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MATTOS-MA'ASEI – HOW DO WE WANT TO BE REMEMBERED?

A priest, an imam, and a rabbi were discussing what they would like people to say at their funeral. The priest said, "I would like someone to eulogize, 'He was a righteous man, an honest man, and very generous.'" The imam said, "I would like someone to memorialize me as someone who was very kind and fair, and he was very good to his congregants." The Rabbi said, "I'd want someone to state: 'Look, he's moving!'"

Religious leaders should not be the only people concerned with what people will say about them at their funeral. Stephen Covey (in the Seven Habits of Highly Effective People) suggests that we all should partake in a "funeral exercise", a thought experiment that invites us to imagine our own funeral. Yes, it might sound morbid at first, but it's not about dwelling on death; rather, it's about reflecting on life. Ask yourself what you want people to say about you. What kind of person do you want to be remembered as? What qualities, values, and contributions do you want people to highlight when they speak about your legacy?

In Parashas Matos-Ma'asei, the yartzheit of Aharon HaKohen is mentioned (one of the only two mentioned in the Torah). The Parsha (Bamidbar 33:38) says that "Aharon ascended Mount Hor at G-d's bidding and died there, on the first day of the fifth month (Rosh Chodesh Av) in the 40th year of the exodus from Egypt." Aharon's lifetime resume is that he was a lover and pursuer of peace, someone who loved people and brought them closer to Torah (Avos 1:12). Moreover, we are informed (Bamidbar 20:29) that when Aharon passed away, the entire nation wept for him for 30 days. Because he unified people, they all came together to mourn for him.

That was the achievement and greatness of Aharon. The **Maharal** explains that because there was only one Beis Hamikdash, it wasn't like "a shul that you don't go to," and everyone had to come there. As such, the operation had to be the superglue that everyone connects to, and everyone feels connected to one another. As the ultimate peacemaker and unifying figure, it is so befitting that Aharon's yartzheit is at the beginning of the nine days. His legacy, teaches **Rabbi Shlomo Yisraeli**, was finding ways for people to mend rifts and come together in Shalom (harmony).

The Gemara (Yoma 9b) discusses the reasons why the Two Batei Hamikdash were destroyed. The fall of the first Beis Hamikdash was due to the three cardinal sins – murder, idolatry, and adultery – which are mainly rooted in a breakdown in interpersonal relationships, specifically the lack of loyalty and the lack of value for human life. The Second Beis Hamikdash was torn down due to straight up Sinas Chinam (baseless hatred between Jews). No matter how you slice it, our destruction comes from the detrimental elements in Bein Odom L'Chavero (Mitzvos between man and his fellow man).

We look at Shalom as something very glorious and flowery, an ideal that is almost unrealistic. Rabbi Yisraeli comments that all shalom means is "I am willing to compromise." It is achieved when all the parties in question give up something dear to them for the greater good. For that to happen, we must pay the price of not having it all exactly how we want it in the short run. In the long run, however, compromise leads to stronger relationships and ultimately hastens the Geulah (Final Redemption). Sometimes, we stand on our principles and refuse to budge. We do have to wonder, where does that leave us? Perhaps, our greatest value should be making Shalom and not in being right. These nine days are the greatest opportunity for working and achieving the legacy of Aharon. Like the first Kohen, don't we want that after we pass on, we are eulogized and celebrated by all people for leaving this world in a better place than where we found it?



HAFTARAH HONEYCOMBS BY R'MOSHE KLEIN MATOS – THE UNENDING SOURCE OF BLESSING

In this week's Haftarah, Hashem sends a message to Yirmiyahu to tell the Jews. The Pasuk (Yirmiyahu 2:5-7) states: "What wrong did your forefathers find in Me, that they distanced themselves from Me?" And they did not say, 'Where is Hashem, Who brought us up from the land of Egypt. Who led us in the desert, in a land of plains and pits....' Hashem took us from there to Eretz Yisrael." A basic question we can ask is, what is the purpose of putting the Jewish nation into the desert to begin with? Why didn't He take them into a much more fertile and impressive place?

The answer is that we needed to learn the most important lesson: our entire life comes from Hashem. In the desert, there is no way for the Jewish nation to prosper without having to rely on Hashem. There is nothing growing in the desert, and there is nothing that can shelter us from the heat and the elements. However, the Jewish people weren't living in the desert; rather, they were living with Hashem's Shechinah (Divine Presence), benefitting from the Well of Miriam, the Clouds of Glory, and the Mann. What Hashem showed the people is that if one cannot survive by depending on nature. On the other hand, even an uninhabitable place becomes fertile ground for life.

