly. One who converses unnecessarily with a woman is the cause of his own evil, is distracted from the study of Torah, and ultimately inherits a portion in hell" (Avos 1).

When one chatters idly with his wife leading to arguments on foolish and unimportant matters, he is then effecting his own downfall. By spending his time in idle conversations of arguments with his wife he is distracted from the study of Torah, for this time could have better been utilized for learning. The unnecessary squabbles will only lead to strife. For "Strife is similar to water, it takes advantage of every opening" (Sanhedrin 7a).

The situation it then induces is a very intense and bitter struggle between the couple. They each then consider themselves to be the most forlorn individuals on the face of earth. They

are constantly outraged and furious at each other, and the complications are increased two-fold by the interference of the respective parents. This then throws the whole family into turmoil and ejection, eventually causing them to seek the advice of counselors to mend their grave situation.

This is all on account of the excessive squabbles and arguments on matter of no significance. One therefore who wishes to enjoy a sweet existence, and insure himself of *a peaceful home*, must acquaint himself with turning only to G-d, diligently engaging in the study of

Torah, and praying and speaking to G-d in his own language.

It may be a bit difficult at first for a woman to find her husband spending more time with Torah-learning and prayer to G-d, for as our Sages say, "A woman would rather have her husbands' attention and a tenth of her wealth, than all her wealth but without her husbands' attention" (Sotah 20a). Ultimately however, she will revert to her husbands' way of thinking, disregarding her own intellect, and honoring him tremendously. She will then boast to all her friends of her husband's honesty and his diligence in Torah study.

A husband however, must never forget to supply his wife's material needs. Even if times are difficult and he is undergoing trying financial situation, nevertheless he must see that there always be abundance in the house for his wife and children. Our Sages say, "A person should eat and drink less than his means, dress according to his means, but should honor his wife and children more than his means" (Chulin 84b). This responsibility lies solely upon the husband as so stated in the *Kesubah* (marriage contract).

Likewise, a husband must take great care not to say anything to his wife that will upset her. He

must be especially wary not to say anything offensive about her family - even if they cause him much anguish - for this perturbs her greatly. He should refrain from even starting an argument with her, for this distresses her greatly, and as our Sages say, "A person should be very careful not to distress his wife, for because her tears are near, her distress is very close" (Bava Metzia 59a).

A person should learn to be very patient with his wife, and always display the love and adoration he has for her. He should promise to buy the most exquisite of items which her heart desires, and when he has the necessary means

he should fulfill his promise. Then even if his wife is radically opposed to his way of thinking, she will eventually be transformed completely.

It is essential that you remain adamant in turning only to G-d with all your troubles. You must engage in the study of Torah and in the service of G-d with enthusiasm. Always speak to G-d in your own language, and eventually you will succeed in effecting a change in your wife's attitude, even if she is your complete opposite.

The Torah states: "I will make her an assistant against him" (Genesis 2). As mentioned above, our Sages commented: "If he merits she will be

an assistant - if he does not, then she will be against him" (Yevamos 63a).

'If he does not' - this means that *he does not* turn to G-d and the Torah. If so, then his wife will be against him. However, if *he does* turn to G-d and the Torah, she will assist him in every way.

Our Sages say, "What can be done for a righteous person who has an evil wife? Let him alter his place, his name, and his actions, i.e. he should repent and rectify his ways, and all will turn for the better" (Tekunai Zohar 70).

All the advice given to a person to help him turn his home into a peaceful one, is erroneous, as long as a person continues to place the blame of all mishaps of his spouse. *A peaceful home* can only be attained when one realizes that it is solely dependent upon himself. A wife will always revert to her husband's way of thinking, for that is a woman's nature. Our Sages relate, "There once was a woman who was married to a scholar. She would always help her husband don his Phylacteries. When she later became the wife of a tax collector, she would help him don the necessary paraphernalia associated with *his* occupation" (Avoda Zara 39a). A woman's nature is to eventually revert to her husband's

intellect and nature. Therefore, it is essential for him to retain his convictions to remain with G-d, thereby enabling them to build a home that will cause the Divine Presence to rest there.

A husband should always speak to his wife in a manner of consolation, encouraging her not to worry about financial matters, even if they are very dire indeed. Anxiety about financial matters is the root cause of many arguments, as our Sages said: "A woman screams when there is no wheat in her home" (Temurah 16). A husband must inspire his wife with hopefulness and optimism, that everything will

be alright. When a person deals serenely and considerately with his wife, with himself, and in his place of work - he will then enjoy a sweet existence, and will be lauded by his wife as virtuous and honest. Then the words of our Sages will be fulfilled: "Fortunate is a man whose wife serves witness, whose Torah study serves witness, and his occupation serves witness (to his virtuosity)" (Yalkut Proverbs 537).

If after being patient, his wife is still unrelenting in her wickedness, then he must remember that "A wife is granted from above" (Kesubos 82b). One who has faith in Divine Providence will recognize that everything is

from G-d. He will endure everything, and thereby spare himself from much anguish, especially from any punishment destined for him in the After-world. He will succeed in arriving at true and everlasting good for all eternity.

It is important for a husband to remain with his wife, for it is foolish to believe that life without a spouse is better. Our Sages say, "Man lacks everything without a wife" (Nedarim 41a), and "When a man has bread in his basket (a wife), he cannot be overcome by his evil inclination" (Yoma 18b).

Peace is of the greatest importance for one's self, for one's home, and for all that he has. Happy is the one who attains peace in all his endeavors, and clings to the Almighty G-d, to whom peace belongs.