Let's take it deeper. The Navi tells the nation that they erred in two ways. The Pasuk (ibid. 2:13): "My people have done two evils; they've forsaken Me, the spring of living waters, to dig for themselves broken wells that don't hold water." The commentators struggle to understand what the two evils were when there seems to be one issue: that the people left for Hashem in favor of some kind of broken wells. Many different explanations are offered; let's quote one from the **Shem Mishmuel**, who writes that in Hallel we say that Hashem turns a rock into a still-water source, and another rock into a spring water source. Water represents a connection with Hashem. (SEE CONCLUSION ON PAGE 2) →

Hashem is the Source of life, and water represents life (mayim chaim) because it is involved in sustenance and growth. Hashem is the Source of Mayim Chaim, as our Pasuk (ibid 2:13) alludes to. There are two ways to connect to the source of life: through a well or through a spring, both of which are drinkable. The difference between them is that a spring is a continuous flow. Someone who has a well always has the worry about it drying up.

There are two ways to connect to Hashem. One is that Hashem is your well, which leaves one to always worry that the source will run out because there are others to give to. One limits their belief system to the laws of nature; there's only so much to go around. The second way to connect to Hashem is by seeing Him as a spring. In this worldview, one understands that Hashem is All-Powerful, and nothing can stop Him from giving without limits.

When Hashem created Miriam's Well – the stone that turned into water, that before Miriam died, the **Ramban** (at the end of Parshas Beshalach) brings down that the spring and after she passed on, it became like a well. Hashem changed the level of Miriam's Well after her death to indicate that the people weren't on the same level as before. Certainly, believing in Hashem as the unending Source is clearly the greater level. The question is, how much reliance do we have on Hashem? Is it 25 percent, 50 percent, or 100 percent?

Now, we can understand the Pasuk we quoted. Hashem says that the people left Him in the worst way possible. Not only did they not believe that Hashem could be like a well and give them something, they chose to go with broken wells. They didn't think Hashem could save them. Instead, they opted for Avodah Zarah, idols, and a broken system. These idols weren't capable of anything. Serving idols can only hurt a person. We have to remember to come back to Hashem and realize to look at Him as our well but our spring. He is a non-ending Source that can be relied on for everything and anything. If one has this perspective, they will never need to get stressed out – ever. Those who learn to strengthen their bitachon can expect a wellspring of goodness to greet them.

SUGARY SAYING BY RABBI MENACHEM LOMNER

"Your family comes before your money."

The members of Shevet Reuven and Gad asked Moshe Rabbeinu for permission to stay across the Yarden and keep that land as inheritance. After being told off for not wanting to fight, they agreed to go to fight, but they would leave their families and belongings on the other side.

When they said this to Moshe, they mentioned that they would build pens for their animals and cities for their families. They were told off again because they mentioned their livestock first. This seems like their possession were more important than the families. Moshe told them that they must get their priorities straight. Family first! We must keep this in mind always. Don't give up family for money. It is the worst deal you can make.

Summary: We're discussing the idea of a humble mindset. The Ramchal writes: "We've already learned about some men of great piety who, despite all their piety, were punished for taking credit for themselves. On Nechemia ben Chachalya, our Sages said: 'His book is not called by his name because he claimed credit for himself' (Sanhedrin 93b). (Mesilas Yesharim, Chapter 22)

Even though printed editions of the Torah present the Book of Ezra followed by the Book of Nechemiah, according to the Gemara, both are one large Sefer, and everyone refers to them as Sefer Ezra. Why was Nechemiah's honor cut down? To understand, let's get some background on him. Nechemiah was appointed by the Persian king as governor of the Jewish settlement in Yerushalayim that was formed by those who had returned from the Babylonian exile. As governor, Nechemiah undertook many projects to improve the physical and spiritual welfare of the new community. These included building a wall around the city, and ending intermarriage, Shabbos desecration, and social injustice. In his Sefer (Nechemiah 5:19 and 13:31), he calls on Hashem to remember his good deeds and count them to his credit. The Sages consider this ask an indiscretion for so great a person, and due to this failing, his sefer does not bear his name.

The Ramchal continues: **"Likewise, Chizkiyahu said: 'to peace it is bitterness for me' (Yeshaya 38:17) since the Holy One, blessed be He, answered him: 'I will defend this city to save it, for My sake and for the sake of My servant David' (ibid. 37:35). This is as the statement of our sages: 'whoever makes his request depend on his own merit, is shown that it was dependent on the merit of others' (Berachos 10b)."** (ibid, Chapter 22)

Chizkyah's prayer is recorded (Yeshaya 38:3) as follows: "Please, Hashem, remember now that I have always walked before you faithfully and wholeheartedly, and I have done what is good in Your eyes." He recited this prayer when he was told that it had been decreed in Heaven that he would die. It was while the armies of Sanheiriv threatened to capture Yerushalayim and exile her inhabitants. Hashem then sent the prophet Yeshaya to tell Chizkiyah that his prayers had been answered both regarding his own life and with regard to saving the city from Sanheiriv. By declaring that He answered Chizkiyah's prayers for His and Dovid's sake, Hashem made it clear that it was not for Chizkiyah's sake that He answered the prayers.

The Ramchal concludes: **"This demonstrates that a person should not even take credit for his good deeds. How much more so, should he not feel proud and haughty for them? However, all this is what is proper to set in one's heart for he who would be like Avraham, like Moshe, like Aharon, like David, and the other Chassidim we have mentioned. However, as for us who are orphans of orphans, we do not need all of this, for we have such an abundance of deficiencies. One does not need a great examination to see our lowliness and to realize that all our wisdom is considered as nothing. For the greatest sage among us is no greater than one of the disciples of the disciples of the early generations. It is proper for us to truly understand and know this, so that our hearts should not become proud for nothing."**

Rather, we must realize that our understanding and intellect are extremely weak. Foolishness is strong among us, and error is prevalent. What knowledge we possess is but a tiny bit of a tiny bit. Hence, certainly it is not proper for us to pride ourselves in the least but rather to feel shame and lowliness. This is obvious." (ibid. Chapter 22)

The real greats need to work on humility, but with a little self-awareness and self-honesty, we should have no problem feeling lowly. Overconfidence comes from arrogance, but in a time where everyone has a soapbox called a blog or WhatsApp status where they can voice their opinion, achieving humility can be a challenge. Someone once challenged the **Chazon Ish**, ZT"L, about the reality of how bad and painful things can exist in the world. He was driven to make sense and understand the suffering. The Chazon Ish showed him a Tosafos, a commentary on the Gemara, and asked him to explain it. The man tried but failed to interpret or understand the Tosafos. The Chazon Ish told him, "If you don't understand a few lines of Tosafos, how do you expect to understand the ways of G-d, which are concealed from all mankind?" (Story from **Rabbi Efreim Goldberg**). As smart and accomplished as we are, we ultimately know so little. Our comprehension and memory are falling, and this is not to make us feel bad, but to have a grip on reality: there is nothing to be arrogant about. *This column will resume in three weeks, B'Ezras Hashem, when we discuss the trait of humility in action.*

AVARECHECHA B'CHAYAI BY

R'MICHAEL SPZILZINGER

MA'ASEI – A FOUNDATION FOR LIFE

“The beginning of wisdom is: ‘acquire wisdom!’ With all your acquisitions acquire insight” (Mishlei 4:7)

Chochma, Binah (and Daas)

What Shlomo Hamelech teaches us in this Pasuk is that the core wisdom that one must start their structure with is the wisdom of the Torah. After this, one then moves on to the building blocks of Binah. We often translate Binah as understanding. What it essentially is the building blocks that make up the structure of how the bits of knowledge we have acquired relate to each other in an orderly fashion. Binah is so important that Shlomo tells us in our Pasuk to trade all of our acquisitions for it. (Da'as is the integration of your knowledge into your very psyche).

Foundational Wisdom

Rabbeinu Bachye elaborates on the urgency of starting with Chochmas HaTorah. It is the very foundation of all our future body of knowledge that will emerge as it is being built into our Binah. During our lives, we come across much wisdom from various sources. Chochma BaGoyim - Taamin. There is a lot of wisdom out there that we can incorporate into our day-to-day lives. But the foundation must be solid - it can only come from Torah. If your structure has a sound foundation, you can get by with some of the aspects of your building not being up to par. You can always repair the floor or replace a wall if they do not stand the test of time. If the foundation is faulty, your structure cannot last. You may as well take the whole thing down and start from scratch. In the same vein, if our foundation of knowledge first starts with the Torah, then we can incorporate other wisdom where it fits and reject the parts that do not integrate, but if you first start with other wisdom, it will be impossible to fully coalesce the Torah into the structure in a way that will last.

Connecting to the Parsha: When we hear about the travel of the Bnei Yisrael through the Midbar, we may forget to appreciate that their existence was nothing short of miraculous. We're not talking about driving through Arizona in an air-conditioned car where the next rest stop is 20 miles away. This was 40 years in a wilderness so parched and devoid of civilization that a small group, let alone a few million people, would find it impossible to survive. If we don't realize this from the outset, our whole understanding of the generation that left Mitzrayim is skewed.

Takeaway: A building is only as sound as its foundation; so too is a person's worldview.

Self-reflective questions: What "wisdom" have I embraced that deserves to be reexamined against Torah values?

SHORT STORY BY YONI SCHWARTZ

Some years ago, in Yerushalayim, a couple celebrated their fiftieth wedding anniversary. This couple was unique in that they seemed to have been blessed with it all: a good livelihood, good health, children, and grandchildren who all stayed on the derech, etc. At the family gathering, one of the grandkids asked his grandfather how this happened. He responded with the following story. Back in my day, **Rav Yosef Chaim Sonnenfeld**, ZT"l, was the Chief Rabbi of Jerusalem and was the mesader kiddushin (the officiating rabbi) at the wedding of an older girl who struggled for many years to find her match. When the boy's family was preparing the kesubah (marriage contract), the boy started getting cold feet and, a few minutes later, ran off. Nobody could find him. The place was buzzing. The kallah's father was very anxious because he knew how this would destroy his daughter. The boy's father was a mess because this was the last thing he expected. Amidst all this, the kallah didn't yet know; she was in another room. Suddenly, the doors opened.

Rav Yosef Chaim Sonnenfeld walked into the room. Everybody flocked to him for guidance. Having to think fast, the Rav turned to the boy's friends and asked, "Who wants a guaranteed share in Olam Haba (Heaven) and Olam Haze (this world)? All you must do is marry the kallah." All the boys were silent, so he started picking them one by one. One boy responded, "I can't - my mother would kill me." Other boys declined, as well. Finally, one boy responded, "Do you really promise those things?" Rav Sonnenfeld responded, "Yes." The boy said, "OK, I'll do it." Rav Sonnenfeld went over to the kallah's father and said, "I found a *chosson* - a nice new boy for your daughter. He'll marry her tonight." The father replied, "But my daughter doesn't even know what's going on."

Rav Sonnenfeld replied, "Nu... so let's introduce them." The grandfather told his grandson, "I was that boy. We met, we married, and fifty years later, we could both attest that it was the best decision of our lives."

Comment: In this week's parshiyos, Matos and Ma'asei, we learn about the laws of vows. In Judaism, words aren't merely forms of communication. Hashem created the world with words, and being created in G-d's image, we sustain or destroy the world with our words. Who is the hero of the story? One could say that it's Rav Sonnenfeld, but one could just as strongly argue that it's the boy who had enough emunah in the holy words of a talmid chacham to take such an incredible leap of faith.

MILK'N'HONEY FROM JERUSALEM BY RABBI JONATHAN TAUB

MATOS/MA'ASEI – WHO DO YOU GO BEFORE?

We know that when the tribes of Reuven and Gad asked for the land to the east of the Jordan, their request was not phrased correctly. They said (Bamidbar 32:16): "We will build here sheepfolds for our cattle and towns for our children." **Rashi** teaches us: "We will build [sheep folds] for our cattle here. They paid more regard to their property than to their sons and daughters because they mentioned their cattle before their children. Moshe said to them, 'Not so! Make the chief thing the chief thing and what is subordinate. First, build cities for your little ones and afterwards enclosures for your flocks.'" However, this is not the only aspect of their request that was inappropriate.

When they tell Moshe that they will fight with the rest of the Jewish nation as the vanguard, they say: "We will then arm ourselves quickly [and go] before the children of Israel until we have brought them to their place (ibid, 32:17). What is wrong with this generous offer? Let us see the response of Moshe: He said to them, "If you do this thing, if you arm yourselves for battle before Hashem and your armed force crosses the Jordan before Hashem until He has driven out His enemies before Him and the land will be conquered before the Hashem, afterwards you may return, and you shall be freed [of your obligation] from the Hashem and from Israel, and this land will become your heritage before the Hashem." What are the changes Moshe makes to the agreement?

Let us look again at what he says emphasizing certain words: Moshe said to them, Moshe said to them, "If you do this thing, if you arm yourselves for battle before Hashem and your armed force crosses the Jordan before Hashem until He has driven out His enemies before Him and the land will be conquered before Hashem, afterwards you may return, and you shall be freed [of your obligation] from Hashem and from Israel, and this land will become your heritage before Hashem."

There are eight mentions of Hashem or relating to Him. Reuven and Gad said they would go before the children of Israel, but Moshe corrected them. Everything is to be with Hashem in mind. He will fight, and He will win the war. We merely make our *hishtadlus*, but it is He who determines the outcome! The message hit home. Reuven and Gad replied (ibid. 32:25-27): "Your servants will do as my master commands. Our children and our wives, our livestock and cattle will remain there, in the cities of Gilead. But your servants will cross over all who are armed for combat before Hashem, for the battle, as my master has spoken." May we merit that all our actions are before Hashem!

FRIENDLY ATTITUDES – LOOKING BENEATH THE SURFACE BY RABBI MENACHEM DOVID WEISS

We are now in the period of Bein Hametzarim, or otherwise known as “The Three Weeks”. It is a time we reflect on the causes of the destruction of the Beis Hamikdash. It is well known that the Gemara (Yoma 9b) tells us that the Beis Hamikdash was destroyed due to Sinas Chinam, baseless hatred. We will therefore try to focus this week (and Be’ezras Hashem the next couple of weeks) on attitudes which can help us facilitate positive feelings - and minimize negative ones - towards our fellow Jews. The Torah states (Vayikra 19:18) “Do not take revenge and do not bear a grudge towards your fellow Jew, you should love your friend like yourself, I am Hashem.” **The Chofetz Chaim**, ZT”L, (Shemiras Halashon, Shaar Hatevunah, Ch. 6) questions how the statement “I am Hashem” fits into the Pasuk. Furthermore, how is it possible that we can have no negative feelings for someone who refused to help us, and even to continue to love him?

The Chofetz Chaim explains this with a mashal (parable). Reuven was hurt by Shimon. He therefore had hatred towards Shimon and was on bad terms with him. He quarreled with Shimon regularly and spoke negatively of him. One day, Reuven was approached by Yehuda, who was someone who was known for his honesty and as someone who spoke only the truth. He told Reuven: “I saw Shimon, the man you speak so poorly of, was recently by the Gadol Hador (great Tzadik of the generation), who is known for his piety and is also known to be extremely wise, as no other. The Tzadik accorded great honor to Shimon and showered him with love. You are obviously mistaken about your opinion towards Shimon.” Surprised by Yehuda’s testimony, Reuven responded: “I hear what you are saying. You have now placed a doubt in my heart regarding my negative attitude towards Shimon. Maybe I am the one who is wrong, and he is righteous. However, maybe I am still right, and Shimon, being a sly fellow, fooled the tzadik into thinking that he is righteous. However, going forward, I will discontinue my negative comments about Shimon since you’ve placed a doubt in my heart.”

A few days later, Yehuda approaches Reuven with his new findings about Shimon. “I saw something incredible take place with Shimon, whose righteousness you are uncertain about. I saw him in the presence of the wise men of the early generations (the Rishonim, such as Rashi and the Rambam), and they, too, honored him greatly and showered him with their love. About the Tzadik of our generation, you said that maybe he was fooled by Shimon, but you can’t say this about these great tzadikim.” Reuven responds: “I obviously am wrong, and Shimon is truly righteous.”

Then, Yehuda adds another very interesting piece of information. “I know that Shimon was in the presence of the early sages of the Mishnah, the Tannaim - Rabbi Meir, Rabbi Yehuda, Rabbi Yehuda HaNasi and their colleagues, people who had Eliyahu HaNavi in their presence on a regular basis. They, too, praised Shimon and honored him, and Eliyahu HaNavi told these great sages that he heard in Heaven how Hashem said how much he loves Shimon.” When Reuven hears this, he is shaken to the core and falls on his face and says: “Woe is to me for thinking that I am the tzaddik and Shimon is the rasha. Now I see that Hashem - the Source of all existence, Who knows of all that takes place in the open and discreetly and all His ways are perfect - loves Shimon. So obviously, my assessment of Shimon was mistaken, and I did not see the whole picture. Or at least he has a great Neshama, and Hashem holds him in high regard, and therefore I have sinned for speaking negatively about him, and I cannot have hatred toward someone who is loved by Hashem.” This is what the Pasuk above is teaching us. Hashem says do not take revenge or bear a grudge and love your fellow Jew as yourself. One may wonder, how is this possible?

The Pasuk answers with the words “*Ani Hashem - I am Hashem.*” In other words: “I, Hashem, love him as the Pasuk states (Malachi 1:2) *‘I love you (the Jews),’ Hashem has said.*” If so, you can love him, as well. The point here is that, being that we are in a physical world, we only see the outward appearance of our fellow Jews. We are being taught here to look beyond this. Focus on the fact that the root of the Neshama of a Jew is so great and awesome, as the Zohar states multiple times. If we train our minds to think along these lines and look beneath the surface, we will honor each other and erase negative feelings for one another, with Hashem’s help.

SHALOM BAYIS AND THE PARSHA BY RABBI YITZ GREENFIELD

MATTOS-MA’ASEI – THE HIDDEN COST OF ANGER

In this week’s Parsha, we can see a fascinating insight into human character. The Torah says (Bamidbar 31:21): “And Elazar the Kohen said to the men of the army who came to the battle, ‘This is the decree of the Torah, which Hashem commanded Moshe.’” Rashi asks: Why is Elazar taking over the instructions to the army at this point? Previously, Moshe had been giving over the message of Hashem. He explains that Moshe came into the category of anger, and that led him into the category of error, and the laws for purging vessels which had been used for cooking by non-Jews were concealed from him. This is not the first instance that such a thing has happened to Moshe. Rashi lists the incident that occurred on the eighth day of the inauguration of Aharon and his sons to the priesthood (Vayikra 10:16) and the incident in which Moshe hit the rock instead of speaking to it (Bamidbar 20:11). Both times, Moshe became angry, and that led him to error. Yet, at the end of the Pasuk, we see Elazar giving credit to Moshe for the laws he was teaching the army.

Two lessons can be gleaned from this Pasuk that we can apply to our marriages. The first one is that anger is dangerous. As the Pasuk tells us (Shemos 12:3), Moshe was the humblest person on earth. Even someone as humble as Moshe had to manage strong emotions and to look out not to react in anger. In our Pasuk, Moshe steps aside and allows Elazar to take over. He does not react in anger to Klal Yisrael. We can learn from Moshe’s example that when we feel an emotional charge, we can see it as a sign to let ourselves cool down before engaging with our spouse or anyone else. For example, if we know we are super annoyed that our spouse has been getting distracted while cooking and the food has come out burned, or many times coming late or neglecting to pay a bill, when something related to these issues happens, we would be wise to avoid conflict. Communication is best when both spouses are calm, and preferably not hungry, tired, thirsty, hormonal, sick, or aggravated. We can more easily work things out if we time our communication properly and we stay curious, finding solutions instead of venting anger.

The second lesson we can learn from this Pasuk is how Elazar handled Moshe’s anger. Elazar did not insult Moshe or embarrass him. He did not tell the troops, “Moshe can’t handle talking to you right now; he is dealing with strong emotions, so I’ll fill you in.” Rather, he just smoothly gave Moshe the credit he deserved, and went on to explain how to kasher the vessels they just took during the war with Moav and Midian.

When we see our spouse getting upset, we also need to stay calm and help our spouse as much as we can. We can be there for our spouse in a way that can move life forward instead of allowing our spouse to get stuck. We can learn this lesson from Elazar, and if we see our spouse getting heated at our kids, we can ask the kids if they want to play outside with us. If our spouse is becoming overwhelmed, we can step into the gap and use our calming presence to be a help in the situation. It’s not easy to recognize when we are starting to become angry, especially when our anger has already transformed into resentment, and it’s also not easy to be the calming presence in a heated situation, but the dividends are worth the effort. May Hashem bless our efforts with success and shine the light of Shalom Bayis into our homes